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The

ANNALS

οf

Philippine Chinese Historical Association



Ninth Issue October, 1979

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The price of the Annals of Philippine Chineso Historical Association is P35.00 per copy in the Philippines. In foreign countries, the subscription rate is US\$7.00 per copy.

IN THIS ISSUE...

- Teodoro A. Agoncillo, "LITERATURE AS HISTORY" The validity of literary works as historical sources is expounded, and the author cites numerous works of Philippine authors that can help the historian in recreating the past.
- Winifred S. Chang, "CONFUCIAN PHILOSOPHY OF EDUCATION AND ITS INFLUENCE ON CHINESE CULTURE" — Perfect vitrue, according to the Great Sage, is "to subdue one's self and return to propriety." Following this line, the writer shows why and how Confucian thought became the legitimate source for the forming of the educational systems in China.
- Gideon C. T. Hsu, "DON CARLOS PALANCA, SR., SINO-FILIPINO BUSINESS, INDUSTRIAL AND CIVIC LEADER" — A combination of industry and a pioneering spirit was the key to the great success of this Sino-Filipino business and civic leader whose memory lives on despite his demise through the Carlos Palanca Memorial Awards for Literature.
- Esteban de Ocampo, "JUNE 12 IN THE HISTORY OF THE FILIPINOS" Reasons are given and answers supplied to the question as to why June 12, 1896 and not April 12, 1895, August 23, 1896, October 3, 1943 or July 4, 1946, is the date chosen to commemorate the proclamation of Philippine independence.
- Diomisio S. Salazar, "A BRIEF HISTORY OF THE NATIONAL HISTORICAL COM-MISSION" — This is the story of the National Historical Commission — its historic beginnings, the men and women who helped shape its destiny, the recognition of its role in the never-ending task of nation-building, and how it has made of the past a living thing.
- Antonio S. Tan, "THE CHINESE GUERRILLAS IN THE PHILIPPINES" The daring and dangerous exploits of the Chinese underground in the Philippines during the last war are described together with their role in the resistance movement until the final redemption of the islands from enemy hands.
- Samuel K. Tan, "THE METHODOLOGY AND PRACTICE OF REGIONAL HISTORY" — This is an attempt to examine regional history in terms of its methodology which involves basis, sources, and writing, and its practice. Some suggestions on ways and means of promoting local history are included.
- Leopoldo Y. Yabes, "AN ESSAY ON LIBERALISM AND DEMOCRACY" The author discusses here the meaning of liberalism and democracy, and proceeds to the history of democratic liberalism which is one of the three stages in the development of liberalism, the others being the classical and social liberal traditions.
- Gideon C. T. Hsu, translated by Mr. Tan Soo Hun, "A COMPARATIVE STUDY OF CHRISTIANITY, CONFUCIANISM, TAOISM AND BUDDHISM" — The article provides philosophic and theologic analyses of four great religions drawing out common beliefs but detailing interpretative differences particularly as reparts the Christian doctrine and way of life.

The Editor - Gideon C. T. Hsu

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LITERATURE AS HISTORY

Dr. Teodoro A. Agoncillo

To those who have been reared in the formalistic literary traditions, the study of literature is limited to the imagination of man as a part of the creative process. The literary work is generally taken in isolation and considered as an aesthetic object to be admired or dismissed in accordance with the reader's intellectual background and predilection. Few realize that literature without history is unthinkable, for literature being life cannot exist apart from the time and circumstances in which it was conceived. While literary works may be enjoyed in themselves, yet the thoughtful reader can deepen that enjoyment by inquiring - and satisfying his inquiry - why such-and-such a novel, play, poem, short story or essay came into being, what circumstances made the author react the way he did, and the problems that confronted him. problems outside of aesthetics, such as those that arise in times or stress and crises. To answer these and related problems is to go into history which furnishes the reader with the proper perspective. Thus, Swift's Gulliver's Travels may be read and enjoyed for what it is, but this enjoyment can be heightened by considering the circumstances which brought it into being and why the author wrote it. The sheer enjoyment is for children and the less sophisticated adults, while the deeper enjoyment is for the one who thinks and feels as he reads. Thus any literary piece to be properly enjoyed and appreciated should be approached with an eye to its historical milieu. No reader, native or foreign, can enjoy Rizal's Noli Me Tangere and El Filibusterismo without knowing the circumstances that led the author to conceive them and the reason for their being. The humor, the irony, the piercing satire in their pages would be lost on the reader if he does not understand the historical background of those novels. I once said at another time and place that Rizal's novels are not, properly speaking, fiction. They are sociohistorical novels which give us an intimate glimpse into the condition of Philippine society and the manner and morals of the people - the natives as well as the Spanish rulers - at a definite point in time. To look upon them as pure fiction is to misread Rizal's intent and purpose.

While so much history is needed for the proper understanding and appreciation of literature, it is also true, on the other hand, that so much literature is needed to make history. The one furnishes the background, the other is needed to make the data less incomplete. In the Philippines, very few historians, if any, consider literary works as sources of history, for it is believed that literary works being fiction cannot be relied upon to enrich the

historian's craft. It at all, literature is included in a historical work as part of a people's cultural achievements. It is not, however, written or published literary works alone that can be used as historical sources, but also what is termed floating or oral literature, such as myths, legends, and traditions, These and the literary works may not be as copious a source for written history as letters, memoirs, evewitness accounts, and personal or official documents. but some of their aspects are as valid as the authenticated documents in the archives. The numerous tales about the Spanish friars, for example, are folk inventions, but their historical implication is valid, namely, that many Spanish friers led a dissolute life. The common folks who spun those tales of frier misdeeds were not maliciously motivated but were historically minded, unconsciously perhaps, and wanted to perpetuate for posterity the licentious conduct of certain friars by inventing stories whose implications had a ring of truth. And so even without the testimonies of foreign travelers who witnessed and wrote about friar misdeeds, a student of history can rely on the friar tales for an appreciation of their conduct.

In using written and oral literature as sources of history, however, the student should be cautious lest he falls into the bottomless pit of pure fiction, and, consequently, cause the intelligent reader to doubt his credibility, if not his sanity. In literature, whether written or oral, the events and personalities described may or may not be real. It is the duty of the historian to determine by severe critical examination whether the author is narrating a real happening or describing a real person, or whether either or both are fictitious, or whether there is a semblance of truth in the description and if so to what extent. It is in this aspect of the historian's craft that difficulties arise, for the ground he is treading is too soft for comfort and safety and demands wide experience in research, insight, dexterity or expertness in handling materials of such nature as to make facile guesses puerile. Thus, for example, a close study of Rizal's novels, particularly the Noli, reveals that many incidents he narrated and many personalities he described were taken from actual happenings and persons. The incident depicting the plight of Basilio and Crispin was taken from an incident in San Miguel, Bulacan, where the Spanish priest caused the death of a young sacristan. So scandalous was the incident that the people, frightened though they were, made their silent protests felt, so that the priest's superior was compelled to transfer him to Cavite where, during the Revolution, he was taken prisoner and made to suffer the indignities of a mock bishop. John Foreman, an English Catholic who resided in Manila for almost two decades, identified the priest as Father Piernavieja. This priest, then, became Rizal's model for his Fray Salvi and the murdered sacristan for his Crispin.

The other characters in Rizal's novels are types or models taken from real life. Even his own mother may be discerned in the old woman in the church who, during Fray Damaso's sermon, knocked the head of her grandchild, as described in Chapter XXXI of the Noli; Filosofo Tasio was Rizal's own brother Paciano; Chinaman Quiroga was Carlos Palancs; Diarra was Rizal, himself; Capitan Tiago was a typical native cacique; and so on. In a letter to Felix Resurreccion Hidalgo, Rizal said that the incidents he parrated in the Noli were true. "The facts I narrate," he said in the letter, "are all true and actually happened: I can prove them." With a frank admission like this, it is not difficult to pinpoint exactly which incidents may be used for historical purposes and which should be discarded as purely imaginary. But in cases where the author does not indicate the veracity or falsity of the incidents he narrates, the historian's recourse is to read intensively on the period treated by the author in order to gain an insight into its history. If there are survivors of the era, they should be interviewed and if their memory has not failed them their accounts of the period or what they clearly remember of it will be of capital importance. Thus, for instance, when I interviewed the late lope K. Santos, author of the socialistic novel Banaac at Sikat (1905-1906), regarding his principal characters, he said that the leading lady, Meni, was the late Filomena Francisco (Leon and Carmen Guerrero's mother), while the hero, Delfin, was himself. On the other hand, Yoyong the lawyer was Rafael Palma.

More important, historically speaking, than the identification of characters in real life is the social and economic condition that the reader gets from literary works whose importance in this respect increases as documentary evidence becomes scarce. In the Philippine context, social history under Spain is extremely difficult to write, for the sources for this type of historical composition are very few and far between. The gaps separating the periods insofar as documentary evidence on social history is concerned are so wide that one has to rely on literary and semi-literary works in order to diminish the distance in time and space. Thus, for the social history of the Philippines during the decades before 1880. Rizal's novels are indispensable, Less important but nevertheless necessary to complete the picture is Pedro A. Paterno's novelette Ninay (1885) which, though inferior to Rizal's novels from the literary point of view, describes faithfully Filipino customs in the 1880s. The reader, however, is warned not to rely too much on Paterno's historical works, particularly those dealing with pre-Hispanic times, for they belong more to the realm of fiction than to history. Rizal's novels are more reliable than any of Paterno's works, for as Rizal himself admitted to his friend, Ferdinand Blumentriti in a letter written in 1887, "The Filipinos will find in it (Noli) the history of the last ten years,"

I need not go extensively into the study of Rizal's novels in order to show how literature can be used as materials for the writing of history. Rizal's description of the cabeza de barangay, the meeting at the tribunal, the supersitions of the Filipino religious sisters, the modus operandi of caciques like Capitan Tiago, the description of the religious procession, the condition of Binondo, the government neglect of public works, the friar mischiefs which led imaginative Filipinos to concoct what I call friar tales within rival those of Boccaccio, the smuggling operations of the Chinaman Quiroga, the state of elementary and coilege education during the second half of the nineteenth

century, the agrarian troubles which extended to recent times, and a hundred other incidents and events necessary in order to understand the history of the Philippines, or at least of the Tagalog region, are materials of history which no historian worth the name can ignore. What the documents in the archives and the traveloques of foreigners like Careri, Le Gentil, MacMicking, Jagor, Foreman, Bowring, and many others do not reveal, the literary works of contemporary writers delineate with clarity. The Tagalog poems of the preand post-Revolutionary periods tell us something about what the authors felt and thought secretly in language so metaphoric as to be understood by the Spaniards in the Censors's Commission. No document in the archives describes the real feelings of the Filipinos during that critical period of revolutionary fervor, and this gap is ably filled by the poems written by Filipinos in the native languages, particularly Tagalog, Francisco Baltazar (1788-1862) was the precursor of these writers, including Rizel who brought with him to Europe the 1870 edition of Florante at Laura, for it was the poet who, employing alleggry effectively to cover up his real intent and purpose, criticized the sad state of the country and externalized the longings and aspirations of the people in bondage. The importance of Baltazar's literary work can be fully appreciated when one considers that the period, such as it was, did not envisage freedom of thought and expression. As such, he paved the way for later writers, chief among them being Lopez Jaena, Rizal, and M. del Pilar, to make a commitment to the cause of the people. Although the writers of the Reform Movement were not for independence but merely for making the Philippines a province of Spain, they nevertheless began a movement which, in its negative aspect, culminated in the Revolution of 1896. It is thus clear that the Revolution cannot be clearly understood without any knowledge of the literature that preceded and followed it.

Side by side with the works of Rizal, Lopez Jaena, del Pilar and the minor writers of the pre-revolutionary era, are the works of Andres Bonifacio and Emilio Jacinto whose passion for freedom was accompanied by their cry for independence. Less educated than the reformists, Bonifacio and Jacinto reacted to Spanish misgovernment and cruelty with a fierceness that hardly finds precedence in colonial history. One has only to read Bonifacio's essay "And Dapat Mabatid no mga Tagalog" (What the Filipinos Should Know) and his poems "Pag-ibig sa Tinubuang Bayan" (Love of Country), "Tapunan ng Lingap" (Give Us Your Love), "Katapusang Hibik ng Pilipinas" (Last Appeal of the Philippines), and "Ang mga Cazadores" (The Cazadores), and Jacinto's essays "Liwanag at Dilim" (Light and Darkness) and "Mga Katungkulang Gagawin ng mga Anak ng Bayan" (Duties of the Sons of the People) in order to understand why the masses plunged into a savage fray against the Spaniards. One is perhaps justified in saying that it was literature that made history when the Revolution of 1896 flared up. The events that subsequently unfolded until the coming of the Americans and the consequent Filipino-American war may he better appreciated if the literary works of the period are studied, for collectively they represented the ideals, the aspirations, the firm commitment of a people struggling for freedom and independence. The poems of Fernando Ma. Guerrero, Cecilio Apostol, Jose Palma, Clemente Jose Zulueta and oithers, are historical sources insofar as their ideological implications are concerned, for they recapitulated in the measured form of a foreign language the unexpressed longings of the Filipinos at the most critical period of their history. The literary ments of their works may suffer ensoinn with the passage of time, but their historical significance will remain constant.

With the American period of our history, we have to rely on the literary productions in Tagalog, for it was the writer in Tagalog, not the writer in Spanish, who made literature a rich material for history. It is true that the writers in Spanish, particularly Fernando Ma. Guerrero, Rafael Palma, and Teodoro M. Kalaw, all of the famous El Renacimiento, made history with their sizzling editorials against the American colonial administrators, especially the Secretary of the Interior, Dean C. Worcester, but their editorials and articulos de fondo were journalistic, not literary pieces. The Tagalog poets, novelists, and dramatists, now liberated from the bondage of the censors's blue pencils and writing in the language the new masters did not understand, were conscious of history-in-the-making and wrote literary pieces that portrayed the temper of the period in which they lived. Thus, Lope K. Santos's socialistic novel Banaag at Sikat (Rays and Sunrise, 1905-06) describes not only the condition of the period, but also some of the events in Manila, as, for instance, the strike of the cigarette-makers and the activities of the newly founded labor unions. On the other hand, Faustino Aguilar's novels, particularly Busabos ng Palad (Slave of Fate, 1909), Pinaglahuan (Eclipsed, 1907), and Nangalunod sa Katihan (Drowned at the Seashore, 1911), are of social and historical significance not only because they reflected the thinking of the lower and lower middle class Filipinos of the period but also because they dealt with contemporary social problems, certainly of capital importance in the writing of the history of the early American period of our history. On the Revolution, Isabelo de los Reyes's Ang Singsing ng Dalagang Marmol (The Ring of the Marble Maiden), originally written in Tagalog and translated into Spanish, may be read with profit. In the drama Patricio Mariano's Dalawang Pag-ibig (Two Loves, 1910) and Severino Reves's Walang Sugat (Not Wounded, 1902), among many now hardly remembered, give us an inkling into the late Spanish period, a period remembered primarily because of the accounts of Spanish writers which are decidedly and understandably biased. Those plays and others staged during the first years of the American occupation represented Filipino viewpoints and so serve as a counterpoint to the Spanish views. With the two sides represented, a balanced overall view of the history of the last years of Spain in the Philippines may be had. Aurelio Tolentino's play Kahapon, Ngayon at Bukas (Yesterday, Today and Tomorrow, 1903) and Juan Abad's Tanikalang Ginto (Golden Chains, 1902) are good sources for Filipino reaction to American colonization during the first decade of the present century. A doctoral dissertation has been written on Filipino reaction to the early American regime, but even a cursory examination of the bibliography shows that the author relied more on what the Americans thought was the Filipino response or reaction than on Filipino literary works which expressed most emphatically the real response not only of the elite but also of the other sectors of the populace. The poems of the period from approximately 1902 to 1910 cover the whole gamut of feelings and thoughts regarding American intervention in the Philippines, on one hand, and the patriotic elan of the authors, on the other. These literary materials, though ephemeral, have their uses, one of which is to indicate where the Filipino people stood on the question of independence. Unfortunately, the newspapers and magazines of the period were destroyed during the last war and only stray numbers are available in the National Library and in private collections to remind one that once upon a time the Philippine periodicals published literary works of perhaps not enduring merits but were nevertheless crucial to the writing of our history. It is for this and other reasons that the writing of Philippine history and literatures, especially the early American period, is not exactly an excursion into Paradise. This tragedy is deepened by the thought that few literary works found a haven between covers. Consequently, for a vertical study of literatures of the period to materialize for historical purposes, a scholar must of necessity rely on the periodical literature. This is now almost impossible insofar as the pre-war periodical materials are concerned, for the last war wiped out those vestiges of popular culture which once delineated in words what the painters did not or failed to capture in color.

From the 1920s onward, the forms of literature that most accurately mirror contemporary history are poetry and the novel. The poetry of Jose Corazon de Jesus, particularly his short poems and his modern awit. Sa Dakong Silangan (In the East, 1928), and many novels, among them Servando de Angeles's And Huling Timawa (The Last Slave, 1936), Abadilla and Kapulong's Pagkamulat ni Magdalena (Magdalene's Awakening, 1958), Edgardo M. Reyes's Maynila: Sa Kuko ng Liwanag (Manila: From the Claws of Light, 1966), Amado V. Hernandez's Mga Ibong Mandaragit (Birds of Prey, 1969), Celso Al. Carunungan's Satanas sa Lupa (Satan on Earth, 1971), and others, are rich sources for the history of contemporary life. In Spanish, the works of Jesus Balmori, especially his Vida Manileña which appeared in La Vanguardia, may be consulted for historical purposes. The Filipino writers in English, on the other hand, began to wake up to contemporary history in the years following the last war in the Pacific. Juan C. Laya's This Barangay (1950), Stevan Javellana's Without Seeing the Dawn (1947), Edilberto K. Tiempo's Watch in the Night (1953), and the other war novels of Jose N. Aquilar, Magdalena B. Bautista, Agustin T. Misola, Wilfredo N. Nolledo, Augusto Piedad, and Bienvenido N. Santos, all testify to the efficacy and validity of literary works as historical sources. What gives credence to these literary works as history is the fact that the authors are contemporaneous with and eyewitness of or participants in the events they narrate. Of course, the dialogues are in the main ficilitious. Even so, they may be used as historical sources not as they are but as they reflected or implied the thinking and feeling of the people deeply involved in the grim business of war. This thinking and feeling during the war years in the Philippines are not even intimidated in official documents, press releases, news items, and speeches, and so the value of those war novels and a few poems published in the Japanese-directed newspapers and magazines is enhanced with the passage of time.

In using these literary efforts as sources of history, one should take care not to fall into the error of uncritically accepting everything the literary artist says, for unlike the historian the former's imagination is not limited to and restricted by what actually happened. For the literary artist, verisimilitude is enough to make his work convincing. Consequently, the student of history should use discrimination or discretion in choosing which part of a literary work should be used as historical materials and which part should be eschewed as unhistorical or anti-historical. Generally, literature is valid as a historical source if its description, say, of local color is realistic, that is, it conforms to the actual condition or atmosphere of a particular time and place. Thus the war novels depict, each in its own way and sphere, the actual condition in several parts of the country during the Japanese occupation, for those who survived the three-year nightmare testified to the validity and veracity of the description. The fact, too, that the authors were contemporaneous with the events narrated makes their description valid and therefore reliable as historical sources.

It is not suggested, however, that literary works be made the exclusive or even the major sources in the writing of history. What is suggested is that historians should not rely exclusively on documentary evidence — afficial reports, contemporary news items, diaries, memoirs, eyewitness accounts, etc. — but should use literary works as sources of information, particularly in recreating the atmosphere and local color of a certain time and place. The function of the historian is not merely to rectite the events in their proper chronological or logical order, but to make the past alive and vibrant and, if possible, as colorful as the original events. Literature is thus an ally of thistorian in re-live the past and so write about it with versimilitude and conviction. But to succeed in this difficult undertaking, it is not enough that the historian uses literary works as materials in the writing of history; he must have the literary ability to make the past live again for the readers. This aspect is another matter and comes under the category of history as literature.

CONFUCIAN PHILOSOPHY OF EDUCATION AND ITS INFLUENCE ON CHINESE CULTURE

Prof. Winifred S. Chang*

INTRODUCTION

Authentic Chinese history, on the basis of the excavation of inscribed bones and tortoise shell fragments, has been established to date back to the 14th century B.C. On the other hand, legends, systems of measuring time, varieties of articles of daily use, and a primitive form of writing which formed the basis of an intricate mystic philosophy pushed back further prehistoric China another fifteen centuries.

During the long period, one of the lengthlest of continuous history for a nation, China has seen many changes, including the rise and fall of over twenty dynasties. Furthermore, China has changed more in the twentieth century than in any other period in her history. The radical transformations have forced western and other peoples in the world to ask why they have taken place. Realizing that neither contemporary factors nor external influence alone can provide the answer, other peoples have begun to probe into Chinese thought.

I. The Cultural Link

However, in the midst of change, the connecting link and backbone of the society remains. It is Chinese culture.

Chinese culture, like all cultures, is the cumulative product of the moulding of various thoughts and institutions extending over the ages. Distinct from other cultures, Chinese culture has been described as humanistic and rationalistic. It is empirical, with the emphasis on virtue and righteousness. It is also ethical. Neither it is shorist nor anti-religious. On the other hand, it is rich in philosophy and literature. It has produced fine arts: bronze works, paintings, procelain craft, architecture, etc. Above all, it provides an artitude of life that is healthy and practical. It seeks to promote harmony, particularly in human relations.

It has been a common viewpoint shared by all the Sinologists that Confucian thought was a basic concomitant of Chinese culture, coloring the values of nearly all fields of human endeavors, particularly those concerned with intellectual, educational, social, and political activities.¹

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1 Warren H. Smith, Jr., Confucianism in Modern Japan, The Hokucoldo Press, Tokyo, 1959; p. ii

From the chronological point of view, the life span of Confucius (551-478 B.C.) was like a dividing line which marked the long history of five thousand years into two nearly equal parts. However, his thought and behavior, on the other hand, served as a connecting link combining the culture of China into an unbroken continuation.

The total achievement in his life time as a philosopher, administrator, teacher, and moralist-preacher could be defined by one of his quotations, "To subdue one's self and return to propriety (II) is perfect virtue."²

This propriety was the cumulative legacy of the pre-Confucian era almost covering twenty five centuries, esperially of the eight hundred year old Chou Dynasty. Thus his lifelong pursuit was engaged in the restoration of the propriety.

His said, "... The virtue of the house of Chou may be said to have reached the highest point indeed!" His idols were King Wen and the Dute of Chou. In The Great Learning, the commentary of Tseng Tze, one of Confucius's principal disciples, explains resting in the highest excellence. It reads: In the Book of Poetry, it is said, "Profound was King Wen. With how bright and uncessing a feeling of reverence did he regard his resting places!" As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a faither, he rested in kindness. In communication with his subjects, he rested in good slith," And, "Aht The former kings are not forgotten." Future princess deem worthy what they deemed worthy, and love what they loved. The common people delight what delighted them, and are benefited by their beneficial arrangements. It is on this account that the former kings, after they have quit the world, are not forgotten."

He showed deep affection for the Duke of Chou. In the twilight of his life, he said, "Extreme is my decay. For a long time, I have not dreamed of the Duke of Chou."

He also lavished his admiration to the pre-Chou dynasties. He said, "Chou had the advantage of viewing the two past dynasties. How complete and elegant were their regulations! I follow Chou."

When Tze Chang, one of his disciples, asked whether the affairs of ten ages after could be known, Confucius said, "The Yin Dynasty followed the regulations of Hsia: where in it took from or added to them may be known. The Chou Dynasty followed the regulations of the Yin: where in it took from or added to them may be known. Some other may follow the Chou, but though it should be at the distance of a hundred ages, its affairs may be known."

² Analects, Book XII:1

⁵ Ibid., Book IIIV:20 4 The Great Learning, Chapter III

⁶ Anaforts, Book III:14 6 Ibid., Book II:23

Also, "Great indeed was Yoo as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yeo corresponded to it. How vast was his virtue! The people could find no name for it. How majestic was he in the works which he accomplished! How glorious was he in the elegant regulations which he instituted!"

And, "I can find nothing that likens to a flaw in Yu".8

He approved Tze Chan as a scholar-gentleman-statesman because his administrative performance was in compliance with the Chou propriety. Confuctus said, "He had four of the characteristics of a gentleman — in his conduct of himself, he was humble; in serving his superior, he was respectful; in nourishing the people, he was kind; in ordering the people, he was just."9

Thus, in restoring the propriety of the Chou Dynasty, the main emphasis of the movement was on the harmonization of human relations. In answering the Duke of Chi about good government, Confucius said, "There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son-79 And, of all the virtues which governs human relationship and characterises a true gentleman, JEN is supreme in the teaching of Confucius. This character has been variously translated as love, goodness, kindness, benevolence, man-to-man-ness, human-heartedness.

II. JEN and Confucianism

In the usage of Confucius, JEN is the greatest of all virtues and, in fact, the summation of all virtues, ³³ It is indeed a sublime moral attitude, the root of all the other virtues, a transcendental perfection attained only by legendary heroes.

There are the passages in The Great Learning that all show how those ancient sovereigns made themselves illustrious. It is the highest perfection of goodness, such as only a holy sage can attain, and yet all men may strive after it and reach some measure of attainment.¹² Confucius said, "Is any one able for one day to apply his strength to JEN? I have not seen the case in which his strength would be insufficient."⁴³

Confucius teaches that "by observing a man's faults, it may enable him to know the meaning of JEN",¹⁴ and that "if the will be set on JEN, there will be no practice of wickedness." However, only by strenuous moral effort

Fibid., Book IIIV:19

⁸ Ibid., Book IIIV:21

⁹ Ibid., Book V:15

¹⁶ Ibid., Book XII:11

¹¹ D. Howard Smith, Confucius, pp. 66-67

¹⁰ Tseng Tze, The Great Learning: The Text of Confucius

¹⁰ Analects, Book IV:6

¹⁴ Ibid., Book IV:7

¹⁶ Ibid., Book IV:4

can one hope to increase in JEN, and such moral effort involves self-cultivation, love towards others, and the continued practice of goodness.¹⁰

All men act according to their nature, but one's nature, though bestowed by Heaven is nature in the raw. It may be too aggressive or too yielding, too easily exalted by joy or cast down by sorrow, too introvert or extrovert, insensitive or oversensitive. The partialities of one's nature need to be corrected so as to reach a harmonious balance. This can only be done by imitation of the agely ancients and self-cultivation, so as to attain mastery over 'self'. In The Great Learning, it is cited, "Here is our elegant and accomplished prince! As we cut and then file; as we chilsel and then grind; so has be cultivated himself;"

Thus, to practice this self-cultivation implies a standard, a measure of what is right. Such a measure is supplied by propriety (ii) or the mores of politic society. This is what Confucius meant when he taught that JEN is self-denial and a return to propriety. And this is why he devoted his lifelong endeavor in restoring the propriety of the pre-Confucian dynasties.

Jen also consists in loving others.¹⁸ This love for others is made evident by the virtues of loyalty and consideration, for loyalty consists in the entire devotion of oneself to the best interests of another, and consideration consists in never doing to others what one would not wish done to oneself.¹⁹

Yet it is only by constant practice of JEN that one learns to appreciate more and more the ideal of perfect goodness and the difficulty of its attainment in the practical affairs of everyday life.

The perfection of personality lies in acting always with reverence and respect, displaying in all the varied relationships of life courtesy, liberality, faithfulness, diligence and kindness. Though JEN is the leading ethical concept in Confucius thought, it stands with many other essential qualities which confucius tressed again and again in his teaching. JEN is coupled with righteousness. According to Confucius, righteousness is thought as what is fritting, right. Confucius did not try to give an abstract definition of righteousness. Men learn to distinguish between what is righteous or unrighteous in the concrete situation of life, and they find that righteousness is a quality displayed in the character and conduct of the 'gentleman' (chun tze), whose inner nature is motivated by JEN and whose outward conduct accords with li (propriety). So

Confucius never refers to a fixed or unchangeable law, or to a divine flat which lays down what men can or cannot do in any particular circumstance, because what is fitting on one occasion may be inappropriate to another. He

¹⁰ D. Howard Smith, Confucius, p. 67 17 The Great Learning, Chapter III:4

¹⁸ D. Howard Smith, Confucius, p. 66

¹⁹ Ibid., p. 67

²⁰ The Doctrine of The Maan, Chapter XXXIII

does suggest, however, that there emerges within a civilised society a generally accepted standard of what human conduct ideally ought to be.

The righteous man is one who, imitating the example of the truly righteous seges of ancient times, inwardly and outwardly strives to approximate to that standard.

Confucius insists that a love for learning from the righteous way of the ancient sages is fundamental, because 'if a gentleman possesses courage but lacks righteousness, he will cause disturbances; if a common man possesses courage but lacks righteousness, he will become a thief.*⁵¹

III. Confucianism and Religion

The Chinese concern with ethical problems has often given Western philosophers the impression that Chinese thought is too practical and too worldly.

As D. Howard Smith has pointed out, "Many leading Confucians have even gone so far as to say that he was in fact anti-religious. In contrast to Judaism, Christianity and Islam, where ethics has always been firmly linked to religion, it was, they affirm, the divorcement of ethics from religion which produced the Confucian system. They pointed out that Confucius never discussed such questions as immortality of the soul or the existence of God, nor did discuss natural science or the origin and nature of the universe. His philosophy was purely concerned with humanity and human relationships, and there is in his teaching no philosophy of nature or of the cosmos."²²

However, the fact that Confucius was no metaphysician does not in any way invalidate the truth that his reaction to what he believed the universe to be was fundamental to his ethics. In his day beliefs concerning the nature of the universe were uncritically accepted, but it was universally assumed that the universe is fundamentally well-ordered, unchangeable, and beneficent to man.

Confucius inherited a religious tradition which had behind it more than a thousand years of development, a religion closely associated with the functioning of government and with family and which pervaded every aspect of life. It was an 'unnamed' religion rich in ritual and ceremonial observances, and the evidence of the earliest records concerning Confucius indicates that he was meticulous in observing the customary rites, sought to understand their inner meaning and purpose, and was indignant with those who showed indifference or an obvious lack of sincerity in their performance.

He believed that his own 'power of virtue' (teh) was born of Heaven and that he had a Heaven-sent task to perform, which gave him strength to triumph

²¹ Analects, Book XIIV:23

²² D. Howard Smith, Confectus, p. 60

over his disappointments and face with equanimity both hostility and neglect.²³ Heaven is fundamental to Confucius's ethical thought and the foundation of his ethical system in which he worked out the basic principles of his Way of Man (fen tap).

Confucius was essentially a man of his own time and the product of the cultural tradition which he inherited. In fact, he might be deeply religious.

He believed, "The truth is, no one knows me...but the studies of men here below are felt on high, and perhaps, after all, I am known; not here, but in Heaven."⁵¹

"There is no greatness like the greatness of Heaven . . . "25

"When King Wen perished, did that mean that culture ceased to exist? If Heaven had really intended that such culture as his should disappear..."26

After all, Confucius said, "He who offends against Heaven has none to whom he can pray." 27

Thus he was religious. As Helmuth von Glasennapp has pointed out, Though it is often stated that Confucius was a philosopher and moralist, not a religious teacher, this is not quite true. Such judgment is based on the assumption of a religion being exclusively the more or less emotional type of occidental creeds... Confucius did not lay down a concise dogmatic teaching about god and spirits and their relation to men, not about the nature of life after death, supernatural events, etc. But there is no justification for considering him irreligious on these grounds.

"Confucius's thought was formed in accordance with his time and his country; he accepted the ancestor cuit as obligatory, believed in the efficacy of sacrifices and ritles, and therefore in the necessity of the observance.

"This shows sufficiently that he is not to be considered only as an ethical or political theorist, but also as a religious thinker." 23

Confucius took Heaven to be a personal being, but saw in it not so much a god who arbitrarily, by means of miracles and revelations, interferes with the course of history and with individual life; rather he consider it to be the regulator of the eternal, cosmic moral law which rules all things in Heaven and keeps them in order.

It is the main theme and foundation of Confucius's thought: there is the supernatural and unchangeable power (Heaven) above all; it leaves Men themselves to harmonize their relations and govern their own affairs in accordance

²³ Sau Ma Chien, Shih Chi: "The Family of Confucius"

²⁴ Analects, Book XIV:37

²⁶ Ibid., Book IIIV:9 26 Ibid., Book IX:5

^{27 (}bld., Book III:13

³⁸ Helmuth von Glasennapp, Buddhism: A Non-theistic Religion, pp. 66-67

with the pre-Confucian propriety and example iset by the rancient sages, as the moral rules and example in turn complied with the 'Way of Heaven'.

Confucius realised that the one thing above all others that characterised the Duke of Chou was his understanding of the 'Creed of Heaven'.²⁹

Abiding by the 'Creed of Heaven', the 'Way of Man' (jen tao) implements the 'Way of Heaven'.

The overruling providence of Heaven, its majesty, benevolence and rightensess, are constant theme in the literature and historical documents which refer to the founding of the Chou Dynasty.

In the pre-Confucian centuries, society of China had been organised on the basis of family. Confucius recognised that unless the intimate relationships of family life were controlled by JEN and I (righteousness) there could be neither filial piety nor brotherly affection and the family as a social unit would inevitably disintegrably disintegrably

By the time of Confucius, rivalries and jealousies were tearing society apart, Confucius recognised that community interests must triumph over individual selfishness and greedy, and that even more important then efficiency were the virtues of loyalty, reciprocity, faithfulness, love and justice.

Confucius found it possible to regulate a society and govern a state by means of a strict adherence to the 'code of Chou' detailed enough to cover all the normal relationship of life, a code of conduct in which everyone had his or her recognised status and position.

As all the ancient virtues and rules were submerged in chaos resulting from the quarrels and wars among the families of noblitiles themselves, it was the perception and determination of Confucius that they should be by all means restored, first through his attempts of canvassing over the nobility, in which he failed, and finally by exclusively relying on his means of mastery — the means of education.

IV. Confucius's Endeavor on Education

Confucius has always been regarded primarily as a teacher, and he seems to be the first in Chinese recorded history to have established a private school in no way connected with the courts of the nobility.

He, as the Chinese people themselves believe, was also the first profesprestige and teacher in the Chinese history. The popularization of Confucius's prestige and teaching during the centuries immediately feth his death, as well as in subsequent periods of Chinese history, must be ascribed to three factors: the first is the intrinsic appeal of Confucian philosophy of education to the Chinese way of thinking; the second is the historical learning and scholarship

²⁹ Analects, Book XXi3

accumulated and practically monopolized by the Confucianists in contrast with the other schools, such as Taoism, Mohism, and so on, which did not bother with historical learning; and the third is the evident personal wisdom with charm and prestige of Confucius himself.

He was deeply loved, respected, and admired by his disciples. And, the admiration revealed by his highly cultured scholar-disciples in the meantime meant the affirmed and complete approval of his principles. In The Doctrine of the Mean, it records:

"Chung Ni (Confucius) handed down the doctrines of Yao and Shun, as if they had been his ancestors, and elegantly displayed the regulations of Wen and Wu (the Emperors of the Chou Dynasty), taking them as his model. Above, he harmonized with the times of Heaven, and below, he was conformed to the water and land."

And, "It is only he, possessed of all sagely qualities that can exist under Heaven, who shows himself quick in apprehension, clear in discernment of far-reaching intelligence, and all-embracing knowledge, fitted to exercise roles: magnanimous, generous, benign, mild, fitted to exercise forebearance; impulsive, energetic, firm, and enduring, fitted to maintain a firm hold; self-adjusted, grave, never swerving from the Mean, and correct, fitted to command reverence; accomplished, distinctive, concentrative, and searching, fitted to exercise distinction."⁵⁰

"It is only the individual possessed of the most entire sincerity that can exist under Heaven, who can adjust the great invariable relations of mankind, establish the great fundamental virtues of humanity, and know the transforming and nurturing operations of Heaven and Earth; — shall this individual have any being or anything beyond himself on which he depends?

"Call him man in his ideal, how earnest is he! Call him an abyss, how deep is he! Call him Heaven, how vast is he!"41

The description of **The Doctrine of the Mean** is witnessed by the other records. For instance, Tze Kung wrote:

"Our Master is benign, upright, courteous, temperate, and complaisant, and thus he gets his information. This is the Master's mode of asking information; is it not different from that of other men?"³²

Confucius was also treated by the people who came to know him in the same manner as Tze Kung described. In reciprocation, he revealed the same qualities in his manner when helping the other people. Tze Kung said, "Our

³⁰ The Doctrines of the Mean, Chapter 30

³¹ Ibid., Chapter 31

³² Analasts, Book

Master is gentle, simple, respectable, thrifty, and humble so wherever he goes people like to be close to him and seek help."³⁸ He became the source of wisdom and morality, to whom the intellectuals of his time were eager to approach. His simple and respectable type of life was recognized during and after the days of Confucuis as the model life for all the teachers.³⁴

As to the way in which Confucius secured his education, Tze Kung stated this master had had no 'regular teacher'. As a great teacher, Confucius was also a good listener.

He himself laid great emphasis on study and the search for knowledge and held an important theory regarding the method of study which is succinctly stated, "Things being investigated, knowledge became complete. Their knowledge became complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated, their persons being cultivated, their families were regulated. Their persons being cultivated, their families were regulated. Their states were governed. Their states being rightly governed, the whole kingdom was made tranquil and happy."

Otherwise, "To learn, and not to think over (what one has learnt) is useless; to think without learning is dangerous." 36

In Confucius's judgment, there is great danger in allowing the mind to indulge in purely subjective meditation and fantasies which have no basis in objective reality and practical experience. He said, "Is it not pleasant to learn with a constant perseverance and application?" And, "A superior man bends his attention to what is fundamental. That being established, all practical courses naturally grow up. Fillal piety and fraternal submission! — are they not the root of JEN?" ³⁸

He taught that a gentleman should be widely learned in all the elements of culture, and he should know how to bring all this learning under the restraining influence of ritual.³⁹

A man was fit to be a teacher who could so reinterpret the learning of former times as to apply it to the problems of the present.¹⁰ The process of learning leads to the assimilation of knowledge, which is futile and useless until, by pondering on what he knows, one learns to apply that knowledge to the practical affeirs of life.

³³ Analects, Book

³⁴ Hwa-chi Yang, Research on Confucius, Chung Hwa Series, p. 26

³⁵ The Greet Learning: The Text of Confucius

³⁵ Analects, Book II:15

³⁷ Ibid., Book I:1

³⁸ Ibid., Book 1:2

³⁹ Jbid., Book VI:25

⁴⁰ Ibid., Book H:11

It is important to know that there are things that one does not know as to be aware of the things that one does know.⁴¹ Thus he emphasized frequent review and the process of learning that was systematic. His methods of learning were: learning with thought; induction and deduction from old experience to new learning; and from simple and fundamental learning to the metaphysical study. Therefore, it could be said that Confucius's thought has been recognized as a system of Chinese scientific study.

He had an inordinate love of learning. "I have never grown tired of learning, nor wearled in teaching others what I have learnt," 42

Moral education was the basic individual education advocated by Confucius, and the most important requirement for being his disciple. It means that individual moral self-cultivation is the foundation for being a man. For reaching this goal of education, Confucius devised four courses: Literature, conduct, Joyalty, and good faith.

According to Garter V. Good, morality is 'conformity in behavior to some principie or code of right or good conduct'. Moral education may be conducted through either formal or incidental instruction in morals. Special virtues or other elements make up morality. These definitions are not greatly different from those of Confocus.

Confucius was convinced that his teaching activities in morality were of first importance in paving the way for the regeneration of society. He himself emphasized the influence of behavior rather formal discipline or outward forms. He advocated moral education and the influence of a noble personality in order to rescue society from corruption.

His principles of education may be summed up in what he said: 'Set your mind upon the "Way", firmly lay hold of every right attachment, trust in goodness (JEN), find your relaxation in the arts.'

For him, the purpose of education is primarily the development of decent character. The acquisition of knowledge is important but supplementary to the development of character. A good teacher encourages his pupil to make the practice of the WAY his target. He seeks all the time to show that there is practical metrit in training the mind to love viriue. He holds up the perfect WAY of the sages as the ideal to strive after, an ideal for the mind to hold on to.

He encourages his pupil to lay hold on every right attachment, so that he constantly and unremittingly practices the cardinal virtues until they become habitual. He trusts to attain to goodness does one approximate to what a human being ought to do ⁴²

⁴¹ Jbid., Book [1:17

⁴² Ibid., Book IIV:1

⁴³ Ibid., Book IIV:6

He comes to manifest a quality of life that is in harmony with what is right, and so fulfills the obligations of his humanity.

Beyond all this, but secondary to it, a wide field of study is open to him: the arts of writing, arithmetic, manners, music, archery. In fact, Confucius recognised training in these arts had a powerful influence on the development of character.

He especially accentuated the importance of a personality of a teacher. With a view to the disciplining of students, Confucius said, "If the teacher can behave properly, his students will naturally imitate him by being good. On the contrary, if the teacher does not behave so well, his students will be unable to behave well the discipline on which he depends to control them will not be effective."⁴⁴

Therefore, a teacher must be a good example for the students to imitate, for whatever he does will affect them accordingly. Confucian thinkings have little confidence in 'preaching' as a way of instilling moral rectitude. The special importance of the teacher or sage in this situation is that his exercise of moral leadership is guided by the distinctive insight and social wisdom that he has gained. He must be prepared for probable rejection by the people of his own day, who may not be able as yet to follow him; but if he truly understands the moral laws of the universe, his example and teaching will not be condemned by posterity.

V. Confucian Principles of Teaching

As the very first professional teacher of China, it was he who opened the way for many scholars and philosophers of succeeding centuries. It was also he who inaugurated, or at least developed, that class of superior man is national. China, who was neither farmer, artisan, merchant nor actual official.

His activities were similar in many ways to those of the Greek sophists. His activities and influence in Chinese history have been similar to that of Socrates in the West.⁴³

Confuciurs's ideal of teaching was to nurture and develop a person useful to his state, rather than to produce a scholar belonging to any one philosophic school. Hence he taught his disciples to read and study a wide variety of books and subjects so that his disciples ended up saying of the master: "He has broadened me by culture and restrained by the usake of pood conduct;" "40 person of the product of the

Confucius showed his genius as a teacher in the methods which he used to develop the character and intelligence of his pupils. He always whole-heartedly wished them to become men in the full sense of the term, noted for moral character, for gifts of speech, for administrative ability, for learning and literature, rather than sectarian scholars.

⁴⁴ Ibid., Book XIII:6

⁴⁵ Yu-lan Fung, A History of Chinese Philosophy, Princeton University Press, 1952; Vol. I,

Chapter IV, pp. 48-49 48 Analects, Book IX:10

He insisted that a student must not only be eager to learn but also willing to cooperate with his teacher by giving earnest a pplication to the subject. He had little patience with the dullard and the lazy. He said, "Only one who bursts with eagerness do I instruct; only one who burbbles with excitement, do I enlighten. If I hold up one corner and a man cannot come back to me with the other three, I do not continue the lesson."

For Confucius, the most important aspect of education was silent pervasive influence of the personality and character of the teacher, so that on once occasion he said, "I would much rather not have to talk, because Heaven does not speak; yet the four season run their course thereby. Heaven does not talk "18"

He advocated universal education. He imposed no requirement and limitation for admittance to his teaching. He believed that human nature was good and everyone could be educated. He was sure that teaching can modify the instinct of man and perfect his virtues, Learning depends upon the capacity and attitude of the learner. The limit of education is reached when one has exhausted all his efforts to learn. The dull ones can hardly be modified because they are limited by nature.

He prescribed five steps for learning: "Study widely, inquire deeply, hink critically, distinguish clearly, and practise thoroughly." ⁴⁰ Learning must be faithful to truth and not pretense. He demanded absolute honesty. He refused to talk on the subjects of "extraordinary things, feats of strength, disorder, and spiritual beings." ⁵⁰ He believed that "the study of strange doctrines is injurious indeed." ⁵¹ He never trusted fine words end insinuating appearance because those are "seldom associated with virtue. ⁵²

He exclaimed, "Talents are difficult to find. Is not the saying true?" According to Confucios, though the supreme aim of education is to produce the sage, but he always refused to accept that designation for himself or for any of his contemporaries. He said, "A divine sage I cannot hope ever to meet. The most I can hope for is to meet a 1749 gentle man," **

The marks of a gentleman (chun tze) were goodness, wisdom, and courage. However, he said, "The ways of a true gentleman are three. I myself have met with success in none of them. For he that is really good (JEN) is never unhappy; he that is really wise is never perplexed; he that is really brave is never afraid." The three essences of virtue were most important for the perfecting of personality, and attainment of them was the aim of education.

⁴⁷ Ibid., Book IIV:8

⁴⁶ Ibid., Book XIIV:19 40 Tze Ssu, The Dectrine of the Mean. Chapter XX

⁵⁰ Analects, Book IIV:20

⁵¹ Ibid., Book II:16

⁵² Ibid., Book XVII:17

⁵³ Ibid., Book IIIV:20

⁵⁴ Ibid., Book IIV:25

⁵⁶ Ibid., Book XIV:30

It is to supply the virtue-equipped people to assist in the administration of government. It was linked with his political ideals. If government should be governed with the assistance of competent gentlemen, then the people will follow:

Thus, rooted in humanism ordained by Heaven, Confucius's philosophy of education and ethics lays stress on personality-cultivation. Application of knowledge is more important than book learning; making knowledge is supplementary to the study of virtue. As a result, if a ruler desires "what is good, the people will at once follow," as

VI. Confucian Philosophy of Education and Chinese Culture

For twenty five centuries, Chinese culture has been revolving around the thought of Confucius. His conception of harmony between Heaven of Benevolence and Men supposedly with heavenly gifted good nature has been the foundation of a code of ethics whose origin and formation can be traced to many centuries before Confucius.

His thought has been governing the harmonization of the Chinese society. The Golden Rule, "What you do not wish to be done to yourself do not do to others," has become a household quotation. The 'Way of Chung Yung' (the Golden Rule), which means 'without being inclined to any side and without excess or deficiency,' has become a standard of behavior. And, the old Chinese saying, 'Once you read the books related to Confucius and Mencius, you ought to fulfill the propriety outlined by the Duke of Chou,' can be memorized by those who are illiterate Chinese.

The main characteristics of Chinese culture, which were positively formed by Confucius and his disciples in the Classical Age between 540 and 220 B.C., are in compliance with the rules to be moral, practical, tolerant, rational and conductive to confentment and harmony.

From 22 B.C. to 220 A.D., Confucius's philosophy of education was further developed and elevated to a supreme position of philosophical orthodoxy in the political, social, and cultural life of China. For more than two thousand years Confucian thought had been the legitimate source for the forming of the educational systems in China.

Throughout more than two millenia, the Confucians believed that human happiness and harmony were dependent upon the social and political order being adjusted to conform to a moral cosmic order of which man is a part. Arts, literature, architecture, the ways of thinking and living, human relation-hip, and even the religious rituals had all emerged to the Confucion sense of harmony and balance. It was always a Confucian belief that attempts should be made to fathom and unravel the secrets of the course of events which Heaven had predetermined.

As D. Howard Smith wrote, "Confucius is China's greatest gift to man-

⁶⁶ third . Book XII:19

⁵⁷ D. Howard Smith, Confucius, p. 196

DON CARLOS PALANCA, SR. SINO-FILIPINO BUSINESS. INDUSTRIAL AND CIVIC LEADER

Dr. Gideon Hsu*

Men have come and gone and each time they do, they leave behind menoites, or traces of their own greatness or even triteness, if not wickedness. Perhaps only a few can lay claim to the first, that is — greatness, because not everyone is endowed. To one man, greatness was not served on a silver platter; he certainly worked his way up, the hard way. His formula was: "Succeed in business by really trying." This man is Don Carlos Palanca, Sr. The name is definitely not unheard of because to him the Palanca Memorial Awards for Literature is attributed.

Unlike many names that are not at all remembered and some names that have either sad or bad thoughts with them, Don Carlos is well remembered for his contributions to the Filipino society.

True indeed, no amount of literature about him will do justice to his many deeds. Nevertheless, let it suffice to honor the man by knowing what he was and what he had done, and from that knowledge, imbibe them and be inspired by one such man among other Filipino greats — Carlos Palanca, Sr.

How it All Began.

In 1884, a Chinese lad of fifteen, later known as Don Carlos Palanca, came to the Philippines. As early as 977 A.D., there was contact between China and the Philippines. Philippine historian Eufronio Alip, in his book "Philippine-Chinese Relations" cites Chinese records mentioning this early Philippine-Chinese association which, however, was primarily commercial. Records of the Ming Shih and Sung Shi dynasties also carried accounts of trade and migration between the Philippines and China.

Owing to the continued migration of the Chinese even after the Spanish conquistadores had arrived in the Philippines, the Filipino-Chinese population as of today is one community to reckon with as far as the economic aspect is concerned. One of the early migrants was Don Carlos Palanca, born on September J. 1869 in the village of Willy, Amoy, Fukien province. His

1 Vergel O Santos, "Contributions to RP-Sino Relations," The Life and Career of Don Carlos Palanca, Sr., Special Issue of the Manila Chronicle, December 31, 1948, pp. 16-17.

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 Professor of Professor of Professor of Asian Understanding, Editor. The Annals of Philippine Chinese Historical Association,

Chinese name was Tan Guin Lay, youngest of the six children of Uy Khing Du and Tan Yae Sin. His father died when he was three and at seven, financial distress forced him to abandon formal studies and which also later impelled him to seek his fortune in the island of Liu-Sung.²

He settled in Manila and started as a mere clerk in a Chinese firm. Later, eapprenticed in the textile establishment of a relative and there showed much intelligence and perseverance. Gifted with a searching mind and a great capacity to learn, he became so successful that by 1890 he had opened his own dry goods store.

In addition to this, he decided to learn Spanish and the local dialects and locature a fhorough knowledge of local laws and legal procedures — knowledge that guided him a lot in his commercial ventures.³

He had the smile of Providence upon him, for at the start of his business undersking, the most prominent Chinese governor Don Carlos Palanca Tan Chuey-liong' of the Chinese community as well as the last Chinese "capitan" during the Spanish era and first Chinese consul-general of the Philippines in 1899 adopted him as godson. Thus the name Carlos Palanca Tan Guin Lay or Carlos Palanca, Sr. was qiven him, for such was the custom then.

The Emergence of a Successful Businessman.

Following his earlier undertakings, the young Carlos ventured into a small distillery business of his own on Juan Luna Street in Tondo. This was in 1902, when he founded the La Tondeña. For a time, he merged his business with Song Fo and Co. but dissolved the partnership in 1913. Then in 1908, he acquired the Destilerias La Locomotora from Don Patricio Ubeda. During this time, locally produced alcohol was distilled from nips sap. But the supply was limited and with the onset of domestic fisheries, the swamplands where nips palms thrived dwindled having to be converted into fishponds. He converted his own swamplands into fishponds. The place was known as Hacienda de Sapang Cawayan, where he entertained friends and spent weekends with his family. Despite this, Don Carlos, imbued with "keen business acumen" as close friend former Justice Roman Ozaeta said of him, turned to molasses and pioneered in its conversion into alcohol. Molasses was then being thrown away since there was no market for it. With the major molasses suppliers pledged to him, he was assured of its supply and he became the foremost alcohol manufacturer in the country. By the early 1920's, he earned the title "Alcohol King."

² Chinese name for the island of Luzon, Philippines.

³ Amento F. Peredes, "Don Carlos Palanca, Sr.: A Businessman Statesman," The Life and Career of Don Carlos Palanca, Sr., Special Issue of the Manila Chronicle, Dec., 31, 1968, p. 7.

⁴ Tan Chuey-liong acquired his own name from his godfather, Colonel Cerlos Palance y Gulierrez, a Spaniard.

In 1924 he bought Destilerias Ayala from the Ayala family and acquired the rights to manufacture Ginebra San Miguel which was already an institution since $1834.^{\circ}$

By 1929, la Tondeña was incorporated and had become the country's leading distillery. He imported the best technical help for his distillery, including Messrs. Powell, Tillbury, Roey, Baigries, Casten, and Shoemacher.* The firm also acquired exclusive manufacturing and distribution rights to the products distilled by Tabscalera in 1935. Among its prestiglous products are: Anejo Rum, Tondeña Natural Rum, St. George Dry Gin, Manila Rum, Volga Volka, Vino Kulfalv, Creme de Menthe, Creme Cacao, Old Special Brandy and still others.* Today, la Tondeña remains to be a partner in Philippine progress.

For a while, Don Carlos experimented in the motor-fuel industry. He ad undertaken the mixture of alcohol and gasoline to be used as fuel for motor vehicles. For this purpose, he established the Phillippine Motor Alcohol Corporation. However, this was short-lived because of pressures and tough competition from established oil companies.

He was also engaged in the banking business. In 1920, he organized together with other businessmen such as Dee C. Chuan and Dr. Albino Z. Sycip the China Banking Corporation, operating elongside the government's Philippine National Bank and Bank of the Philippine Islands as one of the premier domestic commercial banks.

Don Carlos was also either a major stockholder, member of the board of directors, or officer to several firms: Fooklen Paper Mills, Amoy Canning, Inc., Manila Rice Mill⁸, People's Bank and Trust Co., Peoples' Mortgage and Investment Co., Nauban Financing and Trust Corporation, and others.

Esteemed Friend and Employer.

Even against Don Carlos' many business involvements, he was able to establish a kind of relationship with friends and employees that could be characterized as lasting. He had the respect of both his peers and employees. Benjamin Castañeda, assistant treasurer of La Tondeña, knew Don Carlos to be very paternal.

He was helpful but never very indulgent.⁸ He was not a miser; on the other hand, he was keenly aware of the value of money. Emphatic about the need to be careful with one's earnings, he even gave personal advice to his workers on how money should be spent wisely and how one should

⁶ Paredes, Op Cit., p. 8. 6 Manila Times, "Industrial Statesmanship of Palanca -- Receiled" Sept. 1, 1967, v. 22, n. 189.

Tibid, p. 14-s.

7 Ibid, p. 14-s.

Paulynn M. Poredes, "The Don Carlos They Knew," The Life and Career of Don Carlos

Palanes, Sr., Special Issue of the Manila Chronicle, Dec. 31, 1968, pp. 28-34.

strive to reach the top. He would lend money to them, but only after a rigorous session of questions through which he would establish the necessity of such a loan.

He made an effort to take personal charge of every aspect of the business. He was modern and not at all narrow-minded. He was amenable to new ideas and perhaps that was the reason why his ventures have managed to keep up with the times in a competitive fashion.⁹ He treated those who worked for him with a personal touch — a far cry from the cold and impersonal automated, corporate rat-race that the world is today. Mrs. Araceli N. Arandia, secretary-stenographer at la Tondeña, found the old businessman considerate and definitely not strict. He did not drive them too hard. In fact, he was quito nice and approachable. At the same time, he demanded efficiency in service from them.

Although some found him strict and unapproachable, all agreed that he was a man worth working for and being loyal to, one who treated his subordinates with human dignity. kindness, and a genuine personal concern.

Don Carlos also slood firm on his word even at the cost of great personal sacrifice. Dr. Sycip remembered him as "a very hard-working man." Undoubledly, a combination of industry and pioneering spirit brought him the seeds of success. Consider what he managed to do with molasses, then taken to be waste material. Avoiding any wastage, he succeeded in making it once more useful. In the early 1920s, he was known as "Alcohol King" in the Philippines.

He had the presidents of the country in his list of friends: Manuel L. Quezon, Sergio Osmeña, Manuel A. Roxas, and Jose P. Laurel. He had sought their advice on business matters and they, in turn, consulted Don Carlos on problems affecting the nation, including those affecting Chinese-Filipino relations.

Filipino Citizenship for Don Carlos,

Shortly after Liberation, Don Carlos filed a petition for naturalization. However, it was deemed unnecessary since he was already a Filiplion by operation of law. By virtue of the provisions of Section 4 of the Act of Congress of July 1, 1902 and of Section 2 of the Act of Congress of August 29, 1916, under the 1935 Philippine Constitution, Don Carlos was elliptina citizen; he being a naturalized Spanish subject who was an inhabitant of the Philippines as of April 11, 1899.¹¹

So great was his dedication to his career as a businessman and industrialist that since the time he arrived in the Philippines, he returned to China only once — upon the death of his mother. He had imbibed the Filipino way of life like many others who had decided to make the Philippines their home, ¹²

⁰ thid, p. 30. ¹⁰ Paredes, Amante. Op. Cit., p. 9.

¹¹ Ibid., p. 10.

¹² Ibid., p. 9.

A Family Man.

To his children, Don Carlos was strict. Being patriarchal, he exacted upsystioning obedience from his children. He was careful not to show his affection because he believed that if he did, it would mean showing his weakness. His word was command and he never spared the rod.

He did not believe in young people dissipating their energies in what he felt were worthless pursuits. He did not allow his boys Justo, Carlos, Jr., Antonio, Macario and Ramon to go out at nights with their gangmates. The girls Leonarda, Milagros and Edith were taught that their rightful place was the home.

Each of the boys had an early start in the family enterprises, as it was their father's will. During the day they would have to punch cards in their own firms and attend college at night. Even during vacation they had to do odd jobs. The girls, despite the retinue of servants, had to help out at home, serving their father especially. In fact, Don Carlos trained his children not to get used to ordering the maids. It was the children who waited at the dinner table when there was company, a gesture of true hospitality on the part of their father.

Vacations were unheard of in the family. The only semblance of a vacation for the whole family consisted of weekend trips to their fishponds in Hagonoy, Bulacan and Masantol, Pempanga. During those trips, the old Palanca would allow his children and himself the luxury of relaxation either through hunting or just having plain fun. Yet somehow those periods of relaxation still managed to turn themselves into business trips with Don Carlos diverting part of his time to seeing to the development of these fishponds which at one point had not been more than marshlands. On other weekends, he would take the whole brood out for strolls at the Luneta with a treat of peanuts or ice cream.

Carlos, Jr., or Charlie as he was more often called, was the object of Don Carlos' favoritism. Charlie was the only one allowed to sleep with the father or dine with his perents. Nevertheless, Don Carlos never neglected any of his children. In an interview with Mrs. Milagros Palanca Furer, his youngest daughter, she said: "It is not a custom among the Chinese to show emotion. I know that he loved us, if not, why would he care to give us the positions we hold now . . . only he tried to hide this love because he believed that if he did, that would be showing his weakness." ¹⁴

With the foresight of a businessman, he prepared his children for the time when they would be taking over his vast estate. He required all his children to be educated in Chinese and English and tutoring in Spanish on the side. He was a lover of music and so saw to it that his children received music lessons — an opportunity that he himself missed in his earlier days.

14 From an interview with Mrs. Milagros Palanca Furer, March 2, 1979.

¹⁷ Lorne M. Kalaw, "Papa — Discipline Personified," The Life and Career of Don Carlos Polanca, Sea, Special Issue of the Manila Chronicle, Dec. 31, 1958, pp. 25-27.

Advocate of Education.

Don Carlos was a benefactor to Philippine Chinese schools. Many of the now existing Chinese schools owe their existence to him.

In 1913, the Philippine Anglo-Chinese School, founded in 1899, was in grave financial distress. In fact, its administrators were seriously contemplating on closing the school down. This was particularly disheartening considering its historical prominismance as the first Chinese school of its kind in the country and overseas.¹³ The assistance was speetheaded by Don Carlos himself and in the late 1914, the fund-reising committee for the school decided to expand into the Philippine Chinese Educational Association, whose general aim was to bring education to more Chinese in the Philippines. Don Carlos was elected president from 1914 to 1928.¹⁵

Since then a number of schools have been established. To name a fewpool on the property of the Chinese National School established in 1917, the Chinese Patriotic School in 1918, the Westminister Chinese School in 1920, Girls Vocational School in 1922, Philippine Chinese High School in 1923, Pace Chinese School in 1924, and Ching-Cheng and Philippine Sun Yal-sen School in 1925.

It should be noted that local Chinese schools have not been exclusively for Chinese students, and neither have Filipino teachers been barred from joining the schools' teaching staffs.³⁷

Don Carlos also encouraged the adoption of the Philippine curriculum in the Chinese schools as well as the employment of Filipinos there.

Today, there are more than a hundred and fifty Chinese schools in the country. And all of them feel it a duty to look up to Don Carlos and look back to the years he spent for the cause of Chinese education in the Philippines.

He was genuinely generous to whatever he believed deserved his attention, money and efforts.

A Philanthropist.

Don Carlos was also well known for his philanthropic acts. Accustomed to not carrying any cash with him, he once soclede his son for not having losse change to give to beggars. He contributed generously to charitable, religious, and educational institutions. He was loyal and solicitous to all who sought his help, moral or financial.

After the Second World War, he contributed to the program of Philippine reconstruction. It was his charity, in fact, that served as the link between his Filipino and Chinese brethren for which he was directly responsible. For this, not only once had he been cited, awarded, and recognized by his adopted country. His tradition of civic-mindedness and involvement has lived on beyond himself through his heirs.

¹⁵ Vergel O. Santos, "An Advocate of Education," The Life and Career of Don Carlos Palanca, Sp., Special Issue of the Manila Chronicle, Dec. 31, 1968, p. 12

¹⁶ fbid., p. 14. 17 fbid., p. 14.

His Children Carried On His Task.

By carrying on the task left by their father, Don Carlos' children have kept his name alive. The early exposure they had did pay off well.

Since the death of his father in September 2, 1950, it was Carlos Jr. who took over his place. Like father, like son. True to his father's image as a civic-minded citizen, the younger Carlos has been at the fore of several civic and charitable projects. Just to name a few of the fund-raising projects of which he acted as chairman, there was the Community Chest, the Tenth Boy Scouts World Jamboree, and the 5t. Paul's Hospital fund campaign. In 1956, Carlos Palanca, Jr. was cited "Young Businessman of the Year." It likewise was officer or director to a host of firms such as the Lepanto Consolidated, Batean Pulp and Paper, Amco Investment and Development and many others.

Antonio, a chemist, was formerly engaged in the production line itself of the factory doing research on how to improve its products. Since then, he has gone over to management, assuming the first vice-presidency and production managership. In the same time, the same time as the same time as the same time, as true concern for the company. Like his brother, he too held key positions in several big firms such as the Distileries Ayala, Lepanto Consolidated, and Blue Chips Financing and Investings and Investings.

Macario is La Tondeña's vice-president for sales⁵⁰ as well as president of Dairy Land and Marikina Dairy Industries, vice-chairman of Consolidated Mills, and co-founder of the Merchants' Banking Corporation, to mention some of his positions.

Don Palanca's youngest daughter, Mrs. Milagros Furer, held the position of vice-president for marketing and advertising in La Tondeña, Elibith helps supervise the La Tondeña building and is in personal relations, while the youngest of the entire broad, Ramon, is Vice-President for Finance and Administration & Staffs; and President & General Manager for R. G. Palanca & Co., Inc.

A Memorial for Don Carlos.

Don Carlos had, left a lasting legacy to his heirs, having proven that by sheer industry, audacity, and enterprise, a man could have his dreams come true and rise in the harshly competitive business world to rank as head of the country's premier distillery, the La Tondeña.

Because of this and many more, the Palanca heirs believed that their father deserved more than what he had received when he was alive. His name had to live on, and being himself a believer in education, it was only

¹⁸ Lorne M. Kalaw, "The Heirs of Don Carlos: Keeping the Name Alive," The Life and Career of Don Carlos Palance, Sr., Special Issue of the Manila Chronicle, Dec. 31, 1988, p. 18,

¹³ Ibid., p. 20.

²⁰ Ibid., p. 24.

²¹ Ibid., p. 24.

proper and fitting to honor him by giving annual memorial awards in the field of letters, particularly Philippine letters. In this way, both the man and the adopted country which he had long embraced and considered his own would thus be honored.

All together, the Palancas have been responsible for this Literary Awards which today stands as a bastion of both Philippine literature and Filipino writers

The Carlos Palanca Memorial Awards for Literature,

In 1950, the contest was inaugurated and at the time, only published works produced with a given period of time were able to join the contest. Bur after twenty-five years of existence, it was expanded to include unpublished works to give a chance to those writers who could not publish their works of art.

Initially, it consisted only of two categories: one-act play and short story. The years later or in 1953, the scope was enlarged to include the poetry category and in the 1975-1976 contest, due to insistent public demand, the three-act plays were included.

Up to 1974, the contest was open only to Filipino citizens. At present, all nationals are qualified to join on the condition that their works should be published within a given period and that the works should be published within the Philippine area of responsibility.²³

The prizes varied accordingly. At the start, all major prizes were given I),000 each, second prize winners, P500 each, and the third prize, P250 each. In 1963, however, the cash prizes increased by a thousand pesos. At present, P5,000 is given to the first prize winners in the one-act play, poetry and short story categories; while in the three-act play category, P10,000.

The contest aims to enhance playwriting among the Filipinos. Rosalinda Orosa, in an article on the Palanca Memorial Awards, commented that "nothing is as compelling an inducement to creative endeavor as tangible recom-

The sponsor of the contest is automatically the owner of the winning entries. In spile of this, the La Tondeña, Inc. does not deny the writer the right to publish his masterpiece. He has the full right to do whatever he wanted to do with it. Only this year, the first prize winner of the 1977-1978 three-act play Filipino division was staged at the U.P. Diliman campus, "Panahon II Cristy" written by Edgardo Maranan. Also staged was "Ext in or Exit" by.

²² Ibid., p. 24.

²⁸ Carlos Palanca Memorial Award for Literature: Rules and Regulations,

²¹ Rosalinda Orosa, "The Palanca Memorial Awards," The Manila Chronicle Special Issue on the Life and Career of Don Carlos Palance, Sr., Dcc. 31, 1968, p. 36.

Dr. Jesus Peralta, winner of the P10,000 three-act play English division in the 1977-1978 contest. These said plays were received, according to resource persons, with overwhelming applause.

The awards has honored great Filipino writers such as Nick Joaquin, N.V.M. Gonzales, the multi-awarded Kerima Polotan, Bienvenido Santos, Edith Tiempo, Rolando Tinio, Fernando Samonte, Amado Hernandez, Clodualdo del Mundo, and many others.⁵⁰

Hence, the memory of the late Carlos Palanca shall be kept alive for a long time, partly because of the Palanca Awards which has been created in his honor and partly because of the products of the firm that has been synonymous with the name Palanca — la Tondeña. In both cases, the excellence in quality that comes to mind reminds us exactly of the man. For throughout his life, he lived and worked to acquire that special characteristic that separates the best from the rest — excellence in quality. This was no doubt, the greatness in a man of Chinese ancestry, Don Carlos Palanca, Sr.

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²⁵ For a list of winners refer to the following pages.

SHORT STORIES - ENGLISH DIVISION

1956-51
1st Prize — "CLAY" — Juan T. Galbonton
2nd Prize — "THE FLOWEBS OF MAY" — Francisco Arcellana
3rd Prize — "THE BLACK MONKEY" — Edith L. Tiempo
JUOGES
A.V.H. Hartendorp
Dr. Arturo Rotor
N.V.M. Gonzales
1951-52

1931-32 — "THE VIRGIN" — Patricia S. Torres/Kerima Polotan
2nd Prize — "CHILDREN OF THE ASH-COVERED LOAM — N.V.M. Gonzales
3rd Prize — "EVEN PURPLE HEARTS" — Bienvenido Santos

Darrel Irving Drucker, Jr. (States)

Prof. Leopoido Yabes Leon Ma. Guerrero (England)

1952:53
18) Prize — "THE QUARREL" — Andres Cristobal Cruz
2nd Prize — "LUPO AND THE RIVER" — N.V.M. Gonzales
3rd Prize — "THE CENTIPEDE" — Rony V. Diaz
JUDGES

Ralfh R. Busick (States)
Dr. Alfredo Morales
Manuel Viray (States)

1953-54 1st Prize – "DEATH IN A SAWMILL" – Rony V. Diaz 2nd Prize – "THE BEADS" – S.V. Epistola

3rd Prize — "THE MORNING BEFORE US" — Gilda Cordero Fernando
JUDGES
Paul Miller (States)

N.V.M. Gonzales Hernando R. Ocampo

1954-55

15 Prize — "CEREMONY" — Johnny C. Tuvera
2nd Prize — "THE DAM" — Edith L. Tiempo
3rd Prize — "THE OTHER WOMAN" — V.R. Samonte
JUDGES

T.D. Agcaoili
William C. Hart (States)
Delfin Fresnosa

1955-56 - "THE TRAP" - Kerima Polotan
2nd Prize - "THE TRANSFER" - Bienvenido Santos
3rd Prize - "THE TOST ONES" - S.V. Epistola
JUDGES
Ricaredo Demeillo
Mrs. Erlinda F. Rustia
Federico Mannalass

1056-57

Isr Prize -- "HIGH INTO MORNING" - Johnny C. Tuyera 2nd Prize — "THE TREASURE" — Rony V. Diaz 3rd Prize — "SUNBURN" — Gilda Cordero Fernando

JUDGES

Rev. Fr. Miguel Bernad Dr. Alfredo Morales Adrian Cristobal

1957-58

1st Prize - "LA VIDAL" - Nick Joaquin

2nd Prize — "LILIES OF YESTERDAY" — Lilia Pablo Amansec 3rd Prize — "THE DWARF PINETREE" — Florencio Garcia

HIDGES

Francisco Arcellana Vicente Rivera, Jr.

Trinidad Tarrosa Subido

1958-59

1st Prize — "THE GOD STEALERS" — F. Sionel Jose 2nd Prize — "THE GIANTS" — Kerima Polotan Tuvera

3rd Prize — "ON THE FERRY" — N.V.M. Gonzales

HIDGES Dean Alejandro Roces

Josefina Constantino Maximo Ramos

1959.60

1st Prize - "THE TOURISTS" - Kerima Polotan Tuvera 2nd Prize - "FAITH, LOVE, TIME AND DR LAZARO" - Gregorio Brillantes 3rd Prize - "IN CARESS OF BELOVED FACES" - Wilfrido D. Nolledo

HIDGES

Johnny Tuvera Benjamin Alcantara Hector T. Alfon

1st Prize - "THE SOUNDS OF SUNDAY" - Kerima Polotan Tuvera 2nd Prize - "THE DAY THE DANCERS CAME" - Bienvenido N. Santos 3rd Prize - ADIOS OSSIMANDAS" - Wilfrido D. Nolledo

JUDGES

Mrs. Carmita Legarda Carrion

Mrs. Lud Salas Mr. Francisco Arcellana

1961-62

1st Prize - "THE MOUNTAIN" - Jose V. Avala 2nd Prize -- "JOURNEY TO THE EDGE OF THE SEA" - Gregorio Brillantes 3rd Prize — "RICE WINE" — Wilfrido D. Nolledo

JUDGES

Leonard Casper Mrs. Gilda Cordero Fernando

Emmanuel Torres

1962-63

1st Prize - "A RECORD OF MY PASSAGE" -- Johnny T. Galbonton

2nd Prize - "THE TASTE OF DUST" - Leopoldo N. Cacnio 3rd Prize - "MABUHAY, MY COUNTRY, MY LOVELY PEOPLE" - Alma de Jesus JUDGES Mrs. Loreto Paras Sulit Estrella Alfon N.V.M. Gonzales

1963-64

1st Prize -- "A WILDERNESS OF SWEETS" - Gilda Cordero Fernando 2nd Prize - "THE DREAM TIGER" - Lilia Pablo Amansec 3rd Prize -- "MUD UNDER THE SEA" -- Julian Dacanay

HIDGES Francisco Arcellana

Miss Josefina Constantino Mrs. Erlinda F. Rustia

1st Prize – "DOÑA JERONIMA" – Nick Joaquin 2nd Prize - "THE ENCHANTED PLANT" - Bienvenido Santos

3rd Prize — "NAKED SONGS" — Almatita Tayo HIDGES

Dr. Maximo Ramos

Florentino Valeros

Miss Luisa Linsangan

1965-66

1st Prize - "LOVERBOY" - Lilia Pablo Amansec 2nd Prize — "A VARIOUS SEASON" — Kerima Polotan Tuvera

3rd Prize - "A GIFT OF TONGUES" - Fr. Rodolfo Villanueva/Penato Madrid

HIDGES

Francisco Arcellana Mrs. Gilda Cordero Fernando Armando D. Manalo

1966.67

1st Prize - "THE FIRES OF THE SUN, THE CRYSTALLINE SKY, THE DARK OCEAN. AND SOME WOMEN AND/OR GIRLS, INCLUDING NAPOLEON ESPIRITU'S FIRST GRAND DAUGHTER" - Gregorio Brillantes

2nd Prize - "EARLY IN OUR WORLD" - Gilda Cordero Fernando

3rd Prize - "EVERYTHING" - Tita Lacambra Avala

JUDGES

N.V.M. Gonzales Mrs. Erlinda Rustia

Andres Cristobal Cruz 1967-6B

1st Prize — "ALL ABOUT ME" — Elsa Victoria Martinez 2nd Prize — "KULASISING HARI" — Edilberto K. Tiempo 3rd Prize - "THE HILL OF SAMUEL" - Alfredo A. Yuson

Alejandro Roces Francisco Arcellana Mrs. Josephine Bass Serrano

92-8291

1st Prize - "UN BEL DI" - Edith Tiempo 2nd Prize - "THE TRIAL OF PROFESSOR RIESGO" - Luis V. Teodoro 3rd Prize - "THE ICON" - Antonio Enriquez

JUDGES

Johnny C. Tuvera Adrian E. Cristobal Rony V. Diaz

ist Prize - "PEOPLE OF CONSEQUENCE" - Ines Tacrad Cammavo 2nd Prize — "PUNCH AND JUDAS" — Emmanuel Lacaba 3rd Prize — "THE SOUTHERN SEAS" — Ninotchka Rosca

HIDGES Kerima Polotan Tuvera Nita Umali Berthelsen

Rony V. Diaz

1970.71

1st Prize - "THE RITUAL" - Cirilo F. Bautista

2nd Prize — "BEAST IN THE FIELDS" — Resil Mojares

3rd Prize — "CHILDREN OF THE CITY" — Amadis Ma. Guerrero

HIDGES Fimer Ordonez

Nita Umali Berthelsen Estrella Alfon

1971-72

1st Prize - "THE TOMATO GAME" - N.V.M. Gonzales

2nd Prize - "THE APOLLO CENTENNIAL" - Gregorio C. Brillantes 3rd Prize — "AFTER THIS, OUR EXILE" — Elsa Martinez Coscolluela

JUDGES

Rony V. Diaz Estrella Alfon Manuel Gaerlan

1972-73

1st Prize - "SPOTS ON THEIR WINGS AND OTHER STORIES" - Antonio Enriquez 2nd Prize -- "ON FRIENDS YOU PIN SUCH HOPES" - Ines Taccad Cammavo

3rd Prize - "THE LIBERATION OF MRS. FIDELA MAGSILANG" - Jaime A. Lim JUDGES

Mrs. Kerima P. Tuvera

Mrs. Helen C. Levden Mr. Wifrido D. Nolledo

1st Prize - "THE CRIES OF CHILDREN ON AN APRIL AFTERNOON IN

THE YEAR 1957" -- Gregorio Brillante's 2nd Prize - "THE WHITE DRESS" - Estrella Alfon

3rd Prize - "TELL ME WHO CLEFT THE DEVIL'S FOOT" - Luning B. Ira

Hon, Mention - "SCORING" - Joy T, Dayrit

JUDGES

Mr. Rony V. Diaz

Mrs. Gilda Cordero Fernando

Mr. Alfredo Roces

1974.75

1st Prize - "THE DAY OF THE LOCUSTS" - Leoncio P. Deriada Co-winners - "ROMANCE AND FAITH ON MOUNT BANAHAW"

- Alfred A. Yuson

2nd Prize - "THE MAN WHO MADE A COVENANT WITH THE WIND" - Cirilo E Bautista

Co-winners - "ONCE UPON A CRUISE: GENERATIONS AND OTHER LANDSCAPES" -- Luning Bonifacio Ira "AGCALAN POINT" - Jose Y. Dalisay, Jr. 3rd Prize Co-winners:

"THE DOG EATERS" — Leoncia P. Deriada
"THE PEOPLE'S PRISON" — Mauro R. Avena

"DISCOVERY" -- Dr. Porfirio F. Villarin, Jr.
"A SUMMER GOODBYE" -- Linda Ledesma & Benjamin Bautista

JUDGES Mr. Adrian Cristobal

Mrs. Gilda Cordero Fernando Mrs. Helen C. Leyden

1975-76

1st Prize - "TAKING FLIGHT" - Paul Stephen Lim

2nd Prize — "TRILOGY — A WOMAN IN THE WAR," "THE ROAD TO MAWAB" AND "DABA-DABA" — Leoncio P. Deriada

3rd Prize — "THE CHIEFTAIN'S TROPHY, ABUNNAWAS, REUEFHOUSE,

SAMAYA AND OTHER THINGS SULVAN" — Jose N. Carreon JUDGES

Mr. Aleiandro Roces

Ms. Emerenciana Arcellana Ms. Estrella Alfon

1976-77

1st Prize -- "JANIS JOPLIN, THE REVOLUTION, AND THE MELANCHOLY

WIDOW OF GABRIELA SILANG STREET" — Gregorio C. Brillantes 2nd Prize — "PRODIGAL SEASON" — Rowena T. Torrevillas

3rd Prize - "VICTOR AND OTHER ISSUE" - Paul Stephen Lim

JUDGES Alejandro Roces Gilda Cordero Fernando Helen C. Leyden

1977-78

1st Prize — "WAYWAYA" — Francisco Sionil Jose 2nd Prize — "SUNDAY MORNING" — Rowena Torrevillas

3rd Prize -- "BORROWED TIME" -- Luis Teodoro, Jr.

Gilda Cordero Fernando Francisco Arcellana Reuben Canoy

POETRY (ENGLISH-DIVISION)

1963-64

1st Prize - "A STUN OF JEWELS" - Carlos Angeles

2nd Prize — "BECOMING DARK", "SUNFLOWERS BY VAN GOGH",
"OUT OF THE PARROT CAGE", "UNSIGNED X'MAS CARDS",
AND "AN OLD AXE" — Emmanuel Torres

3rd Prize — "THE LADY OF OCTOBER" and "IMAGE OF THE DANCER"

— Rita B. Gadi

JUDGES
Rafael Zulueta Da Costa
Ricaredo Demetillo
Hernando R. Ocampo

1904-05 1st Prize — "GODKISSING CARRION" — Epifanio San Juan, Jr. 2nd Prize — "A GROUP OF POEMS" — Emmanuel Torres 3rd Prize — "A GROUP OF POEMS" — Valdemar O. Olaguer

JUDGES Amador T. Daguio Mrs. Trinidad Tarrosa-Subido Hernando R. Ocampo

1965.66

1965-66
1st Prize — "ANGELS AND FUGITIVES" — Emmanuel Torres
2nd Prize — "A COLLECTIONS OF POEMS" — Valdemar O. Olaguer
3rd Prize — "AFTER THE EXILE" — Manuel A. Viray

JUDGES Antonio Manuud

Antonio manuou Mrs. Ophelia A. Dimalanta Reuben Canoy 1966-67 1st Prize - "THE TRACKS OF BABYLON" -- Mrs. Edith Tiempo 2nd Prize — "SHEAVES OF THINGS BURNING" — Miss Marra Pl. Lanot 3rd Prize — "THE EXORCISM" — Epifanio San Juan, Jr.

JUDGES

Carlos Angeles Aleiandrino Hufana Hilario Francia, Jr.

1st Prize - "THE QUIVER AND THE FEAR" - G. Burce Bunao 2nd Prize - "THE CAVE" and Other Poems - Cirilo F. Bautista

3rd Prize - "HAVING A DRINK OF WATER FROM A BROKEN FIRE HYDRANT THAT KEEPS FLOWING ALL NIGHT" - Emmanuel Torres

JUDGES Aleiandrino Hufana Ophelia A. Dimalanta Bienvenido Lumbera

1968-69

1st Prize -- "COUNTER CLOCKWISE: POEMS 1965-1969" and "DARK SUTRA" - Federico Licsi Espino, Jr.

2nd Prize — "NORTHWARD INTO NOON" — Artemio Tadena 3rd Prize - "BLACK OR OTHERWISE" - Jose M. Lansang, Jr.

JUDGES Ricaredo Demetillo Mrs. Ophelia A. Dimalanta Leonides Benesa

1969-70

1st Prize — "SELECTED POEMS" — Hilario Francia, Jr.
2nd Prize — "SELECTED POEMS" — Alfredo O. Cuenca, Jr.

3rd Prize - "BECOMING" and Other Poems - Elsa Victoria Martinez

HIDGES

Alejandrino Hufana Armando Manalo Ricaredo Demetillo

1970.71

1st Prize — "THE ARCHIPELAGO" — Cirilo F. Bautista 2nd Prize — "FIVE POEMS" — Wilfredo Pascua Sanchez

Onhelia A Dimalanta Hilario Francia, Jr. 1971-72 1st Prize - "BATIK MAKER & OTHER POEMS" - Virginia R. Moreno 2nd Prize - "THE EDGE OF THE WIND" - Artemio Tadena 3rd Prize -- "TINIKLING (A SHEAF OF POEMS)" -- Federico Licsi Espino, Jr. JUDGES Dr. Maximo Ramos Godofredo Burce Bunao Leonides Benesa 1077-73 1st Prize - "CHARTS" - Cirilo F. Bautista 2nd Prize - "A TRICK OF MIRRORS" - Rolando S. Tinio 3rd Prize - "ALAPAAP'S MOUNTAIN" - Erwin E. Castillo HUDGES Mrs. Ophelia A. Dimalanta Mr. Alex Hufana Mr. Leonides Benesa 1973.74 1st Prize - co-winners: "MONTGAGE" — Ophelia A. Dimalanta
"IDENTITIES" — Artemio Tadena 2nd Prize - co-winners: "BOXES" - Ricardo de Ungria "GLASS OF LIQUID TRUTHS" - Gilbert Luis Centina III 3rd Prize - co-winners: "A LIEGE OF DATUS & OTHER POEMS" - Jose N. Carreon "RITUALS AND METAPHORS" - Celestino M. Vega JUDGES Mr. Godofredo Burce Bunao Mr. Ricaredo Demetillo Mr. Cirilo Bautista 1974-75 1st Prize - "TELEX MOON" - Cirilo F. Bautista 2nd Prize - "ADARNA: SIX POEMS FROM A LARGER CORPUS" - Wilfredo Pascua Sanchez

3rd Prize -- "FROM MACTAN TO MENDIOLA" -- Federico Licsi Espino, Jr.

JUNGES

Alejandrino Hufana

1975-76

1975-76
1st Prize — "THE SPACE BETWEEN" — Gimeno Abad, Jr.
2nd Prize — "POYMS TCH TCH PASSWORDS" — Ricardo de Ungria
3rd Prize — "THREE OBLIGATIONS" — Alejandrino A. Hufana

JUDGES Mr. Cirilo F. Bautista Mr. Leonides Benesa Mr. Hilario Francia, Jr.

JUDGES
Mr. Hilario Francia, Jr.
Miss Virginia Moreno
Mrs. Ophelia A. Dimalanta

3rd Prize - "THE CITY AND THE THREAD OF LIGHT" - Ricaredo Demetillo

131 Prize — co-winners: "STONEHENGE AND OTHER POEMS" - Eduardo S. Orozco "MOSES & OTHER POEMS" - Domingo C. de Guzman

2nd Prize - co-winners

"FOLIAGE AND TIGER FIRE & OTHER POEMS" - Edgardo Maranan "A FILIGREE OF SEASONS" — Tita L. Ayala — co-winners:
"GIN TONIC" — Edel E. Garcellano

3rd Prize - co-winners:

"POEMS" — Rita Gaddi Baltazar

JUDGES Cirilo F. Bautista

Francisco Arcellana Carlos Angeles

1977-78 1s: Prize — co-winners:

— co-winners:
"ICON CORNER" — Alfredo Yuson
"15 POEMS" — Luis Francia

2nd Prize - co-winners:

"POINT OF VIEW" - Cesar Aquino "THE DOGGING YEARS" — Jolico Cuadra

3rd Prize - co-winners:

"RULE ACROBAT FROM PLANET F" - Ricardo Trinidad

"THE KAYUMANGGI CYCLE" — Jose Carreon HIDGES

Virginia Moreno Ophelia A. Dimalanta Godofredo Burce Bunao

ONE-ACT PLAY - ENGLISH DIVISION

1953-54

1st Prize -- "THE WORLD IS AN APPLE" - Alberto S. Florentino, Jr. 2nd Prize - "COWARDS DIE A THOUSAND DEATHS" - Fidel Sicam

3rd Prize - "PRELUDE TO GLORY" - Mrs. Paulina Bautista

JUDGES"

Mrs. Jean Edades Mrs. Sarah K. Joaquin

Mrs. Daisy H. Avellana

1st Prize - "THE LONG DARK NIGHT" - Magtanggul Asa 2nd Prize - "AMONG THE FAITHLESS" - Antonio O. Bayot

3rd Prize - "WHITE SUNDAY" - Jose M. Hernandez

Atty. Alberto Cacnio Atty. Alberto Cacnio Miss Lilian O'Conner (State)

Aleiandro Roces

1955.56

1st Prize - (No award)

2nd Prize — "ISLAND OF THE HEART" — Wilfrido D. Nolledo

3rd Prize — "THE STRIKE" — Isabel Taylor Escode
JUDGES
Willfredo Guerrero
Miss Predad Guinto
Mrs. Nati Crame Rogers
1956-57

1st Prize — "PLAY THE JUDAS" — Jesus T, Peralta 2nd Prize — "THE DANCERS" — Alberto S, Florentino 3rd Prize — "THE EFFICIENCY EXPERT" — Isabel Taylor Escoda

JUDGES Rev. Fr. James Reuter

Mrs. Jean Edades Mrs. Kerima Polotan Tuvera

1957-58

1st Prize — "VERSIONS OF THE DAWN" — Azucent Grajo Uranza 2nd Prize — "LEGEND OF THE FILIPINO GUITAR" — Wilfrido D. Nolledo 3rd Prize — "JUSTICE IS BUT A SEEMING" — S.R. Sievert

JUDGES Jose M. Hernandez Carmen Guerrero Nakpil

Morli Dharam (States)

Ist Prize — "IN THE TANGLED SNARE" — Epifanio San Juan, Jr. 2nd Prize — (No award) 3rd Prize — "SCENT OF FEAR" — Jesus T. Peralta

JUDGES Miss Virginia Moreno

Jose Roy, Jr. Miss Maria Luisa Lorenzo

1959-60
1st Prize — (No award)
1st Prize — "THE LARGEST CROCODILE IN THE WORLD" — Adrian E. Cristobal
3rd Prize — "FOREVER WITCHES" — Estrella Alfon

JUDGES
Arthur Heidenreich
Dr. Arturo Rotor
Hilarion P. Vibal

1960-61

1st Prize — "LONGER THAN MOURNING" — Jesus T. Peralta
2nd Prize — "THE CELEBRANTS" — Julian E. Dacaney, Jr.
3rd Prize — "AMOUR IMPOSSIBLE" — Wilfrido D. Nolledo
JUDGES

Pierre Salas

1961-62
1st Prize — "WITH PATCHES OF MANY HUES" — Estrella Alfon
2nd Prize — "HUMAN INTEREST" — A. Oliver Flores
3rd Prize — "THE FLY-TRAP" — Mar Pustu
JUDGES

Mrs. Amelia L. Bonifacio
Miss Florangel Rosario
Mrs. Teddy Baldemor

1st Prize - "TURN RED THE SEA" - Wilfrido D. Nolledo

3rd Prize — "THE EXECUTIVES" — Julian E. Dacanay, Jr.

Rev. Fr. James B. Reuter, S.J. Nita Umali Berthelsen

Cesar Amigo

1063.64

1st Prize - "IT'S APRIL, WHAT ARE WE DOING HERE?" - Rolando S. Tinio 2nd Prize - "RISE, TERRACES" - Wilfrido D. Nolledo 3rd Prize - "OUT OF DARKNESS" - Nestor Torre, Jr.

JUDGES

Mrs. Piedad Guinto Rosales Miss Zenaida Atienza

Francisco Santos, Jr.

1964-65

1st Prize - "NO SADDER RACE" - Nestor Torre, Jr.

2nd Prize - "THE MOUTH IS AN OPEN WOUND" - Jesus T. Peralta 3rd Prize — "LUST IS A FOUR-LETTER WORD" — Mar Puatu

JUDGES

Nick Agudo Cesar Amigo

Cesar Amigo
Dr. Vicente Rosales

1965.66

1st Prize - "THE SIGN OF THE SEA GULLS - Jesus T. Peralta 2nd Prize - "FLORES PARA LOS MUERTOS" - Wilfrido D. Nolledo 3rd Prize - "O LAMB . . . POOR LAMB!" - Mar Puatu

JUDGES

Mrs. Daisy Avellana Mr. Onofre Pagsanghan Mr. Hernando R. Ocampo

1966.67

1st Prize - "AND A HAPPY BIRTHDAY" - Nestor Torre, Jr. 2nd Prize - "VOICES OF LAUGHTER" - Jesus T. Peralta 3rd Prize - "APPARITIONS" - Nestor Torre, Jr.

JUDGES

Mrs. Daisy H. Avellana Onofre Pagsanghan Miss Rosalinda Orosa

1st Prize - "A SECOND GENERATION" - Nestor Torre, Jr. 2nd Prize - "THE CORRUPTIBLES" - Mar B. Arcega 3rd Prize - "KNITTING STRAW" - Estrella D. Alfon

JUDGES lamberto Avellana

Miss Josefina D. Constantino

Onofre Pagsanghan

1968-69 1st Prize -- "DIALOGUE" - Nestor Torre, Jr.

2nd Prize - "DAYS OF THE CLOCK" - Jesus T. Peralta

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3rd Prize - "THE SUMMIT" - Mar V. Puatu
      JUDGES
Narciso Pimentel
      Rienvenido Lumbera
      Mrs. Ines Pascual
1060.70
1st Prize - "RUN, DAVID, RUN" - Nestor S, Florentino II
2nd Prize — "8URNING" — Elsa Victoria Martinez
3rd Prize - "BLOOD SPOOR" - Elsa Victoria Martinez
      HIDGES
      Bienvenido Lumbera
      Piedad Guinto Rosales
      Cecile Guidate
1st Prize - "THE GROTESQUE AMONG US" - Maiden Flores
2nd Prize — "AGE OF PROMETHEUS" — Jesus T, Peralta
3rd Prize — "OPERATION PACIFICATION" — Alfredo O. Cuenca
      JUDGES
      Adrian Cristobal
      Amelia L. Bonifacio
      Eddie Romero
1971-72
1st Prize - "GRAVE FOR BLUE FLOWER" -Jesus T. Peralta
2nd Prize - "THE UNDISCOVERED COUNTRY" - Manuel M. Martell
3rd Prize - The judges recommend that inasmuch as the three third prize
         winners are especially deserving, the prize of P1,000 be divided
         among these three:
"THE BOXES" — Rolando S. Tinio
         "NOW IS THE TIME FOR ALL GOOD MEN TO COME TO THE
         AID OF THEIR COUNTRY" - Julian E. Dacanav, Jr.
         "THE RENEGADE" - Elsa Martinez Coscoliuela
     JUDGES
      Daisy Avellana
      Amelia Lapena Bonifacío
      Josephine Bass Serrano
1972-73
1st Prize - "THE HEART OF EMPTINESS IS BLACK" - Ricaredo Demetillo
2nd Prize - "GO RIDER!" - Azucena Graio Uranza
3rd Prize - "THE RICEBIRD HAS BROWN WINGS" - Federico Licsi Espino, Jr.
      JUDGES
      Mr. Nick Agudo
      Mrs. Daisy Avellana
      Mr. Silvino Epistola
1973-74
142 Prize - (No award)
2nd Prize — "AFTERCAFE" — Juan H. Alegre
3rd Prize - "DULCE EXTRANJERA" - Wiltrido D. Nolledo
      UIDGES
      Mr. Lamberto Avellana
      Mrs. Nati Crame Rogers
      Mr. Nick Agudo
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1st Prize - "A LIFE IN THE SLUMS" - Rolando S. Tinio

2nd Prize - "PASSWORD" - Paul Stephen Lim

3rd Prize — "THE MINERVA FOUNDATION" — Maiden Flores JUDGES

Mr. Nick Agudo Mrs. Sarah K. Joaquin Mr. Butch Josue

1975-76

HONORABLE MENTION

"EL SUPREMO" — Roel T. Argonza
 "WHAT MIGHT HAVE BEEN" — Felix A. Clemente

"THE RED BIKINI" — Marina N. Cruz

"AGE OF HEROES" — Esteban S. Javellana

"THIS LAND IS MINE" — Domingo F. Nolasco

HIDGES Ms. Zenaida Amador

Mr. Nestor U. Torre, Jr.

Mr. Alberto Florentino

1976.77 1st Prize - "THE REUNION" - Herminia A. Sison

2nd Prize - "POINTS OF DEPARTURE" - Paul Stephen Lim 3rd Prize - "THE CARPENTER" - Emeterio G. Roa III

HIDGES

Silvino V. Epistola

Silvino V. Epistola
Piedad Gunto Rosales
Lupita A. Concio
1977-78
1st Prize — "VIGIL" — Bobby Flores Villasis 2nd Prize - "IDIOT BOY" - Herminia A. Sison

HONORABLE MENTION

"HATCHET CLUB" — Paul Stephen Lim "SUNDERED SELVES" — Elsa M. Coscoliuela
JUDGES Wilfrido Nolledo Silvino Epistola Silvino Epistola Alejandrino Hufana

THREE-ACT PLAY (ENGLISH DIVISION)

1975-76

1975-76 1st Prize — "THE BEATAS" — Nick Joaquin

SEECIAL PRIZES

"LIKE THE DAYS OF THE HIRELING" - Manuel M. Martell "THE PRIMORDIAL QUOTIENT" — Elsa M. Coscolluela JUDGES Adrian Cristobal Behn Cervantes Virginia Moreno Lamberto Avellana

Ist Prize -- "THE TERRORIST DIALOGUES" - Wilfridg D. Nolledo

HONORABLE MENTIONS

"THE WOUNDED WOMB" — Elsa M. Coscolluela
"JESSY EBON" — Manuel V. Cacdac

JUDGES Nick Joaquin

Daisy Avellana Jesus Peralta Behn Cervantes

Behn Cervantes Nick Agudo

1977.78

1st Prize — "EXIT NO EXIT" — Dr. Jesus Peralta

2nd Prize — "KATALONA" — Elsa M. Coscolluela 3rd Prize — "A TALE OF TWO HOUSES" — Mıg Alvarez Enriquez

Lamberto Avellana Nick Agudo Fidel Sicam Isabel Soriano

PILIPINO DIVISION

Short Stories

1950-1951

First Prize Kuwento Ni Mabuti Second Prize Mabangis na Kamay ... Maamong Kamay

Third Prize Planeta, Buwan at Elpidio

1051,1052

1951-1952

First Prize Kahiwagaan Second Prize Kamatayan sa Gulod Third Prize Pagbabalik

1952-1953

First Kapangyarihan Second Ang Anluagi Third Malalim ang Gabi

1953-1954

First Sa Kamatayan Lamang Second Ang Pusa sa Aking Durungawan

Third Matalino ang

1954-1955 First

First Paglalayag sa Puso ng Isang Bata Second Batingaw

Third Lumamig na Bakal

Genoveva Edroza Pedro S. Dandan

Elpidio P. Kapulong

Pablo M. Bautista M.J. Ocampo Genoveya Edroza

Buenaventura Medina, Jr. Hilario Coronel P.B. Peralta Pineda

Teodoro Agoncilio Macario Afable

Fernando Samonte

Genoveva E. Matute

Elpidio Kapulong Virgilio Bloner

First No Awardee Second

Lupa, Ulan . . . at Supling Mga Butil, Mga Busal Martin del Rosario Pedrito T. Salazar

Third 1956-1957

First Second Third

Sugat ng Digma Punong Kahov Pag-uugat . . . Pagsusupling

Dayuhan

Pedro S. Dandan Buenaventura Medina, Jr. Edgardo Bautista Reyes

1957-1958

First Second Third

Ang Mangingisda Mahaba ang Daang Bakal Lakas

P.B. Peralta Pineda Simplicio Basa Pedro S. Dandan

1958-1959 First

> Second Estera Third Mapanglaw ang Mukha ng Buwan

Buenaventura Medina, Jr. Pedro L. Ricarte Efren Reyes Abueg

1959-1960 First

Second Third

Luntiang Bukid Kinagisnang Balon Di-Maabot and Kawalang Malay

Edgardo Bautista Reyes Andres Cristobal Cruz Edgardo M. Reyes

1960-1961

First Second Third

Parusa Binhi Mabangis na Lunsod Genoveva E. Matute Ciodualdo del Mundo Efren Reves Abuea

1961-1962 First

Banyaga Second Impeng Negro Third Sugat sa Dibdib ng Gabi 1962-1963

Si Ama

at Ulan

Liwayway Arceo Rogelio Sicat Buenaventura Medina, Jr.

First

Second Third 1963-1964 Himaymay Tata Selo Bagong Paraiso Buenaventura Medina, Jr. Rogelio Sicat Efren Reves Abueq

First Second Third

1964-1965 First

Dugo sa Ulo ni Carbo Landas sa Bahaghari Kamatayan sa Dilim Mga Luha ni Lela

Mga Aso sa Lagarian

Benjamin D. Pascual Eli Ana Berroso Bevani de Leon

Dominador Mirasol

Edgardo M. Reves

Efren R. Abuea

Second Third

43

1965-1966 First Bilanggo Wilfredo Pa, Vertusio Second Ang Anino ng Pedro S. Dandan Kanyang Ama Third Ang Dalaw Jeremias Victor Lacaniente 1966-1967 First Ang Kamatayan ng Efren R. Abueg Tiyo Samuel Second Talulot sa Pagal na Lupa Domingo Landicho Third Masaya ang Alitaptap Epifanio San Juan, Jr. sa Labi ng Kabibi 1967-1968 First Anav Epifanio San Juan, Jr. Second Si Boy Nicolas Pedro I Ricarte Third Himagsik ni Domingo Landicho Emmanuel Lazaro 1068-1060 First pnoM pswuH IpswuH Ricardo Lee Kukuwentuhan ang Batang si Wei-Fung Second Mariang Makiling Eli Ana Berroso Domingo Landicho Third Flias at Salome 1969-1970 First Servando Magdamag Ricardo Lee Dominador B. Mirasol Second Mga Bangkay sa Dalampasigan ng mga Uwak Domingo Landicho Third Dugo sa Kanyang Pagsilang 1970-1971 -First, Second and Third Prizes: None, but Special Prizes were given to the following: Edgar Maranan lpis sa Guhong Templo Isang Araw sa Buhay ni Jose Rey Munsayac Juan Lazaro Maria, and Iyong Anak Wilfredo Pa. Vertusio 1971-1972 First Si Loleng Maria Kapra, Wilfredo Pa, Vertusio Mga Araw at Gabi at ang Bukang Liwayway sa Kanyang Buhay Second Kumpisal Norma O. Miraflor Third Sandaang Gamit Fanny A. Garcia 1972,1973

First Ang Daing ni Noe Pedro S. Dandan Puwang sa Dilim ng Araw Bienvenido S. Ramos Second Jun Cruz Reves Third Isang Lumang Kuwento 1973-1974 First No Awardee Second Isang Dakot sa Pira-Rosario de la Cruz Pirasong Buhay Malikmata Benigno R. Juan Third

1973.1974

Ang Buhay sa Honorable Ating Panahon Mentions:

Efren R. Abueg Ang Landas Patungo Revnaldo A. Duque

1974-1975

And Oktobre av Buwan (co-winners) ng mga Talahib First

sa Kakimugtong

Jose Rey Munsayac Huwag Mong Tangisan Domingo Landicho ang Kamatayan ng Isang Pilipino sa

Dibdib ng Niyebe Second Guwardiya Wala nano Lawin sa

Ave Perez Jacob Benigno R. Juan Bukid ni Tata Felipe Silang mga Estatwa sa Alfonso S. Mendoza

Juan Cruz Reves

Clodualdo del Mundo

A.G. Abadilla &

Third Buhay ni Valentin Dakuykoy Mula kay Tandang Iskong Basahan, Mga

Tagpi-tagping Ala-ala

1975-1976

First Alamat sa Sapang Bato Fanny Garcia Second Araw ng mga Buldoser at Juan Cruz Reyes Dapit-Hapon sa Isang Bangkang Papel ni Ato

ONE-ACT PLAYS

1953-1954 First Hulyo 4, 1954 A.D. Second Ang Politiko

Dionisio S. Salazar Lazaro R. Banag, Jr. Third Ang Aking Kapatid Deogracias D. Tigno, Jr. 1954-1955 Julieta & Fidel Sican

First Pitong Taon Second May Ningning ang Kinabukasan Third

Fernando L. Samonte Kamatayan: Iba't Ibang Anvo

1955-1956 First

Ruben Vega Karalitaan G. de Vera Second Bakas ng Kahapon Third Kidnapped Deogracias D. Tigno, Jr.

1956-1957

Five Consolation Prizes. Daloy ng Buhay

E.P. Kapulong Kamay na Bakal Dr. Pablo M. Cuasay Baril at Kaligtasan Fernando Samonte Emmanuel H. Borlaza May Pangalis ang Bukas Deogracias Tigno, Jr. Aling Poleng

First May Barban Much and Second May Much and Second May			
Second Kamatayan sa Loob ng Isang Kuta Bahid ng Dugo sa Mukha ng Buwan Pedro Dandan Mukha ng Buwan Pisa-1959 First No Awardee Second Hagdan sa Bahaghari No Awardee Consolation Prize: Bato man ay Naagnas Leonardo P. Abutin Pisa-1959-1950 First Samulain Ang mga Kagalang-galang Armado Hernandez Ciodualdo dei Mundo 1960-1961 First Bagalang-galang Mr. Congrassman Amado Hernandez Ciodualdo dei Mundo 1960-1961 First Magikabilang Mukha ng Paninindigan Mga Kaawa-awa Buenaventura Medine, Jr. 1961-1962 First Magikabilang Mukha ng Paninindigan Mga Kaawa-awa Buenaventura Medine, Jr. 1961-1962 First Huling Kahilingan Nakalipad ang Ibon Third Mukha ni Medusa Mar Puatu 1963-1964 First Sineg sa Karimlan Second Maskara Ang Takali Maskara Palo Mga Kaluluwang Naghahnap Naghahnap Anino ng Kahpon Benjamin Pascual Poscando Gamanin Pascual Poscando Alaya Mga Kaluluwang Naghahnap Anino ng Kahpon Benjamin Pascual Palo Mga Kaluluwang Naghahnap Anino ng Kahpon Benjamin Pascual Palo Mga Kaluluwang Naghahnap Anino ng Kahpon Benjamin Pascual Palo Mga Kaluluwang Paruparo Second Araw ng Paghulukom Fernando Samonte Benjamin Pascual Palo Mga Kaluluwang Paruparo Second Araw ng Paghulukom Fernando Samonte Paruparo Paruparo Panino ng Kahpon Panino ng Kahpon Paruparo Panino ng Kahpon Panino ng	1957-1958	41 11 1	
Third Majabalang Mukha ng Buman Mukha ng Bato man ay Naagnas Leonardo P. Abutin 1959-1960 First Kamatayan ng mga Sagalang-galang Ang mga Kagalang-galang Mr. Congressman 1960-1961 First Majabalang Mukha ng Bagol Kaisawang Mukha ng Paninindigan Mng Kaswa-awa Majabalang Mukha ng Paninindigan Maga Kaswa-awa Majabalang Mukha ng Paninindigan Maga Kaswa-awa Majabalang Mukha ng Paninindigan Maga Kaswa-awa Majabalang Mukha ng Paninindigan Majabalang Maj			
Third Bahid ng Dugo sa Mukha ng Buwan Pedro Dandan Mukha ng Buwan Pedro Dandan Mukha ng Buwan Pirset No Awardee Second Hagdan sa Bahaghari No Awardee Consolation Prizet Bato man ay Naagnas Leonardo P. Abutin Pirset Second Maga Kagalang-galang Amado P. Bartolome Simulain Ang mga Kagalang-galang Third Ang mga Kagalang-galang Mr. Congrassman Ghida Palanda Persanandar Ciodualdo dei Mundo Pirset Bagol Real Real Palanda Persanandar Persanandar Persanandar Real Persanandar Per	Second		remando samonie
Mukha ing Buwan 1958-1959 First No Awardee Second Hagdan sa Bahaghari No Awardee Consolation Prize: Bato man ay Naagnas Leonardo P. Abutin 1959-1960 First Kamatayan ng mga Simulain Second Ang mga Kagalang-galang Mr. Congressman 1960-1961 First Magkabilang Mukha ng Bagol Second Ikaiawang Mukha ng Paninindigan Mga Kaawa-awa 1961-1962 First May Iba pong Daigdig Second Ang Huling Ulos Beniamin P. Pascual First Madilim sa Entresuelo 1962-1963 First Nuling Kahilingan Beniamin P. Pascual Second Nakalipad ang Ibon Third Mukha ni Medusa Mreyatu 1963-1964 First Sinag sa Karimlan Second Babasagan-Alon Kintin Second Babasagan-Alon Kintin Second Maskara Putu 1964-1965 First Second Maskara Patin Mga Kaluluwang Nayahahanap Second Mga Kaluluwang Naghahanap Anino ng Kahapon Benjamin Pascual 1966-1967 First Gabi at Araw Second Araw ng Paghukukom Fernando Samonte Benjamin Pascual Benjamin Pascual	Third	Bahid no Dugo sa	Pedro Dandan
First Second Hagdan sa Bahaghari No Awardee Consolation Prize: Bato man ay Naagnas Leonardo P. Abutin Prize: Brist Second Ang Bagol Second Hagdan Michael Passual Paris Bagol Second Hagdan Michael Passual P			
Second Hagdan sa Bahaghari No Awardee Consolation Prize: Bato man ay Naagnas Leonardo P. Abutin 1959-1960 First Samatayan ng mga Simulain Ang Mag Kagalang-galang Arnado Hernandez Cicidualdo del Mundo Cicidualdo del Mund	1958-1959		
Third No Awardee Consolation Prize: Bato man ay Naagnas First Second Third Mr. Congressman Second Third Mr. Congressman Magkabilang Mukha ng Bagol Second Ikasawang Mukha ng Paninindigan Third Magkabilang Mukha ng Paninindigan Third Magkabilang Mukha ng Paninindigan Mag Kaawa-awa Magkabilang Mukha ng Paninindigan Third Magkabilang Mukha ng Paninindigan Mag Kaswa-awa Magkabilang Mukha ng Paninindigan Mag Kaswa-awa Mag Kaswa-awa Mag Huling Ulos Benjamin P. Pascual Gregorio A. Moral, Jr. Benjamin P. Pascual Gregorio A. Moral, Jr. Mar Puatu Makhang First Second Makhang Second Babasagan-Alon Kintin Second Maskara Second Maskara Second Maskara Second Maskara Mag Yagit Second Maskara Second Maskara Mag Yagit Second Maskara Mag Maskara Mag Wagit Mag Mag Wagit Mag Mad Marado Hernandez Marado Hernandez Madd Hernandez Madd Hernandez Mando Hernandez Madd Hernandez Madd Hernandez Madd Hernandez Ma	First		
Consolation Prize: Bate man by Naagnas First Second Third Third Second Third Third Second Third Third Second Magkabilang Mukha ng Paninindigan Magkawa-awa Second Magkawa-awa Second Magkawa-awa Second Second Magkawa-awa Second Second Magkawa-awa Second Makalipad ang Ibon Third Mukha ni Medusa Mar Puatu Second Second Second Second Second Second Makalipad ang Ibon Third Second Mukha ni Medusa Mar Puatu Second Second Second Maskara Second Maskara Third Second Maskara Pablo M. Cussay Ang Taksil Second Maskara Pablo M. Cussay Ang Taksil Second Maskara Paruparo Second Maska			Amado V. Hernandez
Prize: Bato man ay Naagnas Leonardo P. Abutin 1959-1960 First Second Third Mr. Congressman Third Second Third Second Third Second Third Second Third Magkabilang Mukha ng Paninindigan Third Mag Huling Ulos Second Third Madilim sa Entresuelo Third Mukha ni Medusa First Second Third Mukha ni Medusa Second Third Mukha ni Medusa First Second Third Mukha ni Medusa Third Mukha ni Medusa Second Third Mukha ni Medusa Third Mukha ni Medusa Second Third Mukha ni Medusa Third Second Maskara Third Second Maskara Second Third Ang Taksil Second Second Maskara Third Ang Taksil Second Maskara Second Maskara Third Ang Taksil Second Maskara Second Maskara Second Maskara Second Maskara Third Ang Taksil Second Maskara S	Third	No Awardee	
Prize: Bato man ay Naagnas Leonardo P. Abutin 1959-1960 First Second Third Mr. Congressman Third Second Third Second Third Second Third Second Third Magkabilang Mukha ng Paninindigan Third Mag Huling Ulos Second Third Madilim sa Entresuelo Third Mukha ni Medusa First Second Third Mukha ni Medusa Second Third Mukha ni Medusa First Second Third Mukha ni Medusa Third Mukha ni Medusa Second Third Mukha ni Medusa Third Mukha ni Medusa Second Third Mukha ni Medusa Third Second Maskara Third Second Maskara Second Third Ang Taksil Second Second Maskara Third Ang Taksil Second Maskara Second Maskara Third Ang Taksil Second Maskara Second Maskara Second Maskara Second Maskara Third Ang Taksil Second Maskara S	Consolation		
First Scoond Third Mukha ni Medusa Missesond Missessina Missessi		Bato man ay Naagnas	Leonardo P. Abutín
First Scoond Third Mukha ni Medusa Missesond Missessina Missessi	1050-1060		
Second Ang mg Kagalang-galang Mr. Congressmen 1960-1961 First Magkabilang Mukha ng Bagol Paninindigan Mga Kaswa-awa Mga Mga Mga		Kamatayan no mga	Rolando P. Bartolome
Third Mr. Congressman Clodualdo dei Mundo 1960-1961 Second Ikasawang Mukha ng Paninindigan Third Mga Kaawa-awa Buenaventrus Medine, Jr. 1961-1962 First May Iba pang Daigdig Second Madilim sa Entresuelo Gregorio A. Moral, Jr. 1962-1963 First Now Iba pang Daigdig Second Madilim sa Entresuelo Gregorio A. Moral, Jr. 1962-1963 First Now Iba pang Daigdig Second Makalipad ang Ibon Mukha ni Medusa Mar Puatu 1963-1964 First Sineg sa Karimlan Second Babasagan-Alon Mukha ni Medusa Mar Puatu 1963-1965 First Mga Yagif Edgardo M. Reyes Pablo M. Cussay Ang Taksil Daighan Pascual 1963-1966 First Him ang Kulay ng Paruparo Second Mga Kaluluwang Naghahanap Third Sender Second Mga Kaluluwang Naghahanap Anino ng Kahpon Benjamin Pascual 1966-1967 First Gabi at Araw Second Araw ng Paghukukom Fernando Samonte Benjamin Pascual			
1960-1961 Magkabilang Mukha ng Bagol	Second	Ang mga Kagalang-galang	
First Magkabilang Mukha ng Bagol Second Ikasawang Mukha ng Paninindigan Third Mga Kaswa-awa 1961-1962 First May Iba pang Daigdig Second Ang Huling Ulos Benjamin P. Pascual Gregorio A. Moral, Jr. Makalipad ang Ibon Dr. Gregorio A. Moral, Jr. Makalipad ang Ibon Dr. Gregorio A. Moral, Jr. Makalipad Benjamin Pascual Dr. Gregorio A. Moral, Jr. Makalipad ang Ibon Mukha ni Medusa Mar Puatu Mar Puatu 1963-1964 First Sinag sa Karimlan Benjamin Pascual Benjamin Pascual Second Maskara Pablo M. Cuasay Alty. Agapito M. Guasay Alty. Agapito M. Joaquin 1965-1966 First Jakali Mga Kaluluwang Naghahanap Paruparo Benjamin Pascual 1966-1967 First Gabi at Araw Fernando Samonte Benjamin Pascual Araw ng Paghukukom Fernando Samonte Benjamin Pascual	Third	Mr. Congressman	Clodualdo del Mundo
Second Bagol Pernando Samonte Pernando Samont	1960-1961		
Paninindigan Mga Kaawa-awa Buenaventura Medina, Jr. 1961-1962 First Second Ang Huling Ulos Pirst Second Nakalipad ang Ibon Third Mukha ni Medusa Benjamin Pascual Pirst Second Babasagan-Alon Second Babasagan-Alon Kinth Second Maskare First Second Maskare Second Babasagan-Alon Serial Second Maskare First Second Maskare Second Maskare First Second Maskare First Second Maskare Second Maskare First Second Maskare Second Maskare Second Maskare First Second Maskare First Second Maskare Second Maskare Second Maskare Faraparo Second Mas	First		Amado Hernandez
Third Mga Kaawa-awa Buenaventura Medine, Jr. 1961-1962 First May Iba pang Daigdig Second Ang Huling Ulos Maddlim sa Entresuelo Gregorio A. Moral, Jr. 1962-1963 First Second Nakalipad ang Ibon Mukha ni Medusa Mar Puatu Mar Mar Puatu Mar Mar Puatu Mar Mar Puatu Mar	Second		Fernando Samonte
First Second Maskare First Sec	Third	Mga Kaawa-awa	Buenaventura Medina, Jr.
First Second Maskare First Sec	1061,1962		
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1967-1968 First

Second

Makapaghihintay ang Amerika Bubungang Lata Sa Kuko ng Agila

Dionisio Salazar Agapito Joaquin Lazaro R. Banag, Jr.

1968-1969

First Second Third Moses, Moses Neon Ang Huling Pasiya S.R. Rodriguez Clodualdo del Mundo Fernando Samonte

1969-1970

Second Third Vida Ang Uwak Saan Papunta ang Paruparo Wilfredo Pa. Vertusio Levy B. de la Cruz Rogelio Sicat

1970-1971 First

Dugo sa Uhay na Luntiang Palayan Langit at Lupa Panahon ng Pegna Victor Francisco
Fernando Samonte
Alberto S. Florentino

Second Third 1971-1972 First

Ang Unang Pagtatanghal "Ang Huling Pasyon ni Hermano Pule" Ang Katwiran ay

Rosauro de la Cruz Rolando S. Tinio Rey de la Cruz

Second

Kombensiyon ng mga Halimaw

Katwiran

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1972-1973 First

First Si Second A Third N

Si Jesus at Magdalena Ang Daga sa Hawla Maskara Ruth Elyvia S. Mabanglo Wilfredo Pa. Virtusio Frank G. Rivera

1973-1974 First and

First and Second Third Honorable Mention

No Awardees Paulino Frito S.J. Daigdig ng mga Pangarap Basurahan Ama

Tony Perez Nerrudo Rivera Nonilon V. Queano Frank G. Rivera

*1975-1976 First Second

Nang Pista sa Aming Bayan Ang Daigdig sa Isang Handaan Nonilon V. Queano

Mariano Calingasan

Rolando P. Bartolome

Third *1974-1975

First, Second, Third Ang Karnal

No Awardees

Special Prizes Sidewalk Vendor

Palabas Kulay Rosas na Mura ang Pangarap Ruel Molina Aguila Marcelino O. Cavestany, Jr. Bienvenido N. Noriega, Jr.

Diosdado Sa. Ansures, Jr.

Bienvenido Noriega, Jr.

Buhay Batilyo Manuel D. Pambid Luha Para sa Isang Yumao Benjamin Pascual

1976-1977 First No. Av

First No Awardee Second Magkano Ka — Walong Oras, Isang Araw

Third Kanluran ng Buhay Honorable Ang Huling Hibla sa Mention Kabaliwan ni Sisa Ang Multo sa Parola

Ang Huling Hibla sa Rogelio A. Sese Kabaliwan ni Sisa Ang Multo sa Parola Ang Pagbabalik ng Nonilon Queano Musikero.

1977-1978 First Second

Bangkang Papel Langit-langitang Kumunoy Muhon Manuel Pambid Antonio Victor Reyes Wilfredo Goozales

THREE-ACT PLAYS

1975-1976

First Special Awards Alipato Ang Artista sa Palengke Isang Saglit sa Karimlan Nonito Queano Bienvenido Noriega, Jr. Azucena Grajo Uranza

1976-1977 First Mayo A-Beinte Uno, Albp. Kabanata

Second Barroscain Third Talambuhay Noel de Leon Bienvenido Noriega, Jr.

Al Santos

Third 1977-1978

First Second Third Ang Panahon ni Cristy Konsierto ng Apat Ang Mga Propesyonal Edgardo Maranan Benjamin Pascual Bienvenido Noriega, Jr.

JUNE 12 IN THE HISTORY OF THE FILIPINOS

Prof. Esteban de Ocampo*

The Filipinos are by nature and tradition a liberty-loving people. The pages of their history are replete with revolts, uprisings, mutinies, insurrections, and rebellions to free themselves from injustices, abuses, vextions, discriminations and oppressions of conquerors, whether Spanish, Japanese or Americans. To borrow Sir Winston Churchill's phrase, Filipinos have shed much "blood, sweat and lears" in their fight for human freedom and national dianity.

Filipinos have more than one independence proclamation. The first one was made in the cave of Pamilitian, Montalban, Rizal province, on Good Friday, April 12, 1895, when Andres Bonifacio, in the presence of some Katipunan leaders, wrote with trembling hands on the walls of the cave the words: "Long Live Philippine Independence!" The next declaration of the national emancipation was in Balintawak, Rizal, on August 23, 1896, a few days after the discovery of the Katipunan society by the Spanish authorities. On that day, Supremo Andres Bonifacio dramatically tore his cedula certificate and then shouled "Long Live Philippine Independence!" His fellow Katipuneros, numbering about 1,000 also tore their cedulas and echoed the cry of their integrid leader. The third time the right of Filipinos to statehood was asserted occurred in Kawit, Cavite, on October 31, 1896. In two decrees addressed to the

Filipinos! ... the time has come for us to shed blood in order to win our right to freedom. Let us march under the flag of the Revolution whose watchwords are Liberty, Equality, and Fraternity!

The Revolutionary Committee calls on all Filipino citizens, lovers of their native land, to rise up in arms, to proclaim the liberty and independence of the Philippines as ours by right and justice, and to acknowledge the authority of the new Government of the revolution built on the blood of the rheroic sons.

The fourth proclamation of liberation from Spanish rule was also made in Kawit on June 12, 1898. This is the day that the entire nation has been commemorating since 1962. More on this day will be discussed later.

The fifth time independence was announced took place in Manila on October 14, 1943 during the Japanese occupation. The pertinent portion of that document reads:

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The Filipino people, through the Preparatory Commission for Philippine Independence, invoking the aid of Divine Providence, and the hallowed spirits of Filipino patriots and martyrs who gave their lives for the freedom of their fatherland, hereby proclaim to the world that they are, as of right they ought to be, a free and independent nation; that they no lenger owe altegiance to any foreign nation; that henceforth they shall exercise all the powers and enjoy all the privileges to which they are entitled as a free and independent state; and that for the defense of their territorial integrity and the preservation of their independent existence, they pledge their fortune, their lives, and their sacred honor.

The sixth and last time Philippine independence was proclaimed was at the Luneta, Manila, on July 4, 1946. This day was observed as Independence Day every veer until 1961.

From the time President Diosdado Macapagal made a bold decision in 1962 to change the Independence Day anniversary to the present, not a few among our people have been questioning the wisdom of that action. They claim that the change was illegal, unconstitutional, and unhistorical.

As enumerated, the Philippines has had six instances when its independence was announced to the world. It may be asked, which proclamation of our independence should the Filipino people commemorate permanently? The first announcement in the Pamilinan Cave in 1859 was made informally and not he spur of the moment by Bonifacio and a handful of Katipuneras. The second one in Balintawak was uttered by the Supremo in a fit of patriotic fervor and was not committed to writing. The third announcement contained in the two decrees or manifestos of Aguinaldo of October 31, 1896, lacks solemity and force, for his decrees were aimed principally at exhorting the Filipinos to fight the Spanish forces until independence could be achieved. The fifth proclamation in October, 1943, during the Japanese occupation, was not taken seriously by the overwhelming majority of our people. Even the Philippine Republic which was inaugurated on the same day was a creation and a pupped of the Imperial Japanese Forces.

As for the sixth and last time independence was proclaimed on July 4, 1946, it was not the Filipino people but President Harry S. Truman of the United States of America who made the proclamation. The pertinent portion of that document is as follows:

..., Harry S. Truman, President of the United States of America, acting under and by virtue of the authority vested in me by the aforesaid Act of Congress, do proclaim that ... the United States of America hereby withdraws and surrenders all rights of possession, supervision, jurisdiction, control or sovereignly now existing and exercised by the United States of America in and over the territory and people of the Philippines and in behalf of the United States of America I do hereby recognize the independence of the Philippines as a separate and self-governing nation and acknowledge the authority and control over the same of the Government instituted by the people thereof under the constitution now in force. ... (Underscoring supplied)

It is clear, therefore, that Philippine Independence was not declared or proclaimed on July 4, 1946; what was done on that memorable day was simply, (1) the withdrawal of American sovereignty over the territory, and people of this country, and (2) the recognition of Philippine Independence. In the words of Gen. Aguinaldo: "bihalik o istanuit liamang mga Amerikano ang Kalayang inagaw sa atin noong taong 1899." That the Americans in 1899 knew of the proclamation of Philippine Independence on June 12 of that year could not be disputed nor denied because General Aguinaldo had sent an invitation to Admiral George Dewey to attend the ceremonies in Kawit. The latter excused himself and sent his secretary instead.

Immediately before the Senate approval of the bill which subsequently became Republic Act No. 4166 — "An Act Changing the Date of Philippine Independence Day from July Fourth to June Twelve, and Dedaring July Four as Philippine Republic Day" — Senator Camilo Osias, who at first opposed the bill, made these remarks.

I am compelled to make a slight rectification. Neither did President Truman proclaim the Independence of the Philippines nor did the Independence Act proclaim it. All that either did was to recognize the independence of the Philippine Islands. I have here Section 10 of the Independence Law and, modesty aside, I was very careful to see to it that the wording, the phraseology, was not for the United States to have granted or given independence to the Philippines. The law recognizes the independence of the Philippines and, therefore, it does not discredit the Filipin nor the American people.

On the same occasion, Senator Ambrosio Padilla stated that the bill to be approved would "set aright what has been considered wrong because the Truman Proclamation has been considered as a notorious document in international law for proclaiming the independence of the Philippines when by tradition and by history the only ones that can proclaim the independence of a country are the people of that country."

Continuing, he said:

The Truman Proclamation is wrong because in the Tydings-McDuffie Law, it only provided that upon the coming of the tenth year from the inauguration of the Commonwealth, the United States shall withdraw its sovereignty from the Philippines and relinguish all the naval and military reservations except those that may by mutual agreement be retained, and recognize the Philippine independence. It did not say in the Tydings-McDuffie Law that the American government or the American people will proclaim the independence of the people of this country. The independence of this country was proclaimed by the Filipinos themselves on June 12, 1898 and, therefore, this conference report historically puts on record what should be and should have been really the fact that the Filipino people themselves proclaimed their independence, and there was no necessity for President Truman, in the name of the American people, to proclaim our independence because we have proclaimed that way back on June 12, 1898.

Having shown that the five announcements of Philippine independence are not very desirable, for the simple reason that they were not done by the Filipinos themselves in the exercise of their voluntary, spontaneous, deliberate, solemn and sovereign will, it is, therefore, fitting and proper that the Filipinos should commemorate June 12 of each year as the true independence Day because it does not suffer from the defects of the other pronouncements.

The June 12 Proclamation

The June 12 Independence Proclamation was not done on the spur of the moment. The late Dr. Leandro H. Fernandez observed that "the act was premeditated and was publicly announced in a circular of June 5, which set aside the twelfth of the month for the proclamation "before the Filipino people and the civilized nations" of "the independence of this country."

Historian Teodoro A. Agoncillo says that by the first week of June, 1898, General Aguinaldo had been convinced of the wisdom of declaring Philippine independence, believing that "such a move would be of tremendous propaganda value for the new government and would inspire the people to light harder against the Spaniards and rally to the flag of the independent nation."

The June 12 Independence Declaration was made in the most solemn and serious manner because those who proclaimed independence not only invoked Almighty God as witness of the honesty of their intentions but also hoped for the protection of Divine Providence.

The June 12 Independence announcement was not the expression of the will of just one Filipino leader, as was the case of the earlier independence proclamations, but of the unwavering volition and desire "of the inhabitants of all these Philippine Islands." That document was signed by 145 Filipinos and one American army officer, whereas the American Declaration of Independence of 1776 had the signatures of only 56 persons.

The June 12 Independence Proclamation, like its American counterpart, also enumerates the causes that impelied the Fillipinos to completely sever and annul their political connection with the mother country, Spain. Unlike the American counterpart, however, the Philippine Independence Proclamation contains unique provisions which conferred upon Gen. Aguinaldo "all the powers necessary to discharge properly the duties of the government" and decreed the use of what is now the present flag of the country.

The pertinent portion of the June 12 Proclamation of Philippine Independence reads:

"... And summoning as witness of the honesty of our intentions, the Supreme Judge of the Universe, and under the protection of the mighty and humanitarian nation, North America, we proclaim and solemnly declare, in the name and by the authority of the inhabitants of all these Philippine Islands that they are and have the right to be free and independent; that they be free from all obedience to the crown of Spain; that every political tile between the two is and must

be completely severed and annulled, and that, like all free and independent states, they have complete authority to declare war, make peace, establish commercial treaties, enter into alliamers, regulate commerce, and execute all other acts and things incumbent upon independent states. Howing firm confidence in the protection of Divine Providence, we guarantee for the support of this declaration our lives, fortunes, and the most sacred that we have, honor..."

What reasons prompted both ex-President Macapegal in May 1962 to issue Proclamation No. 28, and the Congress of the Philippines in August 1964 to enact Republic Act No. 4166, moving the date of our Independence Day from July 4 to June 12?

Before the Second World War, Gen. Aguinaldo and veterans of the Revolution, with the highest government officials and prominent citizens present, annually observed June 12 as Philippine Independence Day in Kawit, Cavite. In 1940, for the first time, the General and his old comrades-in-arms commemorated that glorious day with a parade and program in the Luneta grounds, with Commonwealth President Manuel L. Quezon as the guest of honor and seeker.

In the course of his speech, Quezon revealed that General Aguinaldo had asked him to declare June 12 as an official holiday. In reply, Quezon said: "I am not the National Assembly but as long as I am President, I will make this day an official holiday by executive order..."

After World War II the initiative in the campaign to change the Independence Day appiversary was taken by Professor Gabriel F. Fabella, retired professor of history of the University of the Philippines and former assemblyman from Rombion. Under his able, persistent, and inspiring leadership, the Philippine Historical Association on March 24, 1960, unanimously approved a "Resolution petitioning the President and the Congress of the Philippines to Adopt and Declare June 12 of every year as Independence Day for the Republic of the Philippines." Copies of this document were printed and sent to the then President Carlos P. Garcia, Vice-President Diosdado Macapagal, all members of the two houses of the Congress of the Philippines, as well as to the leaders of civic and patriotic organizations, and also to the editors and columnists of the metropolitan newspapers and periodicals. Gen. Aguinaldo, who was duly informed of the campaign, extended to the historical association his full, unconditional, and enthusiastic support. Former Congressman Ramon Mitra, Sr. of the Mountain Province, who was a very good friend of the late General, was the principal sponsor of the bill (H. No. 3213) in the House of Representatives.

The reasons advanced by the Philippine Historical Association in the afore-mentioned "Resolution" were the following:

1. The choice of July 4 as Independence Day for the Filipinos was made by the Congress of the United States of America and not by the Filipino people, who should have been given the opportunity to exercise their prerogative of fixing and declaring the date of their clorious emancipation.

It is the essence of political sovereignty that it be asserted and declared by the people themselves, said sovereignty commencing to be operative in full force and vigor from the date of such declaration of independence and not from the date of recognition thereof,

As established by precedent in the United States of America, the date of the declaration of her independence, not its recognition by England on September 3, 1783, has been adopted by that great

Nation as her "Independence Day.",

4. In the archives of the Philippines there exists no other document attesting the voluntary and spontaneous declaration of independence made by the Filipinos except the one proclaimed by General Aguinated in Kawit, Cavite, on June 12, 1898 and which was subsequently retified solemnly by the Revolutionary Congress at Malolos, Bulacan, on September 29, 1898;

- 5. At present, the Philippine Independence celebration coincides with that of the United States of America on July 4, and considering that by reason of the prestige, wealth, and power of the great American Nation the Philippine Independence Day Anniversary abroad is overwhelmingly overshadowed in all respects by the American Independence Day Anniversary, and is not given by the foreigners the importance that it deserves as a significant milestone in the annals of Philippine history so much so that many foreigners have even taken the coincidence to mean the subservience of the Filipinos to the United States of America; and
- 6. There is an urgent and imperative need of rectifying the present practice of the Filipinos of observing and celebrating their "Independence Day" on July 4 of every year, which is not the correct historical date of their "Declaration of Independence" but that it is merely the date of its recognition by the United States of America.

In his "Memoirs" published in 1967, former President Macapagal offered the following explanation of why he changed our Independence Day anniversary from July 4 to June 12:

When I was a congressman I had formed the opinion that July 4 is not the proper independence day for Filipinos and should be changed to June 12 when General Emilio Aguinaldo proclaimed the independence of the Philippines in Kawit, Cavite, in 1898.

having served in the foreign service. I noted that the celebration of a common independence day on July 4 caused considerable incommence. The American celebration dwarfed that of the Philippines. As if to compound the irony, the celebration of Philippine subjection to and dependence on the United States served to perpetuate unpleasant memories.

I felt, too, that July 4 was not inspiring enough for the Filipino youth since it recalled the peaceful independence missions to the United States. The celebration of independence day on June 12, on the other hand, would be a greater inspiration to the youth who would consequently recall the heroes of the revolution against Spain and their acts of subtime heroism and martyrdom. These acts compare favorably with those of the heroes of other nations.

The historical fact was that the Filipinos proclaimed their independence from foreign rule on June 12. Even the national anthem

KAISA LIRRARY

and the Filipino flag which are essential features in the birth of a nation were played and displayed respectively at the independence proclamation in Kawit.

Speaking metaphorically, I would like to believe that Gen. Aguinaldo and his fellow-nation builders, 81 years ago, planted the Tree of Freedom and Democracy on the land belonging to Mother Filipinas, and that since then each succeeding generation of Filipinos has carefully and zealously tended and guarded this growing tree.

Rizal was certainly right when he wrote to his fellow reformers in 1889: "Liberty is a woman who grants her favors only to the brave. Enslaved peoples have to suffer much to win her and those who abuse her lose her. Ulberty is not obtained bobilis bobilis (without pain or merif) nor is it granted graffs et amore."

A BRIEF HISTORY OF THE NATIONAL HISTORICAL COMMISSION

Prof. Dionisio S. Salazar*

A product of many minds, and an offspring of several parents, the National Historical Commission (NHC) has a colorful and eventful life. Conceived and nurtured by "men intensely interested in making the history of the Philippines Segible to our times and to futurity and preserving its priceless relici," the Philippine Historical Research and Markers Committee (PHBMC) which was to become the nucleus of the NHC, came to existence on October 33, 1933.

With the abolition of the PHRMC in 1935, a new entity, the Philippine Historical Committee (PHC) came into being in 1937. Abolished, recreated, and reconstituted on different occasions, the PHC was finally merged with the National Heroes Commission in 1965. The fusion signalled the emergence of the National Historical Commission. In the course of time, the NHC and its forebears saw the alpha and omega of the Commonwealth government, witnessed and experienced the horrors of war, shared the joys, trials and expectation of a new Republic, and now it is a dedicated partner in the gigantic task of nation-building.

One American governor-general, five presidents, several executive orders, one Commonwealth Act, and one Republic Act have been instrumental in the creation and perpetuation of this agency. Under the aegis of the New Society, the NNC will have to adopt a new name – again. According to the Integrated Reorganization Plan² passed by Congress in 1972, the NHC will be renamed National Historical Institute. Outwardly, the only change seems to be the word "Institute", but inwordly, there are many modifications, especially in its composition objectives.

The forerunners of the National Historical Commission, in the order of their appearance, are:

- Philippine Historical Research and Markers Committee (Founded October 23, 1933 and abolished in 1935);
- Philippine Historical Committee (Created January 23, 1937 and abolished June 4, 1943; resuscitated in 1943 and reconstituted in 1947 until its conversion into the present agency in 1965);

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¹ Frank Murphy, Executive Order No. 451, Manila, October 23, 1933

Commission on Reorganization, "Integrated Reorganization Plan," Vol. 1, 1972

- National Heroes Commission (Created on December 27, 1962, taking over the functions of the defunct Jose Rizal National Centennial Commission; merged with the Philippine Historical Committee in 1965 to become the
 - National Historical Commission (Created by Republic Act No. 4368 in 1965).

Through executive orders, the following national executives made the Commission a beautiful reality and, to quote a famous playright, "a consummation devoutly to be wished:" Governor General Frank Murphy, President Manuel L. Quezon, Manuel A. Roxas, Ramon Magsaysay, Diosdado Macapagal, and Ferdinand E. Marcos.

The roster of distinguished individuals who served in various capacities in the NHC is a veriable "Who's Who." Among them are: Walter Robb, Rev. Miguel Selga, S.J., Henry Olley Beyer, Conrado Benitez, Jaime C. de Veyra, Eulogio Rodriguez, Luis Montilla, Encarnacion Alzona, Jose P. Bantug, Vidal A. Tan, Juan F. Nakpil, Carlos Quirino, Teodoro A. Agoncillo, Domingo Abella, Eufronio M. Alip, Fr. Horacio de la Costa, Carmen Guerrero Nakpil, Emilio Aguilar Cruz, Gemma Cruz Araneta, Gelo B. Ocampo, Sol Gwekoh and Esteban A. de Ocampo.

Since March 11, 1971, up to the present, the Chairman of the NHC is Prof. Esteban A. de Ocampo, eminent Rizalist, historian, writer, lecturer, traveller, and nationalist par excellence.

THE FORERUNNERS — THEIR CREATION, MAKE-UP, OBJECTIVES, ACCOMPLISHMENTS, ETC.

1. PHILIPPINE HISTORICAL RESEARCH AND MARKERS COMMITTEE

By virtue of Executive Order No. 451 (see appendix A), Governor General Frank Murphy founded on October 23, 1933, the Philippine Historical Research and Markers Committee (PHRMC). The primary duty of this Committee was "to procure the permanent marking of our historic antiquities, first in Manila, then throughout the Philippines." A known American journalist, Walter Robb, headed this agency which pioneered in the gathering of historical data perfinent or Philippine history and culture. The other members of the body were: Rev. Miguel Selga, S.J., Professors H. Otley Beyer, Conrado Benilez, Jaime O. de Veyra, Edward Hyde, National Library director Eulogio Rodriguez, and Richard Ely who ncted as secretary. With the inauguration of the Philippine Commonwealth on November 15, 1935, this body ceased to exist. During its 2-year existence, several historical sites were appropriately marked.

II. PHILIPPINE HISTORICAL COMMITTEE

With the establishment of the Commonwealth Government on November 15, 1935, President Manuel L. Quezon thought it wise to create new offices, bureaus and agencies, and abolished some. Pursuant to the provisions of Commonwealth Act No. 169 (see appendix B) "appropriating the sum of fifty thousand to be expended under the direction of the President of the Philippines for the purpose of identifying and appropriately marking the historic antiquities in the Philippines or preserving, or acquiring the same," the created the Philippine Historical Committee (PHC), by virtue of Executive Order No. 91 (see appendix C) on January 31, 1937. The Committee has nine members, "three of whom shall be appointed for a term of 3 years, three for 2 years, and three for one year." Its duties, as outlined in the Executive Order are:

- To identify, designate and appropriately mark the historic antiquities abounding in the Philippines;
- To preserve or repair important antiquities owned by the Government of the Philippines or any of its political subdivisions; and
- To acquire by purchase or otherwise antiquities owned by private persons.

Almost five years after the organization of the PHC, the Second World War broke out. With the subsequent occupation of the Philippines by the victorious Japanese Imperial army and navy, the PHC was abolished on June 4, 1943. However, its duties and functions were taken over by the Commission of Education. Health and Public Wefare.

Six months after the inauguration of the Second Philippine Republic, to be precise, on January 20, 1947, the PHC was reconstituted. Pleaced under the office of the President (Manuel A. Roxas), it was later transferred to the Department of Education. Patierned after the first committee created by President Quezon, the reconstituted committee had also nine members whose remunerations were some allowances and per diems as no salaries were provided for them.

Mosì noteworthy achievements of the PHC during its 28 years of existence are the following:

- 1. Installation of about 400 historical markers all over the Philippines;
- Acquisition of the Mabini Shrines in Tanauan, Batangas, and in Nagtahan, Manila, and the Juan Luna Memorial in Badoc, Ilocos Norte;
- 3. Reconstruction of the Rizal home in Calamba;
- Collection of 600 rare Rizaliana items (now on display at the Fort Santiago Shrine);
- 5. Publication of monographs, pamphlets and brochures;
- Sponsorship of lectures and symposia. Furthermore, whenever a need to name or rename streets, plazas, towns, building and other historical sites arises, the counsel of the PHC is always sought for by the interested parties.

Among the notables who steered the PHC to success are Luis Montilla, Vidal Tan, Jose P. Bantug, Eufronio M. Alip, Encarnacion Alzona, Gregorio

Zaide, Jaime C. de Veyra, Leoncio Lopez-Rizal, Carlos Quirino, Teodoro A. Agoncillo, Domingo Abella, Horacio de la Costa, Esteban A. de Ocampo, Nicolas Zafra and Zoilo Hilario.

In 1965, the PHC took a graceful exit with the passage of R.A. No. 4368, the same act that established the National Historical Commission.

III. THE NATIONAL HEROES COMMISSION

On June 29, 1962, President Diosdado Macapagal issued Executive Order No. 14 (see appendix D) which abolished the Jose Rizal National Centennial Commission (JRNCC) and created a committee to carry out the remaining activities of the JRNCC. This order took effect on July 1, 1962. On December 27, same year, President Macapagal issued Executive Order No. 28 (see appendix B) amending Executive Order No. 14, "by converting the Committee created thereunder into a National Heroes Commission with additional members, duties and functions."

The newly-organized National Heroes Commission was assigned to handle the preparation for the centenary celebrations of other national heroes (besides Rizal) "whose lives and teachings should likewise be perpetuated," while continuing the unfinished projects of the defunct JRNCC.

Indirectly, the JRNCC had some connections with the National Historical Commission which absorbed the National Heroes Commission in 1965.

The membership, duties and functions of the National Heroes Commission, by virtue of Executive Order No. 28, were increased to wit:

A. Membership:

Chairman Secretary of Education
Member Director of Public Libraries

"Director of National Museum

"President, Philippine Historical
Association

"Other persons the President may

designate from time to time

(The Committee so created under Executive Order No. 14 had only the first three as members.)

B. Duties and Functions (additional):

- Prepare for the celebration of the centenary of selected national heroes, to include but not limited to the publication of their works and to adopt measures that will afford every Filipino a chance to participate in the celebration of each centenary;
- Translate into English, Pilipino and other major languages of the Philippines, and publish for distribution their original writings and significant works about them to be sold at cost;
 - 3. Print and distribute biographies of national heroes:

- Administer and appropriate, with the approval of the President, funds donated to it by the public and the Government and proceeds from income in pursuance of its duties and functions.
- 5. Study who of our heroes should be honored by way of proclamation of special public holidays in their honor; the scope of the celebration, whether national or local; the appropriate manner of observing the various occasions; and whether it is the natal day or the death anniversary that should be observed, and
- Take charge of the celebration in their honor so as to assure harmony, solemnity and propriety in the observance of the various pressions.

The nationwide celebrations for the birth centenaries of Andres Bonifacio and Apolinario Mabini were successfully managed by the Commission in 1963 and 1964, respectively.

The National Heroes Commission and the Philippine Historical Committee, each with duties and functions distinct from the other, co-existed until their significant merger in 1965, happily brought about by the passage of R.A. No. 4368.

In 1961, some members of the Philippine Historical Committee felt that a historical commission with duties and powers broader than those exercised by the Committee was in order. As mentioned earlier, the primary role of the Committee is simply to identify, mark, preserve, or acquire historic antiquities in the country.

Spured by their great desire to have a commission with more duties, functions and powers, the PHC members set to work in earnest. They drafted a bill that would answer their need.

It is interesting to note that in 1962, there were three bills filed in Congress: one in the House of Representatives and two in the Senate. All the three bills had a singular objective: the creation of a historical commission. Senate Bill No. 18 and Senate Bill No. 173 were filed in the Senate while in the Lower House, it was House Bill No. 2241. Senator Camillo Csias filed and introduced Senate Bill No. 18 on January 25, 1962. This bill was submitted to the Senate on February 22, 1962 and, on this same day, was referred to the Committee on Government Reorganization (CGR). The CGR returned it on May 6, 1963 with its Report No. 466 recommending the consolidation of the two bills with identical aims. As per recommendation, Senators Camillo Caisa and Eulogio Balao became co-authors.

However, in the following year, Senator Osias was left alone sponsoring SB No. 18, as Senator Balao failed in his reelection bid. Senator Osias delivered his sponsorship speech on January 31, 1964 followed by a lively discussion. Finally, the Senate approved this bill on March 9, 1964.

In the Lower House, HB No. 2241, similar in intent and purpose with SB No. 18 was already passed as early as May 3, 1965. HB 2241 was a result of the fusion of HB Nos. 931, 2675 and 3114 made by the Committee on Reorganization. HB No. 2241 was approved on third reading on May 7, 1965.

However, because of the discrepancies found in the provisions of SR No. 18 and HB No. 2241, a conference for representatives of both houses was set for May. 18, 1965. Senators Rodolfo Ganzon, Lorenzo Tañada and Francisco Rodrigo represented the Upper House, while Congressmen Sambo, Lucman, and Triviño represented the Lower House. The conference report was approved separately by both chambers on the same day, May 20, 1972. The bill which was to become R.A. No. 4368, (see appendix F) was finally approved on June 19, 1965.

IV. NATIONAL HISTORICAL COMMISSION

It was on June 19, 1965 that Republic Act No. 4368 "AN ACT TO ESTABLISH A NATIONAL HISTORICAL COMMISSION, TO DEFINE ITS POWERS AND FUNCTIONS, AUTHORIZING THE APPROPRIATIONS OF FUNDS THEREFOR, AND FOR OTHER PURPOSES," — was enacted by the Fifth Congress of the Philippines. (for the complete text of R.A. No. 4368, see appendix)

Section 6 of the Act states, "The Philippine Historical Committee and the existing National Heroes Commission are hereby abolished and their functions shall be performed by the National Historical Commission. All personnel, documents, materials, equipment, and unexpected balances belonging to those agencies are hereby transferred to the National Historical Commission."

The National Historical Commission is composed of a chairman, four regular members, and two ex-officio members, namely, the director of National Library and the director of the National Museum. The ex-officio members, as provided by the Act, do not receive any compensation and have no right to vote.

The National Historical Commission is under the direct control and supervision of the Department of Education. Its duties and functions are:

- To publish or cause to have written or published the works of our national heroes and other great and good Filipinos;
- To compile from various sources here and abroad data on Philippine history and prepare and publish therefrom source books in Philippine history;
- 3. For the purposes stated in subparagraphs (1) and (2) to enter into negotiations or agreements subjects to the approval of the Secretary of Education, with institutions of learning, learned societies and individuals for the purpose of securing original documents or copies, photostat and microfilm thereof, dealing with the Philippiness provided,

that any acquisition involved in excess of fifty thousand pesos shall be with the approval of the President of the Philippines;

- To gather and publish source books, reports, records and other valuable information relating to historic places, markets and events;
- 5. To identify, designate and appropriately mark historic places in the Philippines and to cause the construction or reconstruction and to maintain and care for national monuments, shrines and historical markers that have been or may hereafter be erected in pursuance of this Act: provided, however, that the Commission shall enlist the assistance of the public;
- To take charge of all historical activities or projects not otherwise undertaken by any entity of the government;
- To gather data on historical dates, personages, events, and documents presented for evaluation and to acquire through purchase, donation, exchange or otherwise, important historical documents and materials:
- 8. To encourage researchers in Philippine history and the writing and publication of textbook on the subject, the research and writing of biographies of heroes, accounts of historical events, translations of important scholarly works of Filipinos and foreigners by providing appropriate or adequate incentives, setting saide, for this purpose, such portion of its appropriations as the Commission may deem necessary; and
- To work in coordination with the Institute of National Language for the translation of its works and materials to the National Language.

For the operational expenses of the Commission, the sum of five hundred thousand (P500,000.00) pesos was appropriated.

The Chairman and the four members of the NHC are appointed by the President of the Philippines with the consent of the Commission on Appointments. They hold office until they reach retirement age (65), or until they shall have been incapacitated to discharge their duties effectively.

To lighten the administrative work of the Chairman, the office of executive director was created in the fiscal year 1968-1969.

Some government offices assist the NHC in discharging its duties. For example, all publications and printed matters of the Commission are accepted free of charge by the Bureau of Posts.

A. CHANGES (OBJECTIVAL AND STRUCTURAL) IN THE NHC

Executive Order No. 220, s. 1970, caused the transfer of six government centennial and memorial offices from the Office of the President to the Department of Education. The six agencies are:

- 1. Burgos, Gomez and Zamora Centennial Commission
- 2. Roxas Memorial Commission

- 3. Quezon Memorial Committee
- 4. Intramuros Restoration Committee
- 5. Pinaglabanan Commemorative Commission, and
- 6. General Emilio Aguinaldo National Centennial Commission

Pursuant to the provisions of said Order, the National Historical Commission was designated as the coordinating and implementing body, particularly as regards the transfer of appropriation, equipment, property, records, personnel and functions of the member entities to the Department of Education.

On January 31, 1972, President Marcos issued Executive Order No. 370 with transferred the administration and custody of the Aguinaldo Shrine in Kawit, Cavite, to the NHC.

As a result of the merger of the Philippine Historical Committee and the National Heroes Commission in 1965, as called for by R.A. 4368, the years 1965, 1966, and 1967 were utilized mainly for reorganization of the Commission. During this period, the NHC had for its operational exponses the unexpended balance of the National Heroes Commission and the proceeds from the shrines and sale of publications. Within this period, the NHC also one after the other. They and their positions held were: Sol Gwekoh, chairman, Vicente del Carmen, officer-in-charge; Dr. Encarnacion Alzona, Chairman, and the Director of National Library. officer-in-charge:

In the year 1967-1968, the NHC had a new board whose chairman and members had both the blessing of the President and the nod of the Commission on Appointments. Chairmanned by Carmen Guerrero Nakpil, the Commission had as regular members the following: Prof. Teodoro A. Agoncillo, Fr. Horacio de la Costa, S.J., Dr. Domingo Abella, and Emillo Agullar Cruz. Library director Serafin D. Guizzon and Museum head Gemma Cruz-Araneta were the two ex-officio members. Nakpil resigned as chairman in 1971. President Marcos appointed Prof. Esteban A. de Ocampo in the same year to fill the vected post.

The current NHC board has still the four original regular members. The only other change, besides Nakpil, was Gemma Araneta who resigned as Museum director in 1970. The present Museum director, Godofredo Alcasid, has taken her place.

POLICIES OF THE NHC

As gleaned from the annual reports of the National Historical Commission from July 1967 to June 30, 1971, the major policies of the NHC are:

- 1. Emphasis on the growth of nationalism and on the Philippine Revolution;
- 2. A shift towards mass appeal of popularization of Philippine history by making use of the mass media, popular lectures and improvements designed to attract students and domestic tourists to the Shrines;

- To strike a balance between a much needed popularization of history and an equally important need for research and scholarship;
 A continuing effort to arouse in the citizenry a sense of history by
- means of lectures, celebrations of patriotic anniversaries, private and provincial historical societies;

 5. A two-propaged publications-program dedicated to both scholarly work
- A two-pronged publications-program dedicated to both scholarly work and mass-communications;
- A Filipino-centric orientation with special emphasis on accuracy, veracity and the Filipino point of view;
- 7. Determination to put historical cliches in their true perspective.

RESUME OF NHC ACTIVITIES BY YEAR

L. Year 1967-1968

- Effected the transfer of eleven (11) million documents of the Bureau of Records Management from the Old Bilibid compound on Oroquieta Street to the National Library building on T. M. Kaiaw Street;
- Caused the increase of its budget for the fiscal year 1968-1969 by half a million peass (P500,000,00), thereby having a total budget of P668,000.00 for said fiscal year;
- Researches on the first five presidents of the Philippine Republic, namely: Presidents Roxas, Quirino, Magsaysay, Garcia, and Macapagal were intensified; data, papers, documents, and materials gathered are now ready for editing;
- The Research Division of the NHC has also undertaken the gathering, listing, verification, translation, etc., of materials dealing on various subjects, like:
 - a. Biography of Antonio Luna;
 - Historical data about Gregorio del Pilar, Diego Silang, Gabriela Silang and other great Filipino leaders;
 - Translation and revision of Mabini's long article on the Supreme Court of the Revolution;
 - d. Collection of excerpts from the works of Recto, T. M. Kalaw, Rafael Palma, and others;
 - e. Significance of the Pact of Biak-na-Bato; f. Articles and historical papers on Independence Day, June 12;
 - g. Collection of dates of Rizal's travels in Europe, America, and _ Asia:
 - h. Biographies of several outstanding Filipino women;
 - Important Philippine events educational, historical and cultural for the UNESCO 1969-1970 historical calendar;
 - j. The Philippine Trade Act of 1946;
 - k. Proof on the authenticity of the Maragtas epic;

- Studies on the historical background of the names of streets, towns, plazas, and public buildings;
- m. Philippine revolts and rebellion during the Spanish period;
- Verification of data on the military sites such as Ft. San Antonio Abad, Bagac Line, Anda Military Prison in Intramuros, and Ft. Santiago;
- Verification of the graveyard of Fathers Burgos, Gomez, and Zamora, and
- p. Christmas customs in the Philippines.
- 5. Publication of the Historical Calendar. Starting in April 1968, a daily historical calendar of significant events and people was published in the Manila Times. The impact of this historical calendar on the general public was tremendous as evidenced by the rebroadcasting of the daily items by different broadcasting companies over the whole country;
- Installation of Historical Markers. During this year, the NHC has composed, approved, and undertook the installation of nine commenorative plaques on significant sites in the country. The historical markers were all in Pilipino;
- Lectures. A series of lectures dealing with important historical events was initiated by the Commission. To this end, the NHC published in 1971 a 147-page book entitled Lectures on Great Filipinos and Others, 1967-1970;
- Symposia. Either singly or in a team-up with some learned societies, like the UNESCO, the Philippine Folklore Society, the NHC sponsored symposia on Maragtas and the Bell Act;
- Radio and TV Program. As a public service, the members of the NHC board gave regular lectures over DZHP and Channel 5;
- 10. Improvements in Shrines. Assisted by the Luneta National Development Committee, the Commission built an open-air theater in the ruins of Ft. Santiago. This theater is reputedly the first of its kind in the Archipelago. For the benefit of visitors, specially tourists, stereoguide topes and boud speakers were installed at the Rizal Shrine in Ft. Santiago, and in Calamba. Flagpoles were also installed. Land-scaping and other improvements were done on the Mabini Shrines in Manila and in Batangas;
- Technical assistance to other government agencies, as well as to private individuals or groups, regarding the naming/renaming of streets, plzzas, schools, edifices, etc. was rendered by the NHC free of charge. Requests for publications and valuable historical information, from various corners were also granted; and
- 12. Participation of the Commission in national events.

H. YEAR 1968-1969

Needless to say, the foregoing projects were continued by the Commission, in addition to other new activities.

Regarding publications, the NHC has published the following books and pamphlets:

- 1. The First Filipino by Leon Ma. Guerrero (3rd edition)
- 2. El Filibusterismo in Ilocano
- 3. Sabah Lectures
- 4. 2nd Annual Rizal Day Lectures
- 5. Commission Annual Report for 1967-1968
- 6. Preliminary Bibliography on General Emilio Aguinaldo
- 7. Documentos de Ultramar, Vols. I and II, and
- 8. The Calamba Rizal Shrine and the Mabini Shrine Guidebooks

Anent historical markers, the Commission composed, approved and or undertook the installation of eight commemorative plaques in Luzon and in Japan from July 1968 to June 1969.

Lectures and symposia on Sabah, Rizal and Mabini were conducted during the period.

The NHC sponsored several exhibits which were well-attended and appreciated by thousands of people. These exhibits were:

- a. Memorabilia of Antonio Luna
- b. Andres Bonifacio as a writer
- c. Floating Museum of Phillippine History (March 25-May 13) which has made the "greatest impact on the people and succeeded in featuring a historical sense throughout the country". Entitled Kasaysayan, the floating exhibition aboard a Navy ship was made up of selected records, photographs, mementos, artifacts, scale models and historical items connected with the development of our people.
- d. Another important project this year was the signing of the so-called Economic History Contract. Involving the amount of P65,000.00, the contract was entered into with a group of professional researchers and economists for the combilation of economic date.

III YEAR 1969-1970

- I. Research. The major research projects undertaken were:
 - Economic History of the Philippines Project.
 Source materials were gathered, sorted, classified and catalogued.
 The monograph writing of Philippine economic history, the second phase of the project, was started. Five monographs on Philippine economy are scheduled to be written by experts in the field.

- SABAH Papers. Valuable documents gainered abroad regarding Sabah have been xeroxed, microfilmed, indexed and stored; and evaluated. They will soon be made available to scholars, historians, and students of Philippine history.
- History of Manila. Under preparation by the Commission is the history of the City of Manila since 1571. A panel of experts has been commissioned to write 15 monographs on the different aspects of Manila.
- 4. Publications. Among the publications of the NHC this year are:
 - a. Kasaysayan
 - b. The Philippine Revolution by Mabini
 - c. Provincial Historical Committee Handbook
 - d. "Ultimo Adios" in three languages, and
 - e. Calamba Rizal Shrine brochure
- Lectures and Symposia. A continuing project about a dozen lectures, forums, seminar, and symposia were held in different places at different times.
- Historical Markers. From July 1969 to June 1970, the Commission composed, revised, approved, ordered, installed and/or unvailed fifteen commemorative plaques to mark historical landmarks and sites in the country.
- Monuments. The NHC conducted a national contest for a fitting monument to Frs. Burgos, Gomez, and Zamora. Adjudged winner was Solomon Saprid. The Gomburza monument was unveiled on February 17, 1972, the centenary of the martyrdom of the three priests.

The unveiling of the Mabini manument in front of the National Library building took place on July 22, 1969, marking the 105th birth anniversary of the "Sublime Paralytic."

IV. YEAR 1970-1971

Besides its on-going, year-round activities like publications, lectures and symposia, researches, floral offerings and wreath-laying ceremonies, installation of historical markers, improvements of shrines, participation in national events, exhibits, etc., the Commission sponsored and/or managed several significant projects, like the:

- Fifth International Conference of the International Association of Historians of Asia, held in Manila on May 24-29, 1971, and the
- 2. Establishment of provincial historical committees

Major research projects completed or nearing completion are:

1. Economic History of the Philippines - Monograph writing;

- History of Manila (Of the 15 monographs, seven have already been submitted by their commissioned writers),
- 3. Presidential Papers (from President Roxas to President Macapagal),
- 4. Restoration of Archival Documents and
- Review and evaluation of book-length manuscripts. Other equally important research projects dealing with personages, events, places and landmarks were undertaken by the Commission.

The NHC Bulletin, a quarterly tri-lingual mimeographed publication of the Commission came out in August 1971. Ably edited by Renato R. Perdon, it has already five issues to-date.

V. YEAR 1971-19723

During this fiscal year, the Commission gave more impetus to its research and publication projects. In line with this policy, the NHC has undertaken the following activities:

- Compilation of the biographies and photographs of the delegates to the Constitutional Conventions;
- Publication of a revised edition of the monograph "Philippine Historical Markers":
- 3. Preparation of a catalog of Historical Events and Personages;
- 4. Catalog of historical towns with brief historical sketches;
- 5. Compilation of the biographies and photographs of Filipino historians;
- 6. Listing of historical pictures, etc.;
- 7. Listing of books, articles on Filipino biographies;
- 8. Translation of Marcelo H. del Pilar's Epistolario, Volumes I and II, its editing and publication, and
- Translation into English and Pilipino of Mabini's La Revolucion Filipina, 2 volumes; G. Lopez Jaena's Discursos y Articulos Varios; M. Ponce's Cartas Sobre la Revolucion; Pedro A. Paterno's El Pacto de Biac-na-bato, etc.

FINANCIAL REPORT

I. BUDGET

For its operation, the annual budget of the Commission from the fiscal year 1967-1968 to Fiscal Year 1971-1972, as itemized, follows:

FY 1	967-1968	 Ρ	168,000.00
FY 1	1968-1969	 P	668,000.00
FY 1	1969-1970	 ٩	668,000.00
FY 1	1970-1971	 Þ	706.362.00

³ For other significant activities for this period see attached Annual Report, 1971-1972 (Appendix G)

Unexpended balances of the yearly appropriation of the Commission is reverted to the National Treasury. The records of the Commission show the amounts reverted:

FY	1967-1968	 P	326,000.4
FY	1968-1969	 Þ	113,400.6
FY	1969-1970	 P	76,116.7
FΥ	1970-1971	 P	13,986.8
FY	1971-1972	 p	

INCOME

The Commission derives its income from the sale of its publications and

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1965																	Ρ	92,970.	30
1966																	P	51,293.	98
1967																	P	52,648.	42
1968																	P	55,178.	55
1969																	P	56,435.	24
1970																	P	79,425.	80
1971																			
1972																			

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The sudden drop of income for the year 1969 was due to the repair done at Pt. Santiago and the prevalence of demonstrations. The income of the Commission is deposited in the National Treasury.

PERSONNEL

The NHC staff is composed of 91 regular employees and 34 casuals (on a rotation basis).

The present members of Board are: Esteban A. de Ocampo, Chairman, and Teodoro Agoncillo, Emilio Aguilar Cruz, Horacio de la Costa, S.J., and Domingo Abella, members with National Museum director Godofredo Alcasid and National Library director Serafin D. Quiason as ex-officio members.

Other top administrative personnel of the NHC are: Flordelisa K. Militante, assistant executive director; Ramon G. Concepcion, administrative officer; Alfredo B. German, Chief researcher; Belen V. Fortu, budget and fiscal officer; Avelina Castañeda, incharge, special services, and Jose C. Dayrif, publications officer.

RECAPITULATION

The National Historical Commission, which may yet assume a new name, had historic beginnings. Not a few are its forebears. Eminent men and women have helped shape its destiny. People from all walks of life, from the President down to the ordinary citizen, have in one way or the other given

substance and meaning to its existence. Everybody recognizes its importance, Verily, it is a potent tool for education and nationalism. As Chairman Ocampo often says, "One of the primordial aims of the Commission is to inculcate in the Filipino citizen love of country and veneration of heroes." And in justification of its existence, here's what its former chairman, Carmen Guerrero Nakpil, says, "A people's immediate existence, the urgencies of its present are inextricably connected to its parts as well as to list future. To see where we are going, we must look back." Even the ardent nationalist and "Father of the 1935 Constitution," Claro M. Recto, implied the need for such a body when he said, "The study of our nation's history with its nationalistic tenet is, therefore, an inescapable duty and necessary in this formative period of our Republic."

Countless inspired tributes have come the way of the Commission. It is as should be expected, of course. For the NHC, even before the edvent of the New Society, has consistently and assiduously played a significant role in the never-ending task of nation-building. It makes of the past a living thing, it fills the gap which, if left unatiended, could be traight.

With its ever-increasing duties, functions and responsibilities, this writer believes that it is imperative to increase the budget. The writer also agrees with the majority of the incumbent personnel of the NHC that it should retain its present name despite the recommendation of the Commission on Reorganization.

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National Historical Commission BULLETIN, Vol. I, Nos. 1, 2, 3, 4, and 5. Interviews with:

Prof. Esteban A. de Ocampo

Prof. Sol Gwekoh

Mrs. Flordeliza K. Militante

Mrs. Belen V. Fortu

Mr. Renato R. Perdon

Prof. Jose Dayrit

THE CHINESE GUERRILLAS IN THE PHILIPPINES

Dr. Antonio S. Tan

As soon as the Pacific War broke out, Generalissimo Chiang Kai-shek was reported to have issued a call to overseas Chinese to assist the allied governments in the countries where they resided to fight the common enemy in any way they could, including the raising of volunteers for the allied cause.\text{\text{}} The Chinese in the Philippines responded to the call to arms made by Chiang Kai-shek. Throughout the Philippines, the Chinese who three years before the Pearl Harbor attack had noted ominous signs about Japan's aggressive designs in the rest of Asia, had prepared for the emergency. During the Japanese occupation, anti-Japanese Chinese elements went underground to carry on resistance movement. The movement drew its recruits from all classes and levels of the Chinese community.\textsuperscript{\textsuperscript{}}

Those who went underground either cooperating with Filipinos and Americans, or operating independently by themselves, began forming guerrilla groups almost simultaneously with the Filipinos.² Among the most prominent Chinese guerrilla groups were the Chinese Overseas Wartime Hsuehkan Millitia (COWHMI), Philippine Chinese Youth Wartime Special Service Corps, Philippine Chinese Volunteers (CVP), Philippine Chinese anti-Japanese Guerrilla Force (Wah Chi), United-States-Chinese Volunteers in the Philippinese (U.S.-CVP). With the exception of the Wah Chi which was ideologically pro-communist, the four other guerrilla units were of Kuomintang political persuasions. These two resistance groups were from beginning to end closely knit ideological groups formed along party lines.

Like their Filipino counterparts, the Chinese guerrillas conducted sabotage, gathered military intelligence, carried out propaganda works, helped in the escape of prisoners, and also engaged in actual fighting. And when the bloody battle of Manila, especially the liberation of Intramuros came, they even preceded the American liberation troops, an act which cost them heavy casualties.

Thousands of Chinese guerrillas attached themselves to the cause of democracy with a spirit of selfless devotion. Many perished in line of duty.

¹ Hua-Ch'iao Chi (The Chinese Abroad), (Taipei: 1964), pp. 579-580,

⁼ Chang Hsi-Che (ed.), Wuchih nien-lai ti hua ch'iao yu ch' iao-wu (The Overseas Chinese and the Overseas Chinese Affairs Commission in the last fifty years), (Taipei: The Overseas Chinese, 1962; pp. 137-140.

[&]quot;Ildefonso, T. Runes, "China's Noble Heroes in the Philippines," The Manila Guardian, November 30, 1945, p. 45.

Some were captured and tortured to death by the enemy. At the Chinese Cemetery there stand several imposing monuments dedicated to the sacred memory of Chinese heroes and martyrs who had fallen in the night without seeing the dawn.

A. The Chinese Overseas Wartime Hsuehkan Militia (COWHM)

One of the first guerrilla units organized by the Chinese anti-Japanese patriots was the Loyal Souls squadron which was later renamed the Chinese Overseaw Warlime Hauehkan Militia (COWHM). Initially, it was made up of 88 Philippine Chinese trainees who went to Chine in 1938 for military training in ROTC Camp No. 13 under General Li Liong Eng in Fukien province. In 1938, after finishing their course, they returned to the Philippines. These trainees became the nucleus of the Chinese Oversea Hauehkan Militia.¹ Captain Yu Wee was the first commander of the COWHM. With Manila as its headquarters, the unit widened its operations to the provinces as far as Central Luzon, Southern Luzon and Western Luzon. At the height of the liberation campaign, the COWHM had 13 companies, with a total of strength of 1,159 officers and men.⁵

In September 1942, the COWHM began publishing a guerrilla weekly, the Fuse, which launched a counter attack of propagands to create a favorable sentiment for the allied cause. The weekly informed the public of the actual war situation as heard from shortwave broadcasts. It exploited Japanese atrocties committed against the civilian population, and endeavored to promote in its reader, the spirit of Chinese patriotism.⁶

In 1943, Lim Pek Sun (alias Lim Chucmuy) became the commander of the COWHM. When Lim and some close colleagues seceded from the COWHM to form the Philippine Chinese Youth Wartime Special Services Corps, Major Ong Su Tuan became its commander. Ong was captured by the Japanese and executed at the height of the guerrilla outfit activities in Manila and the suburbs,⁷

During the war years, the COWHM guerrillas, aside from conducting abolates, intelligence, and other forms of guerrilla activities, also carried out the liquidation of the Secretary-General and the vice-president of the Japanese sponsored Chinese Association.⁸ Aroused by intensified guerrilla activities, the Japanese retaliated by raiding guarters harboring guerrillas. Informers, traitors and collaborators were bribed to give away the hideouts of the COWHM

5 Huang Chen-wu, op. cit., p. 339.

⁴ Jose A. Quirino, "The COVHM Story, 5,000 Chinese Vow to Fight Japanese," The Manila Observer, (COWHM edition) September 18, 1963, p. 9; Yeh Lift, Chrise-hsin yu kuo-yun (The Overseas Chinese and China's Destin) (Taipel, 1967), p. 73.

⁽ Jose A. Quirino, "The COWHM Story: Loyal Souls Had No Rank," The Manita Observer (COWHM edition), September 18, 1963, p. 10

⁶ Huang Chen-wu, Hua-ch'iao yu chung-kuo ko-ming (The Overseas Chinese and the Chinese Revolution of 1911), (Taipei, 1963), p. 338.

⁷ Quirino, "The COWHM Story: Loyal Souls Had No Ranks," op. cit., pp. 10, 11.

guerrillas operating in the greater Manila area. As a result, 60 of its members were apprehended and executed by the Japanese. Chua Chong Le, the COWHM commander who succeeded Ong Su Tuan was among those captured and executed. 19

During the liberation of Luzon, a squedron of the COWHM coordinated with American and Filipino guerrillas in La Union and Tarlac and established contact with the Americans who landed in Lingayen Golff. Another squedron made contact with the American Army Group in Eastern Luzon. A third squadron met the American liberation troops in Bulacan and joined the First Cavelry Division which entered Manila. They participated in the storming of Santo Tomas prison camp and in the mopping up campaign in Balete Pass and Santa Fe trail.

In the mopping up operations they became attached to the 161st infantly of the 21st U.S. Division, under Col. Victor L. Johnson who assigned them to an assault mission in the Balete Pass and Santa Fe trail. In this campaign, they killed 79 Japanese, and destroyed 5 machine guns, while suffering 5 killed and 19 wounded. If L. Johnny Lo. a plation leader of the COWHM, fell action with his 5 comrades when his unit attacked an enemy position in Santa ero n June 1, 1945 and was posthumously ewarded a gold star medal. The mountain terrain, after being captured was named by the American troops COWHM Mr. in honor of the fallen Chinese guerrillas. In the Santa Fe and Balete Pass campaign, the COWHM we sworded sixteen medals for meritorious services. These included two silver stars, 6 bronze stars and 8 purple heart. If the Chinese guerrilla groups, the COWHM unit had the distinction of earning the most number of awards and decorations for gallantry in action. So far as can be ascertained from available sources, the outfit gamered to Gold Star medal, 2 Silver Stars, 60 Bronze Stars, and 30 Purple Hearts. In Gold Star medal, 2 Silver Stars, 60 Bronze Stars, and 30 Purple Hearts. In Gold Star medal, 2 Silver Stars, 60 Bronze Stars, and 30 Purple Hearts. In Gold Star medal, 2 Silver Stars, 60 Bronze Stars, and 30 Purple Hearts. In Gold Star medal, 2 Silver Stars, 60 Bronze Stars, and 30 Purple Hearts. In the Stars of the Sta

B. The Chinese Volunteers in the Philippines (CVP)

The Chinese Volunteers in the Philippines (CVP) was an offshoot of the anti-Japanese movement in the 1930's. After the Marco Polo bridge incident of July 7, 1937, militant members of the Chinese community under the leadership of the local Kuomintang (Chinese Nationalist Party) organized the Chinese volunteers in the Philippines. 19

³⁸ Hau Teng-fang, "Haueh-kan Shi Fei-tao Lun haien t'an-sheng ti", (The COWHM was harn during the Japanese occupation) in Fei-lu-pin haueh kan san-ta-lu ch'ing orh-shih-sau chou-nian, op. cit., np.

¹⁰ Quirino, "The COWHM Story: Loyal Souls Had no Ranks," op. cit., p. 11.

¹¹ Huang Chen-wu, ap. cit., p. 338. 12 Free Philippines, June 2, 1945.

¹³ The Sunday Times, June 24, 1945.

¹⁴ The Courier, September 1, 1945.

^{15 (}bid. The Sunday Times, June 24, 1945; The Manile Observer, (COWHM edition), September

^{18, 1963,} p. 2.

16 Backgon, op. etc., p. 301; thieh Weiling, "I-yung chun chai i-t'u ti chuch chi" (The Chinese
Volunteers in the Philippines agair rise up), I-yung-chun l'ong-dh hui ti wu tsu da'ing-chu p'ei-hu
mei-chun ti erh-thish-wu chou-nion chioine t'e kan (CVP Provisional Battelion (attached) U.S. dih
Army 427d Division Manila 1970 n.c.

During the Japanese aerial attack in early December, the Chinese volunteers in the Philippines became engaged in civilian defense working side by side with the Civil Emergency Administration of the Philippine Government. If Immediately after the outbreak of the war, the local Kuomintang transformed the CVP into a military unit with Col. Shih I Sheng as the over-all commander. If Col. Shih was appointed the commander of the CVP because he had been most active and unwavering in the anti-Japanese propaganda and boycott; and was a 1939 graduate of the Central Political and Military Academy in Chungking. 98

Shortly before the fall of Manila, General Douglas MacArthur verbally suthorized Col. Shih I Sheng to mobilize the CVP into an armed unit for guerilla warfare. On December 18, 1941, Col. Shih I Sheng was issued by the USAFFE Ordinance Service 600 Springfield rifles.³¹ When the Japanese occupied Manila, the CVP members went underground. It was a composite group of small time merchants, junk dealers, salesmen, and clerks and a few moneyed people.³² To evade capture by the enemy, the CVP members scattered all over Manila with one another and with the operational base. While operating in Manila, the CVP guerrillas did intelligence work and carried out sabotage missions on Japanese military installations in the city. Harossed by the Japanese all over the city, Col. Shih I Sheng transferred its operational base to Mount Arayst, Pampange in February, 1942.³²

In retaliation for the Japanese execution of the Chinese Consular Staff and other anti-Japanese Chinese leadors in April 1942, the CVP intensified its attacks against the Japanese. They ambushed Japanese convoys along the Pampanga highway. The increased tempo of CVP guerrilla activities prompted the Japanese to attack the CVP outpost in Mount Arayet. Two days of Japanese operations forced the CVP to disperse in small bands which retreated into the surrounding areas of Bulezan and Nuevo Ecija. Col. Shih and about 150 men remained in Pampanga. By June 1942 as more Chinese youth joined the resistance movement, the CVP strength rose to 2,800 men.³⁴

Meanwhile, the Japanese, failing to capture Col. Shih I Sheng, arrested and tortured his relatives for their refusal to disclose his whereabouts and offered the reward of \$100,000 to anyone who would turn him in alive and \$50,000 if brought dead.⁵⁵

¹⁷ Maric Lou Pangilinan, "Comradeship in War", in Shubert Liso, (ed.), Chinese Participation in Philippine Culture and Economy, (1964), p. 142.

¹⁹ Baciagon, op. cit., p. 302. 19 Mario Lou S. Corcuera, "The birth of the CVP in retrospect", 1965-1966 CVP Annual Magazine,

p. 45. 20 Ibid., "The birth of the CVP", The Manila Post, April 26, 1946, p. 8.

²¹ Baclegon, op. cit., p. 302. 22 Jorge Afable, "Foreign freedom fighters", 1965-1966 CVP Annual Magazine, p. 66.

^{2&#}x27;- Baclagon, op. cit., pp. 302-303.

²⁴ Ibid., pp. 303-304.

²⁵ Ibid., p. 305.

From August to December of 1942, the CVP fought the Japanese in hift and run tactics in the hills and swemps of Pampanga and Bulacan. On January 1, 1943, the CVP headquarters were moved to Calumpit, Bulacan. From January 1 to July 18, 1943, the CVP killed 160 Japanese and wounded many others in ambuscades carried out in Candaba, San Luis, San Simon, Arayat, Sta. Rita, and Mexico, all in Pampanga.²²

In July 1943, the CVP headquarters were transferred to Lupao, Nueva Ecija. In the new base, the CVP were stateked by Japanese troops of about 2,000 men under Nishimura. A battle between the two troops ensued which lasted for 16 days. The superior Japanese force, together with lack of reinforcement and exhausted ammunition, forced the CVP troops to withdraw.²⁷

In August, 1943, the CVP command post was transferred to the eastern side of Aritao Mountain, Nueva Vizzaya, while the main headquariers were moved to San Miguel de Mayumu, Bulacan. Intensified enemy operations in Bulacan again compelled the CVP to move its headquarters to Bahay Pari, Pampanga where it stayed up to March 2, 1944 when a renewed Japanese drive against the guerrillas forced the CVP to reorganize itself in platoon size units and to force it to refrain from any head on collision with the enemy and from any defensive positional combat. From February to September 1944, the CVP fought 56 skirmishes with the enemy in the Pampanga-Bulacan border. In these encounters with the enemy, the CVP units killed 370 Japanese while suffering heavy casualties on its own side.²³

On October 18, 1944, the CVP combat battalion with a strength of 1,500 officers and men retreated to the mountains of Montalban, Rizal, where they were joined by Col. Shih I Sheng and his units which came from Ipo Dam, Bulacan. From Montalban, they marched to the mountains of Tanay, Rizal, Attacked by the Japanese in their Tanay base, the CVP units withdraw to Mt. Macantoc where they obtained supplies by air drops from American planes.²⁹

During the Japanese occupation, the CVP maintained a society, called Mok Yong Hsia (Sheperd Association). This society, dedicated to keeping Chinese morate alive and to attacking the enemy collaborators, issued an underground paper, the Tal Han Hun, the Soul of Great China, a propaganda organ which disseminated information to the guertila units and civilian sympathizers in the provinces of Rizal, Bulacan, Pampanga, Pangasinan, Tariac, Nueva Ecija, and the Biool region.²⁰

The CVP which fought in Central Luzon, the Antipolo mountains and in the Laguna-Rizal areas during the liberation campaign became affiliated with Hunter's ROTC guerrilla. The CVP also fought with Marking's men behind

²⁰ Ibid., pp. 305-306.

²⁷ Ibid., pp. 306-307.

²⁸ Ibid., p. 307

²⁰ Ibid., pp. 307-308.

³⁰ Shih 1 Sheng, "A Summary Report of the Chinese Guerrilla Activities," The Philippine China Cultural Journal, Vol. II, No. 1 (January, 1948), p. 35.

the Yamashita line in the Sierra Madre, while other units joined the Americans in the street flighting during the crucial battle in Manila.³¹ During the liberation of Manila, the Chinese guerrillas helped in putting down the conflagration. They policed the streets to prevent looting and maintained peace and order. Their women's contingent were mobilized to render first aid and relief to the wounded and refugees in Paco, Intramuros, and other places.³²

In March 1945, the CVP units were placed under the Sixth Army. After undergoing an intensive training, they participated in the campaign at Antipolo, in the battle of Ipo Dam and New Boso Boso river valley, and in the fighting at Angat Dam, Wawa, Papaya and Montalban with their American and Filipino colleagues.²⁵

On May 15, 1946, Col. Shih I Sheng was awarded the Tua Tui Medal by Chiang Kaishek in Nanking, the highest military decoration of the Republic of China for outstanding guerrilla exploits of the CVP. The Kuomintang also awarded him medal for the same reason.³⁴

C. The Wah Chi (Philippine Chinese anti-Japanese Guerrilla Force)

The communists also had their own guerrilla outfit, the Wah Chi (Philippine Chinese anti-Japanese Guerrilla Force). The Wah Chi was also known under its designation as the 48th Squadron in honor of the 8th Route Army and the New Fourth Army of the Chinese Communist Forces in Chine.³³ The Wah Chi consisted of five squadrons of between 150-200 men each.³⁴ It was composed of pre-war Chinese organizations: workers' union, dramatic club, cultural associations and the National Salvation Association. Its recruits came from the Chinese in Bataan, Laguna, Tayabas, Tarlac, Nueva Ecija, Pampenga, Bulacan, Rizal and Batangas.

The Wah Chi was organized by Huang Chieh who had fought with the New Fourth Army in China. The son of a Chinese immigrant from Fukien, China, and a former storekeeper in Dagupan City, Huang Chieh returned to China after the outbreak of the Sino-Japanese war and joined the newly organized Chinese Communist New Fourth Army operating behind the Japanese line in Klangsu province. When Chiang Kai-shek waged a campaign against the New Fourth Army operating in the Yangtze valley, Huang Chieh made good his escape and reappeared in Manila ostensibly to visit his parents. When the Japanese occupied the Philippines, he organized and commanded

³¹ Ibid., p. 35, Baclagon, op. cit., p. 309,

³² Shih I Sheng, op. cit., p. 35.

³³ Jorge Afable, op. cit., p. 67; Shih I Sheng, op. cit., p. 35; Baclagon, op. cit., p. 309.

³⁴ Marie Lou S. Corquera, "The birth of the CVP in Retrospect," ep. cit., p. 68.

³º Lius Tatuc. Born of the People (New York: International Publishers, Co. Inc., 1953), p. 74. George H. Weightman, The Philippine Chinesa: A Cultural History of a Murgial Trading Community, (Cornell University, unpublished dissertation, 1960), p. 220; Y.S. Xweng, "A Brief Sketch of the Chinese Communist Movement in the Philippines, 1946/1954," Ommographed), p. 6.

³⁰ The Manile Daily Bulletin, May 17, 1946.

the Wah Chi group.³¹ Some of its members had fought with Chinese guerrillas against the Japanese in South China.³⁸ For on the eve of the Japanese invasion of the Philippines, rumors circulated to the effect that

A group of left wingers arrived from China. Some were formerly connected with the editorial department of the New China Daily News, the official organ of the Communist Party in Chungking. Others were military strategists and experts.³⁹

The Wah Chi squadron was formally inaugurated in May 1942. In the summer of 1942, Huang Chieh signed an anti-Japanese alliance with the Hukbalahap (The People's anti-Japanese army) operating in Central Luzon under the command of Luis Taruc. 10 During the occupation, the Wah Chi served as advisers to the Hukbalahap and acted as a liaison between the Huks and their own anti-Japanese resistance group. In particular, Colonel Huang Chien instructed the Hukbalahaps about the Chinese angle on guerrilla warfare while Felipe Lee Yung Shaw took part in the political indoctrination of the Hukbalahap fighters at a training school at Mount Arayat. The cruel common fate shared by the two querrilla groups and the logic of ideological affinity, obliged the fostering of relations of brotherhood between them. Filipe Lee Yung Shaw, the son of a Cantonese was born in Mapila and obtained his elementary schooling at the Manila Anglo-Chinese school. Pursuing further studies in China, he entered Peking University where he became involved in the May Fourth Movement student demonstrations of 1919. He later went to Canton where he acted as interpreter to Michael Borodin, the Russian adviser to the Nationalist Party during the First Kuomintang-Communist United Front, 1924-1927. In 1927, when Chiang Kai-shek purged the Kuomintang of Communist elements, Lee escaped to Manila.41

The 48th squadron guerrillas organized themselves into a hard, disciplined fighting group and were famed for their exemplary conduct.⁴² Of its social impact, Luis Taruc wrote:

The presence of Squadron 48 among the peasants shaltered an old and disreputable custom, that of treating Chinese people insultingly, and in general using them as the scapegoat in the blind reaction of Filipinos to evils that lie much deeper in our society. The members of Squadron 48 became much beloved by the people of Central Luzon, who often went out of their way to give them special consideration in billeting, feeding, and assistance. ⁴³

In March 1943, in the face of intensified Japanese military campaign

³⁷ Y.S. Kwong, op. cit., p. 6; James D. White "Speculate on Huks and Wah-chi links", The Manila Post, September 13, 1946, p. 6.

³⁹ X.S. Kwong, ibid., p. 6.
39 Akashi, The Namyang Chinese Salvation Movement, 1937-1941, (University of Kandas, 1970), feotonce 150, p. 187.

⁴⁰ White, op. cit., p. 6, Y.S. Kwong, op. cit., p. 6

⁴¹ Kwong, op. cit., pp. 6, 23.

¹² Taruc, op. cit., p. 76.

⁴³ Ibid.

to Southern Luzon. To the Wah Chi, the dreary and weary journey to the South which took them 36 days was known as the "Long March." With dogged persistence, the men endured the cold and hunger as they marched over hundreds of kilometers of mountain traits. In June, they arrived in Paete and Longos, Laguna. In the South, the Chinese served as instructors and as model units, helping to form four new Hot squadrons. "

Among the most important actions in which the Wah Chi took part was the liberation of Santa Cruz, Laguna, in cooperation with the Huks.'s He Wah Chi also participated in the spectacular rescue of American interroses in the Los Baños prison camp in early 1945. The liberation of the 2,136 prisoners interned at Los Baños camp was conceived and planned by the Hukbalahap, the Chinese 48th Squadron, the Hunter's ROTC, the USAFTE (Anderson), the Fil-American and PQOG in response to an appeal of two escaped prisoners who suggested the rescue because of the deplorable conditions in the prison camp.*

The Wah Chi fought side by side with underground resistance groups in the Philippines before the liberation aided the Americans, acting as guides and providing guards for bridges against Japanese dynamiters, ¹⁷ and continued to fight with U.S. forces in morping up Japanese resistance in Luzon. Several lundred members of the Wah Chi were attached to the American 11th Airborne division fighting in Southern Luzon. It was during one of these campaigns in April 1945 that Major Tan Chuan Sen, Chief of Staff of the Wah Chi, was killed in action.⁵⁸

D. The Philippine Chinese Youth Wartime Special Services Corps

The Philippine Chinese Youth Wartime Special Services Corps was an offshoot of the San Min Chu I Corps, Philippine Branch. The San Min Chu I Youth Corps formally inaugurated by Generalissimo Chieng Kai-shek in Hankow in 1938 was a nationwide organization dedicated to training young men and women to be civic minded, peace loving and patriotic citizens in war.⁴⁹ In January 1940, Lin Tso mei, a close confidant of Chiang Kai-shek came to the Philippines to set up the Philippine Branch of the San Min Chu I youth corps. In May, the local branch of the corps in Manila was formally established with Lin Tso-mei as the President. Other sub-branches were subsequently organized

⁴¹ Ibid., p. 166.

¹⁵ thid., p. 182; The Manila Daily Bulletin, May 12, 1946.

^{40.1.}C. Dessureccion, "Exploits of Guerrillas in the Ubjection of Los Baños, Internment Cang", Daberry News, Sebruary 23. 1947, p. 15: resto del Rossini, "Off the Bear" The Marilla Chronicle, March 2, 1947, p. 16; Proculo L. Mojica, Terry's Hunter's The True Stery of the Hunter ROTC Guerrillas (Marilla Sepoleys) Press, 1955), pp. 575-591.

⁴⁷ Victor Purcell, The Chinese in Southeast Asia (London: Oxford University Press, 1965), p. 582. 48 Philippine Liberty News, May 6, 1945.

⁴⁰ Chung-kuo kuo-min-tang stai hai-wai (The Kuomintang Abroad) (Taipei, 1961), p. 227; "Kuo-mintang Youth Corps", China ai War, Vol. V, No. 3, (October, 1940), pp. 76-77; Png Poh Sengap, cit., p. 29.

in various towns and cities in Northern Luzon. The youth corps drew its members from high school and university students, whose ages ranged from 14 to 25 years.⁵⁰

On the day after the fall of Bataan on April 9, 1942, the officers of the San Min Chu I Youth Corps in an emergency meeting in Manila converted the youth corps into a guerrilla outfit to be known as the Philippine Chinese Youth Wartime Social Services Corps with Lin Tsomei as its commander.⁵¹

The purpose of the newly created underground resistance group was to: 1) supply the regular members of the USAFE all the necessary information on the activities of the Japanese soldiers, 2) help in the maintenance of peace and order, 3) help in the financing and procurement of food supplies for regular Philippine Army or remnants or escapees from Batean and Corregidor. As the prisoners of wor at Camp O'Donnell were released, the Philippine Chinese Youth Wartime Special Services Corps organized various teams to provide relief, food, clothing, and medicines.⁵²⁸

In the meantime, the Youth Corps members established contact with the intelligence service officers of the Philippine Army, such as Major Jose Reyes, Generoso Mazeda and Captains Jose D. Tatco and Jaime Mercado. Through the guidance of the Philippine Army Officers, the formal organization of the Chinese Youth Corps was effected. By August 25, 1942, the Philippine Chinese Youth Wartime Special Services Corps had about 250 active members.⁵³

This guerrilla unit followed strict guidelines in taking recruits into the organization. A Chinese youth before he could be admitted into the ranks was required to pass four qualifications; he must believe in the San Min Chu I (Sun Yal-sen three principles of the people); he must be patriotically motivated, he must be of sound physical health; he must be free from habil-forming vices, such as smoking and drinking.⁵¹ After being admitted, he was required to take an oath before the picture of Sun Yat-sen pledging to dedicate his life and his sacred honor in fighting the common enemy.⁵²

Soon after its formal organization in April 1942, the Philippine Chinese Youth Corps began recruiting Chinese Youth in the provinces in Luzon including Dagupan and Baguio. In Dagupan, a full company strength was formed out of the city's Chinese youth volunteers. This Dagupan Chinese Youth Corps made contact with the Pangasinan Regiment commanded by Major Jesus Soriand as Son Carlos Pangasiana Chief of the Intelligence Unit of the ECLIGA of that

Mancy Aguado, "The Vanguard Story: Focus on the Philippine Chinese Youth Wartime Special Services Corps," The Philippine Veteran Legion (Souvenir Magazine, 1973-1974), p. 17.

^{51 &}quot;The Venguard Story" Wartime Special Services Corps: Exploits of the Philippine Chinese Youth", The Philippine Veterant Legion (National Convention Issue, June 1, 1973), p. 39.

⁶³ lbid., p. 40; Aguada, op. cit., p. 17.

⁶⁴ Huang Chen-wu, op. cit., p. 336.

⁶⁵ feblurpin hus-ch'iao ch'ing-nien chan-shih t'e-pish kung-tso tsung-tui k'ang-jih hsu-len liebshih chi-nien It'o (Marryrs of the Philippine Chinese Youth Wartime Special Service Corps, commemorativo issue) (Manila, 1953), p. 49.

province. From this outfit, the Chinese Youth Corps in Dagupan received training in the art of detecting enemy movements and preparing map and sketches of enemy installations.⁵⁰

A Headquarters' Battalion was set up as a clearing center for all messages and reports coming in from Northern and Southern Luzon. To avoid detection by the Japanese, the Headquarters' Battalion moved its location from time to time.⁶⁷

In the mountain provinces, the Philippine Chinese Wartime Special Services Fullh Corps also established contact with the officers of the USAFIP.NL. These Filipino-American guerrilla groups managed to get much needed supplies gathered by the Headquarters' Battalion.⁵⁵

To wage a psychological warfare against the enemy, and to inform the public of the real war situation, the Philippine Chinese Wartime Youth Special Services Corps published a mimeographed newsletter, the Hsien-feng (meaning Vanguard). The newsletter published news gathered from short wave radio breadcasts from Australia, San Francisco, Chuncking, New Delhi and Tokyo.50

On January 9, 1945, a detachment of the Chinese Youth Corps met the U.S. army liberation force landing in Lingayen and provided it with intelligence reports. Some units of the Chinese Youth Corps joined the 37th U.S. Division and were assigned in the Bridge Security unit in Tarlac, Tarlac, and Capas, Tarlac and also participated in the assault of the Japanese defending Bamban Hills. The entire unit of the Philippine Chinese Wartime Special Services Corps joined the American liberation forces at Polo, Bulacan and attached themselves to the "Vellow Ball" Regiment, 37th U.S. Division which reced toward Manila. In Manila, they helped in the liberation of Santo Tomas prison camp and in the flighting South of Manila; they also attended to the needs of civilians fleeing from the battle lines.⁵⁰

The unit was formally disbanded on May 21, 1945 after the departure of Pei-sen to China on April 13, 1945.

E. United States-Chinese Volunteers in the Philippines (US-CVP)

Another Chinese guerrilla outfit which fought the enemy in the Baguio-La Union region was the United States Chinese Volunteers in the Philippines under the command of Lee Pak Chay.

On December 8, 1941, Major Maximo Nocete, the PC provincial commander of La Union, on verbal authorization from Col. James A. Green, USAFFE instructed Lee Pak Chay (Christened Vicente Lopez) president of the La Union Chinese Chamber of Commerce to form a provisional company of Chinese volunteers.

^{66 &}quot;The Vanguard Story..." op. cit., pp. 41-42, Aguada, op. cit., p. 17, 67 "The Vanguard Story", op. cit., p. 44.

E8 Ibid.

⁸⁹ fbid., p. 42, Aguada, op. cit., p. 17; Hueng Chen-wu, op. cit., p. 331. 60 The Vanguard Story," op. cit., p. 44; Aguada, op. cit., p. 18.

Lopez was appointed company commander with the rank of captain. On December 10, Vicente Lopez formed a company of 150 Chinese, and on December 19, the Chinese volunteers were inducted into the USAFFE by Major Nocete and given the name United States-Chinese Volunteers in the Philippines.⁵⁰

Supplied with rifles and ammunitions, they were initially assigned to partol the national highways, guard government buildings and bridges, and act as plane observers. When the Japanese occupied the province of La Union, the US-CVP withdrew to the mountains and fought the enemy in hit and run tractics. By the early months of 1942, their members grew to 800 men as more Chinese joined their cause. Consequently, Capt. Lopez was promoted to major in March 1942 and then to tt. Col. in August. Employing guerrila tractics the Chinese volunteers exacted a heavy toll in the Japanese lives.¹²

As other smaller Chinese guerrilla units affiliated with it, the USCVP kept growing and by 1944, the unit had two regiments with a combined strength of 6,249 officers and men. Accordingly, Col. Lopez, who obtained his promotion to full colonel on January 1, 1943 was elevated to the rank of Major General on August 22, 1944. He retained the rank until the was honorably discharged on September 26, 1945. During the liberation campaign, the USCVP was attached to the 33rd US Division. 41 Of the 6,249 officers and men who composed the Chinese volunteers, 90 perished on the battlefields or in the torture chambers of the Japanese.

In addition to the regular Chinese guerrilla groups, there were various miscellaneous groups and individuals that joined the Philippine Army and guerrilla units. In Laoag, Ilocos Norte, the president of the Chinese Chamber of Commerce formed a Chinese guerrilla band, Cawin,⁵⁰ Many individual Chinese were inducted into the Filipino-American guerrilla groups and given regular military ranks while others rendered civilian service by supporting the movement. Yao Shiong Sho, a successful banker and businessman was a captain in the Markings Fili-American guerrilla group.⁵¹ In Ilolio, a Chinese surnamed Kuo translated broadcasts from radio Chungking and the news was mimeographed and circulated all over Free Panay under Governor Tomas Confesor.⁵⁸

⁶¹ Eduardo C. Nocese, "The Chinese Hero of La Union," in Shu Liao, (ed.), and dir., p. 138.

⁰² lbid., p. 139.

⁶³ Ibid., p. 140, Yeh Li-li, op. cit., p. 76.

⁶⁴ Shih I Sheng, op. cit., p. 35.

⁰⁵ The Manila Courier, February 7, 1947.

⁶⁰ The Manile Chronicle, August 24, 1947. 07 Tho Philippine Veterans Legion Magazine, (National Convention Issue, 1973), p. 38.

Olivorio A. Angayon, "He sat his eyes in Billynia but landed in Troas" in Kue-fic Sun Chungplan kinin-heing paintion fra chen thi Februah islang chung-phan chung-phan chung-shuc hurisngli streakhi chounian kin, 1965 (Year book 100th Birth Anniversary of Dr. Sun Yat-sen and 40th Anniversary Day of Sun Yat-sen High School, Iolio City, Philippines, 1959, 1

THE METHODOLOGY AND PRACTICE OF REGIONAL HISTORY

Dr. Samuel K. Tan

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At the outset, the term, "regional history" must be distinguished from two other terms: "local history" and "oral history". By "regional history" is meant that type of historical work which is more or less structured on the basis of geo-political criteria, distinct but not separate from national history, "Local history" refers to that category of historical writing which emphasizes a specific or limited aspect of national life, geographic or otherwise. Thus "regional history" is in a sense, a kind of local history. In this case, Felix Keesing's The Ethnohistory of Northern Luzon is a regional history because it limits historical analysis to a definite geographic area which is a part of a national territory and larger than a province. On the other hand, Horacio de la Costa's The Jesuits in the Philippines assumes the character of a focal history because it deals only with a sector of the national society. It is not a regional history in the sense that the geographic area comprehended by Jesuit missions or activities is not limited to a specific area or region but embraces several parts of the archipelago where the society has established its distinct influence.

"Oral history" is another term which might be confused with regional or local history. It is, in fact, a kind of history which exists not in written literature but in oral traditions, narratives, and personal experiences which are passed on orally from generation to generation. By "oral" is meant not only the structure or the form of the historical materials but also the pseudohistorical nature of the materials themselves. That is, for the materials to be classified as "oral", it does not have to remain in the unwritten stage. A written source may be oral if it largely or mainly contains pseudo-historical data which are folkloric in nature but which may have some historical value. It, therefore, comprehends, folkloric, historical and contemporary materials and can be a good source of local/regional history. In this respect, the method-ology of oral history would defer from that of local/regional history in the sense that the former is based largely on interviews and recording of such interviews. Whereas the latter involves largely the examination of written, not "personal" materials.

In effect, this paper is an attempt to examine regional history in terms of its methodology and practice. Bearing in mind the definition just mentioned,

the methodology of regional history involves at least three fundamental issues. First is the basis of regional history. It is the view of this paper that regional history is essentially based on a geo-political context. That is, territoriality determines the meaningful limit of historical analysis and construction. In this connection, it can be shown from history that the Philippine archipelago has presented itself in different geo-political perspectives or images. In the pre-colonial period, the territorial or geographic structure of the archipelago was essentally the bearagay and/or the confederation of bearagosy sometimes referred to in contemporary scholarship as the super or paramount barangay. Thus, Ispulgay was a barangay chief while Rajah Humabon in Cebu and Rajah Soliman and Rajah Lekandula in Manila would represent the super baranganic hieffalin. The Sultanate in Magindanao and Sulu would assume the stage beyond the paramount barangay and represented a transition towards some kind of a national structure until this process was interdicted by the colonial factor.

In effect, the colonial era brought forth new geo-political units such as encomiendas, alcaldias, corregimientos, cabecerias, pueblos, rancherias, provincias, and distritos which were different in functions and structure but which were all related to a central or national system - the Spanish bureaucracy. In other words, the encomenderos, the alcaldes, and the corregidores, while heads of a limited geographic area, were nevertheless under the authority and control of the Governor and Captain General and, later, the Governor-General. Then, in the American regime, the administrative reorganization of the archipelago witnessed the emergence of new provinces or districts modifying the old boundaries of the Spanish patterns and strengthening the ties between local and national units. Rightly, the colonial regimes contributed towards the eradication of the personalistic basis of political organization which in the pre-colonial era revolved around the personal jurisdiction of the datus or sultans. Instead, political organization was premised on certain impersonalistic criteria of control reinforced by a process which emphasized obedience to the law rather than to the ruler.

In a sense, the geographic basis of regional history may also be related to the religious and economic developments of the colony. Thus, the division of the Philippines early in Spanish rule into ecclessisatical domains, involving jurisdictions of bishoprics and/or archbishoprics, as well as the territorial responsibilities of the different religious orders, provides a convenient and practical means of determining the geographic context of regional history. The same is true with the division of the archipelago into intendencias in late 18th century following the Carlist policy of reorganizing the colonial administration for purposes of improving the collection of royal revenues. The intendency system, which the brain child of Don Jose Galvez and which operated dichotomously with the office of the Governor and Captain-General, may serve as a clear geographic delineation for regional history. In fact, the archipelago, for purposes of revenue management, was divided into several intendencias.

This was done in consonance with Charles III's reform to besst the sagging resources of Spain by tapping the resources of the Spanish colonies. In brief, the geographic factor may be recognized as an essential premise in the methodology of regional history, otherwise, it would be difficult to develop regional history without problems of historiographical overlapping and ambiguities.

But it should also be noted that, although the desired basis for regional historical methodology is essentially geographic, it is, however, inclusive of the other aspects of regional development. So that, regional history necessarily has to include methodologically the social, cultural, economic, religious, and political aspects of the region. In fact, these non-geographic components constitute the substantive part of regional history and, therefore, determine to a significant extent the methodological design and strategy of regional history. In effect, the geographic factor without the reinforcing or supportive data from the social, political, economic, and cultural activities of the people cannot produce the desirable quality of regional history. Therefore, regional history has to be viewed in an inter or multi-disciplinary perspective. This means not the minimization but the strengthening of historical methodology. That is, the involvement of one or more disciplines in the classification and analysis of data should enrich rather than negate historiography. It is not, however, implied that in any historical work all the disciplines have to be integrated. It is rather selective in nature contingent as it is on the assumption that certain subjects of historical inquiry can best be treated by a number of disciplines rather than by all the disciplines. It is precisely the primary work of the historian, national or local, to be able to determine what disciplinary approaches would best serve the interpretation of a historical problem. For instance, in the treatment of conflict in Muslim societies, my experience as a student of history shows that the subject could meaningfully be understood through the integration of, at least, six disciplines; namely; history, political science, anthropology, sociology, psychology, and economics. The choice, however, of disciplines is determined by the nature of the specific issues or topics concerned, as well as by the extent to which materials are available for these issues. So that, historical problems which involve the remote eras of the past tend to be limited in the utilization of disciplinary approaches because the validation and evaluation of data is confined to written records and/or historical artifacts. The distance to present realities restricts methodologically the disciplines to be used.

However, there are other possibilities which may provide regional history in the appropriate methodological structure. For instance, ethnicity, which involves culturo-linguistic delineations might be a convenient way through which regional history can be viewed. The only problem lies in the fact that he extent of ethnic interpenentation has been enlarged by the improvement in communication and contact, resulting in high demographic mobility. In effect, ethnic cultural influences are no longer confined to certain traditional executable properties are as and has become national or trans-regional in character. Hence,

ethnic histories, which vary in content from one cultural group to another might as well be national in direction. Examples are the Tagalog, Ilocano, and Visayan ethnic influences which have spread more rapidly than others throughout the archipelago.

The same is true with the religious factor which can classify conveniently the archipelago into Christian, Muslim, and Indigenous. And yet, these three religious categories for regional history, to a certain degree, transcend the local or regional level and have developed more or less into national processes. Islam and Christianity have already gone out of their traditional bases and have penetrated various sections of the archipelago, making these two religious systems national rather than regional in character and direction. An obvious exception is the indigenous religious process which has remained local being confined to its traditional home either because of strong resistance to external influences or because of the inadequacy of the integrative mechanism of the national society or the State.

In pointing out these other possibilities. I have merely underlined the fact that the methodology of regional history can best be pursued along a definitive geographic concept, geography being a more constant factor than either culture and religion which evolve dynamically with people and which are readily affected by changes and stimuli from the outside world. We have only to read for illustrative purposes, the history of Islam from its humble origin in the Arabian peninsula or the history of Christianity from its lowly birth in a Behlehem manger or the history of Buddhism from the vision of a man under a tree. By the time these religious systems reached their tertificiari or sectoral limits in the world community, they had lost much of their original character and even directions. They have been either modified or indigenized. In brief, the rise of folksitamic, folkchristian, and folkbuddhistic traditions in Axia, Africa, and the Americas is in itself an explanation for the very survival of these world religions.

18

Related to the basis of regional history is the second important issue which is the sources of regional history. Identification of sources it as imperative as adopting the geographic basis of historical methodology. Sources determine the kind of regional history to be developed and the quality of historical analyses and interpretations to be formulated. Generally, the sources may be classified into written and oral according to form and into primary and secondary according to value or importance.

But how may one determine whether or not the material is valuable to regional history? That the material is primary does not necessarily mean that it is also valuable. Conversely, that the material is secondary is not a valid basis for regarding the material as of no or less value. The question of value in relation to sources, as they pertain to regional history, involves two issues:

[First is the issue of support for historical theory, concept and/or hypothesis and,

second is the issue of humanizing historical writing. By support for historical theory etc. is meant the extent to which a source material, documentary or otherwise, in whole or in part, contributes to the validation of a historical framework. This support is essential because it provides a basis for credibility. Historians such as Louis Gottschalk in Understanding History, William Dray in Laws and Explanation in History, Bonedetto Croce in History 1s Theory and Practice, W.H. Walsh in Philosophy of History and R.G. Collingwood in The Idea of History have underlined the vital relationship of sources to historical interpretation and validation.

Equally important is the need to humanize history as a discipline of knowledge. That is, the passion for historical truth and scientific historiography has to be tempered and warmed by the vivid account of human experience in its many varieties and interesting details. The humanizing aspect of history is what makes history reading and writing as pleasurable as reading the masterpieces of world literature. It is what spells the difference between historians. And yet, there are people who prefer the coldness of so-called scientific, intellectual, and economic histories to the warmth of narrative histories. In fact, the development of historical controversies from the 19th century to controversies from the 19th century to century includes the issue of whether history must be written as art or as science. In effect, the use of sources ought not to overlook the humanizing data that make historical writing exciting and interesting. It is, therefore, the task of the historian to discover the materials which have the humanizing element. The coldness of facts without the dynamic movement of human nature and behaviour makes history indeed junk.

111

The third issue in methodology is the writing of regional history which, in terms of past criteria, may either be scientific or artistic. Today, the trend is not to revive the old lines of historical discussions and debates but rather to find a way of integrating art and science in historiography. This integrative approach constitutes a more meaningful methodology. It rightfully recognizes the merit of both art and science, fact and experience. There is no reason why history cannot embrace the two aspects. In fact, when one examines substantially the historical works which have either been classified as art and as science, one finds the artistic and scientific character present in those works. The difference lies only in the extent to which one is emphasized than the other. Thus, it seems more reasonable to suggest that art and science are the essential components of historiography; so that, when this is applied to regional history, it seems clear that the methodology to be used has to be scientific just as it is clear that the writing of history ought to be artistic. In short, for regional history to be really meaningful, it has to be emancipated from the processes of historical thought and works which had tended to divide "history as art" from "history as science." It must instead pursue the line towards integrative historical methodology for science without art is dull and art without science is fancy.

Bul, perhaps, more imperative and important for Filipinos who belong to many ethno-linguistic or cultural groups is the relationship that exists between regional history on one hand and national history on the other. This relationship must be established in the writing of regional history. Without this linkage, regional history becomes divisive and, therefore, of very little significance to the national community except as a part of local literature. It is in this sense that the methodology of regional history should seek to identify the linkages between the nation on one hand and the locality or region on the other. The linkages may not necessarily be similar in all the regions of the archipelago. In fact, it must not be because the national society and the region or locality vary from one historical era to another.

The linkage may be seen in at least three aspects:

1. The Character of the Philippine Historical Process. From the latest study of Philippine history including the recently published works of Russian Filipinologists, the Philippine historical process by the time of the Spanish advent had already been particularized from the Southeast Asian mainstream and that the internal developments, which were marked by at least three or four state constructions, had moved towards some kind of integrative trends and relations. The state processes which were represented by such centers as Vigan in the Ilocos, Manila in Central Luzon, Cebu and Bohol in the Visayas, and Butuan, Pulangi, and Jolo in Mindanao, had, in fact, been the targets of colonial conquest and penetration. It is in this sense that, prehaps, regional history can be related to some kind of national direction in the development of relations, particularly trade relations between states.

2. The Nature of National Policies and Programs.

By the satablishment of colonial rule, the archipelago witnessed the introduction of clear and definite structures to bring all the local, regional, and sectoral interests within the effective range of colonial control and exploitation. In fact, the establishment of an effective central government became the most significant measure taken by the colonial powers to unify the archipelago to colonial rule although the cultural patterns remained vibrantly diversified. It is in this sense that the policies and programs of Spanish and American colonialism to bring the various areas and tribes within one political system or framework can best be understood. In a sense, it is within the context of national policies and/or program, however exploitative they might have been, that the significant developments in regional or local levels can be interrelated.

3. The National Dimension of Regional Aspirations.

It is equally evident throughout the breath of Philippine history that the different regions in the archipelago, where state constructions had been

going on since pre-hispanic times, had looked towards the establishment of each of their state patterns as the national system. This was particularly true of the Muslim sultanates which had already spread their geopolitical influences as far as Manila or vice-versa. In effect, the regional historical processes were meant to be national in direction or goal. This is one linkage that may be explored in the writing of regional history.

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But to understand the problems which regional history faces as part of a discipline which has survived the victous assaults of the so-called scientific minds in the Social Science world and, in substance, to appreciate the broad aims of the First National Conference on Regional History, it is necessary to examine not only the methodology but also the practice of regional history. In short, if is essential to survey the wide spectrum of Philippine history to see what has been done along the line of regional or local history.

In pre-colonial times, it may be difficult to see evidences of regional or local histories as the term is understood today except in the area of oral literature which, by definition adopted in this paper, should be a part of local or regional history. To this extent and in this context, the pre-colonial period had developed local and/or regional histories in oral form. This was not only true to the flocos region, which had preserved its Biag Ni Lamang, but also, of the other cultural communities, particularly the various ethnic groups in Muslim areas of Mindanao and Sulu. The epic traditions such as the parangsabil of the Tausugs, the darangan of the Magindanaos, the maharadia lawana of the Maranaos, the hudhud and alim of the Ifugaos, the tuuaang of the Manobos, and the other epic traditions of less-studied groups in the archipelago constitute in a sense regional or local histories because they record certain social or geographic phenomena of the pre-colonial era or society, however hazy the references might be. The reference to Mantapuli in the Darangan suggests a geographic concept for the epic. Of course, the historical value of the oral traditions may not be as great as the historiographical works of the subsequent periods of Philippine history because of the presence of both fact and fiction, myth and reality, truth and imagination in oral literature. Likewise, the other parrative traditions in Muslimland, such as the Kissah and Katakata of Sulu and Tawi-Tawi, represents in themselves some kind of local or regional history. As in the epics, geographic references are found also in the Kissah and Katakata, and, for that matter, in all the other narrative forms.

In colonial times, the development of local/regional history was influenced by Western historiography. That is, the emphasis on the use of written sources and actual observations of artifacts in the reconstruction of the past became the main foundation of historical research and writing. In fact, the entire range of Spanish sources from Father Chirino to Montero y Vidal constitute one of the riches sources for both local and national histories, however affected

they might have been by bisses or exaggerations of Spanish friars, writers, and officials. It cannot be denied that the 55-volume monumental work of Blair and Robertson, which are English reproductions of rich Spanish sources, have influenced the direction of Philippine historiography more than any other historical work. And yet, there are still Spanish sources in Philippine archives and abroad which have yet to find their way into public use in the same way that The Philippine Islands has, it is these unpublished sources that ought to generate interests among local historians.

The American period saw the consolidation not only of political and conomic affairs but also of social, cultural, and intellectual developments in the Philippines. The establishment of the University of the Philippines in 1908 and the propagation of the English language were basic to American colonial aims. One of the tangible results of American education was the emergence of historico-cultural studies such as represented by Najeeb Saleeby's The History of Sufu (1908), Emerson Christie's The Subanun of Sindangan Bay (1909), and Fay-Cooper Cole's The Wild Tribes of Davab, (1913). Generally, the local regional histories found in the early works, however brief, harked back to ancient eras. This is clear in Saleeby's history which begins with the tarsila tradition and which shows the earliest origins of Sulu in the Buranun, Tagimaha, and Baklays societies until about the end of Spanish rule. Likewise, Christie's treatment of the Subanun of Zamboanga goes back to folkloric beginnings in the Tabunaway narrative.

But the American contribution to local history is best represented by the municipal and provincial reports of officials who incorporated in their eccounts as many of the local phenomena as possible. The reports of American national officials, especially the governors-general, have been preserved in the various archives of the United States, including the National Archives and the Library of Congress. For instance, the Hayden, Worcester, Bandholtz, Murphy, and Eugate papers in Michigan, particularly the first two, have local reports in whole or in part. Undoubtedly, data for regional history in these collections and in others located in various state and federal depositories are not only primary but also vital to the reconstruction of Philippine history.

Towards the end of colonial rule, there had been an encouragement to control in the development of an intellectual tradition. In the area of research or scholarship, history has received significant attention and interest, but it has been somehow limited to national history, with local or regional history sharing only a peripheral emphasis or an isolated status. Isabelo de los Reyes Historia de llocos, which appeared in 1889, represents a real beginning in the Filipino attempt to develop local history. In fact, the treatment of de los Reyes of local historiac levents antedates in a sense the interdisciplinary approach to history because of his focus on both history and culture of the Ilocos. In this sense, it is reasonable to regard him as the Father of Philippine local history as well sphilippine enthropology. Sixto Oross's The Solu Archipelago and Its People

was published in 1931. But perhaps, of more significance is Felix Keesing's The Ethnohistory of Northern Luron which is an excellent historical study of a region, its people and their customs. In a way, Guerrilla Padre in Mindanao, by Edward Haggety, which came out in 1946, assumes also the nature of local history because it concerns the role of a group in a period of history. Since the last war, numerous historico-cultural studies or cepsule histories of local or regional areas have appeared in various journals and magazines such as Ralph Lynch's "The Bukildonos of Northern Mindanao" (1955). Francis Madigan's "The Early History of Cagayan de Oro" (1962), Ambrosio Peña's "The Japanese Conquest of Mindanao" (1955), Mangoraceg Guro's "The Significance and History of Government and Politics Among the Maranao" (1953) etc.

Also, bibliographic and historical sources refer to such unpublished local historical manuscripts as Crisogono Alejo's "A Brief History of Misamis Oriental" and "History of the Municipalities of Misamis Oriental and of Cagavan de Oro" in Dean Corpuz's collection of Xavier University. "A Brief History of the Community of Labangan, Zamboanga del Sur" (1954) is referred to by F.D. Angeles in Mindanao: Story of an Island, a 78-page calendaric and popular type of historical account, which was published in 1964, and which covers the period from early to modern times or contemporary period, and which by its very structure assumes the character of a regional history. The Mindanao Historical Journal (Volume II No. 1, 1962) has also a capsule history of Dayao which includes the three expeditions to Mt. Apo in 1859, 1880, and 1888 and the early settlements in the 19th century, and the evolution of the City of Davao up to contemporary times. Included also in this journal is a popular and brief "History of Basilan", by Damian Lamocso who traces the historical beginnings in an speculative or non-historical manner to the Dampuans. He sketches Basilan's evolution up to about 1954.

Perhaps, it should be mentioned that in the National Library collection of Filipiniana materials are found about fifty (50) folders of municipal and/or provincial histories of Luzon. Visavas, and Mindanao which date back to Spanish times. Although in some respects wanting from the standpoint of modern local and national historiography, the collection represents a valuable contribution to the development of local/regional history in the Philippines. The collection includes, for instance, the local histories of Manila, Bulacan, and Pampanga. The one on Manila was taken from the Descripcion Geografica Topografica de la Ysla de Luzon o Nueva Castilla by Don Yldefonso de Aragon (Manila, 1819). The data involve the period from 1581 to 1814 with a description of Luzon, its rivers, and the 16 provinces comprehended by the region, namely: Tondo, Bulacan, Pampanga, Pangasinan, Ilocos del Norte, flocos del Sur, Cagayan, Zambales, Bataan, Nueva Ecija (which included the island of Polillo), Tayabas, Camarines, Albay (which included the island of Ticap, Masbate and Catanduanes), Batangas, Cavite, and Laguna. But the focus of the historical data is the City of Manila, the Pasig, and the various places, parks, schools, hospitals, and institutions which constitute the city itself.

The local history of Bulacan, which covers the time from about 1795 to B1818 is derived largely from Relacion y Plano Topografice de la Provincia de Bulacan by Don Yldefonso de Aragon (Manila, 1819). It deals with the location of Bulacan, the 18 towns which composed it (Polo, Obando, San Jose, Arayat, Yaidro, Callumpit, Hagonov, Peombong, Bigan, Guiguinto, Malolos, Guingoa, Santa Maria, Bocaue, Marilao, and Meycawayan); the agricultural resources of the province; the small industries of the people; their social habits; and the various handicrafts identified with certain barries or towns of the province.

In the same manner also, the local history of Pampanga, which involves the period from 1762 to 1818, is a description of the location of the province and the various towns (Macaveve, Apalit, San Simon, San Luis, Candava and San Miguel de Mayano bordering Bulacan, Mabalacat, Sta. Catalina de Perac, Lubao, Bacolor, Betis, Guague, Coliat, Sto. Tomas, Minalin, Mexico, Sta. Ana, Arayat, Cabiao, and Magalang). The data also includes the products and resources of the province such as rice, sugar, yaso, fish, roots, towels, carabaos, deers, the social life of the people including the petty crimes and vices; and the various businesses in the province.

Finally, our contemporary period has seen the appearance of several theses or manuscripts on regional/local histories some of which have been published. Examples are Samuel K. Tan's Sulu Under American Military Rule which was published in 1967 by the U.P. Philippine Social Sciences and Humanities Review; Ma. Fe Romero's Between Two Powers which was published in 1975 by the Negros Historical Commission; Rosario M. Cortes' The History of Pangasinan which was published in 1977 by the U.P. Press: Maldonio Lao's Cagavan de Oro in the 19th Century, an unpublished M.A. Thesis in History, U.P. 1978; Andrea Campado's Cotabato in the 19th Century, a Masteral thesis being completed for the U.P. Graduate School; Melinda Paul-Dar's A History of Zamboanga, a doctoral dissertation still being revised for the U.S.T. Graduate School: and William Scott's The Discovery of the Igorots which was published in 1976 and which, although written with a focus on ethnicity, is a historical study of a region in Luzon inhabited by numerous groups which Scott coilectively and curiously referred to as the logrots. Scott's categorization of the Luzon tribes into one group is unlike that of the scholar Felix Keesing whose ethnohistory of Northern Luzon has remained the best either from the standpoint of scholarship or from the richness of local color. Not the least important and not included in this essay are the works of the participants in the First National Conference on Regional History, whose respective papers dealing with various regional histories from Luzon to Mindanao, indicate the area of their contributions to local history. Suffice it to say, their papers, in a way show the extent to which the practice of regional/local history has affected both historiography and the historians.

Perhaps, it may be necessary to conclude this paper with some suggestions along the line of seeking ways and means to promote local history:

- 1. In the area of historiography, an annotated bibliography, on local/regional, and oral histories in the Philippines will help a lot in the development of studies in local histories, especially in the procurement of necessary materials. There are quite a number among our historical writers who have done impressive contributions in the identification and classification of historical materials. What has remained to be done is a good annotation beyond the paragraph level, of local historical materials and to publish them for the benefit of the public, especially the academic and intellectual community.
- 2. In the area of education, which is crucial in every aspect of our national experience, the introduction of studies in local history becomes imperative. The experience of advanced nations proves this. For instance, in England the introduction of local history in the curricula has been staunchly advocated as early as the beginning of this century. Major approaches to the use of local history in school had also been developed. First, local history as a "fortifying and illustrative auxiliary" to education was recommended to elementary and secondary schools. Then, in the 1970's, English writers and teachers began to consider that local history was worth studying and teaching in its own right just as it had been in countries like Germany and the United States. Second, since 1945, local history had become popular as an adult study. The subject had acquired an important academic status with the establishment of the Department of English Local History in the University of Leicester. Third, the method of studying in detail and in a more scientific manner an aspect or aspects of local history has received special attention from historians. Perhaps, it is hightime that local histories are made a part of our curricular offerings with initial emphasis on the teaching of local historical methodology. This is especially required by the diverse nature of our culture and population.
- In the area of local government, perhaps, it may be a useful measure to employ a local historian to keep record or account of developments and events in the area if only to provide posterity with an accurate and meaningful history of their locality or region.

AN ESSAY ON LIBERALISM AND DEMOCRACY*

Dr. Leopoldo Y. Yabes**

There are some people who would equate or interchange the terms liberalism and democracy, and I can see no valid objection to the interchange. More accurately, however, liberalism could be defined as a habit of thought or political philosophy and democracy as the organizational content and framework. The two essential components of liberal democracy are government by the consent of the governed and individual freedom under the law. Any form of political organization that lacks one or both of these characteristics cannot be a liberal democratic organization.

The term "liberal" was first used in the early part of the nineteenth century in Spain as the name of a political party which advocated constitutional government. However, the birth of liberalism as a social movement can be traced to an earlier era and to another region in Europe. The Renaissance and the Protestant Reformation contributed to the birth of the liberal tradition although the religious reformists Martin Luther (1483-1546) and John Calvin (1509-1564) were by no means liberal in thought and deed. Neither were the two Renaissance luminaries Leonardo da Vinci (1452-1519), Florentine painter, sculptor, architect and engineer, and Michelangelo Bounarcoi (1475-1564), Italian sculptor, painter, architect and poet. However the Italian political philosopher Niccolo Machiavelli (1469-1327) is generally regarded as membodying in himself the whole spirit of the Renaissance. Another dominant figure of the Renaissance was Francois Rabelais (1490-1553), French humorist and salirist.

The Dutch scholar and theologian Desiderius Erasmus (1466-1536), who was openly critical of some religious beliefs and practices of his fellowmen; the French mathematician and philosopher Rene Descartes (1596-1650), who rejected scholasticism and applied mathematical logic on philosophy; and the English poet John Milton (1608-1674), who wrote an eloquent plea against censorship and for freedom to publish — these were the most outstanding early proponents of liberalism and may therefore be designated as the fathers of the liberal tradition.

^{*}Paper read in a lecture series on Philosophies: Outlank and Method under the auspices of the class in Philippine Studies 201 (Approaches to Philippine Studies), 3 August 1978, University of the Philippine

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The real birthplace of liberalism is England, where it has grown and been nourished more consistently and effectively evenience the Revolution of 1688, which overthrew a tyrannical ruler, King James II, and installed the Parliament as the supreme and permanent power in government — a basic principle in optimized liberalism. Since then all political parties — Tory and Whig. Conservative and Labor, and Liberal — have over the years gradually come to recognize and accept all the fundamental principles of the liberal philosophy — individual freedom, freedom of association, equality before the law, government by consent of the governed, freedom of thought and expression, rationality, freedom of religion, essential dignity of the human person, man's capacity for progress. England has been a nation of liberal institutions for a longer stretch of time than any other nation in the world. The British Parliament itself is recognized the world over as the Mother of Parliament of Parliament.

Liberalism then can be considered to have been a revolt against authoritarianism in religion, in politics, and in economic life - as found in the feudal institutions within the Church and within the State. First, by challenging the authority of the Church, not only in religious matters but even in political and economic, it encouraged the secular, anti- or non-religious outlook among men. The State conceived by Niccolo Michiavelli (1469-1527), Italian statesman and political philosopher, is wholly secular: it is unlike those of St. Augustine (354-436) and Thomas Aquinas (1225-1274). The secular outlook was encouraged by the advances being made in science: Nicholas Copernicus (1473-1543), Polish astronomer and father of modern astronomy; Francis Bacon (1561-1626), English philosopher and author, with his experimental and inductive method: Galileo Galilei (1564-1642), Italian astronomer and physicist who was condemned by the Church for affirming the Copernican heliocentric theory; and Isaac Newton (1642-1727), English mathematician and natural philosopher, with his law of universal gravitation. One singular achievement during the sixteenth century was the destruction of ecclessiastical authority in the economic sphere and subsequently the emergence of the secular state in place of the theocratic state.

The United States of America, established during the high noon of the European Enlightenment, was from its birth a liberal state. Both the Declaration of Independence of 1776 and the Federal Constitution of 1787 as well as the more important writings of the period, are pervaded with the ideas of John Locke (1682-1704), English philosopher; Pierre Baye (1647-1706), French thinker and critic; Adam Smith (1723-1790), Scotchman now widely recognized the leading economic thinker of the Enlightenment; Voltaire (1694-1778), French writer; Montesquieu (1689-1773), French political thinker; and Jean-Jacques Rousseau (1712-1778), another French philosopher. Outstanding leaders of the American Revolution and War for Independence were two progressive liberals, Thomas Jefferson (1743-1826), who wrote the Declaration of Independence and was elected the third United States President, and Thomas Jaine (1737-1809), English-born American who was ite most dedicated publi-

cis: for the Revolution; and two conservative liberals, Alexander Hamilton (1755-1804), deputy to the Constitutional Convention from New York and John Adams (1735-1826), delegate to the Continental Congress and second United States President. Preceding all of them was Benjamin Franklin (1706-1790), signer of both the Declaration of Independence and the Constitution and one of the respected figures of the American eighteenth century.

Liberalism in France had quite a difficult time getting born, struggling for survival, and becoming stabilized. For a long time authoritarianism in France was specially strong - in religious, political, social, and economic establishments. "Divine right" was arrogated by many kings, particularly Louis XIV (1638-1715), claimed by adulators as "Le Roi Soleil" and "Le Grand Monarque," This monarch embodied in himself the Crown, the State, and the Nation - or so he claimed. As feudal overlord of France, he was, he declared, the ultimate owner and dispenser of all the property held by his subjects; and as Christian Prince, Elect of God, and Deputy of Christ, his authority over the minds, bodies and consciences of his subjects issued from the Bible, both the Old and New Testaments (Kingsley Martin, French Liberal Thought in the Eighteenth Century, pp. 26-27). It was left for the Enlightenment and the French Revolution of 1789 to dismantle the feudal structure of the ecclesiastical and monarchical system. The forces of liberalism aside from being anti-royalist, were also anti-church and anti-clerical. The liberal movement in England was quite different in that it did not fight the Church; in fact it liked to be known as Christian Liberalism.

The legacy of the Liberal spirit was thus left by the philosophers of the Age of Enlightenment, which was mainly a French era – not to France alone but to the entire Western World. Bayle, Voltaire, Montesquieu, Diderot, Condorcet, Turgot, Sainte-Pierre, Rousseau – Frenchman all – became bywords in Europe and in America and their ideas were familiar among the literate populations of those nations. Liberte, egalite, fratemite – the ringing cry of the French Revolution – reverberated throughout the Western World and set in motion the liberatrain forces therein and in their colonies.

The story of liberalism in Italy is more checkered than that of England, France and the United States, and is also different from that of Germany. Although the Renaissance had its beginnings in Italy and although the Age of Enlightenment was not without influence therein, the liberal spirit that subsequently should have burgeoned and flourished actually did not appear. This was because Italy was fragmented into several quarreling states which did not become unified as one national state until the later half of the nineteenth century under Guiseppe Mazzini (1807-1872), patriot, Giuseppe Garibalde (1807-1882), patriot and general, Cemillo Benzo di Cavour (1810-1861), statesman; and King Victor Emmanuel (1820-1878) and King Victor Emmanuel (1820-1878) and him patriot is not the matter that the Italian nationalist tradition owes its birth and early youth. But as the subsequent history of Italy shows that

young tradition became stilled when Benito Mussolini and his fascists seized political power early in the nineteen twenties. The tradition had another lead of life after the defeat of the Axis Powers in 1945, but after the ware the tradition had to deal with powerful Communist forces on the Left and a nascent Fascist terrorist movement on the Right. Liberalism in that country has not been firmly established.

The case of Germany is an even more difficult picture. It was in Germany where the religious revolution against Rome was started in the early sixteenth century — Luther's Ninety-five Theses were nailed to the door of a church in Wittenburg, Germany in 1517 — but Luther himself was an authoritarian personality. It must be recognized, however, that his doctrine of "salvation by faith alone" helped pull down the monollitic power of the Church at Rome and paved the way for a multi-denominational Christian communiton. None-theless Germany did not go through a liberal revolution like England in 1688. America in 1776, and France in 1789. Its chief political philosopher, George Wilhiem Hegel (1770-1831), advocated an authoritarian state which he described as sovereign, not the people. It has no John Locke, no Jean-Jacques Rosseau, no Thomas Jefferson. It did have a declaration of human rights, proclaimed by the Frankfurt Assembly in 1848, but was subsequently suppressed. To fine student of cultural minorities, one article of the declaration should be significant. It read:

The non-German speaking races of Germany are guaranteed their racial development, namely, equal right of their languages in the regions which they occupy, their rights in church affairs, in instruction, in local government, and in administration of justice. (J.S. Schapiro, Liberalism. Its Meaning and History, p. 175.

This principle was totally suppressed during the Hitler regime which, advocating the supremacy of the Germanic or Nordic race over all other races, massacred more than 6,000,000 Jews and cancelled the civil and political rights of other peoples in the Nazi-occupied areas. The post-war German Federal Republic, which was established as a liberal democratic state like the earlier Weimar Republic, is trying very hard to erose the vestiges of Hitlerism, but with the German dualist tradition of authoritarism-liberalism, it maybe difficult for Germany to develop into a thoroughly liberal state.

Two states that are trying very hard to develop into liberal democratic tases are those of Japan and India, two non-Western powers. An authoritarian state before the war, Japan was forced to become a democratic state through the imposition of a Constitution modeled after those of the Western liberal democracies. For the last three decades it has managed to operate successfully under the new Constitution, are example of a totalizarian state which became liberal and democratic through defeat in war. India is usually referred to as the biggest democracy in contemporary times (with a population of more than 50,000,000, more than two times that of the United States), but

it has had a traumatic, though short experience of authoritarian rule in the recent past, from which it is still trying to recover.

Summing up our discussion, we can recognize, in historical perspective, three stages in the development of liberalism, namely, the classical, the democratic, and the social. The classical or bourgeoise liberalism can be traced to the Revolution of 1830 in France and to the Reform Bill of 1832 in England. The 1830 revolution in France which overthrew the Bourbon Charles X (1824-1830), who had suppressed press freedom and dissolved Parliament, and which installed Louis Philippe, Orleanist, as King, is credited with instituting bourgeoise liberalism, which however was described by some critics as more bourgeoise than liberal, since it protected more the interests of the bourgeoisie than those of other classes. The English Reform Bill of 1832 made the House of Lords subordinate to the House of Commons and extended the right of suffrage to the middle class. It was a bourgeoise revolution, in short, because it was oriented towards the interests of the burgeoisie although at the same time it enhanced the freedom - civil and political - of humanity. A fundamental bourgeoise limitation to the exercise of suffrage was the property requirement, which deprived the working classes of an important political right. Classical economic theory is based on the belief that natural law governs or regulates economic relations. Hence its laissez faire or let alone or free enterprise policy as its fundamental law. Adam Smith (1723-1790), David Ricardo (1772-1823) and Thomas R. Malthus (1766-1834) were the high priests of classical economics, the last two refining Adam Smith, who wrote its bible, Wealth of Nations (1776). This laissez faire policy, however, is not always implemented by governments.

Democratic liberalism is the second stage in the development of the liberal tradition. It is a social set-up where suffrage is exercised by all men, through the secret bellot, not only by the bourgeoisie who have some property to qualify them to vote. It regards the state as a necessary good, not as a necessary evil as in the view of classical liberalism. The new tradition has repudiated laissex faire, as in England, and is not averse to planning, which is closely related to the people's welfare. The masses of the people become more attentive to their rights, especially economic rights. The government in liberal democracies does not hesitate to interfere in labor-capital relations on the side of labor. Liberal democracies usually provide for a system of free elementary public schools and a social security system for their citizens.

Social liberalism is the third and most advanced stage of the liberal tradion. Known as the Welfare State, it has departed a great deal from the classical and the democratic forms of liberalism. In the Welfare State social security and well-being are meant for all members of society. There is set a minimum wage and a maximum hours of labor. Social justice is interpreted as the improvement of the chances of the disadvantaged for personal security even if such improvement should weaken the chances of the wealthy

and affluent for greater security. In short, social reform under the Welfare State is no longer remedial in character; it sims to be an integral part of the national life. The leading exponents of the Welfare State are John Meynard Køynss (1883-1946) and William Henry Beveridge (1879-1963), both English economists.

As we have said in the beginning, however, there are two common denominators or constants for the classical, democratic, and social stages of liberalism. and these are, government by the consent of the governed and individual freedom under the law. In other words no dictatorships, whether by one man or by one party or by a junta or by a class, or in the guise of constitutional authoritarianism, and no arbitrary suspension or curtailment of the fundamental civil and political freedoms can occur under the classical, democratic and social stages of the liberal tradition. Government by the consent of the governed means a bi-party or multi-party political system, so that there should always be a party or coalition of parties exercising power and another party or other parties serving as opposition. One-party political systems are either totalitarian or authoritarian, on the Right or on the Left, Fascist or Communist, and such systems have been observed as not respecting individual human freedom as defined by constitutions promulgated by legitimate constitutional assemblies and statutes approved by popularly elected legislators. Liberal democracies, then, whether of the classical, democratic or social stages of the liberal tradition, stand for a political philosophy "based on belief in progress, the essential goodness of man, and the autonomy of the individual, and standing for the protection of political and civil liberties." (Webster's Seventh New Collegiate Dictionary, 1967 Philippine Edition.)

A meaningful document in the history of liberalism, the Universal Declaration of Human Rights, adopted and proclaimed by the General Assembly of the United Nations on 10 December 1948, is "a common standard of achievement for all peoples and all nations" in "the promotion of universal respect for and observance of human rights and fundamental freedoms." Most of the principles enunciated therein are basic to the life and growth of a liberal state. With the adoption later of an "International Covenant on Civil and Political Rights" and an "international Covenant on Exonomic, Social and Cultural Rights," the United Nations has already taken positive steps towards the international protection of the proclaimed human rights, which are generally classified into civil, political, economic, social and cultural.

Many observers have noted, however, that the Universal Declaration of Human Rights and the two pertinent international covenants which collectively, have also been known as the International Bill of Human Rights, have not been observed faithfully by the members of the United Nations Organization. Totalitarianism and authoritarianism of the Left and Right variety have prevailed over the last several years in vast areas of the World, and where liberalism rules, it is in relatively small areas of the planet and much of it is the liberalism

of the old classical type which protects the economic privileges of a few people against line welfare of the great majority. Democratic liberalism can be found only in a few countries. Social liberalism as embodied in the Welfare State which is the most advanced stage, is still to be attained in many states with a liberal tradition, and still to be struggled for unremittingly in the dominions of the vast majority of the United Nations General Assembly membership.

This writer would like to conclude on a personal note. Although the times are gloomy, there is no need to despair. It is inevitable that the liberal democratic tradition will triumph over the other traditions and meybe sooner than most people expect. Freedom and dignity are the supreme goals man has been fighting for over the ages, and he won't stop struggling until these goals are attained and made secure for his posterity — the finest legacy of a free and self-respecting human being to the human family.

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A COMPARATIVE STUDY OF CONFUCIANISM, TAOISM, BUDDHISM AND CHRISTIANITY (Written in Chinese)

8v

Dr. Gideon Hsu*

Translated

Bv

Tan Soo Hun**
(in consultation with Dr. Gideon Hsu)

PREFACE

Any work that will enhance man's understanding of himself and the universe, enlighten his heart and mind regarding his relationship with others and with God, and develop his capacity to love and serve his less fortunate brothers, deserve to be proclaimed widely so that more and more people can be benifited thereby. This is my personal feeling as I write this introduction to this book containing the translation into English by Mr. Tan Soo Hun of my original work entitled A Comparative Study of Christianity, Confucianism, Taoism, and Buddhism which is written wholly in Chinese.

It is a real pleasure on my part to have participated in bringing about this valuable work of translation not only because it deals with my own work and was done in consultation with me, but more so because it will fuffill the need of the youth of this generation for materials that will develop in them a deeper appreciation of the great traditions and practices of the past on which the present depends for guidance and inspiration. Moreover, the basic material deals with the comparative study of four great religions as they relate to various subjects of universal interest and great significance.

The translation, done as it was by a man of letters eminent in both English and Chinese literature and a devoted Christian, has been faithful to the ideas presented and has done justice to the original text in Chinese. The message of the work is clear coming as it does from someone who, accidently for this purpose is the able translator and who is also a server of God.

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THE WAY OF MEN'S VIRTUE

- 1

From the point of view of virtue, Confuctanism lays stress on the task of cultivating one's behavior, as the Book of Great Learning deals with the so-called examination of things, sincerity of thought, and correctness of heart, in order to attain perfection of one's person. On the other hand, effort has to be exerted to cultivate one's person, regulate one's family, and govern the state property. Finally, one's goal is to tranquilize the universe, achieve a world of utmost excellence.

Therefore, if a person could exercise his body and correct his heart not only for his own benefit, but for the interest of the whole world as well, and furthermore, if he could take into consideration and appreciate the virtuous ways of Confucius as his own standard, this person is said to have rested in the highest excellence. In other words, he can be considered as a sage. But most people on earth love material things and seldom pay attention to have them carefully examined. The world is so big and all are but ordinary men whose hearts are coveteous of pecuniary desires and the desires of material things. Those who are qualified to have rested in the highest excellence are very rare; hardly one appears in a hundrade years.

Confucius laid his attention on self-cultivation of a person; his ultimate purpose was but to teach and train people of special talents to govern the state soundly and to make the whole universe peaceful.

Confucius in his Book of the Mean, Chapter XX, entitled "The Duke Al Asked About Government", clearly stated this point. The government of Wan (Civil) and Wu (military) are displayed in the records — the tablets of wood and bamboo; let there be the men, and the government will flourish; but without the men, their government decays and ceases. Therefore, the administration depends in gething the proper men. Such men are to be acquired by means of the ruler's own character. The character is to be cultivated by treading in the ways of duty. And treading those ways of duty is to be cultivated by cherishing benevolence, the characteristic element of humanity.

From this standpoint, it was proven that Confucius considered the ways of duty of men as the ways of benevolence; namely also, the hearts of men of good nature, as a rule and model of conduct and in government, treading the ways of duty as the standard of virtue. If we study further, it is not hard of discover that Confucianists have not only attached much importance on the ways of duty of men, but at the same time also gave weight on the ways of heaven.

Confucius on his Book of the Mean, Chapter XX said, "Hence the sovereign may not neglect the cultivation of his own character, he may not neglect to serve his parents. In order to serve his own parents he may not neglect to acquire knowledge of men. In order to know men, he may not dispense with knowledge of heaven."

It is further said in the Book of Confucian Analects, Chapter XX to quote, "But the ceremonies of the sacrifices to Heaven and Earth, they serve God".

It is further stated, "It is only Heaven that is great and only Yaou (4) corresponds to its".

It is said again, "Sincerity is the way of Heaven. The attainment of sincerity is the way of men".

From this we can see that in the heart of Confucius, he had the mind to obey the appointments of Heaven and to fear the appointments of Heaven.

It is a pity that what he (Confucius) understood about God is only limited to vagueness and ambiguity, and so he could not establish the standard of Heavenly virtue.

The way Taoism looks at the conduct of virtue, they consider good and evil just opposites, but not absolutely, and so they adopted the standpoint that good and evil are both equal. No matter what a person has done, as long as he follows the law of nature, that is the most important of all.

The Taoists consider nature as the highest level of human morality, thus, lac-tze, who founded naturalistic and quietistic philosophy, said, "Men follow the earth, earth follows heaven, heaven follows the ways, and the ways follow nature." He strongly advocated that man should return the original to the truth in order to coincide with the law of nature and, therefore, become a man of talents or a perfect man.

Lao-tze said: "The virtue fully involved can be compared to a baby," strongly stressing the thought of a baby, whose way is pure and frank and in accord with the law of nature. This was what Jesus Christ said, "If you'll not divert and change your ways like a baby, you will definitely not be allowed into the Kingdom of Heaven". This is truly a matter of coincidence.

Basing upon this discourse, tao-tze vigoriously challenged false knowledge, merit and fame, falsehood and canonical laws. When benevolence is lost, then righteousness follows, when righteousness is lost, then politeness follows. Bur what then is politeness? It is superficial loyally and trustworthiness and these are the causes of social disorders. It is a pity to say that Lao-tze, on his truth of nature, followed the footateps of Confucius' ambiguity and dare put the blame of nonbenevolence of heaven and earth on all things in the universe, which treatise is vague and pessimistic from the standpoint of cosmology, as he was short of a standard of the way of virtue. At the same time, he negatively denounced Confucian teachings of ethical virtue and conduct.

Buddhism, aside from the teaching of heart and reason, also teaches understanding. The aim of Buddhism since the cyclist of the three generations and their principles of twelve causes of human relations, in short, is to explain the phenomena of causes and consequences.

The Buddhists often said, "If you want to know what are the causes of your previous generation, what you have received in your present life is the answer, and if you want to know what are the causes of the coming generation, what you have done in your present life is the answer".

Buddhism used causes and consequences to support this discourse and teachings and proposed that it is only through knowledge that true facts are traced; to do good for good and evil for evil to prove this discourse and teachings; with the cycle of the four teasons and the changes of all things, to analyze the phenomena of the universe; and with the harmony of relation of the yin (female) and yang (male), as the sources of human beings. So in the Buddhist, heart is the longitude and knowledge is the latitude, namely, the so-called three teachings are only heart and all the knowledge, and so the ways of virtue of Buddhism is to obey strictly the law on causes and consequences of the ways of life.

Based on this point, Buddhism considers the ways of men as causes and what men have received as consequences. Those who believe in Buddhism think that causes and consequences of Buddhism serve as the basis and rule of their personal behaviors.

However, in the bible of Christianity, this matter of cause and its consequences is also treated, but the causes and consequences, according to Christianity, are based upon men's belief on God and His grace bestowed upon them as their great causes. Christianity and Buddhism look differently at the points of causes and their consequences. However, Confucianism, Buddhism and Christianity lay attention on the change and rehabilitation of the nature of heart. They all consider that a person who has done good or evil lies absolutely between his own heart and the way of his thinking.

Proverbs 4:23 says, "Above all that you guard, watch over your heart, for out of it are the sources of itself", which is also what Buddhism declares, "Outside the heart, all is empty and the heart is empty, too".

Mencius said, "When with a commiserating mind was practiced a commiserating government, the government of the empire was so easy a matter as making anything go round in the palm".

So we could see the heart in the human being as the source of all doings, virtuous conducts of Christianity all centered on Jesus Christ as a basis, primarily because Jesus is the Son of God and because of His incarnation came to the world as a man, so His person has the Holy nature and the nature of a man. His words and deeds and His teachings could be the model for men on earth and this is beyond comparison of any other religious leaders.

 Confucianism and Taoism encourage men to do good, and alhtough by means of cultivation and prohibition could make men wise like a saint, yet they have no way to save the souls of human beings.

- Confucianism, Teoism and Buddhism clearly gave hints for those who have gone astray, telling people on earth that all is empty, but they cannot heal the suffering of hearts of men or to satisfy them and console their hearts with peace of mind; furthermore, they cannot put up a standard of the holiness of nature.
- 3. Confucianism, Taoism and Buddhism teach men to be self-righteous and self-disciplined particularly Taoism and Buddhism. Their teachings are to lead men to empiniess and to an optimistic way of life. Selfrightneousness and self-discipline are within men's way of life as their standard of virtuous conduct, but these can easily decline and difficult to work out in unity.

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THE WAYS OF ACCUSATION

The Chinese people since ancient times until presently have worshipped as many as more than ten thousand kinds of ghosts. According to the Yu-yang mythological record (富語義産), these are enumerated as follows:

75 ranks of officials of the ghosts

9 seats of the fairies (Gent or Jan)

27 great emperors

1,200 kings of heavens

10,200 officials of the fairies (Geni or Jan)

Each of the ghost holds different positions and each of them rule over different territories, fighting against each other for their supremacy, and it really has became a world of ghosts; but in Chinese civilization, no matter what you believe whether Buddhism, Confucianism or Taoism, there is but one belief in common, namely the spirit of the heaven. Confucian holiness and the spirit of the ancestors are absolutely necessary to be worshipped by all means.

At the reign of the era of emperors, traditionally the emperor in behalf of the people performs the annual rites at the altar of heaven to give thanks and to pray for a good year. For ancient saints, the sacrificial rites must be performed by the officials of the land, but it is the primary duty of the sons and grand children to worship their ancestors as expression of honor and respect which should not be neglected.

It was only until the end of the Ming Dynasty and at the beginning of the Ching Dynasty when Catholicism, the church of Christ, was allowed to preach in China upon their acceptance of the worship of ancestors, which is not contrary to the canon of the Catholic church. As a matter of fact, it is absolutely prohibited by the Proestants to worship ancestors, as it is tantamount to worship other gods. The worship of ghosts by Confucianism, Taoism and Buddhism, is based upon the whought of religion for purposes of deliverence from sufferings, relieving calamities and beseeching blessings in the pursuit of happiness. For what reason? It is because the Confucianists thought hat by worshipping heaven the main purpose is to pray for ratin and for good crops, by worshipping the sun and moon is to seek harmony of the yin (female principle) and the yan (male principle), to calm the wind and to pray for rain for fruitfulf larvest.

Henceforth, the Taoists established their altars to perform their services by using magic spells and water of charms to get rid of evil. Their purpose evidently is to seek the assistance of the spirits to fead them to the right way instead of going astray, to shower blessings upon them, and to protect them from calamilies. The Buddhists also hold their prayer meetings to recite their sacred scriptures and to perform the ritual services to pray for the worshippers.

Even the Christians also pray for God's care and for peace as these are the common beliefs of all religions and, hence, there is nothing wrong about it.

Furthermore, among all religions, all aim to take away the sins from the sinners and to seek blessings as a fundamental rule.

Confucius said, "There is nothing to pray for if you sin against the heaven". The Taoist's esteemed leader, Pao Pu-tze said, "You will not have long life, if you will not cultivate your virtue but merely devote yourself on ritualistic acts".

The Buddhists firmly believe in preserving the truth, to do away with falsehood, to give charity to the needy, and to uphold the prescribed canon of the temple to cultivate behavior and virtue in all endeavors.

It is also the stand of Christianity to take away the sins of men as one of the prerequisites for entering into the Kingdom of Heaven. The Holy Scriptures clearly state, "For the wages of sin is death".

Christianity, Confucianism, Taoism and Buddhism, as far as religion is concerned, the starting point of which is to take away the sins before one could be blessed, look at it in the same way. If so, then what is the differences between the ideas of Christianity, Confucianism, Taoism and Buddhism, if any? The answer is simple, as they differ in the ways of taking away the sins.

The Confucianists believe that to behave well and to cultivate one's virtue and to learn the knowledge of wisdom from ancient sages and their good conducts, one will not be at fault or, in other words, one will not commit any sin.

The Taoists maintain that by treating the universal principle of existence and to follow and preserve the natural way of life, you will have absolute spiritual freedom. The Buddhists support knowledge of the way of life and to follow the Buddha, the truth, and the Sakvas.

The above three religious principles of escaping sins are based upon burnan action in all their endeavors, but you will know that human power is only limited. Through their virtues no matter how superent they are, and their ritualistic acts no matter how superior they may be, there is no way of self-salvation, much less to be free absolutely from the bondage of sin and evil. It is only through Jesus Christ and His way of pardoning the sins of the world which is the right way.

The people of the world must depend upon the support of the Holy Spirit to truly confess their sins and repent, then God's grace of pardoning sins will come immediately into their bodies and bestow upon them a renewed life of saivation with joy and cheer. One who does not indulge in lewdness nor in drinking and does not harm other people, nor violate any laws of the land and his words and deeds are in accordance with the sages of ancient time, but considers himself as a perfect man, has violated himself with the sind self-righteounsess.

In I John, Chapter I, verse 8, to quote, if we say, "We have no sins", we are deluding ourselves and the troth is not in us. And in Romans, Chapter III, verse 10, as it was written, "There is none righteous; not even one", otherwise Jesus Christ who came down from heaven to earth and died for the world will be in vain.

111

THE WAY OF HUMAN NATURE

The way Confucianists look at human nature varies and nobody knows which is right. Confucius said, "Man is born for righteousness; it a man loses his uprightness, and yet live, his escape from death is the effect of mere good fortune". This clearly indicate that man who committed an offense only made it at the later part of his life but not before he was born and, therefore, we can only call it a fault, but not guilt; but if the man offended and later on he was willing to repent for his sins and do good, he will ultimately gain the respect of the society where he lives, and there is no reason why he should not be excused.

Mencius said, "The tendency of human nature to good is like the tendency of water to flow downwards", and continued, "All men have a mind which cannot bear to see the sufferings of others", which clearly shows men's nature to good. Nevertheless, Hsuntzu challenged Mencius to the contrary argued that human nature is originally bed and in is untrue that he will do good. However, Kautzu said, "Human nature is indifferent to good and evil, just like water is indifferent to the east and west, open a passage for it to the east and it will flow to the east; open a passage for it to the west and it will flow to the west.

The great scholar, Han-yu has classified men's nature into three, namely the higher, the middle, and the lower classes.

In summarizing the Confucionists and other religious groups' arguments, it is not hard to come to a conclusion that there is a consensus that it is only through educational measure, that is to establish one's self-righteousness, that one could lead human nature to the right way.

The Taoists, with Chuang-tzu as the right leader and who looked into the way of human nature, consider that it is when the way is laid that virtue will be accumulated. This clarifies that human nature is originally good, that is the rule. In other words, it is in accord with men's natural way of life, which is the nature to good of course, otherwise, it will incline to the nature of evil.

Lao-tze advocated the principle of men following the earth, the earth following heaven, and the heaven following the ways and the ways following nature, so that men, earth, heaven and the way could follow each other in their respective orders and, therefore, leading men's nature to the highest excellence.

The Taoists, since the beginning, consider that man is the realm of nature and man is originally good and quiet in nature, but as soon as he came in contact with education, conduct and rules, he develops into falsehood, tricks and evil ways. So man has to rely upon his own commandments and contribit temper to maintain his life with his accumulated virtue and self-cultivation of his person in order to reach his goal through no other door than the law of nature.

From this point of view, the Taoists and Confucianists look at the nature of man by no other way than relying solely upon his own effort to solve things by himself.

The Buddhists believe that human nature has a distinction between truth and falsehood. The fruth is pure and clean and it has less desire, as Chiam-chat Scripture (占寫經) says, "The heart and body of human beings do not exist nor perish, their natures are pure and clean".

The Scripture of Heart and Earth (心地區) says, "What the heart possesses, its nature is empty and quiet. Falsehood is evil as restrained by the six roots, eight-fold knowledge the desire of things and are not in a position to get out of them. It is the root of all evils".

In truth, nature is quiet and calm which involve the essence of Buddha. Salsehood soars above quietness, which means that the sins of human nature are hidden in his heart and have from time to time taken the initiative to move. Since the ill nature is stronger than good nature, the final goal of Buddhism is to get rid permanently of the cycle of sufferings. Though Buddhism has primarily established three principles of right learnings, namely; prohibition, concentration and wisdom of knowledge, the eightfold path of living, namely; right view, right thought, right speech, right action, right livelthood, right effort, right mindfulness, right concentration and six paramits (the principles principles, namely; charity by donation, prohibition, exertion of

effor), patience, concentration and wisdom. All these are for getting rid of the root of evits of men and to proceed to the door of the realm of the unborn and undying. But if we trace the cause in the last analysts, still we have to rely upon the task of the cultivation of our persons to tackle the difficulties.

From this point of view, there seems no difference whatsoever between Confucianists and Taoists who look at the way of treating the heart and nature of human beings. If we want to know the way the Christian look at the nature of human beings, first of all we have to know the purpose of God's creating men, mainly for two reasons, (1) to reveal God's glories of of truth, goodness, and excellence; and (2) to act on behalf of God's goodness and His virtue and rule over all things on earth. All these are compatible to the teachings of Confucianism and Taoism, which readily admit that human beings are the products of nature through the harmony of yin and yan (the forces of female and male) in this universe, and the Buddhists who consider that the cause of relation of human beings, if is based on the transformation of its harmony in nature and the continuous cycle of the substance on earth.

For this reason, God utilized the dust on earth and created man in His own image and breathed into his nostrils the breath of life and man became a living soul. (Gen. 1:27-2:7).

Based on this discourse, God used dust according to their (Trinity) images to create man, and after forming man with His nature, He then breathed the breath of life into his nostrils, having also the nature of Holiness.

Later on the ancestors of man disobeyed the commandments of God and committed a serious crime; then God's anger came down into human body.

Owing to man's ancestors who committed a crime, God took back the nature of holiness and man thus became a slave of sin. In accordance with the law of God, "the wages of sin is death", but God represents charity and righteousness and He did not want to see people on earth sink and suffer, and so He bestowed His Holy Son, Jesus Christ, who came down from heaven to earth and was nailed to and died on the cross to redeem the sins of the people on earth with His precious blood, and that whoever believes in Him should not perish but have everlasting life. This clearly states that whoever of us is willing to confess his sins and repent, then the Holy Spirit of God will enter again unto his heart, as the highest principle of guidance of his belief and deeds and, therefore, he is reborn. The meaning of re-birth means that human nature and holy nature will be united as one. relying on the power of the Holy Spirit, to enable us to change our ill-rooted nature and becomes a newly created man, having enough power to resist the temptation of sins and, furthermore, to hold important responsibility of God's mission entrusted to us to save the people and to save the world.

As stated in Romans 8:37 of the New Testament, to quote, "But in all this we are more than conquerors through Him who loved us", which has proven the truth of Christianity namely, the limitation of human power and that there is no way to rely upon self-cultivation and support to change ill-nature but trust in God's power to triumph over sins and entering into everlasting life.

ıv

ON VIEWS OF LIFE AND DEATH

Views on Life

The problem of life and death is the most important matter in a man's life. The question of death particularly is an unsolvable riddle of scientists and philosophers since all past ages. Between life and death occur sickness and old age, which remains a difficult question for scientists and doctors to solve.

This treatise merely stresses the study of the question of life and death. The study of life consists of its source, purpose and meaning. From the beginning, Confucianism and Buddhism consider the source of human beings as a complex of the product of nature through the harmonious relation of the Yin and Yan, the natures of female and male.

However, Buddhism believes that it is a mere cause of coincident human affection. In simple words, it is the effect of the cause of the life in the past generation that brings about the affectionate relation of life in the later generation. The six paths of metempsychosis, namely: devas, $(\pi_{\pm}\pm)$ mann $(\Lambda_{\pm}\pm)$, sources, $(\Phi_{\pm}\pm)$ houngy ghost, $(\Phi_{\pm}\pm)$ and hell. $(\Phi_{\pm}\pm)$ hingy ghost, $(\Phi_{\pm}\pm)$ and hell. $(\Phi_{\pm}\pm)$ hingy ghost, $(\Phi_{\pm}\pm)$ and hell. $(\Phi_{\pm}\pm)$ hingy ghost, $(\Phi_{\pm}\pm)$ may also give all aces.

There are many scientists, the most famous among them being Charles Robert Darwin, English naturalist who established the theory of organic evolution in his monumental work, Origin of Species. He provided an explanation that the origin of man came from the single cell that transformed into a worm processed through the ages and gradually evolved to become a man. However, this theory was short of proof of facts as it has not found that man was brought about in the course of this process through the transformation of animals which developed into somewhat like monsters that look neither like man nor animal.

The Holy Bible of Christianity clearly reveals God's creating man in His own image and breathing into his nostrils the breathe of life and man becoming a living soul. Therefore, man is not only the wisest of all things, but he also has the nature of holiness. The word of God has solved the riddle of the source of human beings and cleared up the doubts of the scientists.

Confucius said, "The great virtue of man is life", which explains very well that the life we enjoy is abundant, pleasant, and profitable through all the blessings of the Father in Heaven to which we ought to be thankful.

The Book of Changes (易症), mentions the "Way of endless births", which clarifies that since one is born as a man, he must establish himself and then seek also to establish others.

"To find enjoyment in life and to know the appointments of Heaven", that is the way Confucianism looks at the meaning and purpose of life.

Buddhism considers that if a person can only be pure and quiet, doing nothing wrong, getting rid of his desires and living according to the laws and nature, then he can keep up his life with nourishment in pursuit of happiness.

The chapter on Emotional Reaction (成態能) says, "There is no door for weal and woe, it is only, but men who call for it", which clearly states that when weal or woe comes in it is purely a matter of the one who calls for it.

The way Buddhism looks at life is the same as Taoism, which has adopted the attitude of avoiding the world and escaping from the world, as both consider the nature of man as having the cause of evil, living in sin and suffering in this world with the exception of old age, death, pain and worry.

Buddhism believes that the great mass of people whose lives in the past have had the cause of evits have also the effect of evits fatter they are born. The casualties are in succession, the roots of evil are deep, and they have to rely upon the truth so as to get rid of them, and thus enter into a reelin of death of neither existing nor perishing.

The so-called truth of Buddhism consists of the three rights of learning namely: prohibition, concentration and wisdom, and the Eightfold Path, namely: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

Based on the six paramita (就羅德) principles, namely: charity, prohibition, patience, effort, concentration and wisdom, the Buddhists believe that the purpose of a man's life is to cultivate and preserve, to avoid the world, to seek deliverance from sufferings of men in this world and to proceed to the realms of death and life.

It is only Christianity that is unique and precious with respect to the meanings and purposes of a man's life, which can be divided into two points of view, namely, that of men and that of God. For the people on earth it is to sacrifice themselves to save men's souls, to exist on earth to receive Christ's salvation and redemption to obtain a life of re-birth.

From the point of view of God, for men to obey His will to serve as His suitable tools, to preach the gospels for Him, and to reveal His glory and beauty.

All religions in the whole world have the same points of view, namely to confess the evil of danger of human heart, as it is written in Romans, Chapter I, which says, "Because they are filled with every sort of wickedness, immorality, depravity and greed, crammed with envy, murders, quarreling, deceir and malignity, and as gossips, slanderers, God-haters, insolvent, proud and boasful, inventors of evil, disobedient to parents, without conscience, fidelity, natural affection or pity, and without kindness. They not only practice them, but even give their approval to those who do them." These are the roots of evil brought out by men and not rely upon one's own way to triumph over desire to cultivate and preserve his conduct that can be changed entirely.

it is therefore reliance upon one's faith which will generate the power and Christ's grace of salvation so as to be blessed with pardoning of sins and with a life of re-birth.

This grace of salvation was freely given by Jesus Christ who died for our sins on the cross.

Views on Death

Confucianism and Buddhism both consider that life and death are a destiny and phenomena of nature. It was said, "Life and death are destined by fate and riches depend upon Heaven's will".

The so-called "endless births and deaths" means that when there is birth, there is death.

Confucianism declares that in life, one must seek to live in virtue, but not to injure your virtue, so that ofter you are dead, your name will be remembered throughout all generations. Confucius stated, "The men of virtue will even sacrifice their lives to preserve their virtues completely and they will not seek to live at the expense of injuring their virtue."

Mencius declared that "lives shall be sacrificed for righteousness. Based upon this discourse, Wan-tein-shung, a hero of the Shung Dynasty and Shi-Kou-fai, politician of the IMng Dynasty, both sought death for the sake of preserving their virtues, as the "Song of Righteousness" composed by Wan-tien-shung, ran, "Since ancient times untill now there is nobody who has not suffered the fate of cleath, but what remains forever was his name in history, which is what meant by Confucianists who seek to preserve the name of a man of virtue after his death.

In other words, Confucianists hope that by virtue of a man who has established his words, his virtues, and his merits in his life time, one could be entitled to exchange his name to remain forever in history for honor and respect, so that after his death, there is nothing to regret, and therefore it is not necessary to know where one went after his death. For Confucius clearly said, "While you do not know life, how can you know after death",

The Taoists consider that death is a phenomenon of nature, because when there is birth, consequently there is death, and later the body is transformed into dust and mixed with nature.

The Buddhists, however, have developed a method of extracting medicine from herbs to make pills for men to prolong life and obtain immortality.

After a man dies, an altar is built to perform sacrificial rites to console the souls of the deceased. Besides, wooden pens are used to write characters in a pan of sand to communicate with the deceased and to call back his soul which, however, is inconsistent with the original teaching of Buddhism.

It is only Christianity that has a straight answer to the question of death, as in Romans, chapter V, vorse 21 which says, "So that as sin reigned in death, so grace might reign through righteousness to eternal life, through Jesus Christ, Our Lord", which clearly explains that death for men is the price for sin.

Since the believers of Christ have already been saved and were re-born, they consider death only as a sleep and when Jesus Christ comes again they will also arise from death again and be the King along with Him.

God looks at the death of the righteous as the most precious of all.

Jesus Christ already won long ago the power over death and so, there is hope for Christians after death because of the blessings of eternal life awiling for us in the Kingdom of Heaven.

As we come to understand the meaning of life and death, we must, while we are still living, unconditionally offer ourselves to the Lord for the sake of His glory, to save lost souls back to the bosom of the Lord.

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VIEWS ON THE PROBLEM OF SALVATION

The profound mysteries were seldom referred to by Confucianism with regard to the way of Heaven and the way of the spirit. Tze-Kung, the disciple of Confucius said, "The Master's discourses about human nature and the way of Heaven cannot be heard". In spite of this, the whole life of Confucius greatly stressed obedience of the ordinance of Heaven and the worshipping of the spirits of the dead. Confucius said, "It is only Heaven that is great and only Yaou, the ancient emperor of China, corresponds to it". From this point of view, we could see that Confucius greatly respected Heaven as the highest and also regarded Emperor Yaou (泉) as the supreme spiritual leader during the reign of the empire.

Confucius during his life time never touched on the mystery of power to disturb the spirits, but the Chinese people in general have accepted the reculfication of mind, sincerity of will, cultivation of personal lives, and the regulation of the family to perfect harmony as requirements in leading the

country to a state of order and the whole world to peace and unity. This is the fundamental principle of ethics and philosophy of Confucianism which also seeks to pursue the abundance of the spiritual nature as witnessed by his critics against the unsound doctrines of the various scholars of his time.

Aside from the respect for and belief in Confucianism up to Han Wu-Ti, the fourth emperor of the Han Dynasty of ancient China, the principles of Yin (the) and Yang (the) were supreme in the land. Yin and Yan are the two primary forces constantly at interplay in the cosmos, one is the passive and female principle called "Yan" and the other the active and male principle called "Yan". When Yin and Yan both follow the way of nature, man and the universe will be in perfect harmony.

Besides, there is the so-called five elements — metal, wood, water, fire, and earth — which the fortune tellers believe to be the phenomena of the heavenly bodies that can and will greatly influence a man's fate and life.

Another very popular belief since ancient times concerns the spirit of the deed and the use of mystical acts, charms and spells and many other rituals to serve and communicate with the spirits of the deceased. This practice of the Taoists has drawn a big crowd of believers and people are crazy about it, which clearly proves that Taoism flourished at the end of the Han Dynasty.

Confucianism, from the standpoint of divine knowledge, is only limited to continuously the ordinance of Heaven, obeying the ordinances of Heaven and standing in awe of the problems of salvation of life after death. This remains a riddle to be solved, because Confucius clearly states, "When you do not know life, how can you know after death, and while you are not serving man, how can you serve the spirits?" He further said, "In serving the spirits of the dead, leave them alone by not talking about the mystery of power to distrub the spirits". Moreover, when Confucius mentioned the "Way of Heaven", the meaning was so broad, void and ambiguous that he could not otherwise than to talk about Yaou and Shun, the two emperors of ancient China, to serve as the best models of the incarnation of the way of Heaven.

The Chinese people from ancient times up to the present mostly based their beliefs on the three religious components of Confucianism, Tacism and Buddhism. In other words, they worship their ancestors and at the same time, along with Lao-Tze, Confucius and Buddha, also believe in Yin and Yan, the female and male principles, the five planets of the solar system which are said to have a great influence on a man's fate and life, and the arts of the fortune tellers. From this point of view, it was proven that they are not spiritually-minded and there is nobody to guide them to the right way.

With regard to Taoism, it is none other than the combination of Confuianism and Buddhism, and its doctrines and philosophies are but to follow the way of nature and to take its own course. Those who are in accord with the right ways will be prosperous, but those who rebol against them will perish. The Taoists build platforms for their rituals, using charms, mystical skills to worship the God of Earth, to worship the spirits of wealth for the sole purpose of ascending into the fairy land, after the incarnation of "Tao", the way of heaven so to speak. On the way to "Tao" they become "Jen" (\$\frac{1}{2}\$) or saint, as Pao Pu-tze clearly mentioned, "In order to become "Jen" or saint, one must be faithful, fillal, peaceful, obedient, benevoletand truthful as the basic requirements, and if the way of virtue is not attained but he merely relies upon the performance of mystical arts, and the skills of spells and charms, he is not able to live a long life in the long run.

Those who have done evil to the limit will be deprived of his life and accordance who had committed a minor fault will be deprived of his fate in accordance with the nature of seriousness of the crime he has committed, and also whatever is deprived is either more or less. Accordingly, the way of salvation of Taoism is none other than depending upon self-cultivation of a man's personal life and improving his virtue from within.

The way of salvation of Buddhism is first to get rid of suffering and pain in this world, namely: life, old age, sickness and death, to get rid of them is only possible through the law of ccusality, and from the standpoint of ethics, good deeds will bring good results and likewise, evil deeds, evil results. Buddhism so declare, "Sow good seeds to reap good fruits, and consequently bad seeds, bad fruits".

In the matter of discussion, whatever is argued is always on the power of knowledge that you possess, stressing the fact with reason to substantiate your theory and this reason must be based on the causes and effects under any circumstance.

So Buddhism stresses mind, reason and understanding as the three religious principles advocated by the founder of Buddhism Sakyamuni. He reached at the state of Nirvana upon his own effort of painstaking cultivation of his personal behavior which was not only to give up entirely his family, the society and all relations with people in this world, but also to cut off all desires and to spend the whole life in the monastery for the painstaking discipline of his personal character without any help from outsiders pertaining to the problem of his personal salvation.

However, among the Mahayan Buddhists who succeeded the throne several decades after the death of Sakyamuni had a different point of view from that of Sakyamuni with respect to the problem of Sakyamuni amely:

- Mahayanism considers the problem of salvation as a matter of grace for all mankind and therefore it should not be only limited to salvation for an individual to take advantage of it.
- 2. Mahayanism persistently considers that the accumulated virtues of Buddha from all ages should, by virtue of this gift of grace, be partaken by the great masses, so that those who lack the way of virtue will have a chance also to share this gift of grace, and so that whall also be saved in order to reach the state of Nirvana.

3. When the people of this world have realized that their personal truths are in accord with those of the universe as a whole, then it is the right time to return to the origin to reach the state of Nirvana which realm surpasses over time and space without any restriction. As in time it is "infinite life" and in space "infinite light". But still it is not the final goal to reap eternal life, for as soon as the souls who have partaken of this grace have lapsed, they still have to undergo the process of re-birth with restriction of the law of Karma and then re-enter into the earthly world of bitterness.

Buddhism, in comparison with Confucianism, has gone a deeper way from the standpoint of escaping from liability to suffering and form mortality which is the highest goal attainable, and that the way of escape is to follow the three principles of right learning, namely: self-abnegation, concentration, and wisdom, and the Eighfold Path, namely: right twey, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration, as well as the six doctrines of paramita, namely: charity, self-abnegation, endurance, right effort, quiet-sitting, and wisdom. So the principal teachings of Buddhism still have to rely upon self-cultivation and esif-abnegation to reveal the hidden nature of Buddhism and its highest goal is to attain the way of escape from the world, to abstain from killing living creatures, and to rest in life.

Christianity, from standpoint of salvation, is entirely different from Confucianism, Taoism and Buddhism, as enumerated below:

- The salvation of mankind in this world cannot be attained only upon its goal, nor can it depend upon the helping hands of others.
- The only recourse is to rely upon the precious blood of Jesus Christ which He shed for us on the cross, as stated in Romans, Chapter 5, verse 21, as follows, "So then, just as sin ruled by means of death, so also God's grace rules by means of righteousness, leading us to eternal life through Jesus Christ our Lord". (Good News Bible, N.Y.). This clearly states the nature of seriousness of sins committed by men and that they cannot be saved by themselves alone but instead, they have to rely upon the grace of salvation from God, who love the world so much. The people of this world, because of their beliefs and trust in Christ, therefore, through God's abundant grace of pardoning sins, have become righteous, so they are born again and seved. This is not to be encountered by any other religions.
- The believers of Christ, after they are reborn and saved through the grace of God, ought to do what conscience dictates, as Paul, in the Acts, Chapter 24, verse 16, said, "And so 1 do my best always to have a clear conscience before God and Man".
- A clear conscience must be sought through the heart of Christ as your own through the words and deeds of Christ as the standard exemple of all maskind, so that the soul after death will partake of the benefit of eternal

life is entirely different from the goal of Buddhism, in that Christians could pertake of the grace of eternal life through Jesus Christ our Lord and furthermore, it is beyond any restriction, unlike Buddhism which has to undergo again the process of frans-migration, due to the fact that the Christian way of worshipping is to serve the truly divine God who is always living in the past as He is also living at present and forever and ever. He is the creator of the universe and He is not a head or supreme leader like in other religions.

The greatest goal of Christianity, in other words, is to see to it that the will of God be done to save the world from sinking into the depth of sins, and finally to lead all the lost souls in this world to be saved through God's grace.

VI

FROM THE STANDPOINT OF CONSCIENCE

The religions of China and the West have generally attached importance to the problem of human conscience. The German philosopher, Immanuel Kant, sought to prove God's existence in the universe by the conscience of human nature.

Mencius said, "If a man has no feelings of right and wrong, shame and dislike; modesty and complaisance; commiseration and benevolence, which constitute the ingredients of human conscience then he cannot be distinguished from all other living beings". Based on the fact that he has a unique and good conscience man is considered the wisset of God's creations. Confucianism also laid stress on the fact that an individual must first of all cultivate his person, nourish his nature in order to exert his mental constitution and, then knowing nature, he will know man. Thus harmony of heaven and man could be attained which is the supreme rule of Confucianism. Confucianism considers that when a man speaks his conscience and does something according to his conscience, he will not be ashamed to look down on earth or look farthest into heaven.

Confucianism, though itself is not a religion, has the very spirit of a religion, as it regards nature and goodness as a religious belief, sacrifice of one's life for the sake of righteousness as the spirit of religion, and the doctrine of ethics as a religion of morality which attaches great importance on the ethical relationship between man and earth.

Since Confucianism considers human conscience important, it is further hoped that men on earth, with hearts of love and a well-developed nature, will obey the ordinances of heaven and follow the great heavenly ways in the pursuit of their highest goal of excellence.

But how to prove that one's conscience is perfect and what measure or could adopt to check his conscience are problems to consider. At the same time conscience is liable to change because of time and place. Besides, standard will not be the same because of different denominations of religions. Even robbers also speak their conscience, which is asserted in the passage, "The robbers have also their morals".

Taoism follows the heavenly ways as standards of conscience and the human nature. Confucinism and Taoism both have adopted the standpoint of following the ways of heaven and establishing the way of men. Taoism firmly believes that the human being is one of the species in the realm of nature mixed together with all living beings in transforming and nutrufing operations of heaven an clearth, that is "to support all things in transforming in their natural state and to allow them to transform spontaneously.". They strongly advocated the principle that "things are all equal", that is, everything on earth is the same. Again they sustain that life and death are the same, "there is the universal principle of existence", and so a person who transforms himself with heaven and earth, though he is dead, is still alive. Furthermore, they claim that "evil and good are all the same", as they believe that in this universe there is no distinction between the so-called good and evil, just as between beauty and upliness.

Lao-tze said, "When the great way failed, righteousness prevails; and when wisdom availed there is a great accomplishment; and when disunity in the family befull, there is filial piety and love". Again, when a country is thrown into disorder, there are loyalists who have a stake. When benevolence and righteounses have not been forsaken, the practice of filial piety and charity will be restored; and when the scriptures are abandoned and knowledge ignored, people will avail themselves of multiple profits; when tricks and peruniary desire are given up, robbers and thieves will disappear.

Lac-Ize considers that the heavenly way is entirely up to a man's heart who follows the natural way will be prosperous, but he who stands against nature will perish. It is said all things on earth, like good and evil, beauty and ugliness, are just the contraries and, when done by man, void and false. This is so because man follows earth, earth follows Heaven, Heaven follows the Way, and the Way takes its own course transforming spontaneously.

Buddhism lays stress on mind and nature. The three religious, namely Confucianism, Taoism and Buddhism, emphasize the principles of the "only mind", that is, idealism, the philosophy of all phenomena based on the spiritual point of view and "all laws are knowledge".

When the mind from the outside world is empty, the mind litself is also empty, which is the way to get rid of the earthy world of bilterness. The Hinayana or Little Vehicle of Buddhism, mainly stresses "to forsake life and let It rest", to seek perfect quietness; while the Mahayana, or the Great Vehicle (i.e., conveyance to salvation), takes its course for transmigration, either heart or dust, by quiet sitting and meditation to reach the final state of Nirvana and restore the original heart and nature to attain the realm of Buddha's heart.

The doctrines of the Buddhists combine religious awakening and retionalism which melt into one. The rationalism of the dynasties of Sung and Ming and Confucianism that absorbed Buddhist doctrine prevailed at the time.

The Buddhists made it clear that when a man is self-conscious and suddenly awakens, he gets fired of the earthy world and escapes to the monastery to become a monk with all hopes to reach the final goal of Nirvana for rebirth. This is a pessimistic and negative ideal.

Christianity also considered conscience as very important, as the Apostle Paul in the Acts 24:16 said, "And harein do I exercise myself to have always a conscience void of offense toward God, and toward men". In Timothy 3:9 it mentions, "Holding the mystery of the faith in a pure conscience", and King David after he had committed a sin, preyed to God, "Oh, God, please give me a clean heart within which I will have a renewed and upright sout."

Christianity considers that conscience alone can not achieve self-salvation. Conscience has no effect of pardon for sins. Considering that all people on earth were born with sins, conscience is not enough, but rather falls short of glorifying God. It needs the light and guidance of the Holy Spirit, and those who have sins must repent and trust the Lord's precious blood shed on the cross to wash away their sins, in order to make the conscience of the people of the world clean and bright. This is the only way of salvation and redemption through the Lord, Jesus Christ.

VII

VIEWS ON LOVE

With the exception of Taoism, there is a common view point on love of all religions in the world and that is loving the world in general up to loving all living creatures in the universe in particular. Confucianism of our country has a unique regard of love which it considers as important as fillial piety towards father and mother.

The excellence of Chinese civilization way back several thousand years has given an ethical hereditary example of many an emperor's behavior, his governing of the empire, and his way of life.

Confucius said, "Those who love their parents will not do evil to others; those who honor their parents will not be rude to others, and when love and honor are devoted to serving the parents, virtues and teachings are awarded to the people within the four seas, all of which is attributed to the filial piety of the emperor".

The above serves to explain that when an emperor does his filial duty, then his teachings though not solemn, will be fulfilled; his politics, not strict, his empire will be governed.

It is said of the ancient people who invented the Chinese characters, that the word "($\frac{\pi}{2}$) to teach was derived from "($\frac{\pi}{2}$)", to be filial, and so when a person is filial to his parents, he can also teach others.

Likewise, when a person is highly fillal, he will naturally respect his parents, then his successors will not be dishonored, and his descendents will serve and nourish his elders. Mencius especially advocated that one should honor his parents; should love others as oneself; and should be kind to allliving creatures. These three celestial virtues of love are really coordinating with the energy of love of all religions, both Chinese and foreign, as a whole.

The greatest rule of ethics started from honoring the parents, loving others, and from there springs the love of all living creatures.

Confucianism considers love as human nature. The theory of love of Buddhism was focused on great mercy and compassion of which the five doctrines of prohibition primarily laid importance on abstaining from killing, as they consider life as the most precious.

The saddest of all things in the world is killing and injuring and because of this, the Buddhists have abstained from eating meat. They live on vegetables and set free the living creatures, as the only way to cultivate virtue in the hope of getting rid of the bitterness of undergoing transmigration after death.

While Taoism is against mercy and love made by man, they rejoice at the way of nature of heaven and earth in the hope that this world will be naturalistic, unpolitized, and coordinated with the world of great nature.

Lac-tze considered the love of man as untrue and void as it is unreliable, as this world is so polluted and filled with rebellion, without any filial piety whatsoever, but rampant with grave crimes of killing one's sovereign and particide, which frequently happen one after the other.

For the above reason, the wise man has proposed to resort to and encourage royalty, filial piety, and mercy and love in order to save the degeneration of hearts. Lac-tze's Tao Te Ching, "The Classics of the Way and Its Power" says, "If heaven and earth are without any love whatsoever, then all things in this universe will run to waste". This cosmological view has basically denied the existence of love in the universe. If that is the case, then let me ask: How could a man live in this world without the blessings of love and grace, and what will be the meaning of life whatsoever, if any?

As Christians looking at the way of love, we consider that, compared to honoring our parents, loving others as oneself, and being kind to all living creatures, the more important is to worship and love the True Divine in the universe, that is our God who created heaven and earth and all living creatures of which He had the whole plan and purpose. He is the foundation of love in the universe, for God is love. In John 47:8, there are two verses

which clearly state, "Beloved, let us love one another, for God is love; and every man that loveth is born of God, and knoweth God", and "He that loveth not, knoweth not God, for God is love".

Christianity considers very important the matter of honoring one's parents. In the Ten Commandments, the fifth one taught the world "to honor thy father and mother", so that we will have long life on earth. The second is .similar to it, "Thou shalt love thy neighbor as thyself".

Jesus in John 15, verse 12, taught His disciples, "That ye love one another as I have loved you. This is my commandment". The Lord even told His disciples to love their enemies as well. Paul, in Romans 13, verse 10, said, "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law".

The spirit of Christ's love has become the center of logic and virtue in the west. For this reason, the countries in the west have shown their great zeal to push the work of social welfare, and this is exactly the same reason why Confucianism attaches more attention to love the people and to be kind to all living creatures.

Confucius said, "All are brothers within the four seas", and further declared, "A man of perfect virtue embraces all in his love". Again, he said, "When a person desires to establish himself, he seeks also to establish others". The foregoing explains that Confucius and Jesus shared the same view in the matter of love, and that Jesus had further wanted this disciples to love Him with all their hearts and with all their might as their God of every God, because this is the main source of God's commandments for those who love God, because they will also know how to love the people of the world to the extent of loving all other living creatures which is the unique point of excellence of Christianity.

VIII

CONCEPTS OF THE "TAO", (遠) THE WAY

The idea of Confucianism toward "Teo", the Way, is based on following the example of the way of Heaven and on establishing the way of man. The word "Teo", the way herein mentioned, is the fundamental rule of the universe, on which entirely depend the survival and growth of all things. The word "heaven" herein indicated is to mean "God", the idea as a whole is to obey the will of God to serve all mankind. This is where the spirit of the religion of Confucianism lies. Confucius said, "While I murmur not against Heaven, nor evil at men; while I stoop to learn and aspire to penetrate into things that are high, yet it is heaven alone who knows what I am". This means that we should not murmur against God nor blame others, and if we are willing to serve the people of the world according to the principle of humanity, then we could fulfill the will of God.

Confucius again said. "Heaven moves surely and the superior man is doing everything by his own strength without resting". The above quotation of Confucius serves no other than to clarify the doctrine of cosmology, that is. Heaven and men dwell together in harmony. However, Confucianism attaches importance on the way of men to fulfill the way of heaven. Mencius, in elaborating on the Confucian doctrine, quoted the Book of Poetry as saving. "Heaven sees according to what the people see: Heaven hears according to what the people hear". This is to say that God is doing everything alone according to what the people desire which explains the highest rule of Confucian humanism. This is because the idea of Confucius toward the way of heaven is rather obscure and ambiguous. Confucius has no way to tell the people of the world what is the will of God, but merely said. "The mind of the superior man is upward, while the mind of the inferior man is downward, simply because the superior man is doing everything by his own effort without resting, which serves to explain the way he looked at God. But in the doctrine of Heaven and men as a whole, if we use the allegory of Christianity, it is "God living in the hearts of men". Such being the case. His words and deeds are based on the principle of love, as love is the highest rule of humanity. This is to say that the scholars are rare because they are sacred; the sages are rare because they are god-like, and this is so-called humanism.

The concept of Taoism toward "Tao" is presented by Lao-tze, who in his Tao Te Ching, the "Classic of the Way and Its Power", Chapter 25, clearly stated. "There are things mixed together came into existence, first the source of Heaven and then life, quiet, and few, independent, steadfast and spontapeous in a state of incessant transformation, it is the mother of all things in the universe, but I do not know what the name is, but it is called "Tao", the Way". From this definition of Lao-tze, the word "Tao", the Way, we come to realize several characteristics, namely, (1) "Tao" is the things that are mixed together. Lao-tze said. "Tao is the things that are so confused, but there is the phenomena in it; and though confused there are somethings in it; and though obscure and dim, there is spirit in it; its spirit is real and there is something in it". In chapter 21 of the Tao Te Ching, it said, "Tao", the Way, though confused and obscure, but there is a "Zen" in it, which means "sincerity". The word "Spirit" is meant to say moving incessantly: (2) Sources of Heaven and Earth, before the universe came into existence. "Tao" the Way has already existed independently, not subject to any control whatsoever, and there is no beginning nor ending; (3) Quiet, few, independent, and steadfast, means to say that "Tao", the Way, can be either quiet or active and, besides that, it is independent and everlasting. All things are liable to change, but only "Tao", the Way is always in existence; (4) Transforming incessantly. "Tao", the Way is always in motion without ceasing, as it controls all things in the universe, and it is omnipresent (Chungtzu", Roams with the Creator); (5) "Tao", the Way, is "the mother of all things". (Tao Te Ching, Chapter I).

From the logical point of view, Tao is "Being", the sources of Heaven and earth. Lao-tze considered "Tao", as the source of all things, and he again stated that being is derived from "Wu" (#) or "none" (Tap Te Ching. Chapter 40). Therefore, "Wu" or "none" should be placed ahead of being as "non-being", or from so-called "Wu" or "none", "Being" comes into existence, which was coincidently also recorded in Genesis. Chapter I of the Old Testament, to quote, "In the beginning God created heaven and earth; and the earth was without form and void: and darkness was upon the face of the deep". The word "Wu" or "none" as pointed out by Lao-tze is not really "none", but merely on the other side of "void" and "none", If according to scientific argument, "void", "none", "empty", and "being", all have the same objectives, how much more, Lao-Ize, who indicated "Wu" or "none" out of confusion and obscurity is not really "none". In conclusion, the concept of Taoism toward "Tao" is the way of nature. This way is independent and impartial, eternal and everlasting, it can be either quiet or active and is omnipotent.

While "Tao" of Christianity is the way of God, Jesus Christ is the incornation. Born of the Virgin Mary, He came to earth from Heaven with the aim of sacrificing Himself for the salvation of mankind. According to the Old Testament, the prophets and Christ Himself predicted that for the sake of salvation and redemption of the sins of the world. He died on the cross and cose again on the third day from death; and ascended into Heaven forty (40) days after and accomplished His Great Commission of salvation and redemption. So Jesus Christ posessess the natures of both God and

In Christianity, the "Tao" is the way of God, while in Taoism, the "Tao" is the way of nature which is the distinction between the two. The principle of God is love, and for this reason, He was incarnated and came to earth as a man to accomplish His Great Commission of salvation and redemption. But the "Tao" of Taoism though similar to Christianity in many respects has no principle of love as God has, for God is love.

Lao-ize said, "The goal of Heaven is for all people", which clearly means that the way of heaven of Taoism does not possess the heart of love, unlike Confucianists who look at the way of Heaven with more or less the majesty of the Creator, the Lord of the Universe, the grace and majesty both of equal importance. However, their concept of the way of heaven was based on their different conjectures and ambiguous recognitions, and so their ideas about God were rather obscure and void, and merely a discernment, though highly respected concepts. It is unduly to esteem reason, the nature of man, godship, egoism and naturalism.

The "Tao" from the Buddhist point of view is entirely different, as they have considered that Tao could be secured by means of self-cultivation and by

sitting in abstracted contemplation, which is the same as the Confucianist argument that the way of heaven could be obtained by following the way of man. However, Christianity is focused on God and Christ, as acceptance and belief in Him, His grace and salvation, and the power of the Holy Spirit, could change the lite of a person. He will be reborn and saved, and he will be able to get rid of the bondage of the sins of his present life and thereby enjoy the eternal life of happiness after death.

ıx

ON VIEWS OF FILIAL PIETY

Filial piety as advocated by Confucianism has the following three characteristics, namely: (1) From a specific sense, filial piety is merely directed toward father and mother, but generally what was described in the Analects of Confucius and Mencius and the Book of Rites concerning filial piety includes: feeding and nourishing one'e parents, treating them with love and kindness, protecting their lives, attending to them in times of sickness, pleasing their hearts, relieving their sadness and sorrow, obeying their wishes, accomplishing their wills, highlighting their virtuous behaviours, enlightening their graciousness attending to their funeral and mourning services, offering sacrifices to their shades after death, following their ancestor's teaching handed down from generation to generation, all of which Confucianism considers as "body", that is, the body handed down by our parents, and to do what have been inherited from them for which we should accord them with due respect, according to the sacrificial meaning of the Book of Rites. This serves to explain that children came into being from our parents and therefore we ought to follow their footsteps, and so it is very important that we should respect and obey them in their life time, and to carry out their wishes after they died and, furthermore, we should make their virtuous deeds widely known by the people. It is our responsibility at the same time to carry on our ancestral tradition and hand down their teachings to posterity to reflect their glories from generation to generation.

(2) From a broad sense, filial piety generally implies all moral excellences, including virtues, wisdom, personality and social unity, filial piety, fraternal submission, loyalty, sincerity, propriety, modesty, and a sense of shame. Confucius in his sacrificial maening of the Book of Rites said, "if you are not filial where you live, it is not filial; fou use not filial to serve your parents, it is not filial either; if you are not respectful when serving as an official, it is not filial; if you are not sincere to your friends, it is not filial; if you are not sincere to your friends, it is not filial; if you are not sincere to your friends, in the notal terms, therefore, the sphere of filial piety is so wide and big in that it is not only limited to those who have parents but also includes those who have respect for relatives and their elders and to the extent of society and country and the masses as a whole. Filial piety implies two states, that is to be filial toward then and to be filial toward things.

(3) Filial piety involves a religious meaning, as the Book of Filial Piety says, "Filial piety is none greater than a stern father, while a stern father is none greater than the equal of Heaven." The standpoint of Contlucianism toward Heaven is to mean God. With father to equal Heaven is tantamount to considering father as equal to god, thus recognizing the authority of the father as supernatural, as he is honored and stern and, therefore, he should be highly respected.

Let us cite for example the twenty-four stories of fitial sons of our country in ancient times from which we could see that those children who kep; fillal piety have greatly influenced the general masses. The western people consider as inconceivable those twenty-four filial stories of our country, like for instance, a filial son who lay on a frozen lake to catch a carp to feed his mother; another son who wep! with copious tears to ask the bamboo to sprout shoots to cure his mother; while another one tasted by himself the stool of his father to examine the cause of sickness.

For this reason, the Chinese and western people have entirely different points of view toward filial piety. For westerners, their ideas of filial piety are merely matters of friendship, so among the children and their parents there is a very cordial and beautiful relationship, and they often call each other by nicknames, though their children's attitude toward parents are short of the heart of filial piety, obedience, and respect, unlike in our country, we all pay attention to filial duty and respect our parents with utmost sincerity, not only by appearances but also with our hearts, which is entirely different from the way the western people look at filial piety, and the reason behind it is because they think that the trees may not bear fruits and thus their attitude toward their children is simply a duty of humanity and that is to teach and take care of them until they are grown up, and that is to

On the contrary all people in our country consider that it is our duty to bear as much children as we can for purposes of inheritance from our ancestors generation after generation, which is but a course of nature.

So Mencius said. "There are three things which are not filial, but to have no posterity is the greatest", which really is the traditional ethics of the Chinese people for the past several thousand-years.

In the past and in recent years all Chinese people firmly believe that filial piety can move heaven and earth, enough to make the spirits weep. This has proven that the Chinese way of looking at filial piety have more or loss a sense of feeling of religion, as simultaneously, a lot of Japanese and Chinese alike have resorted to anestor-worship in the hope that the souls of their ancestors who have gone out of this world can protect and bless their descendants to posterify.

With respect to Buddhism, great importance is also attached to the matter of filial piety, as Hinduism has been the source of Buddhism and, coincidentally, the Book of Filial Piety of Confucius and the scripture of filial piety of India both have more or less the same principles.

Cheng-tze, discipies of Confucius said, "To the limit, great is filial piety". Confucius also said, "The great filial duty is an unsiterable principle, and the people who did it is the longitude of heaven and earth, while those who follow it is the light of heaven, and because of the advantage of the situation, it follows the appointments of heaven." Hinduism teaches the children to honor the grace of their parents and to do their filial duties toward their parents which have been given weight of more importance, as the scripture of filial piety of Hinduism says. "To be parted from death is hardly tolerable; while to be separated in life time is really sad and unforturate, too". When the son went far away across the mountain and sea, while his mother remained at home, their hearts are always together with tears rolling down their cheeks, like a monkey who lost his beloved son, weeping with a broken heart".

As we go further to study the scripture of the Buddha, the first volume of which entitled "The Original Will Classic", it is said, "The reason why the five Bodhisattyas (candidates for Buddhist hood) have refrained from the next step to enter Nirvana and become a Buddha is in order to remain and save the six paths of metmephychosis namely: devas, man, asuras, beast, hungry ghost, and hell, to benefit mankind, and to put immediately filial piety into operation so she began to become Brahmana for the sake of saving her mother. The devotional Scripture of India has had an inspiring record, to quote, "When Brahmana was weeping for quite a while, she saw the lovely Buddha and heard the voice from the air saying, "You, saintly girl! Do not worry anymore, I will show you where your mother had gone". Brahmana then closed her palms and looked farthest into heaven and said, "Who are you, Holy Spirit? Pardon me for my worry, for after I have lost my mother, I have kept on thinking of her day and night and I have not heard from her ever since. If you know in what world of living creatures my mother is now, please have mercy upon me, Good Gracious Buddha; tell me at once the whereabouts of my mother".

From the aforementioned record, it was explained how Buddhism has placed great importance on filial piety and there is no exception even for the five Bodhisattvas.

The disciples of Buddhiam who become monks and nuns do not leave their parents alone without any care, and for the sake of doing their filial duties, it is said, "that when a person reaches the state of Nirvana, the next nine ancestral descendants will be saved from death". This is intended for those parents who are always in trouble and distress, so that they will have the chance of going together to the western paradise for eternal peace, the motive of which is also of filial piets.

Some people believe that the canon of Christianity does not allow ancestral worshipping and quickly jump to the conclusion that Christianity is against filial piety, this is because they do not understand the spirit of Christianity thoroughly and, therefore, their ideas are merely superficial.

Among the Ten Commandments of God, the fifth Commandment says, "Honor thy father and thy mother, that days may be long in the land which the Lord thy God gives thee". In Leviticus, Chapter 19, verse 3, "Each of you must respect your father and your mother." In Deuteronomy, Chapter 5, verse 16, God said, "Respect your father and your mother, and wheever curse his father or his mother, is to be put to death"; In Matthew, Chapter 15, verse 4, "Hohor your father and your mother so that all may go well with you and so that you may live long time in this land, which is the first commandment with promise. In Ephecians, Chapter 6, verse 3, "God hath bestowed His only begotten filial Son on earth, so that you may be well with thee, and so that you may live long on this earth, but for those who are not filial, but are recalcitant against their parents, they should be put to death".

From the above passages, it proves that God has attached great attention and importance on the matter of filial piety. For those Christians who know how to honor their parents, they will certainly have abundance of spiritual lives.

In other words, those Christians who honor their parents should not only be limited to nourish, obey and respect their parents, but the most important of all is to save the souls of their parents, by leading them to receive the Lord as their personal Savior, so that they could share the gift grace from the Lord in their life time, and subsequently they will always be with the Lord after entering the Kingdom of God so to enjoy eternal happiness. This is why Christianity has put filial piety into full operation and which characteristics cannot be encountered by any other religions as it is entirely different.

CONCLUSION

The doctrines of Confucianism, Taoism and Buddhism all focus on the spiritual commission, the way and conduct of lives of the people of our country way back several thousand years ago. Practically speaking, Confucianism is only an ethics of the conduct of life with man as the center of philosophy and with investigation of things, sincerity of will, reclification of hearts, and cultivation of the persons as the starting point, and resulting subsequently by regulating the family lives to harmony, governing the country to order and prosperity, and pacifying the whole world to peace as final goal.

When we look way back more than two thousand years, the humanism of Confucianism merely laid stress on the rationalism of the present generation, yet it could not solve the spiritual voidness and anxiety of human hearts, and so nothing can be done to improve the evils of human nature.

Taoism, however, depends solely on the adjustments of the law of nature to take its own course which easily sinks into the brink of illusive voldness, thereby leading to retirement from the world.

Confucianism and Taoism both avoid dealing with the problem of life to come after death.

Buddhism is derived from the source of Brahmanism of India, and therefore, Buddhists believe in the doctrine of transmigration, of cause and effect, and firmly acknowledge the theory of immortality of the soul on the belief that upon the death of the body of a person, his soul will be incarnated and transmigrated.

The cause of the past has sowed the effect in the future and transmigration of such cause and effect is continuing without ceasing.

Buddhism believes that a person, by abstaining from his desire and devoting to self-cultivation, concentration, quiet-stitting, and by acts of charity, can readily enter into the realm of eleral life. Nonetheless, this doctrine of Buddhism still cannot prevent the people from looking at life with a pessimistic view and adopting a negative attitude of escaping from and getting tired of the world of cares.

In summary, Confucianism, Taoism, Buddhism and Christianity still have the same views in many respects, as follows:

- All these religions are aimed at taking away the sins from the world as a prerequisite for supplication of blessings and peace. Christianity however, considers that the way of taking away of sins relies upon the precious blood of Christ for salvation and redemption in order to enjoy the grace of pardoning of sins.
- All believe in the law of cause and effect. But Christianity looks at cause and effect as based on belief in God and the grace of God bestowed upon men as the greatest of cause.
- 3. All are in agreement with the correction of mind and nature. Christianity, however, considers that a person cannot depend upon his self-cultivation and education, but solely rely on the inspiration and guidance of the Holy Spirit.
- 4. All are in the belief that there is a definite time of life and death. To Christianity, the time of life and death is solely controlled by the hands of God and that there is judgment after death. So Christianity does not believe in the transmigration of souls from body to body, but for those who believe in the Lord Jesus Christ, they will abundantly enjoy and share the grace of eternal happiness after death.
- All believe in the doctrine of salvation. Christian belief originally came from the belief and reliance on confession to God for repentance and the receipt of the grace of God from pardoning of sins.

- 6. All believe in charity and love. However, Christianity considers that love should be extended from one's self to others, not just to love persons but also at the same time to love the souls of human beings and be concerned with their problems of salvation. Furthermore it is important to love with all one's heart and mind, and to respect God as the creator of all things in the universe.
- 7. Ail are in the belief of filial piety. But Christianity strongly advocates that filial piety should not only be limited to serving, nourishing, and obeying one's parents. The most important is to work for the salvation of the souls of parents, brothers, sisters and all relatives and friends in order to enable them accept the love of Christ in their life-time and so to enjoy eternal life after death.

At this stage the world is in a state of confusion and pollution and the hearts of human beings are filled with evil and deceit to the limit. All people take pride in glorifying the civilized things, to respect nationalism, and to admire science with a vain hope of replacing the might and majesty of the Creator, but contrary to expectations, even Bishop John Robinson of the United States of America publicly acknowledge that "incarnation to become man", and the "conception of the Virgin Mary" are contrary to the mythology of science, while to our surprise, Thomas J.J. Altyer, a Christian theologist, has oponly advocated in his new edition of The Gospel of Christian Atheism the theory of atheism and he vainly believes that God should be exterminated first in order to accomplish the work of salvation afterwards, which is but just an heresy and evil doctrine insulting the great honor of God. Nonetheless, it has fulfilled the passage of Mathiew, 24:24 which said: "For false Messiahs and false prophets will appear; they will perform great miracles and wonders in order to deceive even God's chosen people if possible".

Nowadays people in the east as well as in the west where Humanism is just spreading its great heavenly ways, those who attempt to take advantage of their personal and rational worship to take the place of all religions provide the tripping stone to the progress of civilization, and that is why disorder is prevailing in this world. It has been sufficiently proven in the records of history, that there is no way for human beings to rely upon themselves for self-salvation. They have to depend entirely upon the supernatural power of the Most High Creator, that is the power of the True Divine in the Universe, and for this reason, people in the world should cast away the heteroday which is destructive of truth and return to orthodox, our Christian faith, beliefs, and practice in the light of hope to receive the shower of the grace of salvation from God who loves the world so much.



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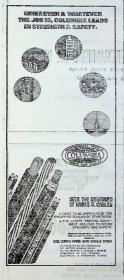
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TABLE OF CONTENTS

In This Issue	. i
Literature as History Dr. Teodoro A. Agoncillo	. 1
Confucian Philosophy of Education and its Influence on Chinese Culture Prof. Winifred S. Chang	. 8
Don Carlos Palanca, Sr., Sino-Filipino Business Industrial and Civic Leader Dr. Gideon C. T. Hsu	. 21
June 12 in the History of the Filipinos Prof. Esteban de Ccampo	. 49
A Brief History of the National Historical Commission Prof. Dionisio S. Salazar	. 56
The Chinese Guerillas in the Philippines Dr. Antonio S. Tan	. 71
The Methodology and Practice of Regional History Dr. Samuel K. Tan	. 82
An Essay on Liberalism and Democracy Dr. Leopoldo Y. Yabes	. 93
A Comparative Study of Confucianism, Taoism, Buddhism and Christianity Dr. Gideon C. T. Hsu, translated by Mr. Tan Soo Hun	. 104