

ENGLISH IN THE PHILIPPINES

by

Florencio T. Lucas

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Approved by:

Edwin M. Hopkins
Instructor in charge

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P. D. O'Leary
Chairman of Dept.

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Preface

The subject, "English in the Philippines," has been in the mind of the writer for quite a time during his stay in the United States. It is the result of the many odd and uninformed questions asked him concerning the English language in the Philippines, the public schools, and the different "tribes" of the Islands. This dissertation is an attempt to show the result of the introduction of the new language. To do this, it was necessary to study the Philippine Public School System, through which instrumentality the English language became the common language of the Philippines commercially, socially and politically.

The present study should be of general interest. In no instance in the world except perhaps in the Philippines has a foreign tongue been imposed upon a foreign people to teach foreign ideas and ideals. The experiment is now considered to be successfully completed. The Filipinos have been benefited in many ways by the English tongue. They have adopted it as their official language, and will perhaps continue to use it as their official language after their Independence is granted them.

It is through it that they have maintained a stable government, upon which they base their plea for political independence.

This dissertation is the first attempt to appraise the results of the use of the English language in the Philippines. Something has been written about the Educational System of the Philippines but nothing before upon the topic of this study. The writer felt the lack of much material which is now available in the Philippines only; but he is greatly indebted to the Library of the University of Kansas for its fine collection of works on the Philippines, and the War Department of Washington, D.C., for its help in providing additional matter. The writer also wishes to thank Dr.E.M. Hopkins for his guidance and patience in editing this work during its preparation.

ENGLISH IN THE PHILIPPINES

Chapter I

Pre-American Period

A. Before Spanish Occupation1. People

According to race and origin the people of the Philippines fall into two groups, the Malays and the Aborigines and possibly a third the Indonesians. From the Malays came the Moros, whose home is in Mindanao, and the seven racial groups which comprise the bulk of the Philippine population. From the Aborigines who were of a lower type of people and who once inhabited the entire Archipelago, were descended the Negritos still existing in some parts of the mountain recesses of northern Luzon. These people are very different from the later people of the Archipelago and are still a problem to the students of ethnology. ¹ These aboriginal people were later killed or driven into the mountains by the Malayan invaders. The descendants of the Indonesians who are few in number are found in Mindanao. They are physically larger and more intelligent ² than the Negritos.

The Malay invaders did not all come at one time. The earliest wave of immigration took place before the Portuguese came to the Spice Islands in the fourteenth century. They came from their Malay homes in their "sharp-prowed and out-rigged water craft,"³ and driven by the south-west winds and carried by ocean currents, they pressed their way from island to island until they reached the Philippine Islands and even went beyond to Formosa and Japan. These first settlers are called Pre-Malays. They resembled the Dyaks of Borneo,⁴ and from them probably the heathen Igarot tribes of northern Luzon have descended. The second groups of invaders was more advanced in civilization. There was a Sanskrit element in their language which suggested a possible influence of that Buddhism which came from India, spread to the Malayan peninsula, and for a generation ruled Java.⁵ These were the Malays from whom descended the Tagalogs, Visayans, Bicolos, Ilocanos, Pangasinans, Pampangans, and Zambals, and the allied tribes found by the Spaniards at their arrival in the Philippines in 1521. The last wave of immigration or invasion was that of the Mohammedan Malays called the Moros, who came from Borneo. These were warlike, virile, proselyted their predecessors in the southern islands and made Manila a Mohammedan city. Their progress was checked by the coming of the Spaniards.

2. Language

The language of the seven original tribes from which the seven existing tribes descended, had a uniform structural basis. This is a fact which leads scholars to infer that they were of a common Malayan stock, and were probably the descendants of the second great Malayan immigration which took place between 100 and 500 A. D.⁶

Writing was early known in the different islands, long before the Spaniards arrived in the Philippines. The Filipinos used a system of writing which was borrowed from Hindu or Javanese sources. They wrote from right to left according to Arabic fashion, in characters which "expressed the meaning intended as fully and as easily as is done by the Spanish alphabet." "So given are these islanders," said Padre Chirino in his account of the Philippines, written in 1604, "to reading and writing that there is hardly a man and much less a woman that does not read and write in letters peculiar to the island of Manila, very different from those of China, Japan, and of India, as will be seen from the following alphabets."⁷

The vowel symbols are three; but they serve for five sounds. They are:


a


e, i

3
o, u

symbols

The consonant/are no more than twelve, and they serve to denote both consonants and vowels, in this way. A letter alone, without any point either above or below implies a following a:

					
ba	ca	da	ga	ha	la

					
ma	na	pa	sa	ta	ya

Placing a point above each character implies a following e or i:

					
Bi	qui	di	gui	hi	li
be	que	de	gue	he	le

					
mi	ni	pi	si	ti	yi
me	ne	pe	se	te	ye

Placing the point below a letter implies a following o or u:

					
bo	co	do	go	ho	lo
bu	cu	du	gu	hu	lu
					
mo	no	po	so	to	yo
mu	nu	pu	su	tu	yu

For instance, in order to say, "cama," the two letters alone suffice.

I v
ca-ma

If above the I is placed a point the word is to be read,

í v
que-ma

If a point is placed below both letters, the word is read,

í v
co-mo

After every vowel a second consonant is understood, and so "cantar" is written,

I c
ca - ta

and "barba"

b b
ba - ba

However it should not be supposed that the second consonant is always "r." The final consonants are supplied or understood in all cases.

"But with all, and that without many evasions," continued Father Chirino, "they make themselves understood, and that they themselves understood marvelously. And the reader supplies with much skill, and ease, the consonants that are lacking."

They have learned from us to write running the lines from left hand to the right, but formerly they only wrote from above downwards,⁹ placing the first line, (if I remember right) at the left hand, and continuing with the others to the right, the opposite of the Chinese and Japanese. They write upon canes or on leaves of a palm, using for a pen a point of iron.⁸

Besides the Tagalog language from which the preceding illustrations are taken, the Visayans, the Pampangans, the Pangasinans, the Ilocanos and the other racial groups had similar alphabets or syllabaries.

For example, here are the alphabets then used¹⁰ by these major languages of the Philippines.

	A	B	D	E-I	G	H	K	L	M	N	NG	O-U	P	S	T	V	Y
Tagalog	ʌ	ʌ	v	≡	g	s	I	ʒ	v	m	h	3	v	ʃ	ʃ	ʌ	ʌ
Visayan	ʌ	ʌ	ʌ	≡	ʒ	s	I	ʒ	v	h	h	3	v	ʃ	ʃ	ʌ	ʌ
Ilocano	ʌ	ʌ	≡	≡	ʒ	ʌ	ʒ	v	ʌ	ʌ	ʌ	3	ʃ	ʃ	ʃ		ʌ

These alphabets or characters show very distinctly the similarities of the methods of writing of the seven dialects of the Philippines; an evidence that the Filipinos received their alphabets from common Sanskrit sources. They are structurally alike, "so that a learned Visayan must have been able to make Tagalog words and a Pampangan to

to spell Ilocano." ¹¹ This very apparent similarity is further illustrated by facts collected by Dr. Pardo de Tavera, a well-known ethnologist of the Philippines. ¹² Of the written alphabets in use before the coming the Spaniards, fourteen were of Malay origin, one was Arabic and one was Hebrew. The Arabic presumably came through the Hindu invasion of Java with which our Malay ancestors were in contact. The source of the Hebrew element is yet a problem to the students of languages; possibly Mohammedan missionaries brought it with them in their ¹³ bags.

Records

It has been already stated that the early Filipinos knew how to read and write in their own system of writing. They wrote in order to set down the poems and songs which were their only literature. The classes who knew how to read and write and preserved documents were those of greater ability and strength such as the priests, the rowers, the chief men and possibly the free men.

The songs of the early Filipinos were of local and tribal color. Some were improvised while rowing, while working in the fields or while pounding rice. Some were sung during a harvest feast when all the

people of a group assembled to celebrate a successful harvest season. Some of them were songs of the dead wherein the relatives of the dead voiced praise and sorrow for the departed spirit. The mourners also would recount the deeds of their ancestors and their deities. The themes of their songs were historical, legendary, folk-lore, legal and heroic.

It is to be regretted that none of these early Malay ballad songs and other poems have been preserved that we might have a deeper insight into the character of early Filipino literature. As shown earlier, the early Filipinos had written books in native characters on "deerskin, parchments, made from the crops of hens, and other birds, various hard woods, leaves of plants, like the palms, the outer layers of the spiny bamboo, baked clay and gravel."

These books were stored with the native priests, the most venerable and highly intellectual among the group. However, both climate and material were unfavorable to the preservation of the documents. Their ink was from the very black resistant resins. "The three old Visayan Manuscripts were written with ink probably made from the cuttlefish, and the material used was the ¹⁴seath of the bonga palm."

A most lamentable fact was that the Spanish missionaries burned these Filipino books as the works of the devil, and thereby destroyed knowledge "priceless

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 to succeeding ages, the few that escaped the flames
 testify the irreparable loss." The early missionaries
 to the Philippines like those to Mexico regarded the
 objects of native worship as essentially evil, and
 mercilessly destroyed every sign of native culture when-
 16
 ever and wherever found.

17
 Professor Beyer, who has spent much time in investi-
 gating Filipino life and history, has discovered some
 evidences of early Filipino literature which included
 an epic poem of prodigious length. This epic transcribed
 and translated by Professor Beyer from the mouth of the
 reciters in whose memory only now it exists, contains
 four thousand-odd lines and shows a rather remarkable
 gift of versification and imagery. Dr. Frank Laubach
 in February 1930 discovered another epic which he called
 "An Odyssey from Lanao." This also, he transcribed from
 18
 the mouth of the reciters. According to him the Moros
 of Lake Lanao region have an amazingly rich literature,
 all the more amazing since it exists only in the memories
 of the people. It consists of lyric and epic poetry.
 Their "Iliads" and "Odysseys" they call darangan. "You
 are to read a very remarkable survival of the period
 before either Islam or Christianity had ever heard of
 the Philippines."

There are still other evidences of early Filipino
 culture. The source of the Bishop of Oviedo's article

entitled, "Las Antigua Civilization de las Islas Filipinas," in which he gives a very interesting description of the natives and their mode of life, is an old folio manuscript written on rice-paper in the year 1610 from data collected at the period of Spanish Conquest of the Philippines by Legaspi.¹⁹ A code of law called Pavon's code which came to light in recent years is the earliest written codification known in the Philippines. It was written in 1837-8 by a Spanish friar known as Jose Maria Pavon and his manuscript is now at the Philippine Library at Manila. It deals with the "Ancient Legends of the Island of Negroes." It relates to the peculiarities and superstitions of the people of the island of Negroes, as he had seen them and as they had been told to him by the people.²⁰ Pavon's code dates back from before the middle of the fifteenth century and was translated for him into Spanish from the Visayan Manuscript.

The authenticity of the Visayan manuscripts cannot be questioned. As already stated, the early Filipinos had their own system of writing long before the Spanish discovery, and had a fairly well advanced civilization fostered by their commercial contact with the Chinese for many centuries and similar contact with the Hindus and other peoples west of China. The state of culture was certainly far more advanced than is the present

culture of the Mangians of Mindoro and of the Tagbanwas of Palawan, both of whom have their own system of writing, closely resembling that of the Ancient Filipinos.

The authenticity of Pavon's code is still further proved by different evidences which check up favorably with his data. The Philippine Library at Manila actually possesses three old manuscripts written in Visayan characters on the old materials relating to the legends of Negroes of the fifteenth century, probably²¹ used by Pavon himself.

To illustrate the old Philippine Code, the ninth²² one of the seventeen numbers is here given.

All those shall be beaten for two days; who sing while traveling by night; kill the bird Manaul; tear the documents belonging to the headmen (principales); are malicious liars; or mock the dead.

The documents which were to be preserved, according to Pavon, consisted of the following:

Their sea and land songs; war narratives and accounts of the bravery of their ancestors.

The stories of their beasts and domestic animals.

The stories concerning their mythologies and superstitions.

Legends regarding their various dances.

Traditions regarding their sacred trees.

Lists of herbs used for medicinal purposes.

Dialects

It has been already stated that the people of the Philippines whether pagan, Moro, or Christian with the exception of the few scattered Negritos, are one racially. ²³ Of the inhabitants of the Philippines five-sixths are of Malay extraction, and speak dialects having a common ²⁴ Malayan linguistic basis.

According to Professor Ferdinand Blumentritt, there are about one hundred and seventy dialects in the Philippines. These he divided into fifty-one linguistic groups. The Spanish government officially recognized thirty-five dialects. According to recent investigation, the most probable number is eighty-seven. Professor Blumentritt had this to say of his own investigation:

After thorough search, I am convinced that many dialects reported to me must be eliminated, since they owe their existence to mistakes in penmanship or printing, to ridicule, misunderstanding or error, as I have proved in single instances.

The best-known spoken and written dialects are six in number. They are:

1. The Bicol is the dialect of the Malays inhabiting the peninsula of Camarines in Luzon and some outlying islands. When the Spaniards came, they were fairly well civilized and had a kind of writing.

2. The Ilocano is the dialect of the Malay people who inhabit Ilocos Norte, Ilocos Sur, La Union and Abra. They had at the discovery of the islands a peculiar culture and alphabet.
3. The Pampangan is the language of the Malay group which already at the time of the Conquest had its own civilization and writing. The people inhabit the province of Pampanga, Porac, a little location in Nueva Ecija, Bataan, and Zambales.
4. The Pangasinan is the language of another Malay group which had its own civilization and writing. The people inhabit Pangasinan and various localities of Zambales, Nueva Ecija, and Benguet.
5. The Tagalog is the language of the Malays who inhabit Manila, Cavite, Bataan, Bulacan, Batangas, Laguna, and Mindaro. They already possessed in pre-Spanish times an alphabet, a fine culture, and a well-developed civilization.
6. The Visayan is spoken by the people who inhabit the islands named after them, and also in the northern and eastern coasts of Mindanao. They are Malay people who at the

arrival of the Spaniards had a fine culture and their own art of writing. The Visayan dialect is further divided into four dialects of which the Cebuano and the Panayano are the most important.

From these recent authorities, it is clear that there are many languages or rather dialects in the Philippines. This fact has been cited by the opponents of Philippine Independence as the main proof of the lack of solidarity among the people. But of these, there are only three major ones, Visayan, Tagalog, and Ilocano spoken by the great majority of the people in the Philippines and they are closely related to one another. The differences in the dialects and lesser differences in habits, customs, and character are the natural result of natural barriers like mountains and rivers. Many writers about the Philippines exaggerate these differences, forgetting that the people came from the same general region. The things in which the people are alike are more important than the things in which they differ. The former are racial characteristics, and the latter the result of isolation, natural barriers
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and change of environment.

The affinities and relationships of the dialects have been also overlooked. The pronunciation and mode of speech vary but little from one section of the

Philippines to another, and the majority of the Filipino words are common to two or more of the Philippine languages. These languages whether spoken by pagan, Moro or Christian belong to the great Malayo-Polynesian family, branches of which are found in Sumatra, the Hawaiian Islands, Madagascar, and in many islands between.

The foregoing discussion is an attempt to show the differences of the dialects before the Spaniards came. A fuller explanation of the affinity, the relationships and character of the Tagalog language will be dealt with later in the chapter on "Native Dialects."

3. Education

It has already been shown that the early Filipinos had a high degree of culture and civilization. They had their own alphabets and systems of writings acquired from Aryan sources. They lived on the fertile lowlands from which they had driven the Igorots to the mountains, and from which they carried on a regular trade intercourse with the neighboring countries of Asia. A Chinese geographer, Chao Ju Kua, as early as the thirteenth century mentioned the Archipelago and described its trade relations with the Chinese. ²⁶ The early Filipinos also carried on trade with Japan, India, Siam, Cambodia,

the Malay Peninsula, Java, Sumatra, Borneo, and the Moluccas. This trade with the outside world was carried on three thousand years before Spain came to the Philippines. A well-known author ²⁷ has said, "When the inhabitants of England were wearing skin, painting their bodies, with wood, and gashing their flesh in religious frenzies, the Filipinos were conducting great commercial marts in which were offered silks, brocades, cotton and other cloths, household furniture, precious stones, gold and gold dust, jewelry, wheat from Japan, weapons, works of art and utility in many metals." In fact, the early history of the Filipinos abounds in long accounts of their activities among which were working on mines, washing out gold, working on the fields, on naval construction, raising poultry, weaving silk and cotton, managing distilleries, manufacturing of arms and horns, and carrying on pearl ²⁸ fisheries.

The people had a calendar and divided the year ²⁹ into twelve lunar months. They had a system of weights and measures which they probably used in their barter or trade with foreign countries. They also had considerable wealth.

Since the early Filipinos possessed so high a degree of culture, it is most likely that their children

were given some instruction. The type of school that is found today in remote barrios conducted by an old man or woman on the floor or in the yard of a home, where the ordinary family duties are carried on, probably has its origin in this period. ³⁰ Not all the Filipinos could then read and write, but as in India, Spain and England, there were in the Philippines the classes that we call the educated and the uneducated. It seems probable that the percentage of literacy in the Philippines in 1500 was as large as in Spain and larger than in India. ³¹ This is made probable by the fact that in the light of a recent discovery about the native peoples of the islands, the people of the wildest parts of the islands known to be hopelessly savage, still retain the use of two of the fourteen ancient alphabets. It may also be said that England had not a higher percentage of literacy at this period nor a higher cultural stage than that of the people of the Philippines. ³² Douglas Campbell said, "I do not find recorded of the Ancient Filipinos anything worse than the bear-whipping that was a popular sport in the days of Queen Elizabeth."

The term "savage" when applied to the Filipinos at the time of the American occupation and even more recently totally disregards the facts of Philippine History. "Savage is an easy phrase and should not be

be employed with discretion when applied to the
 Filipinos," said Russell.³³ If there were few books
 in the Philippines before or at the time of discovery,
 that was true also in England. In proportion to the
 population it is entirely probable that there were as
 many manuscript books in the Philippines as there were
 at the same period in England.³⁴

4. Society

When the Malays migrated to the Philippines, they
 came in vessels called "barangays" under a dato or a
 chief who retained leadership which later became heredit-
 ary, and whose power over the people whom he ruled was
 despotic and included the right to impose tribute. The
 term "barangay" denoted the political and social unit
 of their organization. They possessed a system of
 clans. Beneath the dato were the following classes:³⁵

(1) The free (maharlika) who paid no tribute to
 the dato, but who accompanied him to war, rowed his boat
 when he went on a journey, and attended him in his house.

(2) The semi-free (aliping namamahay) which was a
 large class. They appear to have been freedmen owing
 the dato heavy debts of service such as to sow and har-
 vest in his rice fields, to row his canoe, to build his

house, to attend him when he had guests.

(3) The slaves (*soguiguiliris*), who were numerous, were of two kinds. One kind consisted of the captives of war and the other those who sold their freedom through debt descended from father to son. These were owned by their lord.

Life in the community was very intimate. The earliest comers, as did the latest ones, lived on the lowlands and sea coasts. Their houses may have been all right, yet their coasts were protected by forts equipped with cannons. The later comers so well defended their homes that the Spaniards had hard times in taking Manila because then it was defended with formidable forts. Community feeling was very strong, and this strong community and family attachment the Filipinos of the present have inherited. Nobody could leave the "barangay" without payment of money or the consent of the community, yet they were allowed to intermarry from one "barangay" to another.

In such cases, the children of the marriage were equally divided between the two "barangays." Each "barangay" was responsible for the conduct of its own members. If one of its members were insulted or suffered injury from without, the whole body had to be appeased. A group of old men had the power of decision regarding any social or political matter within the "barangay."

This group settled disputes according to custom and tradition. In judicial matters, all complaints were brought before the dato who also decided according to established customs, rules, and traditions. The existence of Pavon's Code ³⁶ testifies the presence of unwritten laws among these people.

Women were treated very kindly among these people. They had as their employment domestic duties, needle work, in which they excelled, the spinning and weaving of silk and cotton into various fabrics and also the preparation of hemp, palm, and banana fibers.

"As a whole, these people were worthy of being placed on a superior level to certain ancient people who possess a more illustrious fame." ³⁷

B. Spanish Influences

1. Education

a. Establishment of schools

The Spanish Conquistadores always took with them the cross wherever they went. When they came to the Philippines, the first thing they did was to introduce the doctrine of Christianity. His estimate of the importance of the priests was shown in the desire of the Spanish governor when he was offered forty regiments of soldiers to be given forty priests instead. After the settlement of the Philippines in 1565, the priests who frequently went to the scattered villages and districts were the sole representatives of Spain.

What seems to have been the first attempt at establishing schools in the Philippines was the forming of classes in the wilderness for the teaching of the catechism. Schools of this kind were established to explain the faith and the principles of the church. Their sole object was to supply the religious need of the people.

As the church came to be more firmly established, there began to be a need for higher training and more advanced institutions. By order of Philip II in 1585, a college of San Ignacio was established in Manila at the

end of the sixteenth century, under the supervision of
³⁸
 the Jesuits. This college was not very important and
 did not last long. So according to Osias, the first
 permanent Philippine College was founded on August 25, 1601,
 "by an ecclesiastical license to said religious order of
 the Society of Jesus, and to said Father Luis Gomez, to
 found said College of San Jose."³⁹ Other schools and
 colleges were soon established. The University of Santo
 Tomas was founded in 1611 under the Dominicans, and the
 College of San Juan de Letran in 1640 by a philanthropic
 Spaniard called Juan Geronimo Guerrero who later became
 a Dominican father.

Seminaries for advanced education of women were
 also established. It is extremely surprising to note the
 early advantages given to women in the Philippines. The
⁴⁰
 schools so established were:

1. College of Santa Isabel 1632
2. College of Santa Catalina 1632
3. Beaterio de San Ignacio 1699

Other schools for women later established will be named
 in discussing education for women. It is enough here to
 say that the Filipino girls were given early educational
 advantages along with their brothers.

The Philippine Educational System thus took form
 nearly 35 years after the Spanish occupation in 1565.
 However, not until late in 1863 was a system of primary

instruction established by the Spanish authorities. Until that time the schools and colleges were established for higher education only. Thus for two centuries education under ecclesiastical authorities carried on the work of the church. An attempt, however, was made by the Jesuits in particular, who were the teacher missionaries in the Philippines, to give primary instruction. Their great service to the advancement of education was interrupted by their expulsion from the islands in 1768 by the order of King Charles III. Upon their return in 1859, they gave fresh and needed impetus to education by establishing the Ateneo de Manila, one of the most flourishing schools in Manila today. Their further work in education will be described later.

Thus we see that early education in the Philippines began at the top and grew downward. The fact is that the early schools were originally for the sons of the Spaniards, although later a few natives were now and then admitted. The friars did not believe in the general education of the people; for educating them meant breaking down the old social order.

Higher Education

The oldest institution of higher education in the Philippines was the College of San Jose. In it, the natural sciences formed the backbone of study up to 1636.⁴¹

A year afterward, philosophy, and theology were added, and a little later, a faculty of medicine and pharmacy. The instruction was mostly theoretical and slight. Instructors were selected on the basis of favoritism. However, the members of the medical faculty were able practitioners, although their laboratories were poorly equipped. Today and since 1875 the College is a part of the University of Santo Tomas consisting of the medical and pharmaceutical departments of that University.

The University of Santo Tomas ranks pre-eminent among the higher institutions in the Philippines because of its antiquity, its history and its importance as well as its influence. It received from the Catholic kings and supreme pontiffs the titles "royal" and "pontifical." It was founded by the Dominican order in 1611 under the name "College of Santo Tomas." Thus it is older than Harvard, the oldest institution in America, by fully a quarter of a century.

The early courses taught were moral theology,
⁴²
 philosophy, and the humanities; the first two included the study of all branches comprised in the works of Thomas Aquinas. The basis of instruction was religion.

⁴³
 The progress of the University was rapid. Between 1645 and 1800, it had conferred 957 bachelor degrees, 132 licentiates and 97 doctorates in philosophy, theology, and canonical law and civil law. From 1800 to 1870, the number of degrees conferred was 927 bachelors,

128 licentiates and 84 doctorates. Many Filipinos who graduated from this university have demonstrated marked ability especially in law and theology and have played very significant parts as leaders in public life.

There were also other colleges in existence. A "normal superior" for male teachers and later another for female teachers were established in the nineties. A school of Arts and Trades giving preparatory engineering and trade courses, a school of agriculture, a school of Fine Arts, and a military academy were found in or around Manila. The teaching in some of these colleges was below university level and so they are usually referred to as secondary schools.

Secondary Education

The higher institutions did not limit themselves to purely collegiate work but included also secondary instruction. This was done in order to maintain the size and income of the institution. There were, however, independent and purely secondary schools in a few principal cities through out the Archipelago; the best ones in Manila. These schools were preparatory to the University, and so all of them were subject to the regulations of the University of Santo Tomas.

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The College of San Juan de Letran is a typical secondary school. This was founded in 1640 for the

children of the Spaniards. Later, natives were admitted upon payment of tuition fees which were so high as not to be within reach of many. This school is still in existence. The following was its curriculum.

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- First term, one year: Spanish, Latin grammar, Christian doctrine, sacred history.
- Second term, one year: Spanish and Latin grammar (second course) instruction in general, geography, and in particular in that of Spain, and of the Philippines, Christian morality.
- Third term, one year: Latin analysis and translation, rudiments of the Greek language, and Christian morality, universal history, and the history of Spain and of the Philippines, arithmetic and algebra.
- Fourth term, one year: Elements of rhetoric and poetry, social ethics, elements of geography and plane trigonometry, psychology, philosophy and logic.
- Fifth term, one year: Physics and chemistry and natural history.

Although the curriculum was limited, it was not rigorously followed. The instruction was dogmatic, monotonous, and under many limitations. The laboratories were poorly equipped when there were any.

Some other secondary schools have been already mentioned in connection with higher education. Still others were soon established. In 1859 when the Jesuits came back, they established the Ateneo de Municipal. Other secondary schools professional in character were the nautical and commercial schools. There were several girls' schools in Manila and in the provinces. There were also five colleges in Dagupan, Vigan, Cebu, Jaro, Iloilo, and Bacolod; many private Latin schools in large towns and "five conciliar seminaries." These seminaries were established in the four dioceses in Manila "for the formation and instruction of Filipino Clericks."

The secondary schools have been very popular. The total number of students attending schools in 1896 was about 19,000. The system of instruction had many defects owing to the fact that the priests were adverse to scientific training and teaching. The schools were as a whole places of luxury for the sons of well-to-do families.

Primary Education

The desire of the Spanish government to extend education to all the people of the Philippines was expressed in the royal edict of March 21, 1634. In this order Philip IV of Spain orders all Archbishops and bishops to take steps for the education of the Filipinos in the Spanish language and in the Christian doctrine. This edict was

not carried into effect. A second royal decree came on June 20, 1686,⁴⁷ in which the king requested the civil and religious authorities to observe the decree of 1634 under penalty that whoever should not obey would be dealt with accordingly. The defects of these decrees was that they did not provide a plan for financing the things to be done; and this second edict also was not carried out. A third decree of December 22, 1792⁴⁸ provided that salaries of teachers were to be paid from the royal treasury and any deficits made up from the communal property and treasury. Schools for the natives were also to be provided. This decree also was not carried out.

Two centuries after the first decree a system of primary education was finally established. In 1863 the Spanish king through the Minister of the Colonies gave an order for the establishment of primary education in the Philippines. The order provided among many other things for the creation throughout the Archipelago of schools for primary pupils, higher schools for secondary instructions, special schools, normal institutes and colleges.⁴⁹ It also provided that instruction should be given in Spanish. According to the order, there should be a primary school for boys and one for girls in every town. Attendance was made compulsory between the ages of seven and thirteen and a supervisory committee composed of the Governor General, the Archbishop and seven others was appointed.

The Order of 1863 was then the first practical attempt to introduce a general system of education for all islanders, although individual opportunities had been offered to Filipinos in private schools opened by generous Spaniards.

Thus we see that general primary education in the islands came late. It is true that secondary schools maintained primary classes, and that there were convents or parochial schools in nearly every town; and private tutoring was available among well-to-do families, but this learning was not universally available. However, towards the end of the Spanish rule, almost every town had in the public plaza its public school buildings for boys and girls. Filipinos were taught to converse in Spanish and all the rudiments of Spanish education.

Education for Women

Among the few early established schools for higher learning, some were for women. The wealthy families had private tutors and private schools for their families, but even in such cases, the girls did not go beyond knowing how to read the prayer book and how to write a little.

The College of Santa Isabel founded in 1632 was for many years open only to Spanish orphan girls.

Other schools founded were.

1. Santa Rosa College 1750
2. Escuela de Maestras 1864
3. Colegio de Concepcion 1864
4. Colegio de la Inmaculada 1864
5. Colegio de San Jose de Jaro 1874
6. Asuncionistas 1890

Besides these, there were many municipal schools for girls in Manila. There were also several in Jaro, Vigan, Cebu, and the Bicol provinces. Later Filipino girls who could afford the cost were admitted to the colleges.

Universal education for women as well as for boys began with the adoption of the Order of 1863. With the making of the Order, a normal school for girls was established in Manila and a separate school for girls in every town. There was no co-education. Such schools were under the care of the sisters of the religious order. Despite their seclusion, hundreds of Filipino girls managed to continue their education and later became important leaders in the community as did their brothers.

Character of Primary Education

The primary schools were immediately under the supervision of local priests and also of the chiefs of the provinces.

The teachers of the primary schools were appointed from those who had graduated from the normal school. Their salaries ranged from 15 to 22 pesos (a peso is half a dollar in American money) for men and 10 to 20 pesos for women. The subjects taught were reading, writing, geography, history, arithmetic, Christian doctrine, Spanish, agriculture, and music.

The instruction was poor but in spite of this, the primary schools grew rapidly and many schools were established where many poor people could attend. In 1868 five years after the Order of 1863 was promulgated, there were 648 schools in the Archipelago with a total attendance of 138,990 pupils.⁵¹ In 1870 the total number of primary schools increased to 1,678 of which 833 were schools for girls. In 1886 twenty-three years after the issuance of the Order, directing the organization of the system of primary education, there were 1,052 primary schools for boys, 1091 schools for girls.⁵² The enrollment was about 200,000.

b. Several Characteristics of the Spanish Education System

The Order of 1863 included a provision for one male and one female teacher for every 5,000 inhabitants. In practice, the number of teachers ranged from a half-fulfillment of this provision to none at all. In 1894, the population of the Philippines was estimated at 6,709,810.

According to the Order if it had been completely carried out, there should have been 2,684 teachers, one for every 2,500, but there were only 1914, one teacher for every 3,500.

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The primary school system as already indicated was not secular; it devoted its teaching chiefly to religious doctrine. The primary schools were under the local parish priests who were the inspectors and directors of the teachers. There was no centralized system of management although the civil governor exercised inspectorial control through the superior commission of primary instruction in each province. The local priests had the direct control of the schools. They usually interfered with the teachers, who found their work much hampered by their insistent interference. The priests even kept their eyes on every government official.

The system was not wholly a free system, because tuition was required of all but the poorest children, nor was it an adequate system because it reached only a small proportion of the children of the parish, and they were very largely of wealthy families.

The failure of the system was owing also to the inefficiency of the teachers because of their lack of sufficient training. Most of them could not teach beyond reading, writing, geography and little arithmetic. They were insufficiently paid, and that partly accounts for their lack of professional enthusiasm. Although the order of 1863

provided that instruction should be given in Spanish, very little Spanish instruction was given because many native teachers did not understand Spanish. There were no suitable text books and the equipment was poor. The schools were also the residences of the teachers. The pupils learned by heart and the method was mechanical and noisy.

Higher education was for the select class. The tendency was to center attention upon a few who were hurried through colleges and universities⁵⁴ and to leave the masses ignorant.

c. Education at the time of American Occupation.

Thus we see that during the Spanish regime, the educational system was not entirely adequate in so far as the number of schools is concerned; for 745 boys schools and 333 girls schools for a population of about 4,000,000⁵⁶ in 1870 is a fair showing. In 1892, eight years before the American occupation of the islands, there were 2,137 schools not including the colleges, universities, and seminaries. When America came, 2,150 public primary schools⁵⁷ were in operation. The system was poor*judged by present educational standards, but it was good at the time, and although it had many defects, the Philippine school system during the Spanish rule was considered the best in the Orient.

Admiral Dewey after studying Philippine conditions during the Spanish war spoke of the Filipinos as follows: "In my opinion, the people are far superior in intelligence and more capable of self government than the natives of Cuba. I am familiar with both races."⁵⁸ General Merritt said in 1898: "The Filipinos impressed me favorably. They have lawyers, doctors, and men of kindred profession who stand well in the community and bear favorable comparison to those of other countries."⁵⁹

2. Language

Alphabets

When the Spaniards came to the Philippines the Spanish missionaries immediately studied the language of the people. They changed the characters into those of the Spanish alphabet, and mastered the intricacies of the native speech. It is said that one missionary with unusual diligence learned and mastered the Tagalog language in a few months. As missionaries and teachers, the priests were opposed to the teaching of Spanish and taught the natives in their own languages.

The decree of 1863 made Spanish the medium of instruction in the primary schools, as it had been in higher institution. But even then, Spanish teaching was limited

except in large towns because many of the native teachers were unable to speak the Spanish language. Yet the mixture of the two languages was inevitable because the mixture of the two peoples was also inevitable. The contacts led to linguistic borrowings. When the Americans came to the Philippines, they found that Spanish words were in common use in all the different dialects. Here are the words of Fred Atkinson, one of the first Directors of the Bureau of Education of the Philippines.

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One very primitive article of dress is known by a Visayan word, the language of the central islands; all other words pertaining to articles of dress are Spanish. There are words in this tongue for primary colors too, but the names of the secondary are Spanish. The ideas of God and spirit are likewise expressed in the latter though there is a Visayan word for love. Nor are there any equivalent in this dialect for the words for shirt and shoe. Tables and chairs were not known before the arrival of the Spaniards, and the Visayans naturally adopted the Spanish names. There is no Visayan word for soap.

Similarly among the Tagalogs, the inhabitants of Luzon, and the neighboring islands, Spanish was similarly used. The word for teacher is the same in both Spanish and native tongues, and so are the words for God, saint, angel, and other religious terms; likewise the words for kitchen, hall, window, door, lamp, lantern, table, clock, stable, glass, bench, trunk, carpet, and so on through a long list. The words for spoons, knives, and forks is Spanish. As in the Visayan, the words for shoe, stocking, handkerchief, ribbon, cravat, button, pin, thimble, bonnet, hat, and the like are also Spanish. Likewise of Spanish origin are cow, goat, horse, lamb, lion, tiger, theater, store, office, mail, telegraph, school, college

and academy; all terms denoting military and official rank, such as soldier, corporal, inspector, captain, general, King and president; also the words for calendar, almanac, hours, the names of the days of the week, the month, and the year; and to conclude a list that might be much extended, the letters of the alphabet and the names of the Arts and Sciences all are Spanish. Curiously enough while most of the metals have native names, zinc and tin have not. Names of natural things, finally, are as would be expected of native origin.

In the dialects of the Moros, on the other hand, whose immigration was interrupted by the Spanish invasion, various common words as well as theological and legal terms are from the Arabic, for it was through Arabic influence that these Malays became Mohammedans previous to their coming to the southern islands of the Philippines.

Thus we see that the Filipinos borrowed many words from the Spanish language. The list, as Atkinson said, might be much extended. It would not be too much to say that nearly half of the spoken words in all the dialects are borrowed from Spanish.

Spanish Language Official

From the beginning of the Spanish occupation, Spanish became the official language of the government. Every public document was written in Spanish. It may be that court proceedings were conducted in the native dialects but the records were written in Spanish. The

Spaniards did not impose their language upon the conquered people. The friars did not teach the Spanish language. They learned the native dialects and then taught them to the people. Thus with the Order of 1863, Spanish became the medium of instruction as stated above, little of it was taught except in large towns because native teachers did not understand it.

3. Literary

During the latter part of the nineteenth century increasing numbers of Filipinos of the wealthier class, graduated from the Spanish schools and colleges in the islands, went to Spain, to study and came in contact with Europeans through the Spanish language only. These students when they came back, became not only the social but also the political leaders among their people. While abroad, they found their people far behind other nations, and so they published propaganda suggesting reforms. These publications were printed in Spanish and found their way into the Philippines. The most influential one was "La Solidaridad" edited by Graciano Lopez Jaena.

However, the most lasting monument of the literary endeavor of the Filipinos during the Spanish time was the works of Dr. Jose Rizal written in Spanish. His novel, especially "Noli me Tangere" was a poet's story of his people's

love, faults, aspirations and wrongs. If any one desires to know the graphic, though painful picture of the Philippines, in the latter days of the Spanish Regime, of conditions which the educated Filipino leaders tried to reform, through their periodicals, he may read the translation of the two books, Noli me Tangere and El Filibusterismo, both written in Europe in 1891, and smuggled into the Philippines. Their appearance in the Philippines caused an uproar, and aroused the indignation of the friars against whom they were directed. The picture of palpitating life shown in these stories can only be equalled in the best literature of other lands. This is what an author said of them:

Lacking in construction, they aim, like the works of the immortal Jakoi, at giving series of pictures of life, photographic in their accuracy, and withal the spirit of the Philippines, the essence, atmosphere--call it what you will--that indefinable touch which only genius can give, breathes through Rizal's work and transfigures his pages. His poetry is graceful and charming, but loses in translation even more than his novels, in their 61 form at least, these are woefully mutilated.

The author was "the most prominent man of his people, and the greatest man the Malayan race has ever produced." He was a physician, poet, reformer, and martyr. Howells says in his review of "Eagle Flight," an adaptation of Noli me Tangere:

But he is gone, and his book remains... I do not know, whether it ought to be astonishing or not that a little saffron man, somewhere in that unlucky Archipelago should have been born with a gift so far

beyond that of any or all the authors of our roaring literary success; but these things are strangely ordered by Providence and no one who has read this pathetic novel can deny its immeasurable superiority. The author learned his trade from Modern Spanish novelists... but he has gone beyond them in a certain sparing touch with which he presents situation and character by mere statement of fact, without explanation or comment... It is a great novel, of which the most poignant effect is in a sense of its unimpeachable veracity.⁶²

His poem "My Last Farewell" is considered a masterpiece, and is one of the finest poems in the Spanish language. It was written on the night before his execution December 30, 1896, and expresses his desire to die for the sake of freedom, loyalty, and truth. The poem is pervaded with deep melancholy and it reflects the personality of a great lover of justice and of brotherhood.

Another great Filipino writer is Francisco Balagtas, whose noble epic "Florante and Laura", a masterpiece of native versification was written in Tagalog during the first half of the nineteenth century. It is a version of a Spanish tale of fairies and knights, that under the name of "Florante" in the Philippines is called by Jose Rizal the best Tagalog poetry in existence and its author is called the father of Tagalog poetry. A new edition of his "Florante", with some of his other poetry and an account of his life, has been prepared by Hermenegildo Cruz under the title "Kan Sino ang Kumatha nang Florante."⁶³

Another Filipino literary work is a Tagalog version of Schiller's "William Tell," written by Jose Rizal when in Germany, as the first number of a Filipino popular library. Another is "Poor Richard's Sayings." Novels published in Tagalog include "Pinaglahuan," by Faustino Aguilar and "Anino nang Kahapon" by Francisco Laksamana.

4. Society

The Spaniards were careful not to disturb the social order of the Filipino people. The decisions of the Spanish court were made in accordance with Filipino customs and precedent. However, in contact with a superior culture, the actual condition of the people and their grade of culture improved. The islands have done away with many things which belong to an inferior civilization, such as the caste system and slavery. "All the provinces were pacified and were governed from Manila, having Alcaldes, mayores, corregidores, and lieutenants, each of whom governs in his district or province, and dispenses justice. The chieftans who formerly held the other natives in subjection have no longer power." 64

As the Filipinos progressed toward greater enlightenment, intellectual experience, there sprang up

among them a class to which new industries has brought wealth. This class sought new education. It acquired knowledge of the Spanish language and of that graceful courtesy which distinguishes the Spaniard. But this class was small in each town; there were only a few families.

Along with their increasing enlightenment, the social standards of the Filipinos were refined. They no longer respected the careless, improvident European and the extravagant Spaniards who came among them.

Of the different colonies at this period, only the Filipinos found their situation acceptable. Having adopted the religion, manners, customs of their Spanish rulers, though not legally on equal footing, they were not separated by strict social barriers as in English colonies. The similarity of religion and of forms of worship tended to bring Spanish and Filipinos together. Frequent social contacts led to intermarriage and the development of an increasingly large group of mestizos. So although, the different groups in the Philippines differ to some little extent in character, speech, and traditions, there are two strong bonds uniting them all; the first is the Malay strain; the second is the Christian civilization introduced by Spain.

Part II

Chapter II

The Influence of the American Period

A. Educational ResultChange of Educational System from Spanish to
American System1. Public Elementary Education: Military Period

Spain and the United States had different avowed purposes in coming to the Philippines. While both of them came incidentally, Spain came to convert the people, the United States came to educate them in the principles of government. Spain came with the cross, the United States came with its schools. So as soon as Manila surrendered on August 13, 1898, less than three months after the occupation of Manila on May 1, 1898, the next day Reverend W. D. McKinnon, Captain, first California volunteers, United States Army, began teaching in the Philippines.¹ The first public school opened by the American authorities was on the island of Corregidor at the entrance to Manila Bay.² Under the supervision of Mr. McKinnon seven earlier schools were reopened and a teacher of English was installed in each.³ Later, on June 1, 1899, Lieutenant George P. Anderson became

Superintendent of Schools in Manila. Within a month of the beginning of his administration twenty-four soldier teachers worked among 4,500 pupils, and 1,000 schools were reopened by military officers in different parts of the islands. In these schools native teachers were taught a great deal of English so that when the American teachers came, the native teachers were often able to assist in the instruction in English.

Formative Period

So rapid was the organization of the early education that drastic changes and measures were sometimes necessary. On March 30, 1900, Captain Albert Todd, sixth, United States Artillery was temporarily in charge of public instruction. On January 21, 1901, the Philippine Commission through an act established the Department of Public Instruction, and provided that "all primary instruction in the schools established and maintained under this act shall be free." Other provisions of the act provided for the establishing of primary schools in every municipality in the Archipelago, the organizing of the Archipelago into school divisions and determining the curriculum of the public schools. It further provided "that English shall as soon as possible be made the basis of all public instruction." The

policy of the government was simple. It gave every child everywhere in the Philippines a chance to go to school. The schools were to be public and secular. Secondary schools and higher schools were to follow even though they were most in demand.

The Spanish and American systems of education were different in conception. That of the Spanish as has been stated, was instituted for the sons of the rich Spanish and Filipino families, and that of the United States for everybody, rich and poor alike.

Under the authority given to the General Superintendent of Public Instruction by the Philippine Commission to obtain from the United States one thousand trained teachers, the first group of American teachers arrived in the transport, Thomas,⁶ in July 1901. In August, some six hundred were added and so in May 1902, there were in all 926 American teachers in the teaching service in the Islands. In view of the smallness of this number, it was desirable to add Filipino instructors. A few of the younger Spanish trained teachers who studied in the Normal School established in Manila by act of 1863, were utilized as soon as they acquired the English language. Those who were taught by the American soldiers were already useful.

In order to facilitate the teaching of English to the young Filipino instructors, a Normal School was

established in Manila in 1901 which opened with 450 students. The attendance increased very rapidly and within a short period seventy students completed a short course, and received teaching certificates. Other teachers were also developed in the primary schools by training the brighter pupils to teach their less advanced companions. This system was so successful that in 1909, there were 8,275 Filipino teachers in the public schools. Almost all the primary and a considerable part of the secondary instructors was given to native teachers under the general supervision of the Americans.

Period of Organization

The general plan of public instruction in the Philippines was established by the law passed by the Philippine Commission in March 7, 1902. The primary schools were placed under Municipal authority, the secondary under the Provincial government and the higher institutions and special schools under the Insular government.

After the establishment of schools in the different parts of the islands, it was necessary to provide for an adequate system of supervision and inspection for the rural districts. The General Superintendent had already organized

each division into several supervising districts early in 1904. To help the Division Superintendent, an American teacher was designated as a "Supervising Teacher" to take charge of each district.

Prior to 1904, there was no prescribed course of study for the public schools of the Philippine Islands. "The Division Superintendents and teachers made their own program of studies based on that of the traditional American primary schools, adopted some-what arbitrarily to fit the Filipino children, and limited in many ways by the text books furnished from the Genral Office."

The first printed course of Study, prescribed for uniform use in all the Philippine Public Schools was issued on June 15, 1904 as Bulletin No. 7 of the Bureau of Education. The courses of instruction in the Public schhols were the following:

(1) The Primary course of three years: Grades I. II and III.

(2) The Intermediate course of three years: Grades IV, V and VI to be taught in Provincial Schools as a preparation for entrance to the Secondary courses.

(3) Secondary courses:

(a) The course in literature, history and sciences.

(b) The course in teaching.

- (c) The course in commerce.
- (d) The course in agriculture.
- (e) The course in Arts and Crafts.

These secondary courses required from two to four years each and were prescribed for Provincial high schools. The above named courses were adapted to meet the needs of the time. The social conditions of the time and the limited means of instruction necessitated this. Soon, in 1907, the course was lengthened, and grades I, II, III and IV were designated as the primary course, and grades V, VI and VII as the Intermediate course. This regulation remains in force to this day.

Industrial and Vocational Education.

The most interesting thing that was ever done in experimental education in the Philippine Elementary Schools was the teaching of industrial works such as: making hats, slippers, baskets, and the cultivation of gardens. The writer personally practiced the making of slippers out of rice-straw and hats out of bamboo. There was much interest and fun for the school children in making these articles. Gardening was also strictly compulsory in every elementary school. The best student gardener was given a prize medal. New seeds and plants

were introduced into the Philippines through the schools. The cabbage plant and the sugar beet came from the United States. Now every school child has a garden plot of cabbage in school and at home. The school children vie with each other as to who is going to be the successful gardener.

Trade and manual training work provided in all intermediate and in most primary schools is of interest. Trade schools were made separate and distinct institutions, usually of intermediate grades, established for the sole purpose of developing skilled workmen. Instruction in housekeeping and household arts was given in both primary and intermediate grades. Lace making, embroidery and other similar courses for the which the Filipino girls possess great natural aptitudes soon were developed and quickly became popular.

Pride in work became very noticeable in the generation of coming men and women. It was evidently the purpose of early American education in the Philippines to introduce into the minds of the people the idea of the dignity of labor. Spain neglected that. The Spaniards looked at manual labor as something very degrading, and consequently the students of those days were not trained to meet the needs of a world which was fast becoming industrialized.

Emphasis on Athletics

Compulsory physical exercises and athletics were also required of every student. Heretofore, while athletics constituted a recognized part of the school curricula, the work was confined principally to such games as baseball, basketball, and track events. But with the coming Dr. Crone, Director of Education in 1913, he established a policy of "athletics for everybody," according to which all pupils in the public schools should engaged in some form of athletic games daily. For sometimes, the boys took the chief part in the athletic program of the schools. But in the general program as conceived by the Directors of Education, the girls were included and starting with calisthenics, they soon learned tennis, basketball, and indoor baseball.

Materially, the results of the general introduction of athletics in the Philippine Public Schools are evident in the improvement of the physical conditions of the people. A new spirit of school loyalty and of sportsmanship has permeated the lives of the young people. Through inter-town contests, there came a greater consciousness of unity and solidarity.

2. Public Secondary Education

Historical

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The law authorizing the establishment of

Secondary schools was enacted on March 7, 1902. The law enabled the public authorities to meet the demand of the provinces for such schools. In accordance with this law, twenty-three principal schools were established in Provincial capitals by September 1, 1902. The law stated ^{that} Secondary instructions in the Provincial schools might include in addition to academic and commercial subjects, manual training and instruction in agriculture and normal training. By October, a little more than four years after the passage of the law, there were 915 students doing work of Secondary grade. Of this total, 185 were girls and 730 were boys. In 1910, the total secondary enrollment reached 3,083 for thirty-eight secondary schools. Since that time the growth of secondary schools has been steady. At the end of the school year 1918-19, there were fifty secondary schools of which forty-six were Provincial high schools and the rest included the Philippine Normal School, School of Arts, and Trades, Central Luzon Agricultural School, the Nautical School and the Philippine School of Commerce.

Course of Study

The regular high school course covers a period of four years. The general course leading to the University was offered in nearly all Provincial high schools. The

course was purely academic. Later commerce, and two-year Domestic Science course were offered in some Commercial High Schools.

The Philippine Normal School

It is located in Manila and is wholly supported by the Insular Government. It was established in January 21, 1901 for those preparing themselves for certain professions and for those preparing themselves for College or University entrance. In 1908 it laid emphasis on the training of teachers. The present courses are:

- (a) A four year industrial course.
- (b) A four year academic course.
- (c) A year domestic science course.
- (d) A two year physical education course.
- (e) A special course for supervising teachers.

The work of the Philippine Normal School in supplying teachers has been excellent. From 1906 to 1919, it has sent out 1012 graduates, many of whom are now among the leading teachers in the Philippines.

Other Normal Schools have been already opened in Laoag, Cebu, Iloilo, Zamboanga and in Pangasinan. They are mostly organized on the same plan as the Philippine Normal School.

3. Administration of Public Schools

The present school system took its form in 1903 and 1904. It is under the Bureau of Education in the Department of Public Instruction, of which the Vice-Governor General of the Philippines is the Secretary. He is also a member of the Executive Cabinet. He merely oversees the general policies of the Bureau of Education in so far as they relate to existing laws.

The Bureau of Education is controlled by the Director of Education who is responsible for its conduct. Serving with him and subject to his control are an Assistant Director and a second Assistant Director. The Director has immediate charge of the General Office which has the following divisions; records, accounting, buildings, property, academic, industrial and publication. Each has a chief who is directly responsible for its work.

The islands are now organized into 49 school divisions corresponding each to a province, ¹¹ except the city of Manila, and four Insular Schools which are the Philippine Normal School, The Philippine School of Arts and Trades, The Philippine Nautical School, and the Central Luzon Agricultural School, each of which is considered a distinct division. A division is under a Superintendent of Schools who is responsible to the Director of Education for all school work there. Assisting him is an Industrial Supervisor with his corps of traveling industrial teachers;

an Academic Supervisor who has corps of traveling model teachers to help him, and in some divisions there are Health Supervisors. Each division is subdivided into municipal and barrios each under the charge of a supervising teacher, who represents the Division Superintendent and is responsible for the proper conduct of schools in his district. A district has its central school which usually gives the complete elementary courses, grades I to VII and from eight to twenty-three or more barrio schools. The central and barrio schools have their own principals and teachers.

The Provincial high school located in the Provincial Capital is under the Division Superintendent of Schools. Its principal deals directly with him. The same is true as to the principals of Farm Schools and Provincial Trade Schools.

Thus we see that the School System in the Philippines has both the democratic control of the American system and the centralized authority of the Prussian and the French. Perhaps no educational officer anywhere possesses delegated powers equal to those of the Director of Education in the Philippines. He has absolute authority, and complete control over the entire system. However, the Superintendent and teachers enjoy much greater participation in educational affairs than in many

other systems. "New policies are rarely if ever determined upon without the fullest consultation with superintendents and teachers, and generally only after they have been thoroughly considered at convention and conference." The whole system is divorced entirely from politics and all promotions in the Bureau are wholly based on the merits of each member.

The Evolution of the System

It must be understood that the early educational experts during the American Occupation had studied the conditions of the Archipelago. Upon their studies was based their program which was subsequently changed and developed as the years passed to meet the changing conditions and needs of the people. The early system was benefited by the results and experiences of the Spanish educational system. Then the psychology, the needs and desires of the Filipino people were studied. Economic, social and educational surveys were made to ascertain the needs of the people. Original educational experiments were made. Through these processes, " a system evolved that was not only an embodiment of sound educational practice but peculiarly adapted to the Filipinos."

The Philippine Public Schools are closely related to the American School System in several ways. The first stage was patterned under the American System. However, the academic work is the only traditional feature of the curricula now. The Bureau of Education, included Industrial work as a part of the program. In the third phase of its development, physical education became a part of the course, and last of all, the social aspect was introduced. The function of the Director of Education is to keep the balance of each in the schools so that none should be more emphasized at the expense of the others.

4. University of the Philippines

The University of the Philippines is the only governmental institution of higher education in the Islands. It is the "state university" and is located in Manila with branches in Vigan and Cebu. It was founded by an Act of the Philippine Legislature in 1908 "to provide advanced instruction in literature, philosophy, the science of art, and to give professional and technical training." At present, the University has the following schools and college: (1) Liberal Arts, (2) Sciences, (3) Education, (4) Medicine and Surgery, (5) Dentistry, (6) Pharmacy, (7) Agriculture, (8) Veterinary Medicine, (9) Engineering, (10) Law, (11) Forestry, (12) Music and Fine Arts.

The University of the Philippines is administered by a Board of Regents provided for in the law founding the University. The Board consists of the Secretary of Public Instruction, the Secretary of the Interior, the Chairmen of the Committee of Public Instruction of the House of Representatives and of the Senate, the Director of Education, the President of the University, one member of the University Council, an Alumnus of the University and three additional members, appointed by the Governor-General by and with the consent of the Senate. The body of regents manages the finances of the University, establishes colleges and schools authorized by law, confers degrees, appoints instructors, determines ranks and approves curricula.

5. Private Schools

Private schools are distinguished from the government supported schools or public schools. Some maintain primary, intermediate, secondary or college courses. Others offer professional and technical courses. Many of them are in Manila but they are also found in many sections of the Archipelago. Up to 1910 there has not been a system of government supervision over them. But in that year the Secretary of Public Instruction offered government recognition to schools which met the requirements established by the Bureau of Education. Gradually the private schools

have been standardized. English language became the medium of instruction. It has become also the business language of the private schools.

A Private School Office was permanently organized under the direction of the Secretary of Public Instruction. An act of the Philippine Legislature (1917) "made the inspection and recognition of private schools obligatory and detailed the Secretary of Public Instruction to maintain a general standard of efficiency in all private schools and colleges of the Philippines."

The most important private schools are the University of Santo Tomas which had been founded in 1611, the Silliman Institute which is supported by the Presbyterian Board of Foreign Mission in America, the Centro Escolar de Senioritas which is the largest girls' school in Manila, the law schools, among which are the Philippine Law School and the National Law School. Besides these, there are many Catholic schools among which are San Juan de Letran, Ateneo de Manila, La Salle College and Assumption College. There are more other colleges. In 1920 there were 300 accredited private schools enrolling 38,544 students with a teaching staff of 1600. Among these were 157 private schools, 90 intermediate, 35 high schools and 18 colleges.

6. Education for Women

During the Spanish time the Filipino women, daughters of rich families, were admitted to colleges originally intended for Spanish daughters. Many of them became teachers of primary schools, but they did not go beyond that, although they occupied the highest place among women in the Orient. Since the Americans came to the Philippines, a great chance opened to them. They not only received academic education but they were trained to become good housekeepers and homemakers. They became social and civic leaders. Athletics has made them stronger in body and in mind. They have entered all kinds of occupations; and today many of them are teachers, government employees, clerks, stenographers, heads of departments, nurses, lawyers, doctors and pharmacists.

7. Study in Foreign Countries

In 1905 the Philippine Government sent students to the United States to prepare themselves for advanced study. Ever since then, the government has ^{been} sending students to the United States to specialize in a certain course until two years ago when the government cut off the appropriation for government students abroad.

However, rich families send their sons to complete their education in the United States and in Europe just as the Americans and the Englishmen in the seventeenth and eighteenth centuries sent their sons to Europe to complete their education. Other ambitious young students come to the United States and make their own way in school. Some of them are not even high school graduates. Some institutions in the Philippines also send scholars to this country and Europe.

There seems to be no exact information as to the number of students, Filipinos, abroad. But in the United States there have been several attempts to find the number of students attending the different colleges and universities. There seems to be in the United States ¹² ~~thousand~~ from fifty-six to one hundred thousand Filipinos; but only a few of these are full time students. Most of them are partly laborers and partly students who came in great numbers to the United States through Hawaii. Most of these laborers are found in Washington State, California, and Alaska. Among these the estimated number of students varies from one thousand to five thousand. The difficulty of finding the actual number of Filipino students enrolled in the different universities of the United States lies in the answer to the question, "who are the students?" Some reports include those who although not actually enrolled in school, contemplate enrolling at some future

time when the opportunity arises to do so. Some class as students only those who are actually enrolled. Still others include those who have already finished their college work and are not attending school but are yet in the United States. However, there have been reported by the Registrars to the office of the "Committee on Friendly Relations Among Foreign Students," 905 Filipino students this school year 1930-31 in the different colleges and universities of the United States of which forty are girls. The above figure does not include Filipino students enrolled in the different high schools in the country. If they were included, there would be approximately 1,500 Filipino students in all the schools enrolled in the United States this year.

The number of Filipino students in the United States has a tendency to increase, although the Philippine Government discourages undergraduates from coming. For many years now American Universities and Colleges have been graduating Filipino scholars who are at present making good names for their Alma Mater and for their country. Many of them hold responsible positions in every branch of the Philippine Government. Many are educators, lawyers, business men, politicians, doctors, and farmers. An outstanding example of the product of an American University is Honorable Camilo Osias, Filipino Resident Commissioner to Washington D. C., who was a graduate of Columbia. Others who made distinctions in scholarship while in the United

States are Dean Hermenegildo Reyes of the College of Engineering, University of the Philippines; Manuel Carreon of the Bureau of Education; Florentino Cayco, assistant city superintendent of schools; Carlos P. Romulo, editor of "Manila Daily Tribune;" Dr. Vidal A. Tan, head of Mathematics, University of the Philippines; and Jose Puez, President of Manila Railroad.

So the Filipinos who go abroad to further their education and to specialize in some subject, go back and get high positions in their respective fields, and of course, like the students in the Spanish time who went to Europe, they later become leaders in social, political, economic and educational lines. Travel, contact with different peoples and civilizations and further study enlighten these students and when they return to the Philippines, there is a corresponding improvement of their social standing. Those who have come to the United States and have stayed a quite long time are required to teach English because they have mingled with English speaking people and are far better scholars in the English language.

b. Relationship of Three Languages in the Schools.

With the change from the Spanish to the American

Educational System of Education there was also a change in the medium of instruction. English is now taught in all public schools in the Philippines. Except in high schools and colleges, the Spanish language is taught as an optional foreign language. Spanish mostly was taught in all Catholic schools before the government recognized them, but as soon as the government accepted them in 1910 as a part of the educational system the English language became the medium of instruction and the official language of correspondence. The writer remembers when it was punishable to speak in a local dialect in school and upon the school premises. He also remembers when reading and language in the elementary and even the high school were the most important subjects in the course. Everything said or done in the schools today is carried on in English. The local dialects have never been taught in the public schools. There was, however, at one time a movement to put one of the local dialects in the school curricula. This will be later discussed in "The Local Dialects."

B. Linguistic Results in Relation to Dialects and to Spanish

Since 1900 when English became the medium of instruction in schools, the use of it has been prevalent among the younger people in social and other relations

between persons who use different local dialects. It was a source of pride to know a little English. A knowledge of English increased social prestige. Men or women who knew how to speak English became teachers and leaders in the community. On the other hand, Spanish was used in diminishing degree in affairs of government, to a greater extent in trade, and is yet fashionable in social circles in the larger cities among the more wealthy element of the population.¹³

The introduction of English led to some temporary inconveniences and tended to strain the relationships between government and people. Practically all of the judges, courts officers, municipal and provincial officials spoke Spanish and held debates, hearings and interviews in that language. But Spanish was not taught in schools, and young people who graduated in English schools could not use the Spanish language if they took government positions. So on August 7, 1901, the Philippine Commission provided that after January 1, 1906, English should be the official language of the court. This period was repeatedly extended until 1912 and afterward voted in 1928, English became with Spanish the official language of the court until 1940.

Notwithstanding schools and statistics, the language of the masses is still the original native tongue. The newspaper with the largest circulation is printed in

Tagalog, which is the language of the streets and the markets, it is not however, taught in school; it is what the children learn at home. It is hard to change the language of a household. Fifty years of strict regulation could not induce the Alsations to adopt the language they did not like. A great number of years of English occupation did not change the language of Quebec. Since 1903 the Bureau of Education has sought to have an attendance of 400,000 children in the primary schools to be maintained through a period of ten years in order to obliterate illiteracy among the Filipinos; and it seems probable that the coming generations will be able to speak, read, and write English with a fair degree of accuracy.

3. Literary Results

The American occupation gave stimulus to the native literature and to the spirit of nationality. The increase in Filipino periodicals since 1902 has been notable. Formerly the printing press was confined to Manila and the provinces. The ablest periodical was "El Renacimiento" a Manila daily printed in Spanish, with a Tagalog edition called "Ang Mulig Pasilang," (Rebirth). It had also an English edition illustrating the important entry of English and the passing of Spanish.

The literary movement was not confined to periodicals and newspapers. Since it was the tendency of the people to collect and rewrite the former works of compatriots, the poem "Florante" was published in Tagalog. It was the work of Francisco Balagatas, a Filipino versifier of the first half of the nineteenth century. A Tagalog version of Schiller's "William Tell" translated by Jose Rizal while in Germany was also published. Novels were also published in Tagalog, among them is "Pinaglahuan" by Faustino Aguilar.

4. Society

The first object of the American System of Education in the Philippines was to make the Filipinos an English-speaking people, and to build up strength of character. Moreover, the Filipino's ideal of education is one which fits him to be a gentleman among his people. In Spanish times they developed a social inferiority complex. In those days Filipino young people were mostly barefooted, but with the coming of the Americans, "the youths wear immaculate white, high collars, and faultless neckties, with shoes of patent leather, well oiled hair." They imbibed democratic doctrine. The result of the Spanish education was to make educated Filipinos feel too good to work. When the Americans arrived, they found the

educated Filipinos despising honest labor. "Many of those who had managed to secure professional education did not practise their profession but preferred to live at ease." There were doctors who made no pretense of tending the sick and lawyers who had studied simply for the standing which the title would give them. Thus education during the Spanish time was simply cultural and not professional.

The Philippine Bureau of Education has brought about a change in public sentiment. It satisfies the actual needs of the people in the school. It introduced industrial courses for boys and girls. It introduced athletics in schools. As a result, the "cockpits" prevalent during the Spanish time are neglected. Thus came a change in the moral and social views of the people.

Chapter III

The Present Situation (1931)

A. As to Spanish

1. Educational

It has already been stated that Spanish showed a remarkable degree of decline even before the American occupation. This began with its complete overthrow by English as the medium of instruction in public schools. It continued however, to be taught in Catholic private schools, until they have become recognized by the government as a part of the Educational System. Then all had to fulfill the standards set by the Bureau of Education, among which is the use of English as the medium of class instruction. Again, English now is the language of all official correspondence. Spanish, however, is yet taught in private and public schools as optional and as a foreign language just as German and French are taught in colleges.

A. Linguistic

Spanish at the present time is scarcely heard except among older persons. English is only thirty years

old in the Philippines and many persons educated in the earlier Spanish schools are still living and holding positions in the government. The pressure of the older generation and the educational condition of the population keeps the Spanish language in use in official circles at present. By an act of the Philippine Legislature in 1928, the Spanish language is to continue with English as the language of the courts of justice until 1940. Apparently after that time there will be no official use for it at all. English has superseded it in schools, is gradually displacing it in government and to a greater extent in trade relations. Some members trained in Spanish schools still speak Spanish in the Philippine Legislature. The younger generation speak the English language in which they are educated. Spanish will yet linger for a while. It will continue as the household language of the Spanish element of the population, which is small and is mostly found in larger cities of the Archipelago. Besides, there seems to be a conservative element among the younger people that keeps and cherishes whatever is Spanish. After a long association with the Spanish people, it is very hard to forget and abandon what seems to the people's inheritance. It appears now that with many, it is a source of pride to speak Spanish much more so because it is not offered in public schools. English is so common

among the younger people, that ^{it} is very rare to find one who can really speak Spanish well. Spanish is far from being a medium of communication in the islands at present, yet the Spanish speaking people in the Philippines still seem to believe that it will eventually dominate. In a discussion as to whether English or Spanish will in the future dominate in the islands, Antonio Medrano, a Spaniard pointed out, by statistics that Spanish is more generally used in the Philippines than any other speech. He stressed also its cultural influence. Although, Spanish is the principal vehicle of earlier literary culture, Lloyd Barlingham, an American, says in opposition to Medrano, that English is more commonly used among the people. He shows that if there are few Filipino authors in English, it is chiefly because the older generation is still more conversant with Spanish. ¹ The desire of the Spanish-speaking peoples of the New World to preserve their language in the Philippines was expressed in their appeal sent to President Harding when a statute enacted in Washington provided that all official documents in the Philippines be written in English.

3. Literary

As long as there are Spanish speaking people in the Philippines there will always be also a Spanish newspaper; a situation not uncommon in other countries where

there are many different elements of the population. In Chicago, for example, we find different periodicals for the different racial groups. Some Philippine periodicals that formerly had a Spanish section retain that feature to this day. "The Philippine Free Press" is half Spanish and half English. Of the 114 periodicals published in the Philippines reported by the census of 1918, twenty-seven are in Spanish, though these are found only in the larger cities. Compared with the average circulation of the dailies in 1925, Spanish dailies topped the list. In that year, they had 36,077 copies circulated which which was 5,000 more than in 1924. At the present, the circulation is probably the same, probably less for the younger people have no use for Spanish newspapers.

In other literary fields, the older people especially those of the Spanish descent, write in Spanish. Theodoro M. Kalao writes in Spanish his memorable works in history and government. Pardo de Tavera who died very recently, considered the greatest Filipino scholar, wrote in Spanish. He and Claro Recto were honored by the Royal Academy in Madrid. Among the greatest poets in Spanish are Balmori and Bernabe whose works are very popular in Manila. Among the younger people, there seems to be no one who writes in Spanish.

4. Social

A knowledge of Spanish at the present, especially when one speaks it well, gives him a certain social standing among his group. The fact that one can speak two languages, one Spanish, assures one a high social standing in the Spanish community. This social privilege is only limited to a few. The bulk of the population know practically nothing of Spanish. Spanish is used mostly by the wealthy element of the population in its social relationship in the larger cities.

B. As to Local Dialects

1. Educational

An interesting by-product of the campaign for Philippine Independence is the movement recently begun by Filipino politicians to teach all adults on the islands how to read and write. The plan is to reach three millions within five years and the method is that each literate Filipino is to undertake to teach at least one illiterate each year. Instruction is to be in the local dialects.³ Local dialects are never taught in public schools; the children learn them at home.

2. Linguistic

The Philippine linguistic situation is unique in two aspects. First is the presence of many dialects.

Second, there seems no immediate prospect that any of the local dialects will become supreme or drive out the other dialects. The language of Manila, which is the Tagalog, does not seem to become the literary speech of the Philippines as the speech of London and Paris became supreme in England and France. This language problem overshadows all other problems in the Philippine Educational System. The census of 1918, recognizes six large linguistic groups; the Tagalog, the Visayan, Ilocano, Bicol, Pampanga, and the Mohammedan. The smallest includes more than 339,000 people, the largest 1,850,000. Scientists define forty-three distinct linguistic groups and eighty-seven dialects.

Plan for Combining into a National Language

Since 1903, there has been a study of the feasibility of fusing the native dialects into one common tongue. During the American occupation, some people of the United States, criticised those Americans in the Philippines who wanted to supplant what would become a national and characteristic speech.

According to the report of the Survey of the Philippines in 1925, a society has been founded for the purpose of making Tagalog the national language. In Manila efforts are constantly made in the Philippine

Legislature to make Tagalog the official language of the Philippines. A bill prepared by Representative Arsenio Bonifacio would make compulsory the teaching of a course in Tagalog in all public schools in the islands. That a Filipino dialect should be made the national or official language of the Philippines was urged in 1929, by the Committee on Filipino National Language of which C. M. Reyes was chairman.

There are many reasons why Tagalog should be the national language. All the dialects in the Philippines are of the Malay stock. They have common grammatical structure and sentence construction. The uses of affixes and suffixes which give the speech its character are the same. They have many a hundred words in common.

"Without the aid of laws, and academies, Tagalog seems to be gaining in importance and prestige as a language that all the people of these islands may one day call national." "Taliba" in Tagalog has the largest daily circulation. Spanish and English are already waging a contest for supremacy. On behalf of Tagalog it is argued that it is one of the main root languages of the islands. A knowledge of Tagalog will always carry one far on a trip around the Archipelago. This is also true of Ilocano. General McIntyre said, "A Tagabg from the vicinity of Manila could go to the Visayan Islands where the language is quite distinct from his own and he could

acquire the Visayan language in quite a short time."⁹

It is argued by ^{some} Filipinos that none other than the native language should be made the national language of the Filipinos because to ^{substitute} an alien speech, strikes at the root and foundation of Filipino nationalism.

As long as we speak a foreign tongue one cannot but feel and remain more or less foreign in thought and ideals more or less subordinate to and influenced by, spiritually or otherwise, the foreign people whose tongue we chose to speak, or perhaps are proud to speak, all statements to the contrary notwithstanding. ¹⁰

The Tagalog or any dialect when selected as the national language will not be impractical. "If by impractical is meant inconvenient, suggestive of hardships and exposed uncertainties, to say the least, we might as well give up our ambitions about Independence." ¹¹

The reason that Tagalog is not sufficiently cultivated and that few books have been published in it, is that it has not been adopted as a national language, and has not any strong indication that it will be adopted such, because no body has thought it worthwhile to use it as a medium of expression in the publication of cultural and technical, the essential conditions for language cultivation. The adoption of Tagalog will raise its status and dignity and give tremendous impetus to its study, not merely to read and write but to use it as a medium for literary and scientific production. Cultural and technical books in foreign languages could be translated, and much

time will be lost in this necessary adjustment, but it is only a transient evil which in the long run will be overcome. Greater unity will be accomplished by adopting one of the native dialects instead of engendering regional jealousies as many suppose.

Perpetuating a foreign language to unite the people through its instrumentality is an admission of our incapacity for an independent united national existence. Expressing ourselves in our native tongue will constantly remind us of a national individuality to preserve, to assert, and fight for. Make the Filipino feel that his language stands for his international individuality and it will work wonders because it will have acquired a new meaning to him that it had never had before. 12

In many countries where there are many languages, the official language is usually native to one of the main racial groups. Such a precedent could be followed in the Philippines and if Tagalog or any of the local dialects is unimportant, it is because of its inertia, of the lack of will to tackle the large problem of developing a native tongue, and of moral courage to undergo difficulties.

Difficulties to be Met

A fusion of the dialects does not yet exist. There has been a movement in this direction, yet there

seems to be no tendency toward special activity. If such a language were created, it would be an artificial product, much more difficult to use in the schools than is English, for English is a living language and the one in most general use throughout the world. It is argued that no successful language has ever been created by such a process. Something may be accomplished in time but if so, several generations may elapse before a language can be produced. A new common language can grow up but slowly as " a product of the social, economic, and political life of the people." With the fusion of these forces, a common language may develop which the schools then could use.

13

Notwithstanding the fact that it is easy to learn the dialects, each maintained its distinctive character for 350 years of Spanish rule, despite the mixture of the people and their common religion. There is still no indication of fusion and this seems quite puzzling to a student of language. The fact is that when people of one dialect speak to those of another dialect, they speak the English language.

There exists in none of the local dialects any great amount of collateral literature. In none of the dialects is there a sufficient amount of teachable material to form the basis of a school program. To provide a sufficient amount for the primary grade would

perhaps be possible in a few years, yet there would still be wanting the great amount of supplementary material from which the child should get most of his education. It is argued that the use of the dialects "would doom the child to a narrow environment which in most cases would restrict his thought and life." ¹⁴

Besides all these reasons, people say that the Tagalog language has meager cultural material and lacks a world wide contact. So in view of the difficulties of teacher training, text book preparation, creation of cultural material, organization of supplementary materials and many related problems, the administration of a system of schools of many dialects would be complicated. The cost of such a system would be much greater than that of the present. The efficiency of the present system which has resulted from a highly centralized administration would be quite impossible. It is also argued that the introduction of dialects as the language of instruction would be a dividing influence which according to the Filipinos is undesirable.

The use of the dialects would restrict a pupil of the schools to the region of his own dialect. The children would be shut off from the thought world as well as the economic, political and social world. Besides all these, the pupils' extra local intercourse and the present transfer of teachers from one part of the

islands to another, would be stopped; and thus opportunity for advancement and for obtaining experience would be greatly restricted.

Comparison with Other Countries.

No other country has such an educational linguistic problem as the Philippine Islands. Various European countries face the problem of educating their peoples in two or more languages either collectively or in specialized groups. Switzerland, Belgium, the component parts of the former Austrian Empire, each has a school system which teaches different sections of the population in different languages. But these are the languages native to the people. Russia, Germany, Poland, Italy compel or have compelled the education of large sections of their population in languages which were not native; but the native tongues of these people were uniform among the social groups and possessed a large cultural literature and background, all of which were usually maintained through a private system of schools or through home education. Thus the language problem in the Philippines is peculiarly large and hard to solve.

3. Literary

At present there are plenty of dialectic literary

productions including novels, dramas, and poems, which are not enough for supplementary material were one of the local dialects used as a medium of instruction in schools. The reason that they are not very popular is that they are read only in the regions where they are produced. Except the Tagalog novels, dramas, and poems, which are read in Manila and the nearby provinces, other literary productions of the Pampangan, Visayan, and the Ilocano do not go beyond their local boundary. Except the works of Filipino authors in English, the local productions are not advertized. Young Filipino authors write both in the local dialect and in English. Zoilo M. Galang, a Filipino novelist writes his works in two languages--the English and the Pampangan. His works in each are equally numerous. Among his novels in Pampangan are (1) Casaquitan at Legaya, (2) Ing Capalaran, (3) Ing Galal ning Bie. These deal with Pampangan life, tradition and philosophies. The local productions then, are for local use. The plays which are the products of local genius are often staged during local celebrations like the "town fiesta," "Rizal's Death Anniversary," and other local functions. The poems, which are often amatory and lyrical, are often written for a certain lady and for a certain occasion. These poems are by no means small and unimportant, but they

cannot be nationally and popularly known because they are written in local dialects.

At present the local tongues are used in newspapers and periodicals. The Tagalog daily "Taliba" has the largest circulation of all the dailies in Manila. Every town in the Philippines has at least one local newspaper printed in its own dialect. Sometimes, the local ones have Spanish and English sections. In other cases the newspapers may be wholly in either Spanish or English. The most popular English papers are those published by the public schools.

According to the "Manila Carnival Magazine" of 1930, there were in Manila alone 16 newspapers and periodicals in Tagalog: 37 in English, Spanish 12, English-Spanish or Spanish-English 19, Chinese 4,. In the provinces there are 14 English, 9 Spanish, and 45 in two or more of the local dialects.¹⁶

4. Social

The local dialect, in so far as it is spoken locally, is used to a large extent at home. Yet it is the language of the household despite the use of English by the government and in schools. Men and women who have studied in public schools still speak the dialect of their region at home. The school teacher who has spent most of his life studying the English language still

speaks to his children in the local dialect at home. It is true that in most cases now, the children of those educated in English learn that language from their parents and also the local dialects; but besides the stronghold of the local dialect in the house, it is also used in the market and in the street. On the other hand in public gathering, the English language is usually spoken; a speaker would seem out of place if he were to speak the local dialect. The dialect on such occasions is totally disregarded and seems illiterate. In public gather^{in g} also where different groups of people are present, the only medium of general communication would be English. English in all such cases serves as the bond of social union among the people.

C. As to English

1. Educational

The first aim of the present island school system was to provide a minimum education for every Filipino. The United States provides only eight years of common school training for each child and perhaps less. In the Philippines, a three year course was finally decided upon at first as the essential which every one must have to share in a democratic self-government. In 1908, attendance was increased and the common school course was lengthened

to four years. At the end of this course a certificate entitles pupils to admission to the Elementary school, a course of only three years. It is a matter of interest that Filipinos studying in a foreign tongue complete the elementary work in seven years, whereas in American schools eight years are required. "The graduates of this seven year Philippine course do just as well in the secondary grades as the graduates of eight years course."

In the Philippines as in America, the standards in education are continually rising. In 1900, the Filipino who could read well was an outstanding figure in town. In 1905, he had to be a third grade graduate to be educated. In 1908, an education implied completion of a four year course and a year or two in Elementary. In 1919, high school graduates were very common and the Filipino who wanted intellectual leadership had to spend one or more years in the University. At present graduates of the University are common and unless they have fifteen hours in education, they are not given a teaching position in the public schools. Normal school graduates are very common now.

Educational work, as has already been stated, has been extended to the non-Christian tribes since 1913, and in 1914, the attendance in such schools was 3,506. In 1914 also, the Department of Mindanao and Sulu came under the Bureau of Education, but before that, in 1913, there were

already fifteen American teachers and 101 native teachers teaching 7,665 Moros. At present, the peace and unity prevailing in the Moroland is the direct result of Filipino control of their government and education. Hundreds and hundreds of Christian teachers are in Mindanao educating their less advanced brothers. In 1914, the government spent \$235,088 for education in Mindanao alone.

The chief criticism of the Educational System of the Philippines relates to the reading materials which are foreign to the intelligence, abilities, and needs of the Filipino children. "The books used in 1925 in the schools are cast from American models. The Philippine editions are only slight modifications of the text books used by American children in the United States. The whole course of study reflects American culture. The reading books should express Filipino ideas, ideals, sentiments and attitudes." ¹⁸ Despite all these hardships and inconveniences, the tests of instruction show that Philippine schools are succeeding in certain aspects of their work moderately well. In the primary schools the pupils developed marked ability to comprehend spoken English. "They learn to speak English with sufficient clearness to make themselves understood either by Filipinos or by Americans but with an accent, tonal expression and rhythm that are thoroughly Malay." ¹⁹

The program of English education in the Philip-
pines has been very rapid in thirty years. The popularity
of English can be fully shown in the remarkable increase
of the school population. According to the figures compiled
March 5, 1928,²⁰ the number of pupils enrolled in the public
schools was 1,111,500. In 1904, the enrollment was
227,500. A summary of the total public school enrollment
and the percentage of school population enrolled in public
schools can be obtained from the following facts:

Annual enrollment in public schools(Sept.)1929	1,163,039.
Total population	12,082,366.
Percentage of the total population enrolled in public schools	9.63.
School population	3,179,570.
Percentage of school population enrolled in public schools	36.58.
Annual enrollment in private schools (only).	93,618.

This great increase is owing to the great desire
of Filipinos for education and the wise expenditure of
Insular, Provincial, and Municipal appropriations for
public education amounting to \$11,99,406.19 in 1926. In
high schools we have in 1927, 55,156 pupils in 102 public
high schools with 1,238 teachers. Out of 1,163,039 pupils
82 percent are in the first four grades. 12 percent are
in the Intermediate V, VI, VII, and 6 percent are in the
four grades of high school.²² According to the report

this showing is highly comparable with that of the United States although in fifteen years, American educators have striven to increase the holding power of the school. Compared with other countries in total percentage of the total population enrolled in public schools, the Philippines in 1929 had 9.63 percent, while the United States had 27.2 percent, Japan 8.4 percent, England and Wales, 3.9 percent, Sweden 1.4 percent, and Spain 1.1 percent.

Practically all elementary school principals, nearly all high school principals and the Division Superintendents and one of the two Directors of Education are Filipinos. The process of the Filipinization of education has moved so rapidly that in all, we have 27,038 Filipino teachers and 345 Americans in 1929.

The existing laws provide elementary education free for all children between the ages of seven and fourteen. Secondary education is given practically free, a moderate tuition is required in some secondary schools for partial support. Although there is no compulsory education in the Philippines, two children wait to enter where one is now accommodated, though the government gives one peso, one fourth of its revenue to the schools. A million people have been made literate; 340,00 have received intermediate instruction, and 50,000 high school instruction; while the private schools are now educating

one hundred thousand in courses approved and supervised by the government. The University has an undergraduate enrollment of 5,000.²⁵ In 1911-12, the enrollment was only 1,400 with a teaching staff of 79 but in 1926 the enrollment was 6,464 with 44 Americans²⁶ and 419 Filipino teachers.

In Periodicals

The popularity of English is not confined to schools but also extends to periodicals. Of the 114 periodicals published in the Philippines reported by the census of 1918, 28 were in English.²⁷ But in 1925 according to the "Philippine Republic", the English dailies showed great increase in circulation. so that in 1930 there were 37 English periodicals in Manila alone, and in the provinces there were 14 purely English and 18 English and other local dialect.²⁸ In Manila there are two Filipino editors of English dailies: C. P. Romulo, the editor of "The Tribune" and B. Garcia, the editor of "The Herald." "The Times" and "Bulletin" are American owned and edited. Besides these dailies and other periodicals, there are various school publications. During the school year, several secondary schools and colleges publish their own periodicals in English.

School authorities found that such publications help greatly in promoting the natural use of English both as a medium of expression and as the language in which to read news. Secondary school papers show a high quality of literary effort.

In Proposed Laws

The first act of the Philippine Commission in 1901 was to make English the official language after January 1, 1906. At that time, it was not feasible to enforce the act, and later the use of Spanish was extended for many years more. In 1911, Secretary Gilbert while Acting Governor General, instituted the definite action to avert the extension of Spanish as the language of the courts. By his order, whenever possible, the minutes of the meetings of the Provincial boards and municipal councils were kept in English. In making appointments or promotion, in the service, preference was given to persons having a sufficient knowledge of the English language to enable them to carry on correspondence in English.

By the act of the Philippine Legislature on February 11, 1913 the law recognized both English and Spanish as the languages of the courts. This enabled

Spanish speaking judges and court officials to continue until they should be forced out by the pressure of the oncoming tide of English speakers, the younger element among the Filipinos.

By 1920, almost all provincial boards and municipal councils had adopted and used the English language with success. ³⁰ An act of the Philippine Legislature No. 3504 approved December 8, 1928, has this provision. "The official language of the courts and their records shall be English; provided that until January 1, 1940, Spanish shall be also an official language of the courts and their records."

Besides these official laws, there have been pronouncements and promises of officials to aid the extension of English. Vicente Aldanese, Philippine Collector of Customs in 1929, promised strict enforcement of the law requiring the use of English in all commercial and shipping documents. ³¹ President Quezon in a public meeting in Surigao, Mindanao in 1923 advocated English as a medium of communication and interchange of ideas between various sections of the Philippines. Mr. Roxas said at the hearing of the last Filipino Independence Mission in Washington, D.C. that it is almost a settled question in the Philippines that English shall be the official language. Governor General Wood stated in his report of 1922,

The increase in the number of people who speak some English has been phenomenal. There is not a town or remote settlement in the islands where one does not find children who speak English. It is safe to say that the English speaking population among the youth is from three to four times that of the Spanish.

3. Literary

The younger generation who studied in public schools write mostly in English. At the present notwithstanding the many local productions in local dialects, the literary output in English is quite considerable. The daily papers in the Philippines are directly responsible for the wide reading of short stories in English. "The Tribune," "The Herald," "The Bulletin" and "The Times" have short story sections. "The Philippine Free Press," a weekly publication, has been recently conducting contests for the best short story written in English by Filipinos of Filipino life and character. A collection of short stories has been edited by Jose Garcia Villa. They represent the talent of the younger people. A volume "Filipino Poetry in English" by Filipinos was collected and published from the files of "The Philippine Free Press," and other Philippine journals by Rodolfo Dato, who said, "It is a collection of maiden songs of our native bards warbling

in borrowed language. The full flowing of our poetic art is not yet come, but the fertile fields smiles abundant growth and gives promise of a rich and plentiful harvest in a day not far distant." Thinking of Ourselves is the title of a book which represents the minds of the Filipino writers. The essays it contains are mostly written in English.

Among the greatest political writers of the present are Maximo Kalao, and among his works are The Case for the Filipinos, Self Government in the Philippines; and The Present Government of the Philippine Islands. Some others are Manuel Quizon whose works are The Filipino People, and Governor General and Filipino Cause, and Jose P. Laurel, whose Local Government in the Philippines is a great work.

A brilliant young critic in the Philippines is P. de la Llana whose book, A Book of Comment and Criticism is an attempt at critical essays on Filipino writers. Camilo Osias has written many text books for the elementary school.

The most widely read writer and the most popular novelist of the islands is Zoilo M. Galang, whose Child of Sorrow (1921) is the first English novel ever produced by a Filipino; it is a Philippine love story and a forerunner of a New Age. Some comments upon it are these: Dr. T. H. Pardo de Tavera, a prominent

Filipino scholar said, "I am very much pleased to say that it is a work which contains a double propaganda-- modern principles and the English language." "The Philippine Free Press" an American edited weekly magazine had this to say:

As a pioneer in native English literature special attention may therefore be accorded A Child of Sorrow, a novel in English...It is another case of true love, not running smooth and through the warp and woof of the author's weaving, there is shot a thread of pathos and melancholy. The end comes with sadness, relieved by sanctified elation which always attends the exhibition of undying affection of passion sublimated by self-sacrifice.

Galang is also a poet, an essayist, and a short story writer. "The Manila Times" said of him; Tales of the Philippines is the title of his new book. The volume contains folklore, narratives and short stories which are essentially Filipino in taste and origin." Another writer is Carlos P. Romul, whose Daughters for Sale and Other Plays depict typical Filipino life. Filipino writers in English are fast becoming widely known in the United States where some of their books are published. In a short time, the Philippines will be flooded with Filipino works in English.

4. Social

The English language has done a great deal for

Filipinos. Quite as important as the development of the minds of the young, is the development of their bodies, through the introduction of athletic games and sports which have promoted intercommunication, and mutual understanding among the several Filipino peoples. In many regions, baseball empties the cockpits and aids the cause of good order and of morality. Educating the masses was the direct result of the teaching of English in the public schools, and has lifted the common people to the level of the Filipino politicians who are mostly of mixed blood. The Philippine social inheritance did not develop a sense of the social value of industry. Social graces, good manners and religious conformity were taught instead. The modern public school system has given the people a higher appreciation of the dignity of labor. But as previously pointed out, higher academic training (high school) so popularized "whitecollar" jobs that the situation constituted a serious menace to the stability of society.²³ Younger people from the country who have graduated from the high school forsake the life of their people and develop a contempt for manual labor. They seek intellectual occupations; they drift to the towns and cities and in many instances prey upon their more ignorant fellow countrymen. They lose all desire to participate in the basic economic activities of agriculture and industry. They get no satisfaction from handling the plow, hammer, and saw;

but seek salaried positions in the government. They feel that if they engage in the manual occupations, their dignity and social standing will be compromised. They go to Manila where the pay is insufficient. At present the educated Filipino takes any job he is offered. He knows the value of manual labor, yet many still seek "white collar" positions. The teaching profession is still the most popular position open to him. The fact is that there are not enough industrial and manufacturing occupations to afford sufficient opportunities for all. The economic conditions of the Philippines is not yet sufficiently developed to provide jobs for many of these educated Filipinos. The educated men do not like to go to the fields to till the soil with their own hands. The Philippines need capital to develop their resources meanwhile. The great problem of the government is to determine what to do with its educated citizens.

Chapter IV

Probable Results

The gigantic attempt to impose on an alien people American ideals and civilization through a foreign tongue was regarded with anxiety by the British in India, the Dutch in Java, the French in Indo-China, and the Germans in the Pacific Ocean. Such an attempt was called Utopian. The results of the last thirty years have failed to justify this pessimism. "The natives have accepted all the innovations made, have supported all progressive educational policies, and today, they feel proud of having the most widely known educational system of the Far East."¹

The progress of the Philippines in thirty years has no parallel in history. In 1929, the total school population in the Philippines was 1,163,039. In 1904, it was only 227,600. In 1928, the Philippine Islands had 8,000 public schools as compared with Siam which having a population estimated at nine million had 5,600 schools, or as compared with Peru which with a population of 6,147,000 had 3,485 schools, and with Venezuela, which with a population of 3,029,000 had only 859 schools.

Statistics of 1929 compiled by Americans indicate that a minimum estimate of literacy in the Philippines is something above 40 percent.

This percentage of literacy was accepted by the Committee on Territories and Insular Affairs of the United States in order to make their comparison with other countries conservative. While the Philippine census of 1918 gave the percentage of literacy as 49.5 percent in that year, representatives to the "Philippine Independence Mission" in 1930 claimed more than 60 percent literacy. They held that in the American estimate full credit had not been given to those who are literate in certain dialects and that sufficient allowance was not made for the increased school facilities and large annual expenditures for education since 1918. As compared with certain other countries, the percentage of literacy of the Philippine Islands is very superior. Mexico has 38 percent literacy, Siam 21 percent, and Venezuela 28 percent.³ According to "Thompson's Report" in 1918, the literacy of the Philippines was higher than that of Spain Portugal, Servia, Russia, Greece, Brazil, and Argentina. The percentage of school children in the public schools in the Philippine Islands in 1929 exclusive of private schools, compared with population was 9.36 percent; while in Korea it was 2.7 percent, in Dutch East Indies it was 3 percent, and in French Indo-China it was 1 percent.⁴

As a whole the English language through the Public School System has effectively combated the unbelievable ignorance and superstition that had marked the Islands before the coming of the Americans.

The 170,000 people who received meager education under the Spanish Regime with defective methods, and without suitable facilities, are now succeeded by more than a million people taught by trained teachers in excellent primary and secondary schools. Through these schools, the English language has come nearly into general use, and now serves as the common language among the people, politically, socially, commercially, and educationally. According to The World Almanac of 1930, more than 4,000,000 Filipinos read or understand English while only 879,811 can read Spanish. In 1918, 891,317 spoke English and 687,661 spoke Spanish. The Filipinos have adopted the English language not only in official and social circles but now in their homes also. Through this adoption, they were able to benefit ~~from~~ the political experience of America. They now adopted the American political ideals and ideas as explained in the writings of Jefferson, Lincoln, the Declaration of Independence, and the Constitution of the United States. Thus through English, Filipino political ideals and ideas are moulded in conformity with those of American literature. The public schools have provided literate citizens who are now a physically vigorous body of citizenry. The teaching of athletics has further developed the physical and mental alertness of the younger generation. Through mass education, the social standing of the common man has been raised.

With all this progress and advancement, it seems reasonable that the Filipinos should be ready for that independence which they "so honorably covet." The United States came to the Philippine Islands to educate the people in self government. America's stay in the Philippines for thirty years has greatly benefited both countries. Through the instrumentality of English in the public schools, the Filipino people have become one of the best educated peoples in the Eastern World. Also through the medium of schools, the citizens are able to maintain an orderly local self-government. At present, the Philippine Legislature is composed entirely of Filipinos elected by the people. All governors, all members of all provincial legislatures, the presidents of the towns, and of the local councils are Filipinos elected by the people. There are only three high executive officials in the Philippine Islands who are not Filipinos. One of them is the Governor General appointed by the President of the United States, another is the Vice-Governor General who is Secretary of Public Instruction, and the third is the Auditor. Of the high judicial officials, (the chief justice and eight associates, nine in all) the chief justice and three of the associate justices are Filipinos. According to the report of the Director of Civil Service of the Philippine Islands, there were on December 31, 1928

only 494 Americans in the civil personnel of the Philippine Government, while 19,606 Filipinos were permanently employed under the Civil Service. Of the 494 Americans, 293 were in the teaching service. Thus the Philippine government is entirely under Filipino control. As to their fitness to maintain a stable government President Wilson said in 1918:

Allow me to call your attention to the fact that the people of the Philippine Islands have succeeded in maintaining a stable government since the last action of Congress in their behalf, and have thus fulfilled the conditions set by the Congress as precedent to a consideration of granting independence to the islands.

I respectfully submit that this condition precedent having been fulfilled, it is now our liberty and duty to keep our promise to the people of these islands by granting them the independence which they so honorably covet.

The opponents of Philippine Independence argue that there exists such a diversity of tribal interests, antagonism and prejudices among the people which will endanger the maintenance of a stable government. People who bring these arguments against the Filipinos as such are not too well informed about Philippine history. Earlier in this work, it has been pointed out clearly that the Filipinos are a homogeneous people. Late Chief Justice Taft in 1914, when testifying before the United States Senate further said, "There is undoubtedly a racial solidarity among the Filipinos. I cannot tell

the difference between an Ilocano and a Tagalog or a Visayan--to me, all Filipinos are alike." ⁵ Former Governor General Forbes had this to say: "Racially the Filipino is a Malay, and throughout the islands, the bulk of the population is sufficiently similar in type to indicate no great difference in origin."

Although there are six major dialects in the Philippines, there are but three basic dialects, the Tagalog, the Ilocano, and the Visayan. It is a simple matter for the people to have a speaking knowledge of two or three of these dialects. Moreover, the result of the teaching of English in the islands for thirty years has now made it the common speech throughout the islands, and it has been the official language for many years. It will not be able for a long time to come to displace the native language in the home, the street and the market, but it will serve as ^{it} does now for common intercourse in business, professional, intellectual, political, and cultural affairs. English is now a medium of communication among all the educated members of the Filipino group, and with the world at large, as it is in the case of other countries which have many dialects.

The existence of various dialects in the Philippines should not be a cause for the refusal of independence. In many independent countries today many dialects exist. Mexico has fifty-nine dialects, China has numberless

dialects which have persisted for may thousand years. None of the old countries of Europe are free from linguistic differences. In Bulgaria, there are Bulgarians, Turks, Rumanians, and Greeks. Three languages are spoken in Switzerland. In Hungary, Magyars, Slovaks, and Germans use their respective languages.

Thus the introduction of English into the Philippines has been beneficial to the Philippines educationally, politically, socially, and economically as well as in literature. It will continue to be useful as long as Filipinos accept it as their common language. But the question has been asked whether they will retain it as the official language if their independence is granted them. It seems to the writer of this paper that they will do so. The work of three decades will happily not be undone. English is now established as the speech of the younger generation. To begin again and develop a new common language would be the work of many years if it were possible. Besides, the Philippine Legislature favored with one reservation a bill introduced by Congressman Cooper of Wisconsin to give the Filipino people the authority to call a constitutional convention and adopt a constitution; the reservation was that the constitution should be republican in form and that it should provide a system of public schools conducted in English.

As has already been shown, to use any one of the dialects as a common language is impossible as a solution

of the Philippine language problem. Spanish also has been superseded by English. The only language common to all the people, the bond which unites them most thoroughly, is the English language. Because as stated, the government has made English the official language, and the medium of instruction in all schools, private and public, this fact guarantees another generation of young people skilled in using English as their common language. The \$30,000,000 appropriation of the Philippine government in 1919 has largely succeeded in extending primary education of seven grades to all children of school age. Acting Governor Yeater's prophetic words have already come to realization. "The appropriation will banish illiteracy and establish English permanently." According to the findings of the committee on educational survey of the Philippine Islands in 1925, Filipino children on leaving school read and write English well enough to give promise that they will continue its use in adult life. "It proves conclusively that under the existing difficulties, the graduates of primary schools throughout the islands can develop practical control of the English language even if they attend only four or five years." The natural tendency toward English is shown by a considerable increase in 1930 in the number of Civil Service employees who have passed examinations in English and the remarkable decrease in the number of those who used Spanish in the same period. In the opinion of the writer, the English language will continue as the official

language of the Filipinos even if their independence is granted them.

Notes

Notes

Chapter I

1. Elliot, C. B., The Philippines to the End of the Military Regime, Vol. I, p.86.
2. Atkinson, F., Philippine Islands, p.59
3. Ibid., p.90
4. Ibid., p.59
5. Elliot, C. B., The Philippines to the End of the Military Regime, vol. I, p.90.
6. Atkinson, F., Philippine Islands, p.256.
7. Barrows, The History of the Philippines, p.93 ff.,
Quoted from Padre Chirino, Relacion de las Islas Filipinas
1604, second edition, chapter 17, pp.58-9.
8. Ibid., p. 95
9. Apparently, Father Chirino did not remember correctly.
They wrote from right to the left.
10. Russel, The Outlook for the Philippines, p.49.
11. Ibid., p.28
12. Barrows, The History of the Philippines, p.49.
13. Russel, The Outlook for the Philippines, p.28.
14. Stephens, The Pacific Ocean in History, "An Old
Philippine Code," by Robertson, p.188.
15. Russell, The Outlook for the Philippines, p.28.
16. Stephens, The Pacific Ocean in History, "An Old
Philippine Code," by Robertson, p.161.

17. Russell, The Outlook for the Philippines, p.28.
18. Philippine Public Schools, November 1930, p.359.
19. Craig-Benitez, Philippine Progress Prior to 1898, p.79.
20. Stephens, The Pacific Ocean in History, "An Old Philippine Code," by Robertson, p.161.
21. Ibid., p.162.
22. Ibid., p.188.
23. Facts and Figures about the Philippines, Manila Bureau of Printing, p.12.
24. Other writers like Russel put it 7/8/
25. Elliott, C.B., The Philippines to the End of the Military Regime, I, p.101.
26. Facts and Figures about the Philippines, Manila Bureau of Printing, p. 12.
27. Russel, The Outlook for the Philippines, p.30.
28. "Occupation and Industry" from Rizal's La Indolencia de los Filipinos, quoted by Craig-Benitez, The Philippine Progress Prior to 1898, p.32.
29. Russel, The Outlook for the Philippines, p.30.
30. Barrows, The History of the Philippines, p.166.
31. Russell, The Outlook for the Philippines, p.28.
32. Campbell, Douglas, "The Puritan in Holland, England, and American, Chap. V, quoted By Russell, The Outlook for the Philippines, p.29.
33. Ibid., p.29.
34. Ibid., p.29;

35. Morga, Sucesos de los Filipinos, p.297, quoted by Barrows, The History of the Philippines, p.102.
36. see note 20.
37. "Pre-Spanish Philippine History" by Elsdon Best, Polynesian Society Journal, Vol. I as quoted by Craig-Benitez, Philippine Progress Prior to 1898, p.79.
38. Atkinson, Philippine Islands, p.374.
39. Bermejo, F.V., Education in the Philippines Under the American Regime, p.13.
40. Atkinson, Philippine Islands, p.374.
41. Bermejo, Education in the Philippines Under the American Regime, p.13.
42. Ibid., p.14.
43. Ibid., p.15.
44. The word college was indiscriminately used at that time to refer to any school even of secondary grade.
45. Report of the Philippine Commission, 1900, Vol. II, p.459.
46. Blair and Robertson, The Philippine Islands, Vol.45,p.184.
47. Ibid., p.186.
48. Ibid.,p. 222.
49. "Philippine Census" 1903, Vol. III, p.605, Atkinson, Philippine Islands, p.374.
50. Atkinson, Philippine Islands, p.374.
51. Bermejo, Education in the Philippines Under the American Regime, p.22.
52. Report of Philippine Commission, 1903, Pt. III, pp.669-73, See Cameron Forbes, Philippine Islands, p.415.

53. Russell, The Outlook for the Philippines, p.222.
54. Atkinson, Philippine Islands, p.374ff.
55. Bermejo, Educational System of the Philippines during the American Regime, p.22.
57. Atkinson, Philippine Islands, 375ff.
58. Philippine Islands, Vol. 4, no. 5, p.12.
59. Ibid., p.12.
60. Atkinson, Fred, Philippine Islands, p.87-9.
61. Calquhoun, A.R., The Mastery of the Pacific, "The Philippines and the Filipinos," p.67-8.
62. Atkinson, F., Philippine Islands, p.104-5.
63. Nation, Vol. 87, p.485-6, (Nov. 1908)
64. Morga, Sucesos de las Islas Filipinas, p.334 as quoted by Barrows, The History of the Philippines, p.166.
65. Calquhoun, A. R., The Mastery of the Pacific, "The Philippines for the Filipinos," p.72.

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1. Russell, The Outlook for the Philippines, p.220.
2. Report of the Director of Education, 1914, p.9.
3. Forbes, W. C., Philippine Islands, p.#10.
4. The Outlook , Vol. 74 (May 30,1903) p.277.
5. Report of the Philippine Commission, 1901, Vol.1,p.42.
6. Elliott, Charles, The Philippines to the End of the Commission Government, p.231.

7. Ibid., p.231.
8. Forbes, W. C., Philippine Islands, p.433.
9. Barrows, Annual Report of the General Superintendent of Education, (Sept. 15, 1904) p. 27-8.
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11. A Province is a political division of the Islands corresponding to a state in the United States.
12. The Filipino Student Bulletin, Vol. 8, no. 8, (May-June 1931) p. 1.
13. Forbes, The Philippine Islands, p.447.
14. Russell, The Outlook for the Philippines, p.248.
15. The Nation, Vol. 87, p.485.

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1. Review of Reviews, Vol. 43, p.96, "English and Spanish in the Philippines."
2. Literary Digest, (April 14, 1923) Vol. 70, p.30.
3. School and Society, Vol. 24, 1926, p.396.
4. A Survey of the Educational System of the Philippines, 1925, p.24.
5. Educational Review, Vol. 29, p.264, "American Education in the Philippines," by W. H. Taft.
6. Philippine Republic, Vol. 5, no. 5, (1928) p.4.
7. Philippine Health Service, Vol. IX. (Nov. 1929) No. II, p.423.
8. The Tribune, Manila, Vol. 5, no. 8, p.12.

9. The Philippine Republic, Vol. I, (April 1924) no. 5.
10. Philippine Health Service, (Nov. 1929) Vol. IX, p.423.
11. Ibid., p.423.
12. Ibid., p.424.
13. Education Survey of the Philippines, 1925, p.28.
14. A Survey of the Education System of the Philippine Islands, 1925, p.25.
15. Ibid., p.24.
16. Report of the Governor General, 1926, p.259. See also Forbes, Philippine Islands, p.447.
17. Elliott, The Philippines to the End of the Commission Government, p.245.
18. Educational Survey of the Philippines, 1925, p.42.
19. Ibid., p.44.
- 20; Philippine Independence Report, no.781. Calendar 794, p.15.
21. Annual Report of the Bureau of Education.
22. Educational Survey of the Philippine Islands, p.133, 1925.
23. Ibid., p.133.
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25. Ibid., p. 253.
26. Forbes, Philippine Islands, p.477.
27. Ibid., p.477.
28. Manila Carnival Magazine, 1930, p.76.
29. Forbes, W., Philippine Islands, p.445.
30. Report of Governor General, 1920, p.34.

31. Philippine Republic, Vol. 6, no. 58 p.6(April 1929).
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33. Educational Survey of the Philippine Islands, 1925,p.95.

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2. Philippine Independence Report, no. 781, 1930, p.15.
3. Ibid., p.15.
4. Ibid., p.15.
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