

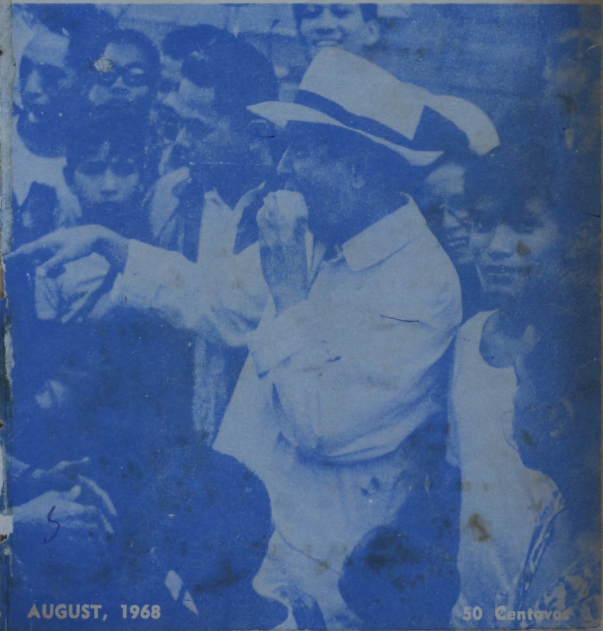
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## **TRAINING THE MIND**

Present educational systems do not encourage in students a conception of education as a lifelong process. Nor is any system of public education notably successful in giving a substantial number of students a mastery of the major fields of knowledge or the essential communication skills. These are serious shortcomings; but by far the most important defect is the failure to develop to any great extent the *intellectual capacities of students*. Amazingly little effort is made by the educational systems of Western nations to set the mind of the student in motion — to provide him with the kind of education that will enable him to cope with new situations as they arise, help him to sharpen his critical judgments, develop more fully his creative talents, and show him how to go about producing new and better solutions to his own and society's problems.

Ironically we are now witnessing an effort on the part of some of our most highly trained experts to explore fully the potentialities of the newest computers while the potentialities of the human brain — a far greater instrument — go unheralded and largely unexplored...

It will always be important for students to know the great ideas, the great works, and the great events in the history of man. Nevertheless, this is not the only or even the primary objective. It is equally certain that the direct training of the mind itself must assume prime importance.

— *By George Gallup, from The Miracle Ahead (1964).*

- A general explanation of the obstacles in the way of a healthy growth of Philippine society today.

## BARNACLES ON OUR SHIP OF STATE

The rise and decline of once great nations have much to show us what basic policies and practices new and small nations should, in a general way, follow or avoid. Here apparently lies the significance of the statement that history repeats itself.

In an article appearing in *Newsweek* of July 29, 1968, the distinguished economist Henry C. Walich analyzes the cause of the decline of Britain which until not long ago held the leadership of the world financially and militarily. As the nation that started the industrial revolution, Britain succeeded in reaching the topmost seat in the industrial society and for about two centuries served as the financial center of the world. She was able to produce the most dynamic political and economic system of all her contemporary states; and thus she practically enjoyed undisputed material and military predominance over the whole earth.

Prompted by her success other countries gradually adopted her instruments and methods in the pursuit for material improvement. Thus the results of the British industrial revolution spread out over a number of European countries, the United States, and Japan. It is largely for this reason that the monopolistic position of Britain started to disappear. Her financial superiority was thereafter slowly undermined. She suffered a variety of economic reverses of a serious nature. Consequently, she was forced to devalue her currency several times after World War II and to devalue again a few months ago.

When we remember that the British pound had served as the world standard of the monetary value of other national currencies for several decades, the repeated devaluation of the pound has become patent proof that England's role as a financial giant in the international

economy is practically gone. She has not been able to improve her balance of payments from its unfavorable level in spite of the drastic changes she has been adopting in her fiscal and monetary policies and in spite of the changes in her government policies since the last World War. She has liquidated her world-wide empire and has withdrawn her military forces from different stations where they proved useful in preserving order and in maintaining peace in many sensitive regions in the globe. She has lost her territorial possessions which once encircled the earth. She no longer occupies the front line position as a sovereign power in the civilized world.

In our dream of making our country great, as our President has hoped, we should attempt to discover some of the principal and fundamental causes underlying her diminishing strength and her decline in material importance. Professor Wallich has presented some tangible and basic grounds which should interest the Filipino who seriously expects to see his country prosperous and to avoid the in-

sidious elements of weakness at this early history of his nation's independence. Professor Wallich suggests that an increasing sensitiveness of the social conscience could well contribute to the decline of a nation's power. Perhaps we might interpret this term as meaning the supersensitiveness of the social conscience which political and popular sentimentalism sometimes carries to extremes. In the case of Britain, one cause of this condition was the ill-effects or the atrocities of the *laissez faire* policy as practiced by her industrial leaders and traders over generations in the past. They touched, Wallich insinuates, her sensitive social conscience. As she toned down the harsh effects and ruthless methods of that system, she weakened considerably the toughening influence of "the process of natural selection and the survival of the fittest." The concern for full employment by which everybody is assured of a job produces an illusion of a happy life and general contentment. It has a tendency to prevent people from resorting to their own individual resources to solve

what are just problem of the normal affairs in one's life. The welfare state, which England had eventually established, lacks much of the challenge which private individuals in a free society should face and answer to show their potentialities and capacities for self-help and independence. Together with it has been her policy of state ownership of several of her basic industries, removing them from the hands of private enterprise. All these practically obliged her to adopt an extraordinarily high rate of income taxation which has discouraged the drive for competitive production in the private sector. She must have realized this impractical policy when after this year's devaluation she decides to adopt sales and indirect taxes to remedy her financial troubles.

Professor Wallich sees analogous conditions in the United States which could be the causes of its growing social and economic problems and which may worsen when they are not recognized and avoided by her leaders on time. The recent American concern "over poverty and discrimination," if it should

scar beyond sensible limits, may have an effect analogous to the British concern over the oppressive results of unregulated *laissez faire* on the less economically able elements of the country. It could become an incentive to individual thriftlessness and irresponsibility. The examinations, in addition to expanding public sector, the increasing government intervention in private enterprise, the mounting preference shown by younger Americans for government jobs over posts in private occupations and business — a distinctly noticeable phenomenon in American life and society since the last World War — all these demonstrate symptoms of general economic and social debility which tend to reduce gradually the vigor, the initiative, the creative urge, and the once vaunted skill and independence of the individual American.

The Philippines has not yet grown beyond the preliminary stages of industrial growth. The Filipinos may not succeed to go far beyond these initial stages. They may or may not be able to experience for a long time

a satisfactory social and economic development sufficient to elevate the life of the majority of the population. These doubts find some justification in the policies and practices of our government which are analogous to those pointed out by Professor Wallich as factors responsible for the decline of Britain and for the difficulties which America is now experiencing in international trade and finance.

Considering that the Philippines has not quite reached what is called the take-off stage of development, the retarding influence of these practices and policies may not be immediately perceptible. But even just as they are now being applied, they would prevent her growth, slow down her slight development, and may even cause a condition of paralysis in her potentialities for stronger growth. An erroneous conception of social justice could lead the nation to disaster. The danger is perceptible in the practice of Filipino political leaders to imitate and adopt American social policies and legislation prematurely and indiscriminately.

Considering the almost overwhelming ambition and desire of the educated population of our country to enter politics or to be in the government service; considering that only an insignificant fraction of our total population has chosen to go into private business or into other kinds of private occupations because they prefer to be employed in the different branches of our Civil Service, it is not difficult to foresee a dark future for our people who are being habituated to prefer a life of ease to one of struggle. Our government encourages this condition. No wonder that in the last Civil Service Examination over 500,000 persons, male and female, of different ages and varied educational attainments, eagerly took part in all provinces in order to qualify for unfilled government positions. The great anxiety of passing those dozens of other government professional and vocational examinations, is responsible for the frequent irregularities reported as committed by their participants to secure the highly coveted appointments to posts in the government service.

With our top-heavy bureaucracy, with Civil Service employees receiving higher salaries than those working in the private sector but with lower qualifications and lighter duties than those demanded in the latter field, the general attraction of the public posts to most people tends to be fairly irresistible. To this should be added the general feeling that public positions are most desirable because they assure security to one's future. Getting a government job has well-nigh become an obsession of our youth.

When all these things are taken into account, when even activities which should be left to the private sector are being taken over by the government, taxes have to be raised again and again to meet the heavy expenses all these conditions require. This again makes the situation more and more unbearable for the private sector, which is being depleted today of able and enterprising elements. Obviously, taxes have to fall on the few economically productive persons who are naturally made to support the burden of employing public servants both

the useful and the useless. No amount of miracle rice and wonder corn could be sufficiently produced to provide the people with food and other necessities much less to enable them to raise their standard of living when the population is top-heavy with drones who form and exist as barnacles of the ship of state. The higher the salaries of the economically unproductive elements, the heavier the burden of taxation becomes; and the larger the number of these superfluous civil and military officials and employees, the higher the tide of inflationary conditions in this country rises. The inevitable result is exorbitant prices of things and harder conditions of life. The eventual resulting situation is a state of increasing public disorder and crime.

Our metropolitan dailies are full of advertisements for men and women needed in private offices, industries, shops, trades, and other necessary enterprises. These positions form the active and productive sector of the country. They usually require better skills, more thorough educational prepara-



tion, and more serious dedication to work and duty than what is demanded in most government jobs. The requirements for civil service eligibility are simple and often merely formal and routinary. In many instances the youth frequently shuns the private occupations and enterprises and prefer to enter positions in the government civil service or in government-controlled corporations which are often obtain-

of political leaders and influential friends. Our private enterprises are being gradually deserted by elements who are needed to strengthen the foundations of a democratic society. And the ship of state rapidly and dangerously accumulates barnacles, so to say, that hinder the normal rate of its progress. — *V. G. Sinco, August, 15, 1968.*

### SOUND ADVICE

Give every man thy ear, but few thy voice;  
Take each man's censure, but reserve thy judgement.  
Costly thy habit as thy purse can buy,  
But not expressed in fancy; rich, not gaudy;  
For the apparel oft proclaims the man...  
Neither a borrower nor a lender be;  
For loan oft loses both itself and friend,  
And borrowing dulls the edge of husbandry.  
This above all: to thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.—*HAMLET*

- This is an exposure of the crimes, corrupt practices, and violent methods now used in practically all the countries of the world and a general suggestion for a cure. The author is a distinguished Italian leader and writer.

## FORCE AND CORRUPTION IN POLITICS

In a world which for the most part is weary of murders, betrayals, and useless death, a more direct relationship can be established between the human conscience and the movement for change, provided that this movement is as forceful as it is nonviolent. Moreover nonviolent action is also revolutionary in that, with its profound appeal to the human conscience, it sets in motion other forces which use other revolutionary methods. Everyone who aspires to the new makes a revolution in his own way. One gets more inspiration for struggling for a new world from the writings of true revolutionaries than from those of the true quietists.

In contrast, those who think that war is the highest form of struggle, the way of evening out inequalities, still

have a very limited vision of man and of humanity. Anyone with genuine revolutionary experience knows — and must admit — that in order to change a situation one must appeal, whether explicitly or tacitly, to moral rather than material considerations, for they take precedence; that a call for more clearly defined principles and a higher morality has a powerful force; and that revolutionary action is, therefore, also that which helps to evolve a new sensitivity, a new capacity, a new culture, new instincts — human nature remade.

To succeed in building a world of peace we must have the boldness to embrace the new, however inconvenient or dangerous it may be or seem to be, to immerse ourselves in undertakings bigger than we are. The powerful, the

exploiters, the real outlaws can hardly maintain themselves in their positions unless they are supported and defended by those who have sold out to them. But there is as yet no sufficiently clear and widespread understanding (and this is one of the best indications of the ambivalence and inadequacy of the traditional religious) of the need not to collaborate with and to boycott insane initiatives.

How are we to explain, for example, that even persons of undoubted ability and professional rectitude will consistently work for newspapers which, behind their facades, are readily seen to be mean, false, even murderous? The process of self-justification is often extremely primitive: the value of the work performed is judged by the price paid for it, and the recipient's moral opinion of himself is based on what his stock is quoted at. Another easy alibi is to say that one will burrow from within, be a Trojan horse. Very often, this ambivalent attitude is supported by the excuse of technical

specialization or the myth of pure science. This is who it was possible to build and operate Buchenwald, Auschwitz, and Mauthausen.

Is there also at the bottom of all this a certain costly moral naivete? By accepting money and power where these are most easily to be had, people may think they are doing right by coming to grips with their own problems first. Thus in various parts of the world first-class minds are being wantonly misused to produce and cleverly advertise mediocre or useless or harmful products; immigrate to countries which scientists by the thousand can offer them better research. In many areas, members of parliaments will change parties four or five times, sometimes ending up on the opposite side, merely in order to remain afloat; while leaders who have reached high office through popular support will sell themselves to the highest bidder, with an effect on the confidence of the voters that can be easily imagined. It is because of this widespread readiness to sell or barter oneself that the client system

can rise to the national and international levels.

To choose according to need and to one's conscience, to reject any occupation or opportunity that will involve one in exploitation and assassination, or merely doing something one does not believe in, is a basic prerequisite for smashing the client system, from the level of the street to that of international affairs.

To exert leverage you must have a solid point of support. This elementary principle of all strategy makes it necessary for the nonviolent revolutionary to be especially careful in his choice of fulcrums. His dislike and hatred of his personal enemies will exert no leverage, but his just indignation at intolerable methods and situations will. He will exert no leverage if his support is rotted through, but he will if he relies on the solidarity of those who are most concerned and best informed; he will exert no leverage by resorting to savage cunning or lies to destroy the adversary, but he will if he is the best spokesman of the common interest and if he supplies

unimpeachable evidence to show that the masses are being oppressed and strangled by inhuman minorities.

Exerting leverage by using as support the highest laws of morality and the best laws on the statutes, or, for that matter, even minimally democratic laws, has this advantage: since they are laws, even though they may not in general represent the highest points of culture and morality, anyone who is shown to be a violator of the social contract is by the same token shown to be a true outlaw. To know exactly what action they ought to take, the people must know beyond any doubt, without any preconceived notions or superstitions, who the real outlaws are.

Why is it that tortures, poisonings, abuses, electoral hanky-panky, and large-scale waste are generally kept secret or are at least camouflaged, even when those who practice them are solidly in power? Because those who practice them fear the force, the weight, of the condemnation of others.

Public opinion, especially if duly aroused, can make the

distinction between the father whose children are hungry and who picks a basketful of tomatoes in a field that does not belong to him, or the Negro driven by humiliation into getting drunk or throwing a Molotov cocktail, and those who bear primary responsibility for intolerable situations. The public has sufficient intuition to realize that some court sentences are a mockery of justice and to guess by whom and how those sentences were purchased, but it has difficulty in fitting isolated facts together until they form a picture.

Does a police force resort to torture? No morality today can sanction torture. The practice must be documented, denounced case by case, on an ever increasing scale; in this way, despite the obvious difficulties, the police and their conduct will be identified as being outside the law. Is there widespread exploitation, insecurity of employment on such a scale that the unreflecting masses accept these things as being almost natural? A wealth of precise documentation must be published and

charges leveled systematically, until their weight becomes crushing. (Some of the poorest countries are given to grandiloquence; but is there not a law on the books, vague and general as it may be, which guarantees employment and which can be used for leverage?)

Are there shady political deals which prevent the expression of the people's true needs? They must be documented case by case, country by country, region by region, systematically and on an increasing scale, without taking it for granted that these things are already known, until the people's eyes have been opened to them (photographs can be useful here). Is there waste of every imaginable kind? We must learn to use for leverage the economy-oriented mentality of our times, from the local level to the general level of interest, documenting the stupidity of wasting enormous energy and enormous wealth and of failing to develop existing resources.

There are veritable monsters in our midst. They are no mere dragons 50 feet in

length, spitting fire at thirty paces out of two maws, burning down a house or two, and terrorizing the crowd in the village square. These veritable monsters of ours, replete with the flesh and blood of their victims, have electronic nerves and sinews of steel; their poisonous breath blots out the sky; their excrements pollute rivers, lakes, and seas. They can spread terror thousands of miles away; they can spit fire over an area of hundreds of square miles and burn to ashes in an instant millions of human beings and cities it has taken millions of men thousands of years to build. And one maw of the monsters can threaten the other; its claws can meet in combat. The most horrendous fantasies of the past, from the visions of the Apocalypse to the many monsters imagined by artists or dreamed up by the commercial horror-mongers to distract a well-fed public from its boredom, are so naive in comparison as to make us smile.

It is not enough to know, not enough to document, not enough to denounce. We must not only deflate these monsters by not feeding them and not allowing them to feed on us. We must clearly realize, we must know in every fiber of our being, that we have built these monsters and that we can destroy them.

Who are the more numerous, the people in whose interest it is to bring about major changes in order to arrive at a world fit for all, or the people who think that it is in their interest to maintain the status quo? If we succeed in interpreting and expressing the deepest needs of thousands, millions, and billions of human beings and help them to gain precise knowledge of themselves and their problems, to start constructive action of every kind, from the lowest to the highest level, and to make their weight count, we shall have succeeded in setting in motion a practical revolutionary

force. New people, new groups who reject second-hand thinking and second-hand living and who are committed to making a better world, already exist. We must lose no time in recognizing them, meeting them, comparing experience with them, and forming new organic fronts together. — *Daniilo Dolci, Extracts from Saturday Review, July 6, 1968.*

### THE DISSENTING ACADEMY

For most Americans, a declining measure of intellectual independence in the universities is probably of no more concern than the discontinuance of a favored line of groceries at the supermarket, and probably for the same reason. Higher education offers commodities to the customer who rarely regards academics as individuals whose services should include social and humanistic criticism. As John Kenneth Galbraith has suggested, the university is growing great as a servant — not as a critic — of the industrial society. . . . The engagement of academic intellectuals in government policymaking and as consultants to industry, the growth of the government research contract, the very success of higher education can be as dangerous to independence as overt political pressure. — *Peter Schrag in Saturday Review February 17, 1968.*

## A CHINESE SCHOLAR VIEWS BUSINESS

The word "business" conveys the idea of being busy. To us Chinese scholars, and in fact to all Oriental philosophers, to be busy is distasteful. Why should we always be busy? What is it all for? Are we too busy to live? I think one can live much better without being busy, and I am sorry to see that there are many people in the world who are too busy to live.

Are we too busy to die? Death is forever awaiting us, and we do not have to speed its approach.

I can never understand or be accustomed to modern western life, especially the American business man's life. Every one is busy every moment — hurry, rush, pull and struggle.

One of our popular T'ang dynasty (618-906 A.D.) poets once expressed his lamentation in the following lines: "All events are experienced

with too much anxiety. No one ever takes time to rest before he dies."

We Chinese believe that human life is composed of two phases: the positive or active, and the negative or passive. It is vastly important that we should balance them well. We have always been carefully taught to apply our positive or active forces inwardly, that is to say, spiritually, ideally, mentally and morally. The negative or passive forces should be directed to opposite ends.

In other words, we should sublimate our possessive instincts toward the acquisition of knowledge, virtue and invisible property, the ambition for conquest should be turned to the conquest of ourselves — our own evil thoughts, our bad habits and our vicious practices; the fighting spirit should be led toward literary and artistic



contests or muscular and physical training. In our outward and material life, we prefer to live simply, humbly and economically.

We have also been taught that, when in government position or any official capacity, we should conduct our positive or active forces toward public utility, and our negative or passive forces toward private ends. The things which belong to the community or which are for the good of the public must be well taken care of, improved and perfected, while one's private belongings are negligible from the eyes of a statesman or philosopher.

Now, consider some basic theories held in the psychology of the western business man from the viewpoint of a Chinese philosopher.

First, we find in this country a firmly established money standard; in other words, a dollar-and-cent measurement of human activities and their values. I cannot agree that material conditions are the only determining factors of history. I can still less agree with the idea that national welfare and personal success are in-

dicated mainly by the numerical figures of incomes and expenditures.

More pernicious yet is the growing conviction that everything is purchasable with money or that every phase of civilization can be valued only in terms of merchandise.

Money, though a very convenient means of life, is certainly not the end. Why should we sacrifice everything, even our lives for the accumulation of money, and reduce ourselves to machines and mechanisms? Unless there is some property in a nation or in a person that cannot be corrupted or bought by money, that nation or that person is not worth living.

Second, the belief in the struggle for existence by the creation of a busy and noisy world is increasingly unbearable. It is necessary to work earnestly and diligently; it is also necessary to work with ease, quiet, and good taste. The best efficiency test is not how to exert one's ability and exhaust one's strength, but how to preserve them and recreate them.

So, a restful night is of importance to a working day, and the leisure hours are invaluable to the busy minutes. Until one knows how to regulate his labor and tranquilize his mind, he does not live but simply exists. Here again we must not mistake means for ends. Strife is but one phase of life: it is neither its final aim nor its original purpose.

Third, we notice a tendency to promote luxury and extravagance for society as well as for individuals, and thus bring about the habit of money spending. One of the greatest American business men, has emphatically admonished the American youth to spend all the money he can make and then allow himself to be driven by the burning desire for new wants, that he may be induced to make more money for its realization. He advocates that the standard of life for both society and individuals will be lifted by more money spending and more money making.

To be sure, such a policy does actually enrich the state, but it inevitably disturbs people's minds and

menaces also their moral and physical orders. This in turn reacts upon the psychology and social conditions of the community. Social unrest, insanity, crimes, and revolutions are its natural outcomes.

Fourth, a new maxim is current in the business world, that discontent and dissatisfaction are the motive forces for improvement and progress. Mr. Kettering, President of General Motors Research Corporation, wrote recently in *Nation's Business*: "In our particular line our chief job in research is to keep the customer reasonably dissatisfied with what he has."

It is a plain truth that if people are dissatisfied with the things they have, they will always long for something else and try to get it if they can afford it. In this way the business man will always make his money out of those who are striving harder and harder to catch up with the fashions and styles.

Such persons are life-long slaves of their material desires and vanity illusions. They are forever burdened by the increasing weight of

their self-made harness and lashed in the most merciless manner by the whip of an invisible master day and night. Death will be their only deliverance. Of course, it is possible that they are satisfied so long as they fulfill their desires? But how long will this last? There are always more desires, and always something else more desirable.

Aside from all this individual torture, the waste for society as a whole is also very great.

We must work, and work hard, for spiritual realization, mental enlightenment, moral perfection and cultural attainment. But in all matters that lie outside of ourselves, we must learn to take them lightly; to enjoy them if we happen to be with them — possession is, however, not necessary — and to be still content if we must live without them. Life is always easier and happier for those who desire less, and depend less upon,

things outside of themselves.

Furthermore, we must work and work hard, for the improvement and the advancement of the community, the state, the nation, and above all, for humanity, for it is humanity that will live long and not we. When we work for the benefit of humanity, any merit surely lasts, but when we work for the benefit of ourselves, all merits become void upon our death or before.

Therefore, we do well to apply our positive or active forces toward that which has a spiritual significance and is good for mankind, and our negative or passive forces toward that which has only material value and is good only for ourselves. Only those who possess spiritual wealth can overlook material wealth; only those who love humanity know how to deny themselves. — *By Kiang Kang-Hu, condensed from The Nation's Business (November, '29).*

## EMPTY HOURS

Although regular work is man's greatest blessing — for the worst material misfortune of life is to be out of work — we really know nothing of the personality of individuals during their working hours, any more than we can understand their abilities and ideals when they are asleep. For during the majority of working hours, the inner man is asleep.

If you enter a factory and see a vast room filled with busy men clad in overalls, you cannot even guess at the real nature of each individual. If you enter a bank, and see the white collar brigade deeply engaged in neat penmanship, you might for a moment imagine from the similarity of their tasks that they resemble one another; but of course you know the facts are quite otherwise. If you wish to know anything concerning the personality or inner nature of these persons, you must see them outside of office hours.

The moment the day's work is over and the worker is free, where does he go? What is his conception of a good time? What use does he make leisure? For, except in the rare instances of creative work, it is leisure alone that reveals or betrays the man.

I will go further. The use of leisure eventually determines the fate of an entire community, or of an entire nation. The Roman Empire was destroyed, first, by too much leisure, second, by the wrong use of it. In the United States nearly everybody works; and it often happens that the richest individuals work the hardest. Almost any wealthy young man would be somewhat ashamed to admit that he had no occupation, that he was doing nothing. Perhaps we carry this social requirement too far; but at all events it is better than general idleness.

It is dangerous to make prophecies, for in history it is so often the unexpected that happens. But the signs of the times seem certainly to indicate the coming of more leisure. Factory hours used to be ten or twelve hours a day. Now the average working day is eight hours; and it is highly probable that during the next decade the average work day will be six hours, with Saturday and Sunday entirely free. If, by education and increase of refinement, American men and women will make a profitable use of this leisure, the coming generations will be more civilized and more happy than at any previous period in history.

The real business of life is Life. Food, clothing and shelter are not life — they are the means of life. With many laborers the daily work is not life: it is once more the means of life. Men and women live in their minds. If leisure means laziness, if leisure means only bodily pleasures, if leisure means only attendance at games and sentimental motion pictures, the mind stagnates.

The radio may be a means of education and of elevation, or it may be destructive to the intelligence of its owner and a cause of insanity to his neighbors. Do you listen to Walter Damrosch or to slush?

The motion pictures, well chosen, may be a source of delight and instruction combined; but the motion picture *habit* is a bad habit. The automobile is a servant more efficient than the genii in the Arabian Nights; but it can also accelerate the already too swift pace down the primrose path that leads to the everlasting bonfire.

Fortunately there is an almost universal desire for education; and people are beginning to see that true education is neither easy nor swift, but means resolute application of mental energy over a long period of time. The public libraries are an enormous factor in modern civilization.

It is often said that every person should have a hobby. I say that every person should have some definite avocation, the mastery of something, whether it be the tools of a carpenter or the language of a foreign coun-

try. It is astounding what some men accomplish in their leisure. John Stuart Mill was a clerk in the East India Office. He became one of the world's leading authorities on political economy.

Not every person in the world can become such a personage. But every person can become a personality. The happiest people are those who think the most interesting thoughts. Interesting thoughts can live only

in cultivated minds. Those who decide to use leisure as a means of mental development, who love good music, good books, good pictures, good plays at the theater, good company, good conversation — what are they? They are the happiest people in the world; they are not only happy in themselves, they are the cause of happiness in others. — *By William Lyon Phelps, condensed from The Delineator, May, 1930.*

## THE ADMIRABLE JEWS

They are an ancient people, a famous people, an enduring people, and a people who in the end have generally attained their objects. I hope Parliament may endure forever, and sometimes I think it will; but I cannot help remembering that the Jews have outlived Assyrian kings, Egyptian Pharaohs, Roman Caesars, and Arabian Caliphs. — *Benjamin Disraeli*

■ This article explains the causes of university student riots, particularly those in Columbia and Paris.

## SAVAGE RAGE OF STUDENTS

Columbia University is an institution of great academic power and performance. It has not been served well by its chief executive officers since before the days when Dwight David Eisenhower used its presidency as a dry run for a bigger job. Its trustees — all men of position, distinction, financial resources, and significant connections — oversee the governance of the collection of colleges and graduate schools as though it were a “conglomerate” enterprise dealing in real estate, weaponry, and pharmaceuticals. They are in occasional communication with Grayson Kirk, who has served as Columbia’s president since the winter of 1951. Before troubles early this year, he had been contemplating his happy retirement.

President Kirk is known to have been on speaking terms with several members of the senior faculty, but he

has never evinced any pressing need for their support and counsel in the conduct of his office. The senior faculty, able and respected scholars all, in their turn have rarely indicated that they felt grievance because of their consequently light work load. They have been known on occasion to socialize with some of the junior faculty and a few especially bright graduate students. The junior faculty — most of them aged thirty, plus or minus five years — fraternize more freely with the students, share some of their insecurities, many of their dreams, and most of their anger against society in its various middle-aged, middle-class aspects.

The male graduate students have spent their undergraduate years sometimes in search of a “field” or “major” but always in a struggle to maintain a grade average high enough to withstand

the military draft and to assure themselves a place in one of Columbia's prestigious graduate schools. Now that they have achieved graduate status and have some notion about the best way to spend their lives, they are uncomfortably contemplating their imminent exposure to the newly democratized operations of the Selective Service process. This plight is shared by the graduating seniors of Columbia College and every other healthy young university man in the country.

Most of the students and some of the junior faculty share with their fellows elsewhere in the world an insatiable eagerness to make this world a little safer to live in and a little more generous to live through. They are generally better-educated and more intelligent than preceding student generations. They are less conforming, less respectful of mere authority, and more openly critical of anyone or any group that diminishes (in their judgment) the possibilities of improving the human condition.

They hate the war in Vietnam; they hate malfeasance in high office; they hate social and economic inequities; they hate compromise or expediency and deferral of payment on any moral debt. They believe that the world can be made better now, and are convinced that they could do the job, if they were better educated — but they feel that they have been victims of pedagogical malpractice. They have abundant and heavily documented evidence.

The protesting students have allies among the middle-aged, middle-class wielders of power and none more articulate than Harold Howe II, the United States Commissioner of Education. In a recent address to the American Association of University Professors he used language almost as harsh as the student's to present a bill of indictment every bit as precise as they would offer. He accused the professors and their associate administrators of neglecting the campus world to the detriment of their students: "The professors are largely responsible for the student's disenchant-



ment with their world." He accused the administrators of being "inadequate, and unreasonably inflexible" in their approach to the needs of students. He said that the professors do not teach very well and what they teach is not very relevant to the lives of their students. Finally, in warning the universities to initiate and accept change, the commissioner declared that he had learned from experience ". . . that the best way to accomplish anything is to aggravate somebody sufficiently to get him interested in taking action."

Columbia, as one of this nation's ancient seats of learning, possesses a substantial — though, of course, inadequate — endowment, almost half of which is in Manhattan real estate. This is some of the most valuable acreage on the planet. Since World War II, the university has been increasing its holdings in its near neighborhood for almost prudential reasons. It is in a period of very rapid physical growth. It has to attract talented and finicky new faculty, and must therefore make its surrounding community attrac-

tive to them. Unfortunately for this purpose, the surrounding community on the south, east, and north is Harlem, mostly Negro and Puerto Rican and nearly all very poor.

Every act of reclamation by the university is seen, with almost complete justification, to be an act of depredation against the poor of the neighborhood. Most of the belated attempts by Columbia, even with the alert largess of the Ford Foundation, to improve conditions of life for its surrounding poor have not been met with cries of joy.

It is almost irresistible to suggest that the causes of student unrest at the Sorbonne are generically related to those at Columbia — high academic pressures to meet the scholarly demands of "irrelevant" courses, overcrowded classrooms, unresponsive administrators, antiquated and inappropriate rules and regulations, and, of course, the demand for "participatory democracy."

The French university system, they declared, is supposed to be for free inquiry, but the Government wants the university to serve the

needs of business and industry. The students say that they do not want to become tomorrow's policemen; they do not want to become part of some impersonal world machine.

Initially, the population of Paris, which has rarely been sympathetic to students, went about its daily affairs muttering about the behavior of *les fils de papa*, the pampered sons of the *petit bourgeois*. The administration of the university became increasingly anxious, most especially about a tiny group of ultra-rightist students known as the Occident, whom the administration feared might attack the activists and precipitate a riot.

Thus on Friday, May 3, the Rector of the Sorbonne closed that ancient institution for the first time since its misty beginnings in the thirteenth century. The students responded with even more vigorous protests, and the administration, acting precisely as did that of Columbia University, called in the police, committing in the eyes of the students and the faculty an unpardonable sacrilege.

Never had the hallowed precincts of the Sorbonne been so desecrated. What followed was the feared bloody riot, in which thousands were injured, scores seriously, in which the "flics" the Paris police who have a capacity for brutality unmatched in this country, stormed the hastily erected barricades in the streets of the Latin Quarter. The French students, who, unlike their American counterparts, do not hesitate to do battle with the police, turned to the traditional weapon of revolutionary streets, the paving stones. When the smoke of the first engagement cleared and the people of Paris understood what had happened, they rose in support of the students, and the trade unions joined in a now united front to present General Charles de Gaulle with a 10th anniversary present of a general strike that has paralyzed the commerce and industry of France.

Both American and French students are clearly reacting against a profound malaise in their countries. The French students sees his gov-

ernment wasting its substance in attempting, quixotically, to become a significant nuclear power, at an intolerable cost to the quality of life in France. The American student, with the unavoidable evidence of the Vietnam war always before him, and with the so-called war on poverty faltering on every front because of what he sees as wrongly diverted funds, is in a savage rage against his government.

Youth needs allies with older necessary skills than it possesses. It needs people with practical knowledge of social plumbing. It needs the help of middle-class, middle-aged artisans who will not "study" them, who will unself-consciously join in the "restructuring" that every society must continually be

about if it is to become fairer than its history.

Today neither Columbia, nor the Sorbonne, nor any significant center of learning in the world is a true community of scholars. The "savage rage" of youth has given the universities the promise of an option to become such communities — to the extent that they enter fully into the world in which they exist, to the extent, in Robert M. Hutchin's phrase, they are willing to assume the salient role of critic of the society. It is for them to provide the data on ethics that the politician, the statesman, the priest, the soldier, and the city planner can act upon to make this world safe for the humane use of human beings. — *By Frank G. Jennings in the Saturday Review, June 15, 1968.*

## WHAT IS SEATO?

The South-East Asia Treaty Organization (SEATO) celebrated its 13th birthday on September 8, 1967, with the dedication of a new and permanent headquarters building in Bangkok by His Majesty Phumipol Adulyadej, the young and popular King of Thailand.

Where did SEATO come from? It was born in Manila in 1954, fathered by eight nations faced with, or concerned with, an aggressive communist threat against the very existence of developing nations in Southeast Asia. Many of these had come into being after the Second World War and were struggling with political, social, and economic problems in efforts to build a secure life for their peoples.

In this time of change and insecurity, communist leaders exploited social unrest and nationalistic feelings among the people of the region. Communist move-

ments, directed and aided from the outside, kept trying to take over, sometimes by direct external aggression, sometimes by insurgency. In the Philippines, in the area then called Indochina, in Burma and the Malayan peninsula, the threat reached critical proportions. In 1949, Mao Tse-tung's communists secured control of the whole Chinese mainland. In June 1950, the communist North Korean army invaded the Republic of Korea in a bold effort to seize that new nation. The effort was thwarted, after a fierce struggle, by the forces of several nations under the United Nations aegis, ending in an uneasy armistice in 1953.

By early 1954 the communist-led Viet Minh had seized much of the northern province of Tonkin and had advanced into Laos, driving toward the border of Thailand. Thailand made

an urgent appeal to the United Nations Security Council for a team of peace observers to investigate developments along its frontier with Laos. This reasonable request obtained nine affirmative votes and one abstention, but was vetoed by the Soviet Union.

In July 1954, the Geneva Agreement was signed, dividing Vietnam at the 17th parallel and ostensibly ending the conflict in Indochina. There was hope among people throughout the world that this could mark the beginning of a new era of peace.

Still concerned about the communist threat on its northeastern border, Thailand decided to have recourse to Article 51 of the United Nations Charter. This article authorizes collective defense treaties.

The Manila Conference of September 1954 brought the representatives of eight nations together to find a way to meet the threats to freedom in the area, since the Soviet veto had prevented the UN Security Council from taking effective action. Their answer was a collective defense organiza-

tion which included Australia, France, New Zealand, Pakistan, the Philippines, Thailand, the United Kingdom and the United States. The representatives of these eight nations drew up and on September 8, 1954, signed the Manila Pact which brought SEATO into being.

What is it all about?

In short, SEATO's mission is twofold. On the one hand it aims to stem direct, overt communist aggression by creating and maintaining the necessary military defenses or deterrent power.

How does SEATO work?

A Council of Ministers, comprising the foreign ministers of member nations, governs SEATO. It meets annually to determine policy and to review the progress of SEATO activities. The meetings alternate between the various capitals. The last meeting was in Washington in 1967, the next one will be in Wellington in April 1968.

The Council of Ministers is represented at SEATO headquarters by Council Representatives, consisting of the ambassadors to Thailand of each member nation and

a representative of the Thai Foreign Office. The council representatives meet monthly with the Secretary-General of SEATO to review policy, programming and planning and to consider SEATO projects.

The Secretary-General, who is the executive head of the organization, is responsible to the council when it is in session, and at other times to the council representatives. He directs a staff of international officers.

Under the Council of Ministers are the military advisers. These are officers of member governments at their theater command or chief-of-staff level. They meet twice yearly to review the military situation in the area and to approve the work and plans of the Military Planning Office (MPO), located at SEATO headquarters in Bangkok. The MPO plans are tested in annual programs of military exercises — maritime, amphibious, air-ground and command-post. They provide for a combination of fighting forces which understand each other's methods, weapons and language. Thirty-four exercises

have been held over the past 11 years.

SEATO has no standing forces, as in the case of NATO, because this is considered unrealistic in terms of the strategic situation in Southeast Asia. It relies instead on the rapid combination of forces trained to work together and has demonstrated in actual maneuvers that these forces can be speedily assembled and efficiently coordinated to carry out concerted actions.

SEATO is not concerned with overt communist attack alone but also with countering and preventing communist subversion. Assistance to member nations in this field is a primary consideration of the Secretary-General of SEATO, Lieutenant-General Jesus M. Vargas, former Chief of Staff and former Secretary of Defense of the Philippines. General Vargas operates from firsthand experience in fighting insurgency. He played a leading role in breaking the back of the communist-led Huk's attempt to seize power in the Philippines more than a decade ago.

Secretary-General Vargas places high value on

SEATO's civil program. "Security is essential," he says, "but progress in the social, economic, and related fields is imperative. It is axiomatic that military strength alone is insufficient today to ensure national security. The armed forces are a shield but behind that shield must be a strong economy coupled with social progress."

Over the years, SEATO has striven to strengthen the nations of the area in vital social, economic and cultural fields through projects carried on by SEATO or by member nations, either individually or collectively.

SEATO has sponsored a number of studies on the requirements of its Asian members for skilled labor for their developing industries. Two technical training schools were established in Pakistan as models for the training of technicians throughout the country. In Thailand, the skilled labor project provides nearly half of the technical training facilities available in the country. Twenty vocational schools have been established on the basis of existing carpentry schools in major provincial towns in Thailand.

The SEATO Technical Training School in Bangkok offers a course for future technical supervisors, foremen and skilled workers in the Thai armed services schools and workshops. This is a bilateral project by Australia and Thailand, under SEATO sponsorship. Similar projects have been undertaken in the fields of education, health, tribal research and community development.

An outstanding project is the SEATO Graduate School of Engineering in Bangkok, a unique regional school open to graduates from all countries in Southeast Asia. It offers courses in five branches of civil engineering, leading to a master's degree, and the school has now been expanded into the Asian Institute of Technology, which will become independent and shed its SEATO sponsorship.

SEATO is also concerned with health problems, and has sponsored a medical research laboratory and a clinical research center in Bangkok. The first deals with research into the causes and treatments of diseases which ravage the area — malaria, haemorrhagic fever, liver-fluke. The second, the

SEATO Clinical Research Center, seeks improved methods of diagnosis of the major diseases of Southeast Asia and is doing research on the treatment and medical management of patients.

Another project is the SEATO Cholera Research Laboratory in Dacca which

has become the world's major institution of its kind. The cholera laboratory has already made notable advances in the treatment of the disease and continues studies into its causes and prevention. — *By W. W. Copeland in the Free World, February, 1968 issue.*

## KITCHEN

Such is life. It is no cleaner than a kitchen; it reeks of a kitchen; and if you mean to cook your dinner, you must expect to soil your hands; the real art is getting them clean again, and therein lies the whole morality of our epoch. — *Honore de Balzac*



## GENTLEMEN, ON GUARD!

Awit once remarked: "Duelling benefits no one but the doctor and the undertaker." But in spite of the many drastic edicts against it, duelling lasted many centuries. Religions are always strengthened and fortified by persecution, and duelling has also had its honored martyrs.

However, duelling is not a human tradition; primitive barbarians have always been ignorant of it, and individual combats, legendary or not, were actually only the result of sudden quarrels or episodes in the rivalry of two tribes. David and Goliath, and Hector and Achilles are examples.

Curiously the origin of duelling, if not religious, is at least mystical. The fanatical faith of the Middle Ages held that in any armed encounter between a guilty and an innocent person, the latter, even though the weaker, could not fail to

triumph, because heaven permitted no injustice.

In Germany during the Romantic era things were done with the proper funeral decor. Before the combat an open casket was placed in the middle of the field in front of which the accused and the accuser kneeled in prayer and meditation. Duelling then was a veritable theatrical spectacle. One was not even obliged to fight one's own battle. If a man were rich enough he could hire a substitute to appear in his stead, as was the custom in China in regard to criminal executions. In France, under Charles V, one duel became a popular legend. It told of a battle between a dog and a man: Aubry de Montdidier, a friend of the King, had been mysteriously assassinated in the vicinity of Montargis. The victim's dog displayed such ferocity towards a certain Richard Macaire that

everyone decided he must have been the assassin. The King, therefore, ordered a judicial duel between Macaire and the dog. Although armed with a heavy stick Macaire was conquered by the beast and confessed to the crime which he expiated on the scaffold.

It was once a custom to fight six against six, against all comers, about anything. This was called "hurling a challenge to the winds, and any one who cared to might accept it. Under Henry III and Henry IV, the French aristocracy lost 8000 nobles in such duels. This was the period in which Cyrano de Bergerac challenged any casual passer-by who seemed to avoid his gaze. "When I see the chance for a good duel," he said, "I never let it go by."

Women, too, have exchanged pistol-fire. In the 18th Century, two mistresses of the Duc de Richelieu — Mme. de Nesles and Mme. de Polignac — fought each other under the trees in the Bois de Boulogne. "Fire first," said Mme. de Polignac. Mme. de Nesles fired and missed. Mme. de Polignac fired in turn. The

ball grazed Mme. de 'Nesles' ear and she promptly fainted. It is notable that in modern times the women who fight (usually with hat-pins and scissors) always try to mar each other's faces. It seems to me, however, that women have their real duels not with weapons, but with their eyes.

After the Nineteenth Century had broken down class distinctions, the bourgeois believed they could elevate their social standing by wielding the foil, the sabre and the sword. At the time veritable social laws existed about dueling. There was a distinction made between the duel of "first blood," which was halted by the seconds after the first scratch; the duel to the death in which the seconds did not interfere until one of the adversaries had fallen; and the ferocious duel which was begun with the pistol and finished by the sword. The offended person was allowed the choice of weapons. The adversaries, armed with pistols, were separated by a given number of paces, and then would turn and fire at command, or would walk toward each other firing at

will. After the encounter the adversaries either shook hands or refused a reconciliation. If one of the adversaries was killed, a little comedy took place before the courts in which the survivor was always acquitted.

The reconciliation was followed by a repast in the open, or in a cabaret. (There are instances where these feasts have been ordered the day before.)

The lions or dandies of the Boulevard de Gand fought for the merest trifle: Under Napoleon III, the young Duc Grammont-Caderousse, a consumptive and a gay liver, overhearing someone blaspheme the Holy Virgin, challenged the blasphemer: "I do not know the Virgin, but you have insulted a woman and you shall answer to me."

In the meantime the custom of dueling had crossed the ocean and began to be practiced in America. The first encounter took place in Plymouth in 1621. As the adversaries were domestics, the authorities were merciless, condemning them to exposure for twenty-four hours in the stocks of the public square. Later, Castle

Island, in Boston Harbor, became the popular dueling ground. The most famous encounter took place in 1804: Colonel Burr, Vice-President of the Republic, fought and killed General Hamilton. But many other duels occurred which remained more secret and more primitive. Sometimes the opponents were let loose to hunt each other in the forest. The first to see the other fired.

A singularly terrible form of duel was popular in Mexico: the two adversaries, stripped to the waist and armed with knives, were left in a darkened room to hunt each other out. Or again they entered unarmed, while a poisonous snake previously left there by the seconds decided the victor.

Certain duels in Europe, which occurred around 1900, took place in deserted gardens from which reporters were excluded, unable to scale the high walls. These were called *duels passionnels*. It was permissible at that time for a betrayed husband to take the law into his own hands and fight with his wife's lover, under the eyes of a private detec-

tive. Sometimes two lovers dueled — unknown to the husband.

Nowadays men in public life no longer settle differences on the field of honor, not even in Spain, which lost its last glamorous duelist in the person of the great liberal novelist, Blasco Ibañez.

The duel, with all its tragic, comic, and unexpected aspects, has been well exploited in literature and particularly in the theater. Melodrama has thrived on it. There are plenty of duels in Hamlet and in

nearly all the plays of the Elizabethan dramatists. How many dramas, how many plays could never have been concluded without a duell!

Today, dueling has almost disappeared, even among the student corps at Heidelberg. It has been forbidden by Mussolini in Fascist Italy, and in France other sports have taken its place. The young men of our generation have fought too much to begin again killing each other off in twos. Democracy has given the death thrust to dueling — *By Paul Morand, condensed from Vanity Fair (September, '30).*

## JUSTICE DELAYED

The most galling and oppressive of all grievances is that complicated mass of evil which is composed of the uncertainty, delay, expense, and vexation in the administration of justice. — *Jeremy Bentham*

## OBJECTIONS TO LAUGHTER

"Laughter" is a word, we are told by the philologists, that is a distant cousin of Greek words meaning "to cluck like a hen," and also "to croak." But we need go no further than our everyday speech to have it brought home to us that when we laugh we do something that puts us on a level with the lower animals. We say of a laughing human being that he "bellows" or "roars" or "cackles" or "crows" or "whinnies." We say of one man that he "laughs like a hyena" and of another that he has a "horse laugh."

Perhaps it was their realization of the essential animal nature of laughter that led so many philosophers, saints, and authorities on behavior to condemn it. Plato, for instance, declares that the guardians of the state ought not to be given to laughter, and that persons of worth must never be represented as being overcome by laugh-

ter. As for the saints, though many of them have been cheerful men, few of them have been conspicuous for their hilarity. Some of them have even thought it was a sin to laugh, believing, with Saint Basil, that laughter was the one bodily affection that the Founder of the Christian religion "does not seem to have known."

Among more wordly authorities on behavior we find the same thing. Lord Chesterfield, the greatest English gentlemen who ever left detailed instructions as to behavior, declares emphatically in one of his passages that a man who wishes to be regarded as a gentleman must avoid laughter above all things. Everyone knows the passage in which he warns his son: "Lord laughter is the mirth of the mob, who are only pleased with silly things; for true wit or good sense never excited a laugh, since the creation of the

world. A man of fashion and parts is, therefore, only seen to smile, but never heard to laugh." In a further letter, Lord Chesterfield writes:

I am neither a melancholy nor a cynical disposition; and am as willing and as apt to be pleased as any body; but I am sure that, since I have had the full use of my reason, nobody has ever heard me laugh.

But it is not only the philosophers, the saints, and the authorities on manners who have belittled laughter. That the ordinary man cares little for laughter can, I think, be easily proved.

Consider, for one thing, literature. Today three out of four of our best-sellers are writers who depend for their effect scarcely at all upon humor. I do not forget that Dickens, the permanent best-seller of English literature, was a humorist as well as a tragic sentimentalist. But, taking a general view of popular literature, we shall be safe in affirming that it is easier to become a best-seller with a book that does not contain a single laugh than with a

book that, in the language of the reviewers, contains a "laugh on every page." No novelist ever succeeded in becoming immortal through alone. And even masterpieces of comedy are most ardently appreciated, not for comic, but for serious reasons.

Laughter cannot play more than a small part in a man's life. The very essence of laughter is surprise and a break in the monotonous continuity of our thoughts or our experience. It is a physical appreciation of the surprising things of life, such as the spectacle of a man falling suddenly on ice, or sitting down on the floor instead of a chair. Such things makes us laugh, of course, only if the results are not too serious. If a man died as a result of any of these accidents, nobody but a savage would think it funny, however, suprised he might be. What makes us laugh is a mixture of the shock at an accident that looks as it might be serious and the realization that it is after all only a hundreth part as serious as it might have been.

We can see, then, why saints and Utopian philosophers are on the whole hostile or indifferent to laughter. The saint and the Utopian philosopher have a vision of a perfect world in which accidents do not happen. Laughter is a confession of the sins and silliness of the world, but it is also a kind of genial acquiescence in these sins and sillinesses. To the saint, the stumblings of man are tragic, proving that he is not yet an angel. To men and women with a sense of humor, the stumblings of man — even on his way to perfection — are largely comic, proving that he is only a human being after all. We may deplore, if we like, the saint's lack of humor, but in this I think we may be wrong. He has a vision that we have not. Our sense of humor is only a compensation for our lack of vision. We should never have possessed it if we had remained in Eden. It is the grace of our disgrace — a consolation prize given to a race excluded from Paradise.

Laughter, even when salted with derision or bitterness, is a form of play. As with play of all sorts, one

of its chief function is to saints and Utopian philosophing formulae of our daily lives. Comedy gives us, indeed, a new and surprising pattern of life — a pattern that is a lampoon on the pattern to which we are accustomed. Mrs. Malaprop breaks the pattern of the ordinary use of words, and as a result her "allegory on the banks of the Nile" still sets the theater in a roar. Lear in his nonsense verses breaks the pattern of intelligible speech, and we love his nonsense because he enables us to escape for the moment from the iron rule of sense. People do not laugh when a cock crows, but I have heard the gallery laughing uproariously when a man in the audience imitated a cock crowing — he was breaking the pattern of human behavior. The amusement many people get from talking and performing animals may be explained in the same way. The parrot that swears is not behaving according to the monotonous rules of bird life. Lord George Sanger amused thousands of people some years ago by introducing into his circus an oyster that smoked a pipe. This

would not have been amusing but for the fact that oysters do not, as a rule, smoke.

All the comic writers from Aristophanes to Shakespeare, from Swift to Lewis Carroll, have broken the pattern for us in a comparable way. They have taken us when we were tired of looking at life as though it were a series of demonstrable theories in Euclid, and have torn all those impressive triangles and circles into small pieces, and have dipped them in color and put them into a kaleidoscope.

Laughter, then, springs largely from the lawless part of our nature. Hilarity is a kind of heresy — a cheerful defiance of all the laws. At the same time a reasonable defense of laughter may be founded on the fact that men who are lawless in this way are not the greatest

lawbreakers. Murderers and thieves are, for the most part, serious men who might have remained law-abiding citizens if only they had had a greater capacity for laughing.

It would be going too far to claim that all laughers are virtuous men and all non-laughers criminals. But it is probably true that the laughing man, if he is virtuous, will as a result of his laughter be less offensively virtuous, and if he is vicious he will be less offensively vicious. Laughter gives a holiday both to the virtues and to the vices.

The worst thing that can be said against laughter is that, by putting us in a good humor, it enables us to tolerate ourselves. The best thing that can be said for it is that for the same reason it enables us to tolerate each other. — *By Robert Lynd, condensed from The Atlantic Monthly, March, 1930*

## KISS

When women kiss it always reminds one of prize-fighters shaking hands. — *H. L. Mencken*



## CAN ONE INFLUENCE AN UNBORN CHILD?

Every human being has within him two essential materials; first, the kind of life-stuff called "body cells" which go to make up the various members and organs of the human body; and second, the kind of life-stuff called "germ cells," which have nothing to do with making the body and whose sole function is to pass on the family and racial life streams from one generation to the next. Thus, not even out of his parents' flesh and blood, but out of their hereditary germ cells the baby comes.

Every father ought to understand this fact, because it will increase his realization of his importance to his children. No mother can any longer think of herself as overwhelmed by the task of "making" her child; she is the trustee of something far finer than she could pos-

sibly make single-handed. This means that while the mother can no longer hope to produce a preacher by reading sermons, she need no longer fear that if frightened by a mouse or what not she will deposit a "birthmark" in the shape of a mouse upon the child.

By the time the baby sees the light of day he has already been influenced by three different prenatal currents. He has received from the family germ cell his racial characteristics, such as the general body type, the form of face and head, and capacities or aptitudes for certain mental and temperamental developments. He has, in the second place, been affected by the physical characteristics transmitted by both his parents to these germ cells to which his parents' bodies are hosts. The germ cells are not

easily affected by any of the ordinary ups and downs of the parents' well-being. But long continued abuse of the human body may injure them. The germ cells may be poisoned by alcohol, phosphorus, lead, and certain chemicals, or by the toxins of certain diseases — most serious of all by syphilis. The influence of nutrition upon the germ cells is probably greater than has been realized until very lately. It is thus essential that every man, as well as every woman, who hopes to see his family line continue strong and healthy, should do his part to preserve his racial inheritance conveyed by the germ cells.

In both these types of influence the parents have an equal share because they act upon the single germ cell itself and not upon the child who has already begun a new life out of the union of two cells, one of which comes from each parent. From that point on whatever good comes to the child is its mother's gift, for at the moment of conception the influences that can touch the cells while independent have completed their work

and all other gates of gifts, save the mother's, are closed.

And yet there is no other phase of human life in relation to which so many fallacies have existed and still persist. It is true that the mother can influence the well-being of her unborn child, but it has taken humanity multitudes of generations to find out how and why.

There is just one channel through which the mother can reach the child, and that is through her blood. Science has never discovered any nervous connection, for nature has surrounded the child with a protective mechanism which is a perfect and complete as anything in life. The mother's whole task is one of nurture and nutrition. Her duty is to supply the child with food and to carry off waste products. Both of these come and go through the blood. Through this channel, too, in spite of its protective mechanism, the unborn child may actually be poisoned by certain chemicals, including alcohol, lead and others, and by the toxins of certain diseases.

But the cases in which such poisoning occurs are proportionately exceedingly few; the great source of maternal influence is through nutrition. Most mothers have been told by physicians that they must eat plenty of vegetables and milk, and that they must guard their diet. But not all of them know that, since there is no nervous connection whatever, it is practically their only way of meeting their responsibilities. For there is nothing but the two blood streams and even these do not actually meet, as they are carried along in systems of tubes.

The mother's job begins and ends with safeguarding her own and the child's nutrition. And yet credence in so-called "maternal impressions" is so much a part of folk-belief that it is hard to cast it entirely aside. A graduate student in a great university reported that she had known a case in which a mother, frightened by a circus elephant, gave birth shortly after to a child with a long trunk-like nose; and another, in which a little girl was born with her right hand

gone at the wrist five months after her mother's brother had lost his right hand at that point.

These are typical of the sort of "true stories" we still hear. But science proves such things cannot be done. Peculiarities of structure occur so early in prenatal life that the mother could not influence them, for she doesn't know anything about what is happening. And, since there is no nervous connection there is no conceivable way for such impressions to reach the child anyway. The greatest specialists of today agree with the observation made more than a half century ago by Darwin's father, who was an exceptionally observant and shrewd physician. He was in the habit of asking the women in his hospital to record before the baby's birth any experience of their own which might influence the child. As a result of hundreds of these records he reported, "Absolutely not one case (of maternal impressions) came right."

"But," someone says, "how would you explain the case of the mother who studied counterpoint while her baby was

on the way and whose son grew up to be a talented musician; or of the mother who took up Italian, and whose child early developed an astonishing skill at languages?"

Science would explain these and similar cases not by mysterious "psychic" maternal impressions, but by two very well known influences — heredity and environment. The son of a woman who studied the technique of music not only received an hereditary musical endowment from the same ancestral source from which his mother received hers, but grew up in as atmosphere of musical culture, his every aptitude encouraged and trained. And, so with the linguistic prodigy.

But though the mother has no more chance of telepathy with her child than

have "his uncles and his cousins and his aunts," it is not true to say that her emotions cannot affect her child in any way. Any grief or worry or fright sufficient to affect her own health will react on her child, just as any other detrimental influence will react upon it, through her blood.

To sum up them: In the mother's care lies the preservation of something greater than herself. Hers is the last and greatest of the three sources of the gifts of life — from the racial inheritance, from the influence of both parents upon the germ cells, and finally from the mother's care, which should be as sane, and thoughtful, and happy before the child is born as after. — *Dr. Thomas D. Wood and Zilpha Caruthers, condensed from the Parents' Magazine, September, 1930.*

## DO ANIMALS THINK?

It used to be believed by scientists that animals were guided in their actions entirely by instinct, by natural impulses supposed to arise from long-ingrained habits in the race. The hive bee makes its cell without any instruction, and the cuckoo of her own accord lays her eggs in the nests of other birds. However, in more recent times, naturalists have come to feel that some sort of reasoning process does go on in the brains not only of the higher animals, such as dogs and monkeys, but of lower creatures, such as the snake and even the fish. All appear to be capable of having "ideas."

In his work on *The Descent of Man* Darwin quotes this story: "A pike which was separated by a plate of glass from an adjoining aquarium, stocked with fish, often dashed himself with such violence against the glass in trying to catch

the other fishes, that he was sometimes completely stunned. The pike went on thus for three months, but at last learned caution and ceased to do so. The plate of glass was then removed, but the pike would not attack these particular fishes, though he would devour others that were afterwards introduced; so strongly was the idea of a violent shock associated in his feeble mind with the attempt on his former neighbors."

Darwin also makes mention of a snake which was observed to thrust its head through a hole in a fence and swallow alive a frog on the other side. On account of the swelling made by the body of the frog in its neck, the serpent was unable to withdraw through the hole, and had to "cough up" its prey. A second time the frog was swallowed, with the same result, and a second time it had to be disgorged.

On the third occasion, however, the snake seized the frog by the leg and pulled it through the hole, after which it was able to swallow it in comfort. If this is not an act of reason it is certainly difficult to explain it in any other way.

Rengger, a German naturalist, states that when he first gave eggs to his monkeys in Paraguay they smashed them and thus lost much of the contents; but afterwards they gently hit one end against some hard body, and picked off the bits of shell with their fingers. Sometimes lumps of sugar were given to them wrapped up in paper, and occasionally Rengger would put a live wasp in the paper, so that in opening it a monkey would get stung. But any monkey that suffered in this way would never afterwards open the bag without first holding it to its ears to discover if there was any movement within. Sir Andrew Smith, a noted zoologist, himself witnessed the following incident in South Africa. An army officer had frequently teased a certain baboon. The animal, seeing him approach one Sunday

dressed up for parade, quickly poured some water into a hole and made some thick mud, which it dashed over passed by. For a long time afterwards whenever this baboon saw this officer it made signs of rejoicing.

Female monkeys have been observed carefully keeping the flies over their infants, and both male and female monkeys do not hesitate to adopt and care for orphan monkeys left unprotected. One female baboon observed by Brehm had adopted a kitten which one day scratched her. This astonished her very much. She proceeded to examine the paws she had always found so soft, and presently discovered the claws, which she proceeded to bite off, evidently considering them dangerous.

According to Darwin, dogs, cats, horses, and probably all higher animals, and even birds, have vivid dreams, which is shown by their movements and the sounds they utter, and he is of the opinion that from this we must admit that they have some power of imagination.

Colonel Hutchinson, in his work *Dog Breaking*, tells about two wild ducks that were "winged" and fell on the farther side of a stream. A retriever tried to bring both of them at once, but could not do it. Although never before known to ruffle a feather of a wounded bird, she then deliberately killed one, brought over the live one, and returned for the dead bird.

Elephants, of course, are famous for their sagacity, and when they are employed as decoys for the capture of wild members of the species it is apparent that they know well enough what they are doing when they deceive their untamed brethren. Indian elephants are also well known to break branches off the trees and use them for driving away flies.

Animals, too, have their ideas about property, as those know who have watched a dog with a bone or birds with their nests. This is also a common characteristic with monkeys, and Darwin tells of one in the London Zoo which had weak teeth and was in the habit of

breaking open nuts with a stone. After using the stone it always hid it in the straw, and would not let any other monkey touch it. Baboons have been observed to protect themselves from the heat of the sun by putting straw mats over their heads.

Language is supposed by many people to be one of the chief distinctions between man and the lower animals, but many animals are capable of expressing their desires and emotions by different sounds, and possibly enough these constitute the rudiments of language. Dogs bark in different ways to express different things, and monkeys make many different sounds which rouse in other monkeys the emotions they are intended to portray. Alexander Graham Bell, the inventor of the telephone, believed that dogs could be taught to speak, and claimed that a Skye terrier he had was able to say and understand a few words; and Darwin has stated that, as regards articulate sounds, dogs understand many words and short sentences, although they cannot utter a single word, and that in this respect they are at the same

age of development as infants between the ages of ten and twelve months.

Mr. Charles Cottar, writing in *Forest and Stream*, tells of keeping some Colobus monkeys in captivity, and of becoming convinced of their ability not only to reason but to talk with one another. They were kept in a structure made of poultry wire, and one of them, a half-grown female, learned to break the wire by continually twisting it with her hands. She made an opening large enough to creep through, but finding no forest at hand, stayed among the bushes and crept back into the enclosure at night. Finally she refused to come back, and a snare was set for her, consisting of a bent pole, a string, and a springing device as used by the natives for the purpose. It was baited with a piece of green corn. It worked twice — and that was all. For, after being twice caught by the hand, the monkey would reach below the rope, turn

the loop carefully aside, seize the corn, and running to the top of the cage would display as much knowing mischief as a spoiled child. When several other members of the same tribe were brought from the woods, some six months later, and put it in the same cage, the monkey that had learned to break the wire immediately taught the trick to the newcomers.

It appears to be the case that animals, especially in their higher forms, are endowed with very similar instincts, emotions, intuitions, and senses to those of man, and intelligence and reasoning power seem to result from the combination and interplay of these with one another. The more the animal advances the more complex these become. And, indeed, man's own understanding is supposed to trace its origin to some such humble beginnings. — *By F. B. M. Clark, condensed from Chambers's Journal (London) (August, '30)*



## THE PHILIPPINES' FIRST NEWSPAPER

AUGUST 8 is a forgotten date.

Few of us know that on this date in 1811, the first Philippine newspaper, *Del Superior Gobierno*, (Of the High Government) came out in Manila, marking the birth of journalism in this country.

Many historians considered this event highly significant since the 19th century was regarded as the most decadent period of the Spanish regime in the Philippines.

Although an accurate account of how the newspaper got started is unknown, a major event in Europe which had a relative proximity to the Spaniards in the Islands, as well as the Filipinos, seemed to have motivated the eventual publication of the paper.

This major event was the invasion of Spain by the French army of Napoleon in 1809. The Spaniards in the Mother Country fought for

their homes and their independence. Hence the event had a close consequence to the colony.

To satisfy the Spaniards' and Filipinos' solicitude and quench their thirst for news about the invasion, the colonial government put out *Del Superior Gobierno* with Governor-General Manuel Fernandez de Folgueras as editor.

"The High Government is desirous," the editor wrote on its front page, "that all the inhabitants of the Philippines, who have been loyal and patriotic, should also hear the good news in the English gazettes that were received from Bengal. For this reason, the High Government has procured them in order to extend to all who made possible their victory over the French Army. Because of this victory both Andalucia and the Island of De Leon have been recovered."

The maiden issue contained 15 printed pages with a blank last page, and measured 138 by 232 millimeters in size.

After the first three numbers, the editor announced that the newspaper would appear once a week; but the schedule was never followed. Only when European news was available did it come out.

Besides the irregular date of its publication, the premier newspaper had no definite number of pages. Each issue contained seven 15 pages with the last page always blank.

The embryo of Philippine newspapers lasted only six months with 15 issues published. On Feb. 7, 1812, the last number came out with the notice: "If new and interesting materials are received, this newspaper will be continued weekly. In the meantime it will be suspended until some correspondence is received."

The "meantime" suspension proved to be forever, for the paper never appeared again. But its end did not mean the demise of Philippine journalism.

In less than a decade, five other newspapers came out. They were *La Filantropica*, *El Filipino Agraviado*, *Noticioso Filipino*, *Ramillete Patriotico* and *Ramillete Patriotico Manilense*. Years, later, still more newspapers came into being but disappeared like ghosts.

Today, the difference between *Del Superior Gobierno* and a modern metropolitan daily is big. In the status quo of contemporary society, the principles and techniques of news gathering and presentation, and in physical appearance, the differences are conspicuous.

But like blooming flowers, modern newspapers started from a sprouting seed. — *By Alexander R. Rebusora in The Weekly Nation, Aug. 7, 1968.*

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# Contents

<b>Training the Mind</b> .....	<b>1</b>
<b>Barnacles on Our Ship of State</b> .....	<b>2</b>
<b>Force and Corruption in Politics</b> .....	<b>8</b>
<b>A Chinese Scholar Views Business</b> .....	<b>14</b>
<b>Empty Hours</b> .....	<b>18</b>
<b>Savage Rage of Students</b> .....	<b>21</b>
<b>What is SEATO?</b> .....	<b>26</b>
<b>Gentlemen, on Guard</b> .....	<b>31</b>
<b>Objections to Laughter</b> .....	<b>35</b>
<b>Can One Influence and Unborn Child?</b> .....	<b>39</b>
<b>Do Animals Think?</b> .....	<b>43</b>
<b>The Philippines' First Newspaper</b> .....	<b>47</b>

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