

UNIVERSITY OF THE PHILIPPINES
LIBRARY
FEB 7 1967

PANORAMA

THE PHILIPPINE MAGAZINE OF GOOD READING

DECEMBER 1966

75 Centavos



Friends and fellow Filipinos:

PANORAMA needs intelligent readers of:

1. Informative materials
2. Interesting ideas
3. Enlightening opinions
4. Broadening views
5. Controversial thoughts
6. Critical comments
7. Idealistic suggestions
8. Humorous remarks
9. Serious statements
10. Meditations on life and work.

All these are either original productions or selective adaptations and condensations from Philippine and foreign publications.

Usually brief and compact, lasting from two to ten minutes to read, each article offers a rewarding experience in one's moments of leisure.

Relax with Panorama. We say this to the busy student and the teacher, the lawyer and the physician, the dentist and the engineer, the executive and the farmer, the politician and the preacher, the employer and the employee.

PANORAMA is specially designed for Filipinos — young, middle-aged, and old, male and female, housekeeper and houselizard.

Special rates for new and renewal subscriptions to begin on November 1, 1966:

1 copy	50 centavos
1 year	P5.00
2 years	P9.00
Foreign rate:	\$3.00 (U. S.)

For one year's subscription of 5 pesos, a person receives the equivalent of 12 compact pocketbooks of lasting value and varied interest.

COMMUNITY PUBLISHERS, INC.

Inverness, (M. Carreon) St., Sta. Ana, Manila, Philippines



THE PHILIPPINE MAGAZINE OF GOOD READING

Entered as second class mail matter at the Manila Post Office on Dec. 7, 1965

Vol. XVIII

MANILA, PHILIPPINES

No. 12

NATURE'S REFRESHING POWER

When a crisis overtakes you and nerves become taut, climb a mountain, walk through the woods or at least hoe in the garden.

Get close to earth, for it is full of healing and restorative power. Nature is our home — a return to nature puts us in tune with the elemental forces . . . as we tramp over the fields . . . we become like the trees, rooted in things permanent and we take a new hold on fundamentals.

Nature invites us to discover our own inner powers. She calls to something profound in us on the deeper level of human experience and bids us be ourselves. — *Clarence R. Skinner in C L F News.*

- To improve the private colleges and universities in the Philippines, the only effective way is to release them from rules that have standardized their methods and offerings and prevented them from adopting a diversity of educational ideas and practices.

THE CASE AGAINST EDUCATIONAL STANDARDIZATION

In his celebrated book entitled *Excellence*, John W. Gardner, the present Secretary of Health, Education, and Welfare of the United States, emphasizes the need for diversity in education in order that schools and colleges may be able to meet the enormous differences of human capacities and levels of preparedness and attitudes of young people. From the depth of his knowledge and experience, he strongly urges every educational institution to play a distinctive role in the pursuit of its own program and to win for itself honor and recognition. He says: "We do not want all institutions to be alike. We want institutions to develop their individualities and to keep those individualities. None must be ashamed of its distinctive features so long as it

is doing something that contributes importantly to the total pattern, and so long as it is striving for excellence in performance."

In our attempt at reaching educational excellence, the success of our efforts depends upon the degree of diversity with which our schools are encouraged to achieve. The suggestion of Secretary Gardner deserves attention and adoption when he states: "Such diversity is the only possible answer to the fact of individual differences in ability and aspirations. And furthermore, it is the only means of achieving *quality* within a framework of quantity. For we must not forget the primacy of our concern for excellence. We must have diversity, but we must also expect that every institution which makes up diversity will

be striving, in its own way, for excellence."

Unfortunately, the present statutes do not tolerate diversity of private educational institutions nor encourage initiative in the adoption of subjects and methods that do not closely follow fixed and bureaucratic practices. The proposed statutory changes promise no improvement. On the contrary, it affirms and even enlarges bureaucratic direction forgetting the implications of our existing democratic way of life and overlooking the warning so distinctly pronounced by that distinguished philosopher and scientist, Julian Huxley, the first head of the UNESCO, which runs as follows: "We must accept the hard saying that out of diversity alone comes advance."

It was President Kennedy in a speech touching on the conflict between the Soviet Union and the United States who declared the high value of diversity as follows: "If we cannot end now our differences, at least we can help make the world safe for diversity." How much great men and believers in democracy value diversity — diver-

sity of views, diversity of ideas, diversity of knowledge — is magnificently expressed in these memorable words of that great American leader. In a strongly centralized and regimented educational system, it is not easy to expect the development of these values. This same thought was also expressed in the Monroe Survey Report as far back as 40 years ago when a commission of leading American educators who made a survey of the Philippine school system found the public schools to be lacking in those features needed for the development of freedom and diversity in educational work.

The claim for educational diversity in the Philippines has been ignored and halted by those who insist that the regulation and supervision of educational institutions, as provided in our Constitution, could not be carried out if our private colleges and universities would be permitted to adopt their own distinctive features of education and administration. Hence, it has been concluded that all of them should be placed in a uniform mold with as little variation from each other as

possible. That attitude, which has been officially followed and observed for the last 50 years, has not improved the quality of the education nor raised the standards of the different schools of the country to a marked degree. The widespread criticism against private schools, often expressed by irresponsible persons or by those who are not sufficiently acquainted with actual conditions of our private schools, has obviously encouraged government officials to tighten the rules and regulations affecting these institutions to the extent of practically converting them into a scheme of complete control.

Setting aside the question of the legal validity of the law and the regulations over the private schools of the country, in all frankness and sincerity, one might well ask whether a bureau can be in a position to exercise the power of supervising, regulating, and controlling the courses, the curricula, the methods of teaching and learning, the practices of approving the different academic activities of 27 private universities and hundreds of colleges, and the

approval of the appointments of teachers, their salaries, their teaching load, and the graduation of thousands of students. Of course, there can be only one answer, and that is: that it is impossible for a bureau to succeed in this tremendous work, no matter how large its personnel and how competent and diligent they are.

In April, 1945, when this writer was appointed Director of Private Education, he made an examination of the work the Bureau was expected to perform for the private schools, colleges, and universities of the country. At that time the number of private colleges and universities was very much smaller than it is at present. But even then, the work was so vast and so varied that he felt it was far, far beyond the practical competence of the Bureau to do it with any hope of really helping the private institutions under the Bureau's jurisdiction. The thought that hits his mind then and which hits him with far more telling force now, was this: That the functions of the Bureau and its entire personnel under the law and

under its rules and regulations far exceed in number and difficulty the functions and responsibilities of the Board of Regents, the University Council, and the different faculties of the University of the Philippines. To perform them properly and satisfactorily, we need to have a huge and talented agency equal to some 50 or more times what the University of the Philippines possesses. For one Bureau to do this work satisfactorily is ridiculously impossible. What the Bureau of Private Schools has been doing is no more than a feeble attempt at convincing people that it is improving private education.

In the 1964 Annual Report of the Director of the Bureau of Private Schools, he lists the number and kinds of services and functions performed by his office as follows:

(1) the enforcement of all laws and regulations as well as the implementation of all policies and programs of the National Government — including the Five-Year Socio-Economic Program — involving private education;

(2) the government accre-

ditionation of all private educational institutions in the Philippines;

(3) the examination, verification and evaluation of private school records and documents;

(4) the preparation and publication of minimum standards required of all courses and levels operated in private schools;

(5) the undertaking of various duties related to internal office management and to operation of private schools;

(6) the active participation in various educational, cultural and social activities and drives in cooperation with private agencies and other government entities; and

(7) the exercise of educational leadership functions calculated to upgrade the competencies, the skills and the attitudes of those involved in private education and to mobilize the energies and resources of the same towards the general improvement of private education in the Philippines.

A close examination of these items is certain to reveal the enormous effort, talent, and both mental and

moral energy they require. They give us a picture of the complexity and extreme difficulty of the work the Bureau has been made to undertake. To repeat a bro-mide, it is veritably a her-culean task. If honestly and correctly performed, the pa-per work alone would re-quire a huge multitude of well-qualified and academi-cally experienced workers and experts.

It stands to reason that the only way by which the Bu-reau of Private Schools as presently constituted could start doing these multifarious activities would be to perform them superficially and poorly. The act of supervising and regulating educational insti-tutions would be no better than a pretentious formality. And if it should be insisted, as it has always been, that the work be done in this use-less manner, it could only be carried out through a system of rigid standardization and practical regimentation of the colleges and universities con-cerned. This is what has ac-tually been the case; and the consequences are worse than what any responsible educa-tor can imagine and tolerate.

It is most likely that the heads of the Bureau them-selves are fully aware of the deficiencies of the system; but whatever improvement is needed it cannot be accom-plished under the present statutory set-up and system of regulation.

To face the problem intel-ligently and courageously, the government has to adopt a very different system of re-gulation and supervision of colleges and universities in this country. It should realize after some 50 years of trial and failure that the present system is not only wrong but useless. It should provide a scheme that treats administra-tors and teachers of private colleges and universities as responsible and trustworthy men and women by leaving them alone to do their work after they have given evidence of their qualifications and character. Rules should be as few as possible and should deal only with questions af-fecting the honesty, the mor-als, and the conduct and re-putation of the schools and their personnel. If this is done, the standardization of courses, academic activities, and administrative programs

of private colleges and universities may be completely abandoned. Then it would be time to encourage diversity which alone can guarantee advancement in education. On this subject, the words of the famous scientist and teacher, Albert Einstein, are worth repeating when he said: "For a community of standardized individuals without personal originality and personal aims would be a poor community without possibilities for development. On the contrary, the aim must be the training of independently acting and thinking individuals, who however, see in the service of the community their highest life problem."

Diversity, however, can be so pointless, uninformed, and capricious that it may not produce the expected improvement. But diversity for excellence, for the unfolding of individual growth, as happens in the United States, is bound to take place when a flexible and sound system of accreditation of colleges and universities is adopted.

In an official statement is-

sued by the National Council of Independent Schools in the United States, a comprehensive discussion of the role of independent schools in American society is presented. While they are, as a group, distinct and separate from the public schools, these independent schools do not follow a uniform and rigid educational pattern among themselves. Each of them adopts its own program and methods of study. After describing their stand for diversity and freedom to follow their separate paths to knowledge, they make this significant conclusion: "The progress of mankind has been in direct proportion to the freedom of education, the trust in free inquiry, and the virtue of the individual. The first sure warning of tyranny, whether by an individual or by a majority, is the attempt to seize control of education; the certain consequence of established tyranny is the fall of the universities, colleges, and schools, which it invariably recognizes as its most dangerous enemies." — V. G. Sinco.

- This thought-provoking article in the Manila Times of December 21, 1966, could be a warning against a possible return of clerical power and monastic sovereignty in the Philippines which may approximate what happened here during the Spanish rule. The author is known as a courageous writer and perceptive observer of the current scenes.

CURSILLO AND POLITICS

Anyone who has observed the development and growth of the Cursillo movement cannot possibly be oblivious to its political potential. This may explain why politicians of all hues — particularly, it seems, those planning to face the electorate next year — have been beating a path to the Cursillo houses. The latest big-name politician to have completed the course is Speaker Cornelio T. Villareal (although he is not running for any office next year). Senate reelectionists and senatorial hopefuls, governors and gubernatorial aspirants, mayors and mayoral hopefuls, and lesser politicians have already done their stint.

None of this is to say, of course, that politicians who take up the Cursillo have not been originally motivated by

the purely religious benefits to be gained from it. It must be assumed that this was what impelled them in the first place. On the other hand, if one's personal sanctification can be achieved hand in hand with the gaining of some political advantage, which politician can possibly object to such a fortuitous confluence of noble and desirable objectives? One becomes doubly blessed thereby.

It cannot be denied that, while this may have been the farthest thing in the minds of those who had brought the Cursillo movement to this country, these exercises have in fact created a tightly-knit and well-organized fraternity (and sorority, since the women have now also taken up the cursillo) that could be — if the

Catholic Church ever sets its mind to making it so — the church's own answer and counterforce to the political power of the Iglesia Ni Cristo. The cursillo appears to infuse a deep sense of brotherhood and sisterhood — at the very least of togetherness — among those who have undergone the experience. And the most impressive uniform trait of the cursillistas is, as everyone knows, their militancy.

Thus it is not necessary to draw pictures for anyone with some sense of political realism to appreciate what a force the Cursillo movement could become in politics. One possible barrier, to be sure, could be the refusal or reluctance of the cursillistas themselves to allow their movement to be "dragged" into politics. They may believe that this would corrupt and debase it, and lead it too far astray from its religious moorings.

On the other hand, it is an open secret that the Catholic church has long been chafing under the relentless growth of the political power of the Iglesia, while it

has had to put up impotently with the disarray among its own flock. One need only recall the confusion towards the end of last year's presidential campaign when an attempt was made to place the Catholic hierarchy directly in political confrontation with the INC.

It should be interesting, to find out how the INC itself is reacting to the political potential represented by the Cursillo movement. Would it be too farfetched to speculate that the INC would some day decide to withhold its support from all candidates who have taken the course? If this should ever happen, it would be a shattering blow for those callous, opportunistic politicians who are forever scheming to enjoy the best of all worlds. They would then have to make a choice, and clear-cut, black-or-white choices are what this type of politicians live in mortal fear of.

Would it serve the public interest if the cursillo movement muscled its way into the world of politics? The answer has to be that this is not going to be any more

desirable than the conspicuous participation of the INC in politics has been desirable. Religion and politics make not merely strange but adulterous bedfellows. The fitness of candidates to occupy public office would then be reduced to the irrelevancy of finding out whether or not they have taken the course. This would amount to imposing a religious test for public office, which is, of course, unthinkable and terrible, whichever may be the religious denomination applying it.

But what should happen, as everyone knows, is not always what actually happens, and it is not impossible that the temptation may prove too great for the Catholic church — or for some unauthorized sectors in it — to push the cursillo movement into the political arena. Individual

politicians who are also cursillistas, as a matter of fact, sooner than later may begin appealing for votes from their fellow-cursillistas on the basis of their common experiences and religious affinities, altogether shunting aside issues and qualifications. This may be somewhat unscrupulous and may represent a gross distortion of the cursillo's values, but it would also be easily understandable.

It seems undeniable, in any case, that what could be a significant political force is in the process of crystallization, and it should be interesting to watch how this potential develops in the future. Next year's elections — the first since the Cursillo has become the "in" thing that it is today — may provide the first answers. — By *J. V. Cruz.*

- To improve the general condition of your body, mind, and spirit, meditation is a great help. Try it.

HOLD ON – AND MEDITATE

Living constantly at high tension is detrimental to physical and mental health. Yet most of us can think of only two ways to use the leisure time we all have: we either work or play – and in either case, do it hard. But there is another valuable use for the pauses in everyday life: namely, meditation.

What would most of us think if we saw a man sitting quietly in a hotel lobby or in the living room of his house – neither reading, nor writing, nor working, nor playing – just sitting, apparently doing nothing? Our first thought would be that he was waiting for someone, and probably we would feel a bit sorry for the boredom he must be suffering. It would never enter our minds that in spite of the appearance of doing nothing he was actually doing something both important and delightful – allowing his mind to wander and to wonder, to disconnect itself entirely from the immediate surroundings

and spread its wings in meditation.

Meditation conserves energy for future needs and through it we often arrive at a revision of values which helps inward development. It requires no special technique. It is simply a matter of freeing one's mind and allowing it to wander in peace beyond the objectives and so-called "practical" things of the present. It is no more than deliberately bidding one's thoughts to take a holiday and leave the lesser realities of everyday life, and thus purposely producing the same state of mind which one automatically falls into when listening to beautiful music or looking into a sunset or gazing at great mountains. The attitude is one of wonder without expectancy, of contemplation without planning or striving.

No physical aids are required save a reasonably comfortable place to sit. Neither are surroundings important,

for once the habit is acquired one becomes unconscious of them. Quiet and beautiful surroundings do help, however, and sometimes of themselves induce the proper state of mind.

The great psychologist, William James, recommended frequent attendance of chapel to his philosophy students. He told us that the practice of going to a quiet place which was suggestive of contemplative thought aided in keeping one's point of view right side up. He said that going to chapel was much like the experience of a person who, being jostled about in a crowd, climbs up on nearby doorstep, looks over the heads of the people, sees what the crowd as a whole is doing, and is then able to descend again into the jam and push in the right direction. He might have used the same simile in speaking of meditation. Meditation raises us above petty considerations so that we may distinguish the important from the unimportant, and the spiritual significance of experience becomes apparent.

To start the process of meditation one needs only to "shove the mind off" on the

right track. This preliminary direction should aim the mind upward and outward in the direction of the universal and impersonal, rather than downward and inward toward the specific ego-centric.

Tired of practical planning and fed up on specific thinking, the mind leaves all such narrow thoughts with surprising ease. The best way to initiate the process is through short periods of concentration on some general and abstract idea, such as the nature of beauty, the meaning of truth, the spirit of courage, the destiny of the human race, the quality of immortality, or any of the eternal verities of religion. Or take some inspiring quotation and let the actual quotation or the idea derived from it rest in your mind. Perhaps a new interpretation may occur to you, for it has been said that every mystic saying has seven and seventy meanings. Once having given the stream of thought its direction, go with the current and let it take you wheresoever it wills. Simply become a spectator.

In time of trouble, when one is harried by anxiety or

under some other emotional stress, there is no more reliable method of attaining comparative calm. Nor do I know of any which is so economical of time and energy in helping one regain control of reason and judg-

ment. Meditation as a way of using leisure moments is available to every one regardless of age or experience, and it is an important part of living wisely. — *By Austen Fox Riggs, M.D., Condensed from the book "Play".*

TEACHING WRITING THROUGH HISTORY

English is not a subject, like physics or geography or Latin. It is a universal skill, and every teacher of academic subjects should be in some degree a teacher of English.

One of the English teacher's strongest allies is the history teacher. There are all sorts of ways in which the history teacher can and should give training in writing. He may assign research papers, book reports, precis of documents, and formal arguments in matters of controversy. And his every test should require written answers.

Yet in hundreds of high schools the classes in history, civics, problems of democracy, and so forth, do very little writing, and in some, none at all . . .

Objective tests have little place in a properly run history course for academically competent students. They simply that knowing history is simply a matter of guessing the right answer, and they suggest that there are simple right and wrong answers to complex problems. Above all, they encourage teachers to evade their obligation to share with English teachers the duty of teaching effective writing. — *By Henry W. Bragdon in The Atlantic.*

- He started the Filipino rebellion against Spain which had to be left to others to finish.

BONIFACIO – THE FILIPINO REVOLUTIONIST

Born on Nov. 30, 1863, to the humble family of Santiago Bonifacio, a tailor, and Catalina de Castro, a diligent housekeeper, Andres Bonifacio was orphaned at the age of 14, with three brothers and two sisters. Unable to go to college, he learned the alphabet from his aunt and had to improve his education by self-study and reading books on biographies and revolutions in Europe. He also read the *La Solidaridad*, and the two books of Rizal – *Noli Me Tangere* and *El Filibusterismo* – which were smuggled into the country.

His favorite book, *The History of the French Revolution*, gave him the inspiration and the firm belief that it was only through an armed revolution that the Filipinos could obtain their independence from Spanish servitude. His association with such brilliant minds as Emilio Jacinto, the "brains of the

Katipunan," Dr. Pio Valenzuela and other Filipino leaders, together with his accepted leadership, courage, intelligence, and determination to liberate the Filipinos, made him organize the secret and revolutionary society – *Kataastaasan Kagalanggalang Katipunan Ng Mga Anak Ng Bayan* (Highest and Most Venerable Society of the Sons of the People).

This society was founded on July 7, 1892, at the house of Deodato Arellano in Tondo on the old Azcarraga Street (now Recto Avenue). Its organization was patterned after that of the *Liga Filipina* of the less revolutionary Dr. Jose Rizal who was arrested a few hours before the organization of the *K.K.K.*, as the *Katipunan* was called. The Great Plebeian was a member of the defunct *Liga Filipina*.

Have you ever thought what would have happened had Rizal not been arrested

by the Spaniards and was allowed to continue his civic organization? Would Bonifacio separate from the Liga to form his own revolutionary society?

In organizing the Liga Filipina, Rizal was spearheading a peaceful drive for reforms; hence, his aims were to unite the Filipinos and to promote their social, economic, and educational welfare. Bonifacio, through the Katipunan, would have the Filipinos close ranks and gain their independence through a revolution. To the political scientist, there were two parties at that time — the Radicals under Bonifacio and later under Aguinaldo, and the Conservatives or Reformists under the leadership of the intelligentsia. Whereas the former wanted not mere freedom but independence, the latter wanted freedom but would continue as a colony under Spain.

In the First Supreme Council organized a month after the society was founded in 1892, Deodato Arellano was president and Bonifacio was comptroller; in the Second Supreme council organized in February, 1893, he was the fiscal. It was only in the

Third Supreme council form in January, 1895, that Bonifacio became the President. With the title of *Supremo*, he was elected again as President for the Fourth Supreme council. He was still President when the Revolution broke out after the discovery of the Katipunan through the confession of the Patiño sister.

In the little town of Kawit, Cavite, lived an obscure mayor or *Capitan Municipal* by the name of Emilio Aguinaldo. When the Tejeros convention was held at Tejeros, San Francisco de Malabon, on March 22, 1897, the Supremo was present; but Aguinaldo, whose leadership in the fields of battle was now recognized, was spending his 28th birthday quietly while awaiting the enemy attack against the *barrio* of Salitran, Dasmariñas.

The Supremo's leadership was repudiated at the Tejeros convention; Aguinaldo was catapulted to the highest post in the revolutionary government which superseded the Katipunan — he was elected President while Bonifacio was chosen director of interior.

While patiently bearing the personal setback, the imprudence of Daniel Tirona in questioning Bonifacio's fitness as director of the interior aggravated the ill-feelings between the two leaders.

On the next day, in the same house where the Tejeros convention was held, Bonifacio with his men drew up the *Acta de Tejeros* wherein they denounced the convention decision and voided it. He wanted to organize another government with another army, which action would divide the *revolucionarios*. His act was considered seditions by the revolutionary government.

The Tejeros convention was the first democratic election in choosing the president. Aguinaldo was not even there for electioneering purposes. He did not even know that he was elected. When informed, he felt that he was not worthy of the office and might not measure up to the expectation of the people. He was that humble. When he was presented the death sentence pronounced against Bonifacio and his brothers, Aguinaldo commuted it to banishment. But the commutation was never served or

shown to Bonifacio by Aguinaldo's men.

"Under pressure of his men, Aguinaldo commissioned Col. Agapito Banzon, Jose Ignacio Pawa, and Felipe Topacio to arrest Bonifacio." In the trial, the Supremo was not allowed to confront his accusers or witnesses. Even his own defense counsel denounced him, according to Prof. Agoncillo, and "pleaded only for pardon for the man who had 'done the evil deeds.'" There was nothing in the declarations of the witnesses that could condemn Bonifacio and his brother Procopio to death. The latter "had nothing to do with counter-revolutionary movement and with the alleged attempt to usurp the powers of the established government," yet he was also condemned to death.

After the trial, the Bonifacio brothers were shot at the foot of Mount Buntis, which was "recently identified as Mt. Nagpatong." (So ended the life of a Filipino whose dauntless courage and simple love of country helped create a new order for a nation.) — *By Serafin S. Flores in Manila Bulletin, Nov. 30, 1966.*

- Rich in material resources but suffering and disturbed for it lacks freedom and a democratic way of life and government.

ARGENTINE RETURNS TO AUTOOCRACY

On June 29, 1966, General Juan Carlos Onganía was made President of Argentina by the military leaders who had deposed President Arturo Illia twenty-four hours before. Onganía assumed office with more power than any of his predecessors. Not only were the armed forces for once united and disciplined, solidly behind him, but public opinion was overwhelmingly in his favor. He immediately used his power to make a clean sweep. Parliament and state and municipal governments were dissolved; political parties were abolished; even the justices of the Supreme Court were fired. No constitutional government has ever been laid to rest with so little fuss; there was hardly a murmur of protest even from those most intimately concerned.

The military intervention was born, according to Onganía himself, of "the an-

guish of chronic frustration." Argentines are taught from childhood that theirs is one of the richest countries in the world, yet their average personal income has risen a meager twelve per cent since the War. Many of them believe that this is due to an international and particularly a U.S. conspiracy to keep Argentina a pastoral country in a subordinate position. Yet through agricultural productivity has risen far less in Argentina than elsewhere, agricultural exports are expected to pay for uncompetitive Argentine industries that prosper behind one of the highest customs barriers in the western world — 150 per cent and upward on most items. Other deep divisions rend the country: between labor and management, each caught in an inflationary spiral; between inefficient state enterprise and the heavily taxed private sector, both depen-

dent on disguised forms of monopoly; above all, between the solid third of the country still loyal to the exiled dictator Peron and the rest divided again into a dozen factions ranging from old-fashioned Socialists to new-fashioned nationalists who admire Nasser and Franco.

Onganía promised to set all this right, to "modernize" the economy, moralize society, reorganize the state, and bring about the union of all Argentines in a "vertical" political structure, divided into well-defined zones of responsibility, with a clear chain of command descending from himself. That this was the pattern of autocracy did not seem to bother the Argentines; they have enjoyed few democratic governments in this century, and most of those ended in chaos.

To avoid the appearance of a military dictatorship — "This is a civilian government with military backing" — it was essential to find civilians at least for the ministerial posts. It soon became apparent, however, that Onganía, a gruff professional soldier of unquestioned piety and rectitude, did not enjoy

wide civilian acquaintance. His main contacts beyond the barracks were within Catholic Church circles. Thus the majority of his executive appointments — and it is said in Buenos Aires that they were often second or third choices, since civilians were wary, too — went to militant right-wing Catholics. These people offered, if nothing else, the certificate of honorability he felt was essential: the alleged corruption of former President Illia's administration was one of the main reasons for its downfall. However, in Buenos Aires they are beginning to ask, "Why do seven children and daily attendance at Mass prove a man honest?" And since large families seem to lead to nepotism, a current joke is that the proper answer when being sworn in to a government job is "Yes, Uncle."

Argentine universities, like others in South America, have long been hotbeds of political ferment, with the Left often calling the shots. Students here are proud that it was in Cordoba in 1919 that South America's university "reform" movement was born. It transformed the

rigid scholastic training, inherited from Spain and based on theology and law, into a more open, inquiring system. To enforce it, the students insisted that the universities be governed by professors, alumni, and students without interference from the states that supported them. When the governing body of the University of Buenos Aires protested the overthrow of constitutional government — the only important organization to do so — Dr. Martinez Paz, on the pretext that the Communists, were behind the protest dissolved the governing bodies of eight state universities and fired the rectors. Police sent in to clear the premises performed their task with unaccustomed brutality.

The reaction was swift. Students of all persuasions rallied to defend the principle of self-government; professors reigned en masse; streets on university neighborhoods became battlegrounds; and one student was shot to death "while resisting arrest." Public opinion, generally in favor of curbing student excesses, turned overwhelmingly against the government.

Worst of all, the Argentine "brain drain" became a flood. Professors who had put up with low salaries and low research budgets out of patriotism accepted offers to move abroad, complete with their research teams and work in progress. (Chile, Venezuela, and the United States have been the chief beneficiaries.) Although the official attitude seemed at first to be "good riddance", there are now signs that this has shifted. The armed forces' scientific and technical branch has been approaching the professors who had resigned with offers of an equivalent salary for just waiting around during a cooling-off period of three months.

When the students took to the streets, however, the younger clergy, the Catholic University of Buenos Aires — which, as a private institution, was unaffected by the ministerial decision — the Catholic students' league, and even some of the hierarchy openly supported them. The cardinal declared he would no longer appear at any function that is purely political. — *Gladys Delmas, Abstract, from The Reporter.*

- The famous dancing school formerly known as Sadler's Wells School is now called the Royal Ballet.

BRITAIN'S BALLET

He admitted — and most people would agree with him — that other companies can outshine the Royal Ballet in one or other of the many elements that go to make up a ballet company (the Russians for sheer excitement of dance execution, the New York City Ballet for adventurous use of modern music, the Danish Ballet for mime) but asserted that no other one maintains such a consistently good standard throughout.

When founded in 1931 by Ninette de Valois, the company consisted of six girls who provided the dance element in the opera productions at Sadler's Wells Theatre in London, whenever one was revised.

De Valois, with the opportunity to establish this tiny nucleus, had the wisdom to install her own ballet school in the theatre. This became the Sadler's Wells School of Ballet and grew into the Royal Ballet School, just as the

Sadler's Wells Ballet grew eventually into the Royal Ballet.

The importance of the school which feeds it can never be overstressed when discussing the achievements of any national ballet company.

It is in the school that the dancers are trained and unless they have about eight years' good training behind them — starting at the age of 10 — they will never achieve very much in the theatre. De Valois's school, modest and unsubsidised, began by offering ballet tuition only, but gradually she added first academic education and then residential premises for the junior school so that the children could get their education and ballet training under one roof.

Today the Royal Ballet Junior School is at White Lodge in Richmond Park, Surrey, and the Senior School, whose studios are used also

by the ballet company, is at Baron's Court, London.

In the junior school are some 132 pupils who include children from all over the world. The boys have a separate wing of the building, presided over by a housemaster, and their training includes gymnastics and athletics. Music, art and folk dances of the British Isles are given due attention in addition to classical ballet, character dancing and the general school curriculum.

The senior school has about 185 students and by the time they reach the graduate class most of them have opportunities to "walk on" or play small parts in ballet performances at the Royal Opera House, Covent Garden.

On graduation from the school the students go to one or other of the Royal Ballet's two companies — one of which is based on the Royal Opera House, Covent Garden, while the other spends most of its time touring Britain and overseas countries.

Today the company is renowned throughout the world its male dancers can vie with the best, and local education

authorities throughout Britain frequently give grants to boys and girls to enable them to go to the Royal Ballet School.

It was de Valois who had the faith and the determination to carry through this great enterprise but she was immeasurably assisted by the late Constant Lambert who guided the company's musical policy for some 20 years; by Frederick Ashton, a choreographer of genius who has created ballets for the company since 1933, and is now its Director; and by Margot Fonteyn, who inherited the ballerina roles from Alicia Markova in the 1930's and has given the Royal Ballet most of her dancing life. The younger men, John Cranko and Kenneth MacMillan among them, are given many opportunities to experiment and create.

The Royal Ballet, being young, has learned much from other great national schools and companies, and is now spreading its ballet knowledge throughout the world, in Canada, Australia, and Norway. — *By Mary Clarke in Britain Today.*

- The moral significance of this phenomenon, the dropout formerly known as the quitter.

DON'T BE A DROPOUT!

Perhaps you are thinking, "That does not apply to me. Dropouts are teenagers who fail to complete their secondary or high school education." True, but only partly so, for, according to Webster's latest unabridged dictionary, a dropout is "one who drops out before achieving his goal (as from school or a training program)." So the counsel, "Don't be a dropout!" applies to all who have set a certain goal for themselves and who may be tempted or pressured to drop out to turn aside and so not achieve it.

Being a dropout is an admission of defeat. It results in loss to the one dropping out as well as disappointment to others. That is why there has been considerable agitation in the United States in the past few years over the dropout problem. Educators point out that dropouts are less likely to find work, more likely to have to content themselves with un-

skilled work. And according to reports, each year some million youth drop out of school. The temptation to embark on a life of crime is also greater to the youthful dropout, for which reason the United States Secretary of Labor, Willard Wirtz, stated that the high school dropout problem "could easily develop into one of the most explosive problems in the nation's history." And as if student dropouts were not enough to plague United States educators, we are told by a leading educational journal that "Teacher Dropouts [Are] Still a Dilemma."

The dropout is not something new; only the name is. Years ago he was called a "quitter." More than nineteen hundred years ago Jesus Christ gave an illustration stressing the undesirability of becoming a dropout: "For example, who of you that wants to build a tower does not first sit down and calcu-

late expense, to see if he has enough to complete it? Otherwise, he might lay its foundation but not be able to finish it, and all the on-lookers might start to ridicule him, saying, 'This man started to build but was not able to finish.'" (Luke 14,28-30). It should be observed that such a builder not only invites the ridicule of others but loses self-respect and suffers a monetary loss because labor and materials are used without lasting results.

It might be said that today the temptation to drop out is greater than ever before. There has been a general letdown in morals and idealism since the beginning of World War I and it is getting ever worse. Materialism and extreme selfishness are rampant. So it is not surprising to find dropouts becoming ever more numerous, not only as regards schooling but in all walks of life.

If you do not want to be a dropout, consider first the cost of what you set as your goal or of the obligation you assume. Many persons today are dropouts as to completing their time payments on something they brought on

the installment plan. More likely than not, they did not consider carefully enough the burden of keeping up the payments or else they changed their minds about the desirability of keeping them up. Then again, they may have failed to take into consideration such unforeseen things as sickness or unemployment. But whatever the reason, they are the losers, as also is the merchant who is obliged to repossess the item, whatever it may be.

A much more serious kind of dropout, also largely caused by failing to consider the expense, is the one who dishonestly takes advantage of personal bankruptcy laws to drop out of the obligation to pay all his debts. While there are always some cases of genuine need caused by unusual circumstances over which the victims had little control, the ever-increasing resorting to this provision of the law — 110-percent increase in five years in the United States — indicates that much of it is due to selfishness or at least a very imprudent handling of one's affairs. And here again, the one dropping out suffers loss, both in self-respect and

in material things, as well as causing much loss to his creditors.

So, in setting a goal for yourself, whether it be the accumulating of certain possessions, the acquiring of certain knowledge or skills or pursuing a way of life, first calculate the expense. Once having settled it in your mind that the goal is a worthy one, pursue it with determination, with stick-to-itiveness. Even with a hobby, do not let yourself be discouraged or turned aside too easily; don't be a dropout!

Remember, almost as soon as you start doing anything worth while you will be faced with temptations or pressures to turn you aside from your desired goal. But if you have counted the cost, show wisdom, show fortitude, keep your self-respect by pursuing your goal. It may cost you more than anticipated; it may mean practicing self-denial, perhaps undergoing hardship at times; but don't be a dropout. — *Abstract from Awake.*

ACADEMIC FREEDOM

In a debate in the House of Commons, Gladstone reviewed the history of Oxford and spoke of the lamentable condition of that institution during the reign of Queen Mary. Quoting a historian of that period he continued: "The cause of the failure is easy to discover. The Universities had everything, except the most necessary element of all — Freedom: which by the immutable laws of nature is always an indispensable condition of real and permanent prosperity in the higher intellectual cultivation and its organs." With this conclusion all who cherish our heritage must agree: without freedom the prosperity most important for this country cannot be achieved — the prosperity of our cultural life. — *James Bryant Conant, President of Harvard, at the Harvard Tercentenary Celebration, Sept. 18, 1936.*

THE ECONOMICS OF PHILIPPINE FOREIGN POLICY

Foreign policy since the granting of independence to the Philippines in 1946 has been geared politically to the maintenance of peace and unity throughout the world, through its unswerving allegiance to freedom and equality of nations; socially to the promotion of closer ties with other countries, through socio-cultural relations; and economically to the promotion of economic growth and development in co-operation with other countries.

Immediately after World War II the new Republic had to contend not merely with an almost breakdown in the economic machinery, but with political and social instability as well. The gigantic task of rehabilitation in the context of demoralization that ~~was~~ ~~was~~ aggravated by widespread dissident activities that posed an actual threat

to the seat of government in Manila.

On the economic front, inflationary tendencies were set off with the low production level being coupled with increased money supply generated primarily by the influx of U.S. dollars through huge U.S. Government military expenditures.

Owing to the peak post-war importation of goods for consumption, producer goods needed to help rebuild war-destroyed factories, and luxury items, the international reserve position hit a critically low level. Import controls were imposed in 1949 to check the dollar outflow.

Foreign trade during the immediate post-war period was substantially confined to the U.S. Almost 90 per cent of the Philippine imports came from there and about an equal percentage

of exports went to that country.

In the light of this situation, a free-trade agreement giving preferential rates to dutiable goods traded between the two countries was deemed imperative. The consensus of opinion then was that such a trade agreement would help speed up the economic development of the Philippines if only by increasing the export of raw materials to the U.S., as a ready market, and the rest of the world.

Being mainly an agrarian economy, the Philippines could readily supply coconut, oil, abaca, tobacco, sugar, and other export products.

The Bell Trade Agreement was amended in 1955 by the Laurel-Langley Agreement.

This included among its provisions:

- (a) general tariff preferences;
- (b) decelerated rates on absolute quotas and duties on specific products;
- (c) special import tax applied to merchandise imports;
- (d) reciprocal entry of nationals;

- (e) parity rights or equal privileges granted to U.S. citizens and business enterprises with respect to the disposition, exploitation, development, and utilization of Philippine natural resources (this led to the amendment of Section 1, Article XIII, of the Philippine Constitution).

After 10 years in operation, the Laurel-Langley Agreement is today a source of public controversy and irritation in U.S.-Philippine relations.

There is a clamour for re-examination or renegotiation of the L.-L. Agreement. In some sectors, outright abrogation of the treaty is proposed. The situation recently prompted the President to create a body to study these matters.

Pampering of foreign capital, according to those advocating abrogation, will not create a proper investment climate, but instead promote further demands or concessions from the U.S.

They propose creation of a healthy foreign-investment climate through a well-con-

ceived foreign-investment law, rather than through special agreements like parity.

In this way the Philippines can broaden its market and avert the long-range set-backs that can be expected if it continues to depend primarily on the U.S. market.

On the other hand, there is fear that the foreign-exchange position will be impaired by abrogation. Another argument presented against abrogation is that major export products such as sugar and copra may be adversely affected.

It is pointed out that an estimated total tariff on U.S. imports of \$120.7 m. (about £43m.) will be paid by both industries after 1974.

The possible problem of competing in the world free market with Indonesia, Malaysia, and Ceylon, which are members of GATT and therefore enjoy preferential tariff rates, has also been brought up.

In any case, it is believed that should abrogation become inevitable it would not in any way manifest an anti-American policy. Philippine officials have frankly stated that Philippine foreign

policy is still 'anchored' where it is now — in close partnership with Washington.

Abrogation of the pact would primarily reflect the desire of Filipinos to assert what they consider their rights in order to gain the respect of other countries.

After the passage of almost two decades, enough trust and mutual respect has been restored to allow the negotiation of a Philippine-Japan treaty of amity, commerce, and navigation to facilitate trade and commerce between the two countries. Among other matters, the treaty provides for:

- (1) Reciprocity or the same treatment accorded third countries on payments, remittances, and transfers of funds;
- (2) No restrictions or prohibitions on import and export;
- (3) Equal treatment with respect to laws, regulations, and requirements affecting internal sales as that afforded to third parties; and

(4) Equal terms on treatment of vessels.

The Philippine Senate has not ratified the P.J. — Japan Treaty. It is believed that ratification will have no effect on Philippine exports to Japan, consisting of raw materials.

Moreover, it is feared that Japanese capital might supplant rather than supplement Filipino investments. Instead of direct investments, therefore, portfolio investment is preferred. Full utilization of the \$250m. reparations is also advocated.

Other defects of the treaty have been pointed out. Concerning the 'most-favoured-nation' clause, this might limit the Philippines' flexibility in dealing with other countries, particularly those in South-East Asia, to which the Philippines may be in a position to grant concessions that would automatically become concessions also to Japan.

No escape clause is provided against dumping and other prejudicial practices.

Granting reciprocal treatment to Japanese cargo vessels may prejudice Philippine bottoms when the country's

international shipping industry is better developed.

There is an opinion that but not between a less-developed country and a highly industrialized one, where economic strength could in some way be used to advantage.

There used to be two hard-and-fast policies adopted by the Philippines with regard to foreign relations with Communist countries:

- (1) prohibiting Filipinos from entering Communist countries and territories; and
- (2) prohibiting persons with Communist leanings from entering the Philippines.

Lately, however, these restrictions were relaxed.

This softening of policy has resulted in calls for a thorough re-examination of the Philippines' position in relation to Communist countries.

The Philippines has been thinking in terms of its own economic development of the South-East Asian region in co-operation with other countries. — *From The Industrial Philippines, Chamber of Industry Journal, 1966.*

- This description of British universities gives the reader in the Philippines an idea of the kind of work those institutions are doing for the individual and community.

THE NEW BRITISH UNIVERSITIES

It has been part of the English tradition in university education to restrict the actual amount of such education compared with that of many other countries. Thus, after the last war, the total number of students in universities was only some 3 or 4 per cent of the relevant age group.

In the post-war years, however, several factors were at work to make some expansion necessary and inevitable. There was moving through the schools a very considerable "bulge" in the number of young people which it was known would reach the universities in 1965 and the succeeding years.

The generous and almost unique system of grants was developing by which today any student obtaining a university place receives a grant, if the parents' means justify it, sufficient not only for fees but for board and lodging and other expenses as well.

This system clearly led to an increasing pressure on university entrance from many who without it could never have contemplated such an education on economic grounds.

Further, it became ever more clear that in the modern world the need, not only for scientists and technologists, but for other highly educated people, made an expansion of university education desirable on grounds of national policy. Consequently in the 15 years after the war the university population was almost doubled.

This expansion, however, took place almost entirely in existing universities, a number of which had previously been institutions below 1,500 in size. In those years only one new university, Keele, was founded, and this itself was only small.

In 1958, however, it became clear that new universities were essential.

The University Grants Committee with government support, agreed therefore to the creation of seven totally new institutions. Of these Sussex was the first (founded in 1958, opened in 1961), East Anglia and York following two years later, and soon afterwards, Essex, Kent, Warwick and Lancaster.

All these institutions have certain elements in common. If they are to make any significant impact on the need for university places over the next few years it is realised that they must grow more rapidly than English universities have done in the past.

All of them have set themselves the aim of having about 3,000 students in their first eight or ten years, and the figure of 3,000 although large by the standards of a number of pre-war universities is recognised by most of them as being only an initial target beyond which has the further growth to 6,000 or more.

Secondly, they have been created from the start as full, autonomous universities, giving their own degrees, including research degrees.

Thirdly, they have in varying ways consciously broken

new ground, in such matters as curriculum, machinery of government and teaching methods. It is, perhaps, too easy to over-estimate their degree of innovation. Nevertheless it remains true that a completely new institution has more chance to experiment than one where there are tried and established procedures and vested interests.

As regards methods of teaching, whereas the older civic universities (although not Oxford and Cambridge) have always attached first importance to the formal lecture, the new ones are using in some cases tutorials (working in very small groups of two or three), or seminars (groups of 12 to 20) as well as lectures, or in some cases combinations of all of these.

New universities have also had an opportunity for bold architectural planning that has been denied to older universities. Just as the rapid expansion of school buildings after the war created much of the most imaginative modern English architecture, so now the building of the new universities is giving an opportunity for architectural ideas of variety and distinction.

The new universities are also experimenting with new curricula, and many would say that it was here that they were making their most significant contribution. Most of them realise that not every university can, or should, attempt to teach everything, on grounds of economy of staff and of national need.

Some of them are putting their main effort behind comparatively few subjects, so that really large schools, both undergraduate and post-graduate, can be built up. Some of them are developing new departments not represented at all, or only very occasionally so, in existing universities. For instance, Operational Research at Lancaster, Language at Essex and York.

Finally, most of the new universities attach importance to student residence. A synthesis is being attempted between a student's do-

mestic life, his work and his social activities, that some of us believe has very great value.

What are the particular difficulties facing new universities? In some ways these are far less than was anticipated. There is certainly no lack of well-qualified students; nor so far are there any undue difficulties in recruiting staff.

Perhaps their greatest problem lies simply in the uncertainty as to whether sufficient money will be forthcoming to enable them to accomplish their initial plans.

But in spite of the uncertainties, the difficulties and the frustrations, there is no doubt that the new universities of Britain are places full of vitality, of experiment and even of optimism. — *Lord James, Vice Chancellor of University of York, in The Listener.*

- Biographies, speeches, newspaper columns are often written not by their authors but by ghost writers. This is getting to be a common practice among Filipinos holding high positions today.

GHOSTING

Literary ghosts, like psychic phenomena, usually keep out of sight. But unlike restless spirits there is no doubt about their existence: in the newspaper world in particular they are very thick on the ground. Scratch a sports writer, a crime reporter, or an entertainments page gossip and you are more than likely to uncover a ghost. For the vast majority of the autobiographies of contemporary 'personalities' are not written by their nominal authors. No one should expect literary ability of a footballer, an actress or a successful policeman, and since public interest in their activities tends to be fleeting, commissioning an experienced writer, working in the same field, to produce quickly an autobiography of them is the accepted practice. There is also the time factor: any public figure interesting enough to merit a biography

is likely to be too busy to write it.

With the growing public demand in recent years for autobiographies, the status of the ghost writer has risen. The traditional picture of a hack taking a small lump sum, perhaps only £50, from a publisher, and then dashing off 60,000 prosy words, is stone dead. Today the top ghosts often precipitate the books, competing with one another to approach and sign up a subject who has hit the headlines by some achievement, be it climbing mountains or sailing across the Atlantic. The ghost will then prepare specimen chapters and hawk them around publishers and newspapers. Only with guarantees for publication and serialisation rights, and preferably for overseas editions, too, will the ghost persevere with the book. In one recent case, an author was offered £3,000

as an advance on the basis of the first two chapters of the first autobiography he had ever ghosted. The money is, of course, in the serialisation rights (in the United States it is in the film rights too, but this is rare in Britain). A national newspaper would be quite prepared to pay at least £1,000 a week for a popular autobiography.

Alongside ghosting autobiographies it is very profitable to ghost a few regular newspaper columns: one leading ghost 'writes' five syndicated columns each week. The really big money is limited to a few full-time ghosts, but many writers will ghost an occasional book to pay off income tax demands or school fees. In such cases a £500 advance from a publisher may be usual, which, along with any subsequent royalties, is split 50/50 with the subject; unless the subject is a top personality in which case he will take 60 per cent. After all it is his name that is selling the book. Part-time ghosts in particular have been helped by the more sophisticated techniques which have come with the widespread use of the tape

recorder. This has taken much of the drudgery out of ghosting, and has also speeded the process considerably. A really professional ghost might gather enough information for the book in a dozen afternoons with a tape recorder, and most prefer to work a few hours each day over a short period, with the subject reminiscing into the recorder. This method of writing has fortunately coincided with a demand for greater realism in autobiographies. A bland uniform style is out, and the good ghost attempts to push the personality of the subject through, even if it means careless grammar: by free use of the tape recorder a high proportion of the text can now be in the autobiographer's authentic voice, with a boxer sounding like a boxer and a field marshal like an army officer.

An easy working relationship between subject and ghost is, of course, essential for success. Some potentially interesting celebrities have never produced an autobiography because they just cannot work with a ghost. However, it is usually the

ghost that has to carry the strain. In particular, he must be prepared to watch his subject become convinced that he is in fact writing the story by himself.

A ghost must be diplomatic and adaptable, though one of the most experienced and successful in the country, Ted Hart, has developed a formula which he considers fits almost all autobiographies. He seeks five things from his subject: expertise, opinions, anecdotes, quotations from contemporaries and revelations. It is, perhaps, in the last that most of the money has been made from autobiographies. However much it may pain serious writers, the public appetite for gossip seems to be insatiable, though sometimes this can have unfortunate results for the autobiographies in their careers.

If the spectacular rewards in ghosting lie with the lighter books. Much of the attraction lies in the casual nature of the work — a ghost can either dash off an autobiography for a quick windfall, or work on it at odd hours while pushing on with his other literary projects. At

this level book doctoring is often undertaken: the original manuscript of a book is sent to an experienced writer for tidying up — dull work but profitable.

This, however, is frowned upon by the best ghosts, who have successfully raised the prestige of their profession so that the name of the ghost usually now appears tucked away in the introduction.

Where really top people are concerned a team of ghosts is usually employed, often disguised as secretaries. Sir Winston Churchill had help of this kind as early as his books on Marlborough, but he always carefully scrutinised the work of his aides and made extensive amendments, even though his highly distinguished band of ghosts soon found themselves writing naturally in a very Churchillian manner. With less powerful personalities the influence of the ghost is greater, though politicians are more likely to write their own autobiographies than most national figures: obviously their papers have to be carefully sifted to avoid

embarrassments for their colleagues and Party.

In an age of 'instant' personalities the popular demand for autobiographies is likely to continue to increase, and the syndicated column, ghosted by a writer after perhaps the briefest conversation with the subject, will also find its way into more and more newspapers. Fortunately, along with the growth in output there has been a rise in standards — ghosting has become as respectable as it is profitable. The days are past when a publisher bought a 'name', commissioned a writer quickly to ghost an autobiography for a small fee, and then showed the book to the subject for his approval after it had been written. Most personalities, in fact now want to make a contribution to the writing, and occasionally ghosts find to their dismay that after a

few weeks the subject has as much flair in the telling of his story as the experienced writer.

So ghosting is now a serious business: there is even an agency that has only ghosts on its books, and if it is often a world of contacts and tight monopolies, there has been such an expansion in demand that most journalists and many writers have the opportunity to undertake some ghosting. But, however widespread the practice and smooth the links between agents, writers and publishers, ghosts are still discreet. Their clients insist on it. Once exposed to the spotlight, ghosts tend to retreat behind a fog of reticence and generalisation. It is a very private business. — *By Antony Thorncroft as condensed from British Book News, October, 1966.*

- There are advantages which well prepared comics may give to children.

COMMON SENSE ABOUT COMICS

At our house we don't worry about comics. We allow our four children to read them, and occasionally read them ourselves because we want to be able to discuss them with the children, just as we discuss *Treasure Island* and *Wind in the Willows*. And we are amazed to find that many anti-comic partisans have never read a comic; they are merely echoing things they've been told by others.

There are comics and comics, just as there are books and books. Some comics are trash. So are some of the day's best sellers. But we don't advocate abolishing books. By the same token it's unfair to classify all comics as unfit. Some publishers are making a sincere effort to provide comics which children can read without causing their parents gray hairs.

I hold no brief for lurid sex and crime-ridden comics, but I heartily approve those which treat of historical

events, which poke fun at human foibles, which offer good adventure and entertainment, or which subtly infuse an exciting story with arguments for racial tolerance and other worthy aims. A child cannot be damaged by reading material which makes history seem real and exciting, or which furnishes a flesh-and-blood hero to drain off the hero-worship inherent in children.

I can't help wondering if comics, along with radio, haven't become the latest "whipping boy" for a failure of our whole society. Wouldn't children who are led astray by comics and radio be led astray by some other influence if these were lacking? Juvenile delinquency existed before the printing press. My own children draw pictures of men shooting other men, using lots of red crayon. I can't blame the comics. My children and their friends drew such pictures before they ever saw a comic.

Another common complaint is that comics make a child lose interest in books. Shortly after our eldest son learned to read, I myself complained that he never read anything but comics. He answered that there was nothing else in the house for him to read. I was indignant. What about all those books we'd bought for him? "Yes," he said bitterly, "the ones you read to us are full of big words, and the others are all about baby animals and little trains that ran away." He had outgrown the library we'd so carefully selected for him, of course. Now we keep plenty of books of his

own age level, and while he still reads comics he is often more eager to continue one of the books.

Like it or not, comics are as much a part of growing up as baseball, muddy shoes and arithmetic. There's a sensible program for eliminating the evils widely discussed: Encourage the good comics, improve the poor ones. As long as our children won't give up their comics — and they won't — we might as well concentrate on providing them with the best. — *By Katherine Clifford, Condensed from Parents' Magazine.*

- Dale Carnegie won fame in his lifetime for his book and courses in public speaking.

LEARN SPEAKING IN PUBLIC

Does it scare you to death to talk on your feet? Does your tongue get thick, your voice get thin, your throat dry up? Dale Carnegie says that this is natural, but that you can cure yourself of the fear of speaking — by *speaking*. According to Carnegie: "You are not afraid to talk. You fear that you will fail. So you fail — and the next time you fail because you failed before, so you build the habit of failure." Carnegie should know. He has listened to and criticized 150,000 speeches in 25 years.

Carnegie likes to quote Emerson's advice to "Do the thing you fear and the death of fear is certain." He didn't know when he started to teach public speaking that this would be the secret of his fabulously successful method. "I had been taught in college by lectures," he says, "so I expected to teach the same way. Fortunately, after lecturing to my first class for 30 minutes I ran out

of anything to say. To fill the time I asked the students to stand up and talk about their troubles. Without knowing what I was doing, I stumbled on the best method for conquering fear."

Carnegie emphasizes that teachers must use encouragement rather than criticism. They must find something to praise in every student.

"A student's performance can't be entirely hopeless," Carnegie tells his teachers. He quotes the example of the student who could blurt out only a few short sentences before fear choked him off. The instructor complimented him: "Some of the world's most famous speakers have not had the judgment you have just shown. You made your point and sat down immediately. You know when to stop."

Carnegie says almost anyone can make a fair talk if he will follow these five rules:

1. Get excited about what you have to say. If you are enthusiastic about your subject, your delivery will probably be natural, sincere and moving, and you won't bother about how you stand, gesture, breathe, or use your voice. You will forget yourself into good speaking. If you stumble or stutter or make mistakes, ignore them — nobody cares but yourself.

2. Talk about something that you know through experience. Don't get your subjects out of newspapers or magazines. Dig them out of your own life, such subjects as "My biggest regret," "The most important lesson I ever learned," etc.

3. Make a few notes of what you intend to say, but don't memorize your talk word by word, ever. You will sound cold and mechanical.

4. Fill your talk with illustration and rehearse it by conversing with your friends. A talk should be merely an enlarged conversation. Talk to your audience as you

would to a dozen people in a room, with the same natural gestures.

5. Your attitude is contagious. Unless you have a good time talking, your audience won't have a good time listening.

A Columbia University psychologist who took Carnegie's course told him: "We humans are very largely what we conceive ourselves to be. You take your students by simple, easy stages to a point where they no longer think of themselves as being afraid. They are changed human beings because their conception of themselves is changed."

Carnegie believes that you and your friends can get together informally and overcome your fear of talking — simply by talking to your own group. Little by little you will gain confidence from your own success and from the success of your friends. — *By J. P. McEvoy Condensed from Your Life, 1948.*

- Here is another author who won the Nobel Prize for literature writing not in English or any major language but in his own tongue, Serbo-Croatian, which is not even widely understood in many countries in Europe.

THE WOMAN FROM SARAJEVO

The "Woman from Sarajevo" was written in Serbo-Croatian in 1945 by Ivo Andrić, who won the Nobel Prize in 1961, and it is so fascinating and distinguished that one feels dismayed — and ashamed — to think of the writers in lesser-known languages whose work we have never read. It is rather awkwardly translated by Joseph Hitrec — current Americanisms, such as 'ethnic group' and 'nubile' stick out — but the novel has the great advantage of being the literary art-form which is least affected by translation, because it's the one in which what it's *about* matters most.

In 1935 a solitary middle-aged woman is found dead in a small house in Belgrade, surrounded by the squalor, although she was rich, that goes with excessive parsimony. She died of a heart-attack, but her life has been consumed by miserliness,

born when her father, a rich Sarajevo merchant, died, bankrupt, when she was fifteen. Mr. Andrić recalls the life of the girl, pale, dark-eyed and intelligent, passionately devoted to her father, from the moment when he exhorts her on his death-bed to avoid his fate. Surrounded by attractive, well-to-do relations, only too willing to help, she single-mindedly, with her father's image always before her, gives up everything in life to the practice of thrift and usury — to 'the joy of "breeding money"'. She lapses only once, in middle age, when she tends to a handsome spendthrift: her heart-attack is caused by fear of robbery.

The theme is sombre and penetrating, as are many themes in the diverse life we all experience. Mr. Andrić shows the people of Sarajevo, 'already burdened with the Turkish legacy of habitual

indolence and with the Slavic hankering for excesses, having lately adopted the formal Austrian notions of society and social obligations, according to which one's personal prestige and the dignity of one's class were measured by a rising scale of senseless and non-productive

spending'. Then the war; and, afterwards, the turbulently political life of Belgrade. In Mr. Andric's grasp, all of it is marvellously held and brought to life. — *Reviewed by William Cooper in The Listener, August 11, 1966 Issue.*

NATURE'S REFRESHING POWER

Since lawyers can be disbarred and priests unfrocked, why shouldn't people in other professions be similarly fired? Electricians, for example, could be delighted; musicians, denoted; cowboys, deranged; models, deposed. Any why shouldn't a medium be dispirited or a Far Eastern diplomat disoriented?

Think further how power plant operators could be degenerated; song writers decomposed; doormen unhinged; tailors unstitched; captains decapitated; politicians devoted; and hog callers disruntled.

Worst of all, perhaps, would be to hear of teacher outclassed and reporters depressed. — *CLF News Bulletin.*

- A volcano in eruption is a source of danger and destruction, but its after effects could be beneficial to man.

VOLCANOES – FRIENDS OR FOES?

For two weeks earthquakes had been shaking the area around Paricutin, a small village about 200 miles west of Mexico City. Then, on the afternoon of February 20, 1943, when Dionisio Pulido was out in the fields working his farm, he noticed a fissure in the ground. Suddenly there was an earth-shaking thunder, and smoke and flames leaped from the ground setting afire pine trees nearly 100 feet away. More smoke followed along with a loud continuous hissing noise and a smell of sulphur. At this Dionisio and his three companions hastily retreated from the scene.

The next morning when Dionisio returned, a cone had risen over thirty feet into the air and was emitting smoke and rocks with great violence. By noon the cone had grown to nearly 150 feet! After a week it was 450 feet high. By this time it was an awesome blast furnace, send-

ing prodigious amounts of incandescent materials over 3,000 feet into the air. What a beautiful fireworks display this created, especially when these glowing fragments cascaded down the sides of the cone, causing interlacing fiery trails!

For nine years this newborn volcano remained active, during which time it emitted an estimated 3,596 million metric tons of solid material and grew to a maximum height of 2,120 feet! Its lava flows covered more than fifteen square miles, and reached a thickness near the cone of over 700 feet. Some 16 000 tons of steam and other gases were expelled daily at the height of activity.

In recent years numerous volcanic eruptions have erected mountains, raised up islands from the bottom of the ocean and have covered hundreds of square miles with earth's heated contents. Many welcome this activity.

In Hawaii the spectacular spouting fountains of golden lava are an attraction to which people from all over the islands flock. Late in 1959, after an eruption of Kilauea volcano, a report from Honolulu lamented: "The fire goddess Pele has come and gone, and all Hawaii is saddened that she could not stay longer."

The frequent eruptions of massive Mt. Etna on the island of Sicily, which occur on the average of every six to nine years, stir mixed emotions. On occasions lava flows require that villagers evacuate their homes and fertile fields, and, of course, this can be a tragedy. But even though homes and crops may be destroyed by creeping lava, farmers return to their land, for they know that minerals brought up from the depths of the earth will enrich the soil. Yes, some of the most productive lands in the world are those that have been enriched by volcanic eruptions.

But perhaps the majority of persons see only the tremendous destructive power of volcanoes, and so view them as vicious, fire-spitting

monsters. Their power is indeed stupendous.

The most violent historic eruption in the Western Hemisphere was perhaps that of the Coseguina volcano in Nicaragua in 1935. The explosions were so loud in Guatemala City over 200 miles away that the army, thinking it was cannon fire, prepared to defend the city. And in Belize, British Honduras, at a distance of nearly 400 miles, troops were called out to repel what was believed to be a naval attack. It is reported that for hundreds of miles the sea "was covered by floating masses of pumice, resembling the floe-ice of the Northern Atlantic."

However, the greatest eruption in man's history is generally believed to be that of the Krakatoa volcano on a small, uninhabited island in the strait between Java and Sumatra. This tremendous explosion in August of 1883 blew most of the island sky-high, sending such volumes of ash into the upper atmosphere that brilliant sunsets were created around the earth. In fact, on October 30 the sky had such a glow that fire engines were

reportedly summoned in cities in the eastern United States "to quench the burning skies."

There have been two eruptions in the present century that rivaled the power of these blasts. The first occurred in June of 1912 in a remote section of the Alaskan Peninsula. Volcanic ash blotted out the midday sun 100 miles away in Kodiak, where drifts of ash piled up to a depth of twelve feet! The other took place in March of 1956, when Mt. Bezymiany on the Kamchatka Peninsula, north of Japan, blew its top. It was only because of the remote location of these eruptions that no lives were lost.

Those who view volcanoes as bleaching killers lying in wait to claim victims fail to realize that there have been relatively few major death-dealing eruptions, and that even these were preceded by plenty of warning. Probably the most famous was the eruption of Vesuvius in 79 C.E., which buried Pompeii under fifteen to twenty feet of volcanic ash. Although this was believed to be quite sudden, repeated warnings by a series of earthquakes

signaled the impending disaster. Prudent Pompeians fled the vicinity and lived.

The classic volcanic tragedy of modern times occurred May 8, 1902, on the Caribbean isle of Martinique, when all but one of the 30,000 inhabitants of the seaport of St. Pierre perished in one, fiery blast from Mt. Pelee, located five or six miles away. But it need not have happened. For weeks prior to the fatal eruption the long-inactive volcano had been seething and boiling. "The city is covered with ashes," wrote one woman to her sister days before the disaster. "The smell of sulphur is so strong that horses on the street stop and snort. Many of the people are obliged to wear wet handkerchiefs to protect them from the strong fumes."

The two most recent catastrophes were also preceded by days of rumblings and roarings by long-inactive volcanoes that were giving advance warning to those in the vicinity. Finally, on January 21, 1951, Mt. Lamington on New Guinea exploded, wiping out about 6,000 persons who did not heed the advice to get out of the way. The

situation was similar in March of 1963, when 1,500 persons perished in the eruption of Gunung Agung on the island of Bali.

It is evident that the vast majority of the estimated 190,000 victims of volcanic eruptions during the past 400 years need not have died had they heeded advance warnings. But even this needlessly large casualty list appears small when one considers that every two years some 200,000 lives are snuffed out in traffic accidents throughout the world.

A closer examination of volcanoes reveals that they serve a beneficial role that far outweighs any destruction and inconvenience they may cause. They have created tens of thousands of square miles of paradise-like land where tropical fruits and flowers of every kind flourish in abundance. The Canary Islands, the Azores, the West Indies and the Hawaiian Islands are only a few of the beautiful islands that were raised from the bottom of the sea by volcanic eruptions. Why, just seven years ago a new island ascended out of the Atlantic, and in time grew until it attached

itself to one of the islands of the Azores. Another popped out of the sea near Iceland about a year ago.

The average person probably does not realize the major role volcanic activity played in preparing the earth for human habitation. Consider some of the most beautiful towering mountains — Fujiyama, Kilimanjaro and 19,550-foot-high Cotopaxi in Ecuador, to name a few. Not only are volcanic mountain peaks such as these breathtakingly beautiful, but many have done much to moderate climates and to increase what would otherwise have been a scanty rainfall.

Huge areas of the continents are covered with volcanic deposits. For example, 200 000 square miles of the northwestern United States was inundated by successive lava flows. During the past, volcanic activity produced tremendous mineral resources, including rich deposits of sulphur, lead and zinc, not to mention beautiful gems such as diamonds. The famous diamond mines of South Africa extend into extinct craters, where long ago in the superheated bowels of

the earth the sparkling gems were formed.

In addition to the huge quantities of volcanic ash, pumice and lava expelled in an eruption, underground gases are believed to be emitted in perhaps even larger amounts. The volume is stupendous. The emission of steam from one of Mt. Etna's minor vents during a two-week period when lava did not even flow was calculated to equal 450 million gallons of water!

In summarizing certain benefits of volcanoes, an article in the *Scientific American* concluded: "It is not merely that volcanic eruptions have provided some of the world's richest soils — and some of our most magnificent scenery. Throughout geologic time volcanoes and their attendant hot springs and gas vents have been supplying the oceans with water and the atmosphere with carbon dioxide. But for these emanations there would be no plant life on earth, and therefore no animal life. In very truth, but for them we would not be here!" Certainly there is good reason for us to become more fa-

miliar with these wonders of God's creation!

Today there are an estimated 500 active volcanoes on earth, with thousands of others either dormant or extinct. The locations of scorers of undersea craters are also known, and undoubtedly there are hundreds more. The Stromboli volcano in the Lipari Islands off the coast of Sicily is in a state of almost constant eruption; others erupt at rather regular intervals, as do Vesuvius, Etna and the Hawaiian volcanoes Kilauea and Mauna Loa, while craters such as Krakatoa, Bezymiany and Lamington may lie dormant for centuries and then blast out with tremendous violence. What exactly are volcanoes, and what accounts for their different behavior?

A volcano is a vent or chimney through which molten material called "magma" rises some tens of miles to the earth's surface, where it spills out and is called "lava." Scientists have evidence that the source of this molten material, which differs essentially from molten rock in that it is charged with varying amounts of gases, may be in the upper

mantle about sixty miles beneath the earth's surface. Shifting of underground rock masses or pressure from entrapped gases evidently forces the magma upward, where it often seeps into deep reservoirs twenty to thirty miles beneath the volcanoes.

Most of the explosive force of an eruption is supplied by pent-up gases within viscous magma. In violent explosions the throat of the volcano usually has been stopped up for many years and, when enough pressure is built up, the whole top of the mountain is blown into the air. In such eruptions the magma is expelled as pumice or ash, much like gas-charged champagne froths out of an uncorked bottle. It was this type of explosion of long-dormant Vesuvius that pulverized the magma and buried Pompeii under twenty feet of ash. No lava flowed at that time.

On the other extreme, there are volcanoes such as Kilauea and Mauna Loa that emit magma as nearly 100-percent lava, with seldom any ash or pumice being expelled. In these volcanoes the magma is quite fluid, allowing the gases to escape with ease.

Such eruptions are comparatively mild, and the only danger is in the path of the flowing lava. Most eruptions, however, are a combination of the two extremes, with ash and pumice being expelled first, followed by flows of lava.

Today some volcanoes are under careful surveillance, and, according to volcano expert Haroun Tazieff, "scientists can already forecast volcanic eruptions and will probably soon be able to predict their violence and hence the danger they present." This, of course, applies to only the handful of volcanoes that have well-equipped volcanological observatories. However, such investigations indicate that with proper knowledge protection from volcanic disasters is possible.

Not only that, but in time man may harness underground energy to provide much of his power. Already in Italy, New Zealand, Iceland, the United States and Kamchatka the heat produced by underground magma, known as geothermal energy, is being turned to useful purposes. In fact, in 1952 about 6 percent of the total

electric energy output of Italy was produced from volcanic heat. Kamchatka also reports success in harnessing geothermal energy. "In a few years' time," they boast, "Kamchatka will be the only place in the world with all

electricity and hot water free for everybody."

While it is true that volcanoes are still a threat to the welfare of some humans, it is apparent that they are, at the same time, man's friends. — *From Awake!*, Mar. 1965.

ENVIRONMENT

The same thing may be seen later in life. Take a man who has raised himself from the ranks of common labor, and just as he is brought into contact with men of culture and men of affairs, will he become more intelligent and polished. Take two brothers, the sons of poor parents, brought up in the same home and in the same way. One is put to a rude trade, and never gets beyond the necessity of making a living by hard daily labor; the other, commencing as an errand boy, gets a start in another direction, and becomes finally a successful lawyer, merchant, or politician. At forty or fifty the contrast between them will be striking, and the unreflecting will credit it to the greater natural ability which has enabled the one to push himself ahead.

But just as striking a difference in manners and intelligence will be manifested between two sisters, one of whom, married to a man who has remained poor, has her life fretted with petty cares and devoid of opportunities, and the other of whom has married a man whose subsequent position brings her into cultured society and opens to her opportunities which refine taste and expand intelligence. And so deteriorations may be seen. That "evil communications corrupt good manners" is but an expression of the general law that human character is profoundly modified by its conditions and surroundings. — *From Progress and Poverty* by Henry George, p. 491.

- Laws and administrative regulations adopted in the Philippines to control the programs and policies of private educational institutions tend to undermine individual liberty, democratic principles, and educational advancement attainable through diversity.

THE CASE FOR AUTONOMY FOR PRIVATE HIGHER EDUCATION

There should be two systems of educational institutions in the Philippines if its Constitution, historical precedents, and democratic ideas were to be strictly respected. One is the system of government schools and the other that of private schools. But as will be explained later these are merely two groups of institutions, not two distinct systems for the difference between them is only in their formal organization and ownership, not in educational content and academic procedure and practice. This conclusion, however, admits of one exception in respect to institutions of higher education. In this field those directly established and operated by the government are autonomous and independent while those which are privately organized and administered are more or less regimented or bureaucratically controlled. This second group form the majority of the colleges and universities of the country and are, therefore, the principal sources of the leadership and the higher manpower of the nation.

The great majority of primary or elementary schools are established and maintained by the government. On the other hand, most of the secondary schools and institutions of higher education are privately owned and operated, some of them by sectarian institutions and others by secular organizations. Among the latter, there are institutions organized as

stock or profit-distributing corporations and a very few established as non-stock and non-profit corporations. Both receive no aid or assistance in any form from the government or from private foundations, the latter seemingly preferring to extend their generous aid to government financed universities.

Each one of these two groups, the public and the private schools, has definite constitutional provisions for its basis. The public schools find their basis on that part of the Constitution which make it the duty of the Government to establish and maintain a complete and adequate system of public education or at least free public primary instruction and citizenship training to adult citizens. From its inception the American government in the Philippines had zealously promoted public elementary education on a national scale. To make sure that the people continue enjoying the blessings of at least primary education the Constitution for the Philippine Commonwealth and the Republic has thus imposed this obligation upon the government. For this reason practically one-third of the total annual budget of the national government is regularly devoted to the support of public elementary schools. The quantitative results appear impressive, the large majority of Filipino children being enrolled in the government elementary schools in increasing numbers every year. But qualitatively, the education or instruction they receive still leaves much room for improvement.

The organization and maintenance of private educational institutions, on the other hand, find their basic support in various constitutional provisions. One of them may be found in the Bill of Rights which says: "The right to form associations or societies for purposes not contrary to law shall not be abridged." Among such associations or societies are, of course, churches, civic and cultural clubs, and

schools or educational centers. Consequently, the right of a person, alone or in association with others, to establish and maintain a school is a constitutional right and may not be abridged. It naturally presupposes a teaching profession which obviously can exist only with the recognition of the right to teach.

The right to teach naturally carries with it the right to establish a school. These rights are further protected by another provision of our Constitution which says: "No person shall be deprived of life, liberty, and property without due process of law." (Art. III, Section 1, paragraph 1.) This provision is identified by judges, lawyers, and law scholars as the due process clause. The scope of its protection extends over procedural and substantive rights.

Then there are the five basic pillars of our political and social structure embodied in that part of our Constitution entitled *Declaration of Principles*, one of which expressly recognizes the natural right and duty of parents to educate their children for civic efficiency. It says: "The natural right and duty of parents in the rearing of the youth for civic efficiency should receive the aid and support of the Government." (Art. II, Section 4.) This is a principle directly adopted from American judicial pronouncements.

The application of the constitutional provisions indicated in the foregoing statements has been explained in several authoritative decisions by the Supreme Court of the United States and state courts. In a very important case, for instance, entitled *Pierce v. Society of Sisters of the Holy Name of Jesus and Mary* (268 U. S. 510), a statute of the State of Oregon required every parent, guardian, or other person having charge of children between eight and sixteen years of age to send them to the public schools. Its validity was contested by owners of private schools who claimed, among other things, that the statute de-

prived parents of their right to choose the schools where their children could receive what they deemed necessary and appropriate training, the right of the child to influence the parents' choice of a school, the right of schools and teachers to engage in a useful business or profession; and the concluding claim was that, unless its enforcement be enjoined, the business and property of the owners of the school would suffer irreparable injury. The Court upheld this contention, saying that the enforcement of the law would deprive the school owners of their property without due process of law and would be an unlawful interference by the government with the free choice of patrons, present and prospective, of the school they want. The decision stated that "the right to conduct schools was property, and that parents and guardians, as a part of their liberty, might direct the education by selecting reputable teachers and places." According to the Supreme Court, the enforcement of the challenged statute that compels all children to study in the public schools alone, would unlawfully deprive private schools of patronage and thereby destroy the school owners' business and property. In the words of the Court:

"The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional obligations."

It is precisely this principle declared in that decision which has been incorporated in the Constitution of the Philippines as one of its fundamental principles which states: "The natural right and duty of

parents in the rearing of the youth for civic efficiency should receive the aid and support of the government." In other words, the function of education is not a monopoly of the State. In a democracy the government should provide the opportunity and means of acquiring it but not to the exclusion of private initiative and free enterprise. To do so would be to standardize the children of the nation in at least two ways, namely: (1) by forcing all children to enroll in public schools only and (2) by controlling the academic policies and activities of private schools.

It should be noted from the terms of the provision here quoted that the Constitution does not grant the right and duty referred to and involved in it; it rather expressly recognizes and acknowledges this attribute, power, and responsibility as a *natural* right and duty of parents. As such, it is, therefore, an inherent and inalienable right and so it may not be disregarded, limited, curtailed, trampled upon by any act of the legislative department, much less by any administrative regulation of an executive official.

An executive or administrative official, such as the Secretary of Education, who categorically prescribes, directly or indirectly, under a statutory provision, *what* school children should study, *how* they should study, *when* they should study, and *how* the program of schools should be conducted obviously curtails this natural right of parents recognized by the Constitution; and the law authorizing the official to do so contravenes the Constitution. The authority so vested merely usurps the parent's natural right to decide the kind of education and the kind of school he wants for his child. Between such a law that controls the curriculum, study hours, policies, and practices of private schools and a law that compels all children to go exclusively to public schools, the distinction between a public and private school may

be virtually abolished and the democratic concept of individual initiative and diversity in ideas faces the danger of extinction. At any rate, the parent, in effect, loses his liberty and right of choice; and the child, hardly receiving the kind of education he and his parents prefer, becomes the creature of the state.

The Philippine Government's power to prescribe regulations over private schools falls under the specific provision of the Constitution which says: "All educational institutions shall be under the supervision of and subject to regulation by the State." This authority is an inherent attribute of government known as the police power. It is to be used as a brake on all lawful acts and occupations to check excesses and abuses harmful to others but not to take the initiative and to perform the functions which by their nature belong to the individual or the occupation he practices. Thus the acts of fixing a curriculum, determining class schedules, the class hours, the textbooks, and the like are by their nature and purpose parts of the occupation of teaching and of private school administration. If in the guise of supervision and regulation, the government assumes these acts, as it has actually been doing, it in effect deprives parents, private schools, and their teachers of their property and liberty in violation of the Constitution. One cannot be a teacher unless he has something to teach; and if he should teach only what another tells him, he ceases to be a teacher and becomes only an automaton.

The provision quoted above comes under Article XIV of the Constitution entitled *General Provisions*, immediately before the last article of the permanent parts of that document. As may be implied from its title, this Article covers a conglomeration of different subjects briefly mentioned in it, such as the national flag, the official and national languages, organization

and aims of schools, protection for labor, franchises for public service corporations, the national police force, and the language to control the interpretation of the Constitution. In other words, these are supplementary rules intended for the guidance of the government in the exercise of certain peripheral functions serving primarily as some sort of infrastructural support or activity of the political and social system. They are not designed as limitations of the substantive provisions of the Constitution. For their proper application they have to depend on the context relevant to their respective subjects provided in other parts of the Charter. Their meaning and validity are relative to be ascertained in terms of their attachment to the context. Thus the State's power of supervision and regulation of schools has to take into account the natural right of parents to decide on the kind of education for their children, the liberty of the individual to pursue the education he desires, his right to follow the calling he prefers, his right to establish an educational association, and the like. It may not be validly used as means for the government to direct and control teaching and educational institutions. If used for this purpose, it simply disregards the context, departs from its legitimate connection, and becomes an instrument of arbitrary and dictatorial authority.

To summarize, a legislative act authorizing an official to issue rules and regulations which determine strictly the educational program and the educational policies of private educational institutions suppresses the liberty and impairs the property rights of these institutions. It also abridges a person's right to form associations for educational purposes. And to top them all, it nullifies the natural right of parents to educate their children in the way they deem best for them and substitutes it with the judgment of

Congress or the decision of an administrative officer.

It is no valid justification to say that the government authorities are simply protecting the parents and children when they tell private schools what, how, where, and when to teach; for to assert this is merely to claim authoritarian power and to deny to parents their expressed constitutional right. That would be countenancing not only a patriarchal system but a dictatorial regime, which is the essence of Russian and Chinese communism.

Unfortunately the conditions affecting private education in the Philippines under the present law and the rules and regulations issued by the Secretary of Education suffer greatly from these defects. The actual preference of government and political authorities for educational standardization has practically transformed the present private schools in the Philippines into no better than a duplicate set of the public schools. What appears to be the difference between public and private schools is merely a matter of form than of substance. This is evident from an examination of the curricula of both schools. It is evident from a comparison of the requirements laid down by the government authorities regarding qualifications and degrees of teachers in public and private schools. It is evident from a comparison of the number of days of the school year, the length of class sessions, the vacation and the holidays for the public and private schools, as ordered by the Secretary of Education, and from the requirement that textbooks to be used in private and public schools must alike have the previous approval of the government textbook board. In most cases, the same textbooks are prescribed for both schools.

Incidentally, this power on textbooks could make a laughing stock of the freedom of speech and press and the much-publicized freedom of thought and be-

lief. Among writers and publishers it could mean that a newspaper and magazine would have to secure government approval before a teacher could assign certain articles in such publications for his students to read, report, and discuss in class. This is not only unconstitutional but also dense and ill-informed for the fact is, as enlightened or progressive scholars and educators today only know too well, that the most up-to-date and informative instructional materials for students in many disciplines are largely to be found in contemporary or current publications. The absurdity of the rule is compounded by the order that textbooks should not be changed until after six years from their date of approval. A premium on obsolescence!

The significant and serious consequence of this state of things is worth repeating with great emphasis: That this condition which obliterates the distinction between private and public schools plainly violates the concept of free and democratic enterprise and the basic principle enunciated by the court that "*the fundamental theory of liberty excludes any general power of the State to standardize its children by forcing them to accept instruction from the public teachers only.*" It practically compels all children to attend public schools for in effect it reduces private schools into mere copies or reproductions of the public schools. It is a recognized principle of constitutional law, which needs no citation of authorities to support, that what may not be legally done *directly* may not also be legally done *indirectly*.

Regardless of the good motives behind the decision of Congress and the authors, standardization and uniformity of the content, the methods, and the processes of education spell stagnation of ideas, deadening equalization of thought, and stifling of private initiative and creativity in educational work, all of which

resulting in the arrest of the enlightenment and progress of our society. But more than that, it is a plain violation of the constitutional right of a person to make a choice in the kind of instruction he desires. It is an affront against the constitutional recognition of the natural right of parents to rear the youth for civic efficiency. It has no place in a country that professes to adhere and maintain the practices and institutions of a constitutional democracy.

These conclusions find support in other court decisions. Thus in another major case, *Meyer v. Nebraska* (262 U. S. 390), the United States Supreme Court invalidated an act of legislature of Nebraska which provided that the teaching of any subject may not be conducted in any language other than English in any school, public or private, within the State, and that no language other than English may be taught as a subject in any class below the eighth grade.

The State defended this law as *a means to promote* civic development by prohibiting the training of the youth in foreign languages and ideals before they had learned English and acquired American ideals. The Supreme Court of the United States, however, refused to accept this excuse and declared the statute unconstitutional and void, holding once again that the education of the young is part of the natural right of parents to control their children and that the profession of teaching is a useful and an honorable profession essential to the public welfare. The Court solemnly declared:

“That the State may do much, go very far, indeed, in order to improve the quality of its citizens, physically, mentally, and morally, is clear; but the individual has certain fundamental rights which must be respected. The protection of the Constitution extends to all, to those who speak

other languages as well as to those born with English on the tongue. Perhaps it would be highly advantageous if all had ready understanding of our ordinary speech, but this cannot be coerced by methods which conflict with the Constitution — a desirable end cannot be promoted by prohibited means.”

It is obvious that, within the scope of this decision, the government may not legally exercise its power of regulation to compel a private school to adopt its curriculum, to teach only certain subjects, and not to teach other subjects, and in general to control its academic policies and programs.

The decisions of the Supreme Court of the United States deserve our respect as they refer to legal and constitutional principles and theories which we have adopted in our own Constitution, in our body of laws, and in our system of political institutions directly from the American system of law and government. They form the basic structure of our concept of freedom and democracy. (*To be continued*).

- How 400 banks in Switzerland keep the deposits of their clients and customers and how safely and secretly they can keep them is described in this article.

BANKING IN SWITZERLAND

We think that we think a lot about money, but we are really thinking about what we can use it for. The Swiss are not so much interested in possessions: they are interested in the money itself. Children in Switzerland are taught to save money before they know what money is, and Swiss toyshops are full of little Matterhorns and bears and Mickey Mouses with slits in: piggy-banks for Swiss children to learn the lesson of thrift. The average Swiss saves four times as much as we do; and in proportion to the population there is three times as much gold in Swiss banks as there is in Fort Knox.

These were the sort of figures that I heard from the manager of a formidable bank, one of the five Big Banks as they are called. There are over 400 banks in Switzerland but these five do about half the business, and are among the most powerful

banks in the world. Indeed in Switzerland they are for most purposes rather more powerful than the state itself. This manager explained why Swiss banks are so powerful. It is partly because Switzerland is not really a country at all in the sense that other western European countries are. It is a Federation of twenty-five cantons with three languages between them, and two main religions, and a thousand reasons, real and imagined, for distrusting one another. Distrustful also of neighboring countries, the Swiss have had to look for some function to play in Europe, and this history has found for them. For a long time nothing was easy for the Swiss. They had few advantages. Only 7 percent of beautiful Switzerland can be farmed, and the country has no minerals at all. so for hundreds of years the Swiss were forced to earn their living as soldiers, hiring themselves

out as mercenaries to the highest bidder, and the Sweitzers (as they were called) were famous for hundreds of years for their courage and craftiness.

Then came the persecution of the Protestants in France, and later the French revolution, and these two events were the making of Switzerland. Switzerland was poor, France was rich, and the persecuted of France had to find somewhere to hide away their money. Thus were the Swiss banks created, and ever since the French revolution Switzerland has profited from every upheaval in Europe, and, more recently, elsewhere in the world, because of Switzerland is secure. 'In a topsy-turvy world', said my friend, the Zurich bank manager, 'if Switzerland did not exist, someone would have to invent us'. As a result, this country with nothing has the fourth highest standard of living in the world, and a lot of enemies. After talking to dozens of people in Zurich and Bern (the capital) and Geneva, I am convinced that most unkind feelings towards Switzerland are not justified.

Money is what keeps Swit-

zerland alive, and what the Swiss have is a respect for money. This is as obvious as it sounds. As we sat there drinking (of all things at eleven in the morning) hot chocolate in the sombre office above the Bahnhofstrasse, my bank manager friend made a remark which would sound like a joke spoken by a British banker, but he did not smile at all. "The banker, you see," he said, "is like a lawyer, or a doctor or maybe the priestly calling, and perhaps that is why we are misunderstood by many. People speak of the secrecy of the Swiss Banks. We keep our secrets in Zurich, yes, but only as a priest keeps the secrets of the confessional."

He was describing quite honestly the motives behind the famous secrecy of Swiss banks. That secrecy is stronger even than he said, in fact. Not only should a Swiss banker not reveal anything about his clients, he is in fact forbidden to do so by a law of the Swiss government, and forbidden by that law to reveal anything even to the Swiss government. If the Swiss authorities want to find out how much money either

a Swiss or a foreigner has in his Swiss bank account, they have no chance; still less has a foreign government, however powerful. Swiss banks are audited by an overriding National Bank, but the National Bank does not tell the government anything: if anything is wrong, it is a private matter between the National Bank and the bank concerned. Indeed there are a large number of private banks, as they are called — anyone can start a bank in Switzerland — that do not have to publish any accounts at all.

I am sure you can see the advantages of all this, suppose you are a South American dictator on the make, or simply a firm star trying to get out of paying so much tax in Britain or America: and of course you have plenty of banks to choose from if you are thinking of a Swiss bank; there are more banks than dentists in Switzerland, and a Swiss bank will do everything for you: not just keep your money, but act as your stockholder, and your tax accountant and start up companies for you, and insure you, and the rest.

One difficulty is that you

had better be a South American dictator or a film star, or they will not be very excited to hear from you. You have to be big stuff. If you are thinking of getting away from taxing austerities by settling in Switzerland and starting a little business, you will not get much encouragement from the Swiss. Too many people have tried to do that already. Even the tax evasion side of things is beginning to worry the Swiss. As my Zurich bank manager said over the cooling chocolate, "Of course we have to presume a large portion of our foreign customers are here for tax evasions," and he shrugged his shoulders. When I asked him if he could help me evade my tax, he smiled sadly and said, "No, no, we do not deal with insubstantial people," and I made my way to Berne and Geneva a little wiser about the mysteries of Swiss banking.

But I was still intrigued by a system that, little benefit as it was to my sort of person, had undoubtedly feathered some very comfortable nests. The secrecy of Swiss banks was no doubt admir-

able, and the banker as discreet as a priest and all that, but surely there were spectacular opportunities here for every sort or skullduggery. The place to find out more about this would be one of the private banks, and Geneva is the place for these. They are in the old town that climbs above the lake on the left bank of the Rhone.

My host was waiting for me in a small reception room, and we never went into his office at all. He had been prepared by a friend for my visit, or I should never have got into the house, let alone been allowed to ask questions about the shady side of Swiss banking. Yes, it was banks like his that handled the hot money that comes to Switzerland, he said, though never actually his own bank. They had turned down Trujillo of the Dominican Republic some years ago; they would always turn down any rascal like that. But — other bankers did take such money, and why should they not? He repeated the *credo* of the Swiss banker, a nice Latin phrase which says: "*Pecunia non olet*" — "Money has no smell." "After all, you see,"

he said, rather turning on his tracts I thought, "people like Batista of Cuba, Peron in the Argentine, King Faisal in Iraq, certainly when they were in power they sent money here, to use in case one day they were not in power; but when they send the money they are the government of their country, the money belongs to them;" but I asked to hear more about the dictators. "Well," my informant said, "Batista was a disappointment to us. He took his money away and put it in the United States, in Miami. Very foolish. The Americans didn't want him to make trouble, so they froze his money in the bank. In Switzerland, that would be impossible, impossible for the government to discover even if he had any money in our bank."

I asked next about communist money in Switzerland. He was sure there was some, used for paying their agents and also for investing in American industry. "That way you make the other side work for you", he said with a smile, but pointed out that there was not much of this going on. I asked if he

thought there was any Russian communist investment in American armaments firms making weapons to use in Vietnam and possibly China. "Don't ask me," he said.

I asked about the thorny old question of German Jewish money sent to Switzerland before the war, and after the war claimed by Israel. He said this was much exaggerated, the Israelis had got some of the money, but I must remember that a Swiss bank never, never disclosed the names of its clients, dead or alive or the amounts they had deposited; "and remember," he said, "in Switzerland after twenty years money deposited in the bank and not claimed becomes the property of the bank, so that matter

you speak of is now of course closed." I remarked that this sounded pretty ruthless. "No, we are not ruthless," he said and then looked around the elegant reception room. "We provide the service," he said. "Look at this house. Everything is for our clients. The service is personal. We do not use machines. Here you receive your bank statement written out with pen and ink. It comes to you in a plain envelope. We assist you in every way. Of course, we charge you money for our services, but we make money for you. We do business as pleasantly as we can, but we do business. Switzerland is not a country, it is a business." — *By Peter Duval Smith in Switzerland Today.*

Panorama Reading Association

PANORAMA invites the educated public to join its Association of Readers.

PANORAMA READING ASSOCIATION is dedicated to men and women who appreciate the variety and quality of its articles as sources of liberal ideas.

PANORAMA READING ASSOCIATION includes students, businessmen, professionals, proprietors, employers, and employees. It is also open to clubs, schools, and other accredited organizations.

PANORAMA has been in existence for over *Thirty Years*.

PANORAMA provides excellent material for classes in history, government, economics, political and social studies, literature, and science. It may be adopted for secondary and college use.

PANORAMA is not a fly-by-night publication. *It was born in March, 1936.*

COMMUNITY PUBLISHERS, INC.

Inverness, (M. Carreon) St., Sta. Ana, Manila, Philippines

Contents

Nature's Refreshing Payer	1
The Case Against Educational Standardization	2
Cursillo and Politics	8
Hold on — And Meditate	11
Bonifacio — The Filipino Revolutionist	14
Argentine Returns to Autocracy	17
Britain's Ballet	20
Don't be a Dropout!	22
The Economics of Philippine Foreign Policy	25
The New British Universities	29
Ghosting	32
Common Sense About Comics	36
Learn Speaking in Public	38
The Women From Sarajevo	40
Volcanoes — Friends or Foes?	42
The Case for Autonomy for Private Higher Education .	49
Banking in Switzerland	60