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## IGNACIO VILLAMOR

Former Attorney-General; Actual Executive Secretary

*By Epifanio de los Santos.*

### I.

It has ever been a delicate and perilous task for all publicists to treat of a subject requiring an intimate knowledge of the psychology and morphology of a people. It is not sufficient for one to be a fellow-countryman of such a people; certain circumstances are needed which do not always come within the reach of the publicist, especially if he be a foreigner.

Father Blas de Plasencia once said that to know the *Tagalog* dialect one must have "a year of art and three of habitat." Jagor, a German writer of perhaps the highest authority on the Philippines, asserted that even those Spaniards married to natives of the country and identified with native ways failed to understand the customs of their allies, while there was no particle of the life of their affinity which was unknown to the latter. Zúñiga affirms that the Filipinos are the first to laugh at their own prepossessions before the priest, while behind him they would practice religiously all that which they had precisely been laughing at just a moment before. It is not, therefore, passing strange that Father Blancas de San José in spite of being the *Tagalog* Cicero, according to Spanish writers, did not hesitate in saying that, not to say anything of the intimate life of the natives, but referring only to the *Tagalog* dialect, "no Spaniard will learn it in all his life, be this as long as that of Adam." It is perhaps because of these considerations that there has not been lacking those who regarded the native as a being with undefinable character. If this happened to the Spaniards, who had the advantage of having resided in the country and of possessing customs somewhat analogous to that of the native, it may be imagined what would happen to foreigners who are not favored with such qualifications.

It is, however, an established fact that while nothing of what has been said is false, relatively speaking, yet the same is neither just nor true fundamentally. The native, by reason of his social standing, excessive

modesty, and perhaps mistaken dignity, and in order to avoid every possible profanation of what he believes very sacred (and to him is such everything pertaining to his heart and to the social class to which he belongs), is often abashed in the presence of a stranger, be this a Filipino or a foreigner; and out of sheer courtesy and hospitality, with no pretension to flattery and without any hypocrisy on his part, he speaks, sings and exhibits whatever in his judgment may gratify the stranger and render pleasurable his moments of leisure and idleness. And inasmuch as what he does is lacking of veneer, because he improvises it on the spur of the moment, and diffidence or respect restrains him, the guest, far from being grateful for so hospitable a solicitude, afterwards gives vent to a tissue of falsehoods and without the least embarrassment proclaims to the four winds that the native of the Islands is lacking in grace and originality, and declares him to be a little less than a wretch for being a bad imitator and an impostor.

This anomaly reaches even the Filipino himself. He who during the time in which it was thought worthless to sympathize with things of his own, did not have the opportunity to establish intimate and direct relationship with the same, would find it going uphill to do so under the present circumstances. He would be as much of a stranger to his own kind as the tourist and publicist above alluded to, and would miss his mark even more widely, for he would praise what is a poor imitation and revile that which is genuine. His very readings would mislead him and would perhaps throw him into the abyss of confusion, however laudable may be his desire and great may be his learning, unless the lamp of his native experience, acquired through art uncultivated, traditional and *de visu*, should detain him. Only intuition and genius would save him; but this is among the few things which enter in the balance, and it would be a little less than folly to rely upon or to think of possessing it.

And inasmuch as it is the imperious function of criticism to distinguish from among the Filipinos those who have availed themselves of the privilege of such opportunities with individual and social profit, in order to hold them up as examples for others, we shall notice one of them: Don Ignacio Villamor.

## II.

I became acquainted with Don Ignacio way back in the years 1890 to 1892. He was then a college professor, and I was renting one of the rooms of his college. Now and then, and perhaps forshadowing already the modern college conceived by Rizal in Hongkong, and in order to uncurl the wild hair of his pupils, he used to give them lessons in dancing and good breeding, rendering the intervals enjoyable by the strains of a Spanish

guitar. For it should be known that Don Ignacio had already then laid aside his favorite instrument, the Filipino harp. It was common knowledge among his pupils that the weakness of Don Ignacio was to dance the *mazurka*. I do not know if it was to show me that besides being a dancer and a musician, he was also a scholar and an expert in Latin, that he once took me to a corner and, stretching himself in an arm-chair, read in declamatory fashion a philosophical thesis wherein it was sought to solve the problem of the quadrature of a circle, with copious citations from Bossuet, Ceferino Gonzalez and other sages of the church. His Latin-Spanish dissertation enchanted me and methought that it could be as good as the *dialogues* of Plato, held under the shade of a banana tree, upon a carpet of soft grass, "a proper playground for maidens, the sanctuary of the nymphs, where the wind glides softly and the chirping, musical notes of the crickets resound." I believe that Don Ignacio was indulging in the same illusion; I am not sure of it, but it does not matter.

What matters to say now is that Don Ignacio about the year 1891 was a college professor. He was possessed of a pedagogic spirit and certain classical culture, combined with something which makes social intercourse agreeable, such as music, dancing, and, above all, the habit of productive labor.

Since I left his house in 1892, I did not meet him again until the height of the Revolution in 1898-99. During the Revolution he continued devoting himself to teaching. The revolutionary turmoil did not prevent him from indulging in his favorite studies and in writing and publishing books portions of two of which were printed in the printing establishment of the "Heraldo de la Revolución" in Malolos. All of which goes to prove the industry of Mr. Villamor, and that the Filipino teaching force, of which he was the chief ornament, already had then a graphic, practical, and real orientation.

And as the fever of revolutionary enthusiasm spurred the desire of the Filipinos to reveal themselves and to seek expansion in all directions, without any hesitation or doubt, the old patterns were found too small; hence new molds were cast and opened and everything was improvised. And the bees made honey, and the canes were converted into granaries.

An American observer writes:

"Is there, perchance, a more intolerable condition than the disparity which exists between a business enterprise and the talent which has undertaken it? It is a helpless and an unending torture unless a change in the nature of the business is effected. This is seldom seen in Europe, where customs, laws, usages, antiquated notions and other circumstances fasten every one to a particular branch of trade, and

where it is a common belief that many years of apprenticeship and a lifelong practice are indispensable to the acquisition of a trade which experience teaches in so short a period of time. But in the United States, where old and absurd prejudices are put into ridicule, and where hard common sense rules supreme, we generally find persons endowed with high powers for acquiring a trade in a manner which amazes the Europeans. The latter are astonished to find mingled in the same individual, at the close of a laborious life, the qualities of an able leader and those of a statesman, as is frequently the case. It is surely no wonder that in the United States one may at the same time, and with advantage, be a judge, major-general and president of the republic. In this country one changes his profession or business with wonderful facility; if he does not succeed in one line he jumps to another, and often propensity is acquired in many branches of the trade. It is an ideal condition of society which permits an infinite diversity of individual genius and talent to choose its vocation. But in the land of liberty, why should not a man who has a strong aversion towards a particular trade not be allowed to try his fortune in another, for which he has a liking and perhaps a certain proficiency?"\*

Thus the political liberties and great opportunities obtaining in the United States which Rizal justly exalted, its youthful existence open to all manner of doctrine and sensible to every noble and generous impulse, gave birth to the virility and versatility of the American genius, which makes it great, prosperous, altruistic and just, wise and poetic, always striving for its own welfare and for that of the human race. *Mutatis mutandis*, this is a saying applicable to the Filipino people during the revolutionary period of 1898-1899. It only lacked permanence and stability, the acquisition of which conditions is now offered us in such a way that, if the wisdom of our leaders does not fail this time, we shall surely acquire them.

Don Ignacio, the prototype of perseverance, industry, and honest labor, after having lived in a world of erudition and intellectuality, without having to abdicate anything or to throw off any yoke which weighed upon him during the revolutionary period, could live and move in another world, in another atmosphere, where the fire of enthusiasm and the current of living ideas spurred the will to induce it to action and production of all sorts.

There were published during this period (1898-1901) the following: *Elementos de Aritmética*; *Gramática Castellana y Geometría Infantil*, educational books and essays which should be judged in the light of the conditions of that period, which, because of being revolutionary, troublous and heroic, was not at all propitious to the production of mature fruits of the intellect. These should be considered as the mutterings of a will which begins to unfold spontaneously in a free atmosphere already with means and canons of its own, to be afterwards the sovereign of its own acts.

\* A retranslation of the Spanish translation.

## III.

In 1901 Don Ignacio held the position of prosecuting attorney of one of the provinces of Northern Luzon. Upon the establishment of the civil regime he was rewarded with a judicial district, the most important in Luzon. Soon the pedagogue and the public prosecutor exhibited, among other qualifications, an executive ability, with the important addition of having been correct in his decisions, as may be verified by the records of the Supreme Court.

His efficiency and success carried him to the directorship of the Bureau of Justice. The transfer was not in any way too much for his character and capacity. But the tricks of the trade, the bulk of administrative details, the importance of certain bureaus which acted with the independence of an *Imperium in Imperio*, exacting, and which could make their exigencies prevail over the Bureau of Justice, tutored moreover in the highways and by-ways of bureaucracy,—all these must have weighed like a mountain on Don Ignacio, who could hardly then pronounce the language of Burke.

But Don Ignacio did not falter, he at once put on his thinking cap, provided himself with pen and volumes of English books, and by his personal tact and diplomacy demonstrated that the Bureau of Justice was not the lion which he and others had figured it out to be; that experience and the self-exercise of responsibility were for the Filipino the only touchstone to reveal and assay his capacity.

And, as a good Filipino, he was not satisfied in proving his capacity within the house, so to speak, but ventilated it outside of the same. He vexed the fiscals and clerks of courts with intricate interrogatories; and their answers once obtained, he classified and systematized the same, embodying them in a monumental work whose title is "The Criminality in the Philippine Islands, 1903-1908." True, this is a mere statistical work; but if Don Ignacio did not make anything but statistics and numbers, the scholars of other and foreign lands would not have stamped upon his work their *exequatur*. It would have been for them the third imaginary egg of the student of logic by which he wanted to deceive his parents with cunning, and only succeeded in deceiving himself. In the majority of cases numbers are but baits and hunting devices. In order that statistics may reflect a social condition, a state of prosperity, they should not stop at being mere figures. By this means Don Ignacio reflected in his work the environment, the surroundings where criminals reign supreme, with a free will, to be sure, but almost powerless to overcome their ignorance, their bad education, their prejudices, superstitions and fanaticisms, the character of which is local, circumstantial, geographical, political, etc.; and there is no commonplace concerning the idiosyncrasies of inferior and decadent races

which recognizes no origin other than the malevolence and lack of Christian charity of systematic writers.

Hence the scholars referred to lost no time in taking notes from the work of Don Ignacio, fresh notes which infuse new life to the somewhat worn-out criminology of Europe; and Don Ignacio, who went to bed practically an unknown man, woke to find himself a member of the Royal Academy of Jurisprudence of Spain. To be a member of this academy, and the first Filipino to receive such distinction in his branch of learning is indeed a very high honor, especially because the Spanish laws are still those of these Islands.

"Academies are," says the author of *De los Heterodoxos Españoles*, "congregations of studious men, instituted for some purpose of public and superior education. Their doors, always closed to vanity enthroned, to the spirit of improvisation and adventure, to ostentatious and rash histrionism, are usually found wide open to real and modest merit, which, more often than not, does not even have to come out from its retirement in order to knock at them. Academic honors of themselves go out to seek him who deserves them, to surprise him perhaps, in the midst of his useful deprivations, giving him new encouragement to continue the same. It is not a title of ostentation and vainglory, that of an academician; nor is it a title of high nobility, since there is none such in the republic of letters, it is, above all, a title of duty and office, which can only be exercised by the wise and the capable. For other exploits and undertakings the world offers more enticing, more enviable, more brilliant rewards; the studious man of letters has only the laurels which take root in study and grow with study."

A copious bibliography could be formed of the laudatory comments on this fundamental work. John Koren, President of the "Institute's Committee on Criminal Statistics," says that no criminal statistics of the fifty States of the American Union, except those of Alabama and Indiana, give any comparative analysis of the data, or any study of the causes—primary and secondary—environment, and human aspect of figures, or any comment which tends to make the study of crimes useful. This defect is not to be seen in Don Ignacio's work, writes John H. Wigmore of Illinois—which is built on the standpoint of those who have become familiarized with crime, and permits the reader to have a clear idea of the general problem as well as of its local peculiarity, to feel the reality of things and the core of the question, all of which the reports of the American States lack, and such official documents are therefore "far behind in their method of report." C. Bernardo Quirós, a keen Spanish criminologist, considers it

as "the first work of importance which the statistics of Philippine crimes offer us," and devotes to it one of his most conscientious studies.

His "*Criminalidad, 1903-08*," was followed by annual reports down to 1913. That of 1910, besides setting forth the reorganization of justices of the peace, has an appendix on Penology. It enquires into the system employed in Philippine jails, which is aimed at reform and guides the conduct of the criminal in such a way that, once his term has been served, he will become a good citizen. The report for 1911, among other novelties, has a chapter on the work of fiscals, for whom, on account of their ever-increasing amount of work, he recommends the appointment of assistants or deputies. That of 1912 is accompanied by a most interesting appendix. It gives an illuminating examination of the results of the method of prosecution in the islands from 1906 to 1911, and asserts that it is efficient because the minimum of convictions where there have been trials was 69 percent and the maximum was 91 percent, thus giving a general average of 80 percent. The last report is that of 1913. It is embellished by a memorandum of his visit to the offices of provincial fiscals, clerks of courts, judges of the courts of first instance, and to provincial jails. It enumerates the delaying causes in civil and criminal proceedings, and suggests, among other things, the creation of new districts. This memorandum greatly contributed to the recent reorganization of the courts.

Aside from the rich series of criminal statistics, the author has been so prolific that it is hard to make a description of his monographs and popular lectures, where his observations and lessons on Filipino psychology, evolution of our constant progress and his advice to the Filipino youth deviate from the judicial stream, and where he adopts the historical method by which principles serve as the ties which bind and throw light upon facts and brings out here and there many attractive examples and illustrations, thus avoiding his being theoretical and unintelligible. His most voluminous work, characteristic of his creative ability, is his "Treatise on Elections," a most useful and popular book, of which two editions have already been published, exhausted and paid for by the purchasers. This book is made complete by his rich lecture on "Election Frauds and Their Remedies." The report on Slavery, it is believed, bids fair to win the unanimous encomium and approbation of all intelligent men. Its legal phase can not be improved upon and the work itself is original because the monograph is made all the more interesting by his juicy personal observations. He is moreover pleasing and entertaining, as in the last pages of his *Ordalia*.

His report on slavery goes side by side with his opinion on the power of the Governor General to order the expulsion of Chinese subjects under certain circumstances. (June 8, 1910.) As a technical, juridical work it is

a more thorough study than his *Ordeal* and *Slavery*, although it is less historical and does not concern the Philippines so much. *Los Hombres Laboriosos* (August, 1913) is of a more social and popular nature and gives a list of anonymous heroes whose individual traits constitute a true social legacy which makes for progress.

Taking no rest and almost a year after his being made Executive Secretary, he published two of his best works. The first is a "*complete vade mecum* and, what is more, is a commentary of the most valuable and right kind that I know of," says the Chief Justice of the Supreme Court. "It will be an indispensable reference work which the municipal councils and provincial boards will always have in their meetings. Municipal life is that in which the whole country is very much interested and is watched by our own countrymen, and foreigners as well, for the purpose of assessing the capacity of the citizen. The people begin with the municipality, and in it are established the rudiments of the three powers which rule the State." For this reason he concludes "that it will be a work which will be in contact more with the masses who are anxious to perform conscientiously their civic duties." The same opinion is maintained by the Secretary of Finance and Justice: "It will be of great utility to the Philippine community." The second work, is on locusts, and although it has the same familiar air as his other studies, its presentation is more graphic, and illustrated, and has an entomological character, so much so that the Bureau of Science and the Bureau of Agriculture have adopted it. Of a modest nature, it is true, is his beautiful biography of the Chief Justice of the Supreme Court, but it is the one that shows more his qualifications as a psychologist and as a literary man. It is to be regretted that the Law Review which began to publish his digest of the Philippine Reports did not continue publishing it. It will have four parts. The author is furthermore preparing a compendium regarding the insular administration and a study on Philippine citizenship.

#### IV.

Such is a brief inventory of the publications of Don Ignacio Villamor, which is, indeed, incomplete because it comprises only those which we have in mind. In all of them, studied as a whole, the main current which carries with it all the tributaries of whatever source, whether from the arts or from the sciences, is the law as a science and the positive laws which are ever interesting, both from an international and national standpoint. His methods and modes of execution are highly complicated, and under the guise of an aesthetic appearance lies the profoundest of learning.

Perhaps there is no science so perplexing as that of the law, if it be treated properly according to modern uses. It is essential for a present

day writer to have the means or principal vehicles of information, to wit: ancient and modern languages, at least Latin, Spanish, German, and English. It is not sufficient for him to resort to the direct sources, such as general history, the codes, and juridical monuments, and to the indirect fountains, such as juridical phrasology, inscriptions, diplomas, formulas, and models, sayings and maxims, poets and literary men. He must have the combined support of allied sciences, such as political and economic history, and of the auxiliary sciences, such as historical geography, epigraphy, paleography, chronology, diplomacy, numismatics, philology, literary history and comparative history of legislation.

If this be overwhelming to every writer, it is the more so if he has to deal with the Philippines, because everything has to be improvised, and furthermore, he must add to his knowledge of the classical languages, that of the several dialects and their different branches. We have sources of more or less second-hand nature. But their mastery, collection and systematization require an iron will-power, singular talent, and Benedictine ability. We do not even have a juridical bibliography, which is sufficient to explain the whole difficulty. However, it is a good sign of the times that the love of this sort of studies is becoming more and more general and also giving wholesome and precious fruits. Worthy of praise is the lecture on Ancient Penal Legislation by Don Gregorio Araneta, who unearthed to advantage the manuscripts of Loarca, and the archives of the *Audiencia de Manila*; the following are also worthy to be mentioned: the lecture of Don Norberto Remualdez on Prehistoric Legislation of the Philippines, prepared with great difficulty because of the lack of sources but with a critical mind and with the spirit of our race, which is the thing that counts; the monographs of Don Rafael Del-Pan, a publicist of very good pen, displaying a scientific equipment; and the lecture on Mabini by Don Rafael Palma, a serene spirit and a philosophic student of the Filipino soul; Kalaw, in dealing with a subject which is properly juridical (such as his work on Mabini), but which has some connection with the same, made use with skill of the native literature of the Ilocano *Lam-an*, of a novel of Tagalog morality by Father M. de Castro, of the Visayan *Lagdá* and of the popular sayings.

Poems, above all the old ones, sometimes throw more light on legal practice than the laws themselves or their commentaries. Recently Don Eduardo de Hinojosa, from reading the "Poema del Cid" reconstructed "the social classes," the "King and the Cortes," and "the family" of the twelfth century, not only in perfect harmony with the juridical monuments of Leon and Castilla, but, thanks to the poems, he was able to give further information regarding Spanish institutions, especially as regards the procedure

followed in them, and to reveal the existence of others, which the testimonies of the epoch did not show.

In the Philippines, whoever wants to know, for example, the laws on testamentary succession, and the practice followed, in certain places, with reference to wills until the promulgation of the Civil Code, and even after that, will only have to open *Parrocho de Indios* of Casimiro Diaz, and there he shall find the *Práctica de Testamentos* of Murrillo Velarde, and thus he shall learn the ways in which a Filipino distributed his property. In such pamphlets as the *Parrocho*, *Confesionarios*, *Catecismos*, prayer-books, which nobody reads at present, because perhaps it is more convenient to ignore them, one may unexpectedly, as we have said in another part, discover the customary law of the native, and the written and customary law of the colonizers imposed on the country, and the procedure or juridical practice, whether relating to ecclesiastical law, to the ordinary law, to the military law, or to the inquisition courts, and to other peculiarities of the juridical life of the country.

The great difficulty of the subject should not, however, discourage our lawyers. Looking at it in a broad light, a profound exposition of the juridical life of the Philippines, according to the Chief Justice of the Supreme Court, is the one which will best depict the life of the islanders. "There are many legal briefs which are preserved in the archives and library of the Supreme Court of the islands," but he wished that "their reputable authors were willing to put them together, offering to public opinion such *res gestae*, developed during the last decade, counting from 1900, in the form of scientific discussions, supposedly, those which contain interesting viewpoints for the study of history. We are still in great need of a means whereby we can form an exact judgment about the juridical life of this much discussed country, when such life is the first, because of its age, which should be examined in order to aid us in the solution of the grave problems in our social organization. With facts in our hands, which are the real manifestation of life and the reason which have moved its guidance, we come to know the real ingredients of the culture of a people, in its primary and genuine significance. The works recommended are not the mere braggings of lawyers nor the inflated dissertations on the peculiar facts of cases; on the contrary, they show, in an eloquent manner, the statesman in a sober and austere form; the degree of civilization and the culture of the different peoples who inhabit the archipelago; their moral level, above all, when we study the facts and phases of their development in the different periods indicated, in the light of the many notable opinions of the office of the Attorney-General; the mode of life and the substance of the customs and uses as well as of the provisions which have

had and still have an influence on the life of this people; and the genuine Filipino mind which moves in an environment influenced in so many ways by the different forces which surround it."

By an authoritative and masterly observation, then, we know that the opinions of Mr. Villamor are most excellent and come from a reputable author who has the qualifications already indicated. Such opinions, given prior to 1911, it is fair to observe, do not constitute by any means the best of the productions of the author. It is because we do not see in his work the useful failing of those who have made their life calling the study of the law, which is "an absolute ignorance of external and political history, and, what is more, of intellectual and internal history, of the history of moral, scientific, and artistic ideas, which alone can explain the real character of a judicial fact. He is, furthermore, a bibliographer, a quality which is necessary for every modern writer, especially if he is a writer on general principles, without the ordinary shortcomings of the profession. His characteristic is wise and creative activity, instead of "the absorbing prejudices of a bibliographer or that most singular and easy-going delight in reading the work of another or a sort of wise and honest laziness."

So much so that were he not in possession of these advantages, and were he to attain them through any means, by sheer industry or by chance, even if he had to put forth the diligence of such men as Rest and Blumentritt, he would, apart from the fact that *ciertas golondrinas no volverán*, find himself face to face with the mask of tradition, of uses and of customs, and probably he would do as many do, who, despite their good sense and their deep-seeing mind, and with the best of faith, try to make us believe that such disguise used in popular festivities is the real and genuine moral aspect of their countrymen.

But what is most eviable in Mr. Villamor is that he enjoyed the opportunities above indicated. Being of humble origin and having led an obscure life during his period of preparation, he did not consequently arouse the jealousy of any man, but was enabled to see for himself the traditions of the country, there in his province, with eyes that are free from the conventionalities of a city, always under the heel of tyrannical and all-pervading fashion; he could thus familiarize himself, gradually and by habit, without effort or fatigue, with the onward march and outward unfolding of native institutions, with the things imported from Spain and the United States, with the perplexing combination of the same, and with annihilation of some and the survival of others. Afterwards, in the full bloom of his intelligence, not as a passive element but as an active, directing factor, he succeeded in becoming the living embodiment of each one of such institutions, from the humblest stage in a municipality, the office

of *cabeza de barangay*, to the highest pinnacle in the insular government, that of Executive Secretary. These are indeed opportunities to whose enjoyment and use, many are called but few are chosen.

## V.

Don Ignacio was successful in public life, because, before crossing its threshold, he already had the necessary preparation; for which reason public life was but an accident of his existence or an opportunity for revealing himself. Being a son of Northern Abra, he possessed to a high degree the salient qualities of the Ilocano; a phlegmatic assiduity and love of details, such as we find in the Tagalog of Malabon, Rizal, who was best typified in the learned Don Gregorio Sansianco. And in order not to meet with failures in life, said a great master, it is essential that one should learn to have patience, suffer himself to be bored, learn to unmake and to remake, to begin over again and continue, without letting the tide of passion or the sudden impulse of imagination detain or divert the course of his daily endeavors. "*Pour réussir dans la vie, il faut avoir patienter, s'ennuyer, defaire et refaire, recommencer et continuer, sans que le flot de la colère ou l'élan de l'imagination vienne arrêter ou détourner l'effort quotidien.*" If this trait is peculiar to the German, then Don Ignacio is one of the Germans of the Northern Philippines. Thus, obstinacy, the characteristic trait of the ignorant and the stubborn, has in him been elevated, through science and industry, to a firm and enterprising character; so that what he plans and resolves upon, he brings to a successful termination in the face of all odds.

But if any unpleasant after-taste of theoretical limitation is left in him still, the Revolution of 1898, with its extensive plains, its open sky and free air, gave him a boundless horizon and filled him with vigor. From 1900 to the present day, the stability and opportunity which were previously lacking, he had at his disposal. His was not a neglected talent, which perishes through lack of a protective environment. Fortune and his own merits have furnished him with the means of self-development, and he flourished splendidly. Because real talent, especially if in a Filipino, is, as a general rule, not limited by special conditions, but as in the case of Americans, it can manifest itself anywhere and in whatever form.

The success of those who procured his promotion lies in their just recognition of the worth of a true genius possessed of the technical training necessary, pregnant with experience, and coupled with such a knowledge of the world that once those first attributes are secured, it acquires incalculable value.

Nobody has ever doubted the learning and genius of Franklin. But Franklin puts too much importance on the fact that his success was due to his having purged his vocabulary of the words "certainly," "undoubtedly," and "unquestionably," substituting them with "it seems to me," "I believe," "I think," "I presume," "for the time being," "I am of the opinion that . . ." In this way, the conversations in which he took part never degenerated into disputes.

Don Ignacio makes use of this same artifice in a natural if not deliberate manner, which gives the same result. When he goes to consult the opinion of any person, he does not as a matter of fact go to receive suggestions; he profits by them, of course, when they are given; but his purpose is to ascertain what opinion this other person has on the matter which is troubling him at the moment; if the opinion is antagonistic to his own views, he offers courteous objections until the opposition is overcome. He then pronounces an opinion with such certainty and independence that no thundering Jove may afterwards dare to cast his lightning.

Franklin makes use of a different ingenious wordly artifice for mitigating aspersions; he does not tell it himself, but it may be deduced from his letters and it is: to know how to play the ignorant at times as a good father of the family, in accordance with that sentence of the Ecclesiastes: *Proeliosior est sapientia et gloria parva et ad tempus stultitia.*

I also believe that Don Ignacio has a floating recollection of this doctrine, and if he does not have it, he at least practises the dogma with wisdom and in a natural manner.

But one must not brand this a deceit. All this is sheer courtesy after the fashion of the Japanese; the flower of his culture and native kindness. For Don Ignacio, like Franklin, is just in his dealings; rigid in his rule of conduct, and inexorable as a judge, for he believes with Public Syro that *Judex damnatur cum nocens absolvitur.* Due to this peculiarity his diplomacy is not elastic enough to please everybody; he suffers from a certain sharp moral uneasiness that his prudence can not always conceal from the keen observer, when he is beset by tempting, but unjust inducements to those who can not go to sleep without firmly resting their heads upon reason and justice. On this account some people believe that if the cloak of Executive Secretaryship becomes him well, the robe of the Supreme Court Justice would suit him better. The paved avenue of justice would for him be the proper place rather than its crossways, where most cunning contestants of one or the other political band sow discord for mutual destruction, which reminds one involuntarily of As-

modeus and his confrere, two quarrelling devils, who, after being reconciled, embraced each other and were mortal enemies ever after.

## VI.

To conclude, Don Ignacio Villamor is among the most eminent of Filipinistas. And of the various specialities to which a Filipinista may devote himself, the Philippine forensic life is the branch of endeavor to which he belongs by hereditary right, and in which no one can challenge him as an author. In knowledge of the native and borrowed Spanish laws he may perhaps have rivals; and as to certain particulars, he may even be surpassed; but in the matter of its historico-legal contents and its useful vulgarization, nay. In what has sprung up and been bred under the shelter of present American laws, neither can his place be disputed in point of doctrine or subject-matter which most trouble public opinion and international circulation. On account of the diffusion through English translation of his works, he is the greatest authority abroad. His more than ten years' experience as a writer has made him the possessor of a thousand details of execution so that among the Filipinos he perhaps knows best the science, art or industry underlying the pamphlet and the book. He probably found it difficult to climb the mountain's steep slope, but like the pilgrim to the Black Mountain of Bember, he reached the summit and discovered the heavens above him and the kingdom of Cachemira at his feet.

And since in every kingdom one must reckon with insurrections and Cain's rebelliousness, all these he has been putting down with real internal diplomacy. The office of Executive Secretary, before it was occupied by our Author, had been regarded as the *Noli-me-tangere* for Filipinos and a delicacy suited only to the special taste of the conquerors. But it is no longer a secret that he occupied it with faith, and since then he has regulated it with his *Prontuario*; whereby he has added to executive efficiency the element of order, of justice, endowing it with administrative precedents, an innovation in this New Era the importance of which must not be minimized.

## VII.

As no catalogue of the Author's works has as yet been published (and surely he himself, with Pascal's humble and wise ignorance, does not know the number of the products of his well cut pen) we shall give, for the benefit of the readers, the short titles and the year of publication of those which have served us in the preparation of these notes.

1. *Absurdos est quoque pantheismos prout a recentioribus sub vario forma promitur.* Unpublished. 1885.
2. *Elementos de Aritmética teórico-práctica.* 1898.
3. *Gramática Castellana.* 1898.

4. *Geometría infantil*. 1901.
5. *La criminalidad en las Islas Filipinas: 1903-1908*. 1909.
6. *Criminality in the Philippine Islands: 1903-1908*. 1909.
7. *Criminal Statistics: 1903-1908*. 1909.
8. *Tratado de elecciones*. 1st edition. 1910.
9. *La criminalidad y su prevención*. 1910.
10. *Dictamen sobre la facultad del Gobernador General para ordenar la expulsión de individuos chinos bajo ciertas circunstancias*. 1910.
11. *On expulsion of undesirable aliens*. 1910.
12. *Penalogía*. 1910.
13. *Penalogy: Criminal Statistics*. 1910.
14. *Tratado de elecciones*. 2nd corrected and enlarged edition. 1911.
15. *Criminal Statistics*. 1911.
16. *Reglamento y Programa de examen de los Jueces de Paz*. 1911.
17. *Fraudes electorales y sus remedios*. 1912.
18. *Administración de Justicia*. 1912.
19. *Administration of Justice: Criminal Statistics*. 1912.
20. *Ordalia*. 1913.
21. *Hombres laboriosos*. 1913.
22. *Dictámen . . . sobre los casos de Esclavitud y Peonaje en las Islas Filipinas*. 1913.
23. *On Slavery and Peonage*. 1913.
24. *Causas de la tardanza en el despacho de los asuntos civiles y criminales*. Memorial. 1913.
25. *Causes determining the delay of the dispatch of civil and criminal cases: Criminal Statistics*. 1913.
26. *Don Cayetano S. Arellano*. 1914.
27. *Don Cayetano S. Arellano*. English edition. 1914.
28. *Prontuario de Práctica Administrativa Municipal y Provincial*. 1914.
29. *La Langosta y la Agricultura*. 1914.
30. *Locusts vs. Agriculture*. 1914.

## IN PRESS

31. *Prontuario de Jurisprudencia Filipino*:

## IN PREPARATION

32. *Prontuario de Práctica Administrativa Insular*.
33. *Ciudadanía Filipina*.

In this list are not included the periodical articles, his juridical decisions, his numerous opinions as Attorney-General, or his other contributions.