panorama

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COLUMBUS – A GREEK?

Yes—was the reply given to the above question by Mr. Demetrius Sicilianos, former Greek Ambassador in Washington at a lecture given recently at the Athens Club of which he is the chairman.

Contrary to the commonly accepted belief, which makes Christopher Columbus a Genoese, Mr. Sicilianos was able to produce documentary and other evidence to show that the discoverer of America came of a noble Greek family— the Disypatoi Palaeologi—and was born at Constantinople in 1439. He left that city after its capture by the Turks in 1453 and thereafter led a wandering life as a corsair until he persuaded the Spanish sovereigns Ferdinand and Isabela to finance his expedition to the West Indies which led to the discovery of the American continent.

Mr. Sicilianos invokes the evidence of the biography written by Christopher Columbus' son Fernando, who says that his father was a relative of George Disypatos Palaeologos, known as George the Greek, a famous corsair in the service of King Louis XI of France with whom Christopher served for several years against the Turks and Venice.

According to Mr. Sicilianos, there were two men bearing the name of Christopher Columbus—the first of illustrious Greek origin, as mentioned above, and the second a humble weaver and cheese-merchant born at Genoa in 1451.

It is a fact that the discoverer of America nowhere mentions the place of his birth but merely calls himself a 'stranger' in Spain.

It is absurd to wish to identify the great navigator, a highly-cultured man who had studied astronomy, mathematics, geometry, physics and the works of the Greek and Arab geographers and whom King Ferdinand honoured with the title of 'Viceroy of the Indies', with the simple weaver and cheese-merchant of Genoa who died an obscure death in Portugal.

Many countries and cities, including no less than nine Italian rivals of Genoa, claim to have given birth to the great navigator. But the probabilities, as Mr. Sicilianos concluded, are in favour of his Greek origin, for the reasons stated above.

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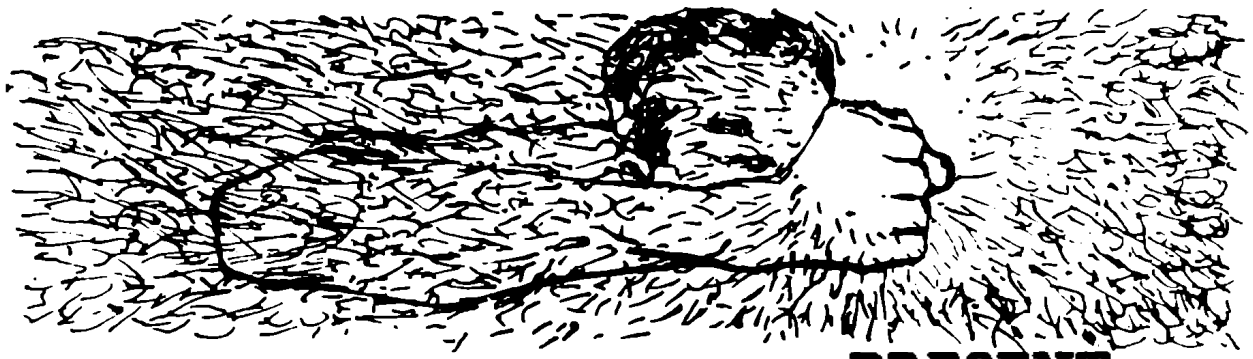

THOUGHTS ON THE PRESENT CRISIS

Dr. Vicente G. Sinco

TO THE the observant citizen of our country today, mankind is literally bedevilled by enormous questions and problems. Some of them are old but many are new, making life more complicated and giving us a picture of confusion and puzzlement. Some people may and do approach them with indifference and fatalistic abandon, relying on what the indolent and the irresponsible among us would say: "Bahala na." Such men and women are likely destined to become parasites of society. But men and women who have gone through the process of acquiring a college education are expected to look at these problems with a sense of responsibility, to meet these questions with a measure of determination to work for right answers. These are the citizens that our country must have and must have them in sufficient numbers now and in the days to come. Without them, the future of the nation will be dan-

gerously uncertain, dark and dreary.

Undoubtedly, social and economic problems do not solve themselves. They have to be met by those whose minds have been trained to think, to reason, to weigh, and to visualize imaginatively. It is not enough that we arm ourselves with bare facts and statistics. Nor should we as citizens of a democracy leave to one man or to a few the task of finding the solutions to the problems that we have to face. That would be an undesirable and a dangerous step to take. We would be thereby courting disaster. For in so doing we may succumb to the temptation of dispensing with the use of our own minds, and, as a consequence, we may soon find ourselves living as captives in a totalitarian society with a strong man or a clique of demagogues doing all the thinking for us. Desiring a condition of ease, prefering the pleasant and painless path, we shall lose the freedom to choose that which we deem best for us and that which we believe to be the highest point of our destiny. On the other hand, should we make our own decisions in utter ignorance of ideas and ways that could open for us the doors to a better life, it is most likely that we may end up in losing whatever possessions we have been able to acquire and whatever opportunities may have presented themselves to us.

This is the dilemma that confronts a people in a new democracy. It is what makes the creed of democracy so perplexing and so demanding to those who chose to follow it. For it calls for intelligence, courage, unselfishness, self-criticism, and sacrifice. It is what makes the ideology of authoritarianism deceptively alluring because it calls for no effort on the part of the people to think for themselves and to make their own decisions; and so it offers them the misleading convenience of effortless conformity and submission to the dictates of the leader. This is true in all forms of authoritarianism — whether in politics, in economics, or in religion. It is embodied in the ideology of Communism, of Fascism and Nazism, or in other brands of dictatorial systems.

Education alone could lead us out of this dilemma, education that frees us from the monopolistic control of any one set of beliefs, that broadens our intellectual horizon, and that enables reason to guide our emotions and to give wings to our imagination. It is the sort of education that deepens and, at the same time,

widens our understanding of cultural, moral, and spiritual values.

Bearing these thoughts in mind, let us now turn our attention to the conditions of our country today. Viewed broadly and objectively they present a bewildering state of affairs; and it has been so since the end of the last World War. We see growth, but it is an unbalanced, a one-sided, growth. In our desire to build a progressive community, we have been concentrating our efforts on the economic side of development. We have persuaded ourselves into thinking that our national problems can have but one main solution; and that solution lies in industrialization and in the mechanization of all our other activities. We take unusual pride in the increasing number of plants and shops we have put up for the production of things we need or we seem to need. Our minds are set on the acquisition of an abundance of material possessions. In this respect we have taken the view of some persons who measure progress by the amount of goods we consume and the number of services we could command. In other words, national progress is wholly equated with a high mass consumption, in-

terpreted as a high standard of living. We are persuaded to believe in the soundness of that view. Within proper limits it deserves our acceptance. But adopting it blindly as the sole criterion of progress it could have crude and undesirable results. Nevertheless, it is appealing to those whose purpose in life is not just to live in comfort but to wallow in the abundance of material possessions, to display the luxury of palatial dwellings, to be seen riding in flashy cars, to bedeck themselves in precious jewelry, to give sumptuous banquets, and to indulge in other forms of what Thorstein Veblen calls conspicuous consumption. This distorted idea of progress and well-being finds acceptance among the uncritical and those who claim to be practical men. Unfortunately, it is responsible for the disappearance of the lofty concept of simple living and high thinking, the ideal of truly great minds. It is one of the causes of the weakening of moral values.

Today it is not strange to find men of this persuasion in positions of power, influence, and prestige. Pretending to devote their energies for the general welfare, they are in fact looking for their own personal improvement or for the improvement of a few favored individuals. While the profit motive should not be suppressed in a free society, it should, however, be carefully restrained lest it overrides social purpose and interest and becomes a factor exclusively intended for personal advancement. There is both social and moral justification in guarding ourselves and our country against self-seeking men and women who make the specious claim that what is good for them individually or for their business is always good for all.

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WE ASIANS

Emmanuel Pelaez
Vice President of the Philippines

Being an Asian, in the world that has evolved these past years, is more than a geographical identity: it is a state of the soul, a condition of the spirit. It is a cry of exultation over the freedom that has been won by so many peoples who had suffered centuries of colonial servitude. It is a burning protest against the continued colonization of the few who remain [illegible]. It is an assertion of equality and dignity. It is a demand for respect. It is a sense of pride in the past glories of Asia, humility in the realization of its present needs, confidence in the inevitability of its future deliverance. All this is what it means to be an Asian.

For the present, nothing unifies Asia as cohesively as the unbridled impatience to catch up with the twentieth century. Colonial exploitation and repression had kept us hewers of wood and drawers of water. Our resources had been drained to feed the insatiable appetites of the industrialized colonizers. We share an ironic kind of equal-

ity: we are equally poor, equally backward, equally under-developed — an Asian leader once said that the most democratic aspect of Asia was the equal distribution of poverty. While rocketships have been shot into space to girdle the globe with human cargo, Asians still move around in bull-carts.

While care for the aged has become an urgent problem in the advanced countries, Asians die young and die by the thousands of such unnecessary diseases as tuberculosis and beri-beri. We have not banished illiteracy. We are still captives of ignorance and superstition. And all of these problems, all of these afflictions are compounded and multiplied by uncontrollable birthrates.

Our problems are undoubtedly awesome: just as undoubtedly, we are determined to fight them. We did not win political freedom merely to be enslaved by the tyranny of poverty. We are going to feed ourselves healthfully, clothe ourselves comfortably,

house ourselves in dignity, educate ourselves adequately. But none of us can do these things alone. We have to help one another. We have to cooperate and work together. But first of all, we have to know each other better.

It is only now that we Asians are beginning to know each other, and what we know is still pitifully small.

This is not our fault, of course. There was a time, many civilizations ago, when we knew one another quite well, since our peoples were always running into each other in the marketing centers and along the trading seaways of our part of the world, but the age of colonialism rang down an iron curtain around each one of us.

We were isolated from one another. The Filipinos learned everything there was to know about George Washington, and never heard of Indonesia's Prince Diponegoro. The Vietnamese spoke French, but had no idea what language the Filipinos spoke.

The Indians kept abreast of what was going on in London and could not care less about what went on in Manila. Now we will have to fill in the void, expose the distortions, and correct the misconceptions of centuries. And after the peoples of Asia have come to know each other better, with knowledge will come understanding, and with understanding will come acknowledgment and acceptance of the need for them to help each other in meeting their common problems of economic under-development and social stagnation.

I had occasion to suggest the need for Asians to begin thinking of closer economic cooperation, perhaps leading eventually to an Asian common market, to meet the challenge and opportunities of other regional economic groupings, such as the European common market. Many of us supply raw materials to the mills of the West: again, here is an area where we can profitably cooperate and collaborate.

And while we are working

together to promote our material well-being, we should not forget the needs of the spirit. We should also foster cultural and artistic exchanges. All these cooperative endeavors require that the channels of communication among us must always be kept open. Easily one of the most efficient and accessible of those channels is the press of Asia.

No matter how much we Asians help each other, however, our development and progress will be limited unless we make use of the technological resources and know-how and the scientific marvels of the West. Except for Japan and to some extent India, none of us is a highly-industrialized country, and to survive all of us have to industrialize. We can do only with the help of the West.

I am aware of course of residues of resentment and hostility that have been left behind in Asia by the colonial powers, and in many cases it is not difficult to understand why. We cannot allow the memories of the past, however, to becloud our vision of the future. We cannot build factories with hate, operate machines with bitterness, run tractors and bulldozers and graders with false pride. We need the tools and the know-how and the science of the West, to employ for our own good. To deny ourselves of their aid would be suicidal.

But we will deal with the West, of course, only as equals. We will not barter our sovereignty and dignity for aid or trade. Asia has been abused too long to tolerate further indignity. Another mission is to present a truer and, where we need sympathy, a more sympathetic picture of Asia to the West. The world must be told that while Asia needs help, it will not beg; while it has acquired a new awareness of its identity and dynamic strength, it wishes nothing more fervently than peace, because it is only in peace that it can devote all its manpower and resources to the formidable challenge of twentieth-century progress.

In a bower of bright bridal roses
This lesson I learned from a bird:
It may be the man who proposes,
But the girl always has the last word.

* * *

ABOUT FORTY years ago, I had the privilege, as a student of government in the University of the Philippines, to sit at the feet of the old master. Having then been the central figure in the Filipino - American controversy that had raged to critical and even racial proportions over the scope of supervision that Filipino government officials could exercise over their American subordinates, Dr. Jose P. Laurel had awakened our people into a new consciousness of national dignity, into a new and emotionally charged patriotic fervor. Personal contact with him at the time, and to the end of his days, was inspirational. He radiated influence that evoked deeper love of country and higher pride that one was a Filipino.

Dr. Jose P. Laurel AND SOCIAL JUSTICE

Pio Pedrosa

To Dr. Laurel, education had only one function: the pursuit of truth, honor and justice; and only one sublime and overriding purpose: the recognition and dignification of the human personality.

Like a pure gem, his genius sparked from many facets. At the core of his preoccupations, however, regardless of the field of activity in which he might for the moment be engaged, whether it was in education, in legislation, in the administration and dispensation of justice, in directing the governmental machinery at the most painful chapter in our nation's history, in his defiant struggles against every imposition that would subvert

or denigrade the Filipino race, his central thought was the welfare and well-being of our common people.

"After the sleep of generations", he once wrote, "our common people are awakening to their birthright of human dignity, entitlement to a decent social status, and attainment of a satisfactory level of livelihood. They are no longer content to remain poor and to appease hunger for material sufficiency with uncertain visions of blessedness in the after-life. They are disposed to fight for mundane needs and comforts in the here and now. They are beginning to understand both the promise and the validity of the democratic system, with its inherent possibilities of narrowing the gap between the misery of the farm tenant and the self-indulgent luxurious living of the absentee landlord, the political cacique or the merchant prince. More and more they are consciously demanding the fulfillment of democracy's promise and the actual realization of its possibilities."

Our Constitution directs that "the promotion of social justice to insure the well-being and economic security of all the people should be the concern of the State".

Because this precept was being proselytized by self-seeking elements as establishing the right, in the words of another Filipino immortal, Manuel L. Quezon, to be fed without working, to squat on property not one's own, or to take other short-cuts to competence, in the belief that the State owes every citizen a living without effort on his part, it was Dr. Laurel, the eminent jurist, sitting as a magistrate of the Supreme Court, who gave the definition that has become the classic pronouncement on the nature of this constitutional mandate.

"Social justice", he wrote, "is the humanization of the laws and the equalization of social and economic forces by the State so that justice in its rational and objectively secular conception may at least be approximated. It means the promotion of the welfare of all the people, the adoption by the government of measures calculated to insure economic stability of all the component elements of society, through the maintenance of a proper economic and social equilibrium in the interrelations of the members of the community . . . . Social justice must be founded on the recognition of the necessity of interdependence among the diverse units of society and of the protec-

tion that should be equally extended to all groups as a combined force in our social and economic life, consistent with the fundamental and paramount objective of the State of promoting the health, comfort and quiet of all persons . . . ."

This constitutional precept has been the guiding principle of our government since the implantation of the Government of the Commonwealth twenty-seven years ago, and of the Republic since 1946. The war destroyed and nullified everything that had been accomplished prior to its outbreak, and it must be said that the first five years at least of the Republic should be considered largely the period of reconstruction and rehabilitation from the destruction and devastation of that war. Indeed development projects were planned and implementation was started immediately after the liberation. But it is only in this past decade when measures to implement the development plans were freed of the preferential attention to the projects of reconstructing and rehabilitating the nation's economic life.

We see all over the country that substantial progress has been made in agricultural production, in industrial expansion and diversification, in domestic and international trade, in capital formation, in technical and entrepreneural progress, in the ultilization of technological and scientific processes.

At the same time we can not be blind to the stark realities of poverty, insecurity, and misery among overwhelming segments of our population. We can not fail to see that the output of our development efforts is being produced at a much lower pace than the growing demand for bare livelihood being generated in our increasing population.

It is Dr. Laurel again who paints for us a vivid picture of present conditions. He asks the same question: "How far has our Government succeeded in its social justice functions?" "The answer", he said, "lies in the lips and hearts of the millions of unemployed who bitterly wonder why they are jobless when rich natural resources abound in their homeland; of the legions of graduates of secondary schools and colleges who tramp the streets and sidewalks and spend endless hours in waiting rooms of business offices, looking for jobs that do not exist; of the thousands in the rural areas and in the slums of cities and towns whose

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Senator Raul Manglapus — *A New*

Where is this country going?

As one who was elected into the Senate on the ticket of the Liberal Party, perhaps I might be qualified within the limits of my capacity to describe my idea of where my country is going under this administration. We have one theme in this administration and it is not very different from the themes of the neigboring countries around us. We believe in one slogan — liberation.

To our south Indonesia has worried about the liberation of West Irian, and I want to tell you that — I haven't said this yet — that I myself personally feel that under the communique of the Bandung Conference the Philippines is committed to the Indonesian position on West Irian.

Of course, we may debate on the methods to be used for the achievement of this goal, but we are committed to the position of Indonesia.

We may also quarrel about the methods used in the liberation of Goa. But we were, because of our adherence to an unequivocal position against colonialism, in favor of the position that the Goan situation should be resolved in acordance with the principle of self-determination.

We are for liberation. But you might ask us: what worlds are there for the Philippines to liberate? I shall prescind here from the rather interesting question of North Borneo. But I can assure you that we in the Philippines are thinking of liberating other things. We are thinking of liberating our own people.

Not long ago, there was a man who came to the Philippines, a very distinguished gentleman named Salvador de Madariaga, a Spanish intellectual who lives in exile in London. Before the Philippine Columbian he made one gem of a statement: a country may be the colony of its own government.

We believe that the Philippines has been for sometime a colony of its own government. Before the Spaniards came, our people lived in independent self-reliant settlements called *balangays*, where

the people saw the effects of their contribution to their society in the trade that these colonies or settlements carried on with Japan, China, India and Cambodia and where the people also saw the effects of their contributions in the improvement of their own daily lives.

When the Spaniards came they brought us many things — good things. They brought us the faith in which most of us now believe. But they also brought us this — they gathered all the *balangays* together and centralized power in the capital city of Manila, marking the beginning of what our own hero Jose Rizal called the indolence of the Filipinos.

Rizal said the Filipinos was indolent not because he had no will but because he had no hope. For from the time our government was centralized for colonial purposes in Manila, the Filipinos continued to pay taxes and tributes, but this money came to Manila and was dispensed to them by the colonial government as it pleased and they began to assume the role of beggars for the money they themselves had paid.

The Americans came, they gave us a large measure of self-government. They instituted elections down to the municipal level, but with the aid of the Filipino politicians of the time they continued the centralized form of government by which, although the people in the municipality were then given the power to vote, their tax money was still funneled to the capital, and if they desired something in their community to be done they still had to come to Manila to beg for that which was after all money from their own pockets.

In 1934, the American government gave us the opportunity to write our own constitution and perhaps effect our own liberation. Unfortunately, perhaps because our leaders were not yet of the enlightened thinking that is now prevalent in our country, the constitution perpetuated the colonial system in this country so that in spite of the fact that a man of our

own skin thereafter began to sit in Malacañang we still continued to have in Malacañang a colonial governor dispensing patronage out of the money that had been paid from the blood, sweat and tears of the people in the barrios and municipalities.

In 1953, there was a man elected to our presidency by the name of Ramon Magsaysay.

What was the Magsaysay revolution? It began like this: A few years before 1953, the people in Central Luzon had begun to look to Mt. Arayat and the Communists for guidance, and the first step that Magsaysay took was to turn the people's eyes from Arayat back to Malacañang. But having turned the eyes of the people to the presidential palace, he discovered that what he had succeeded in doing was to continue in the people the mentality of dependence on the central government. And therefore, to ripen that revolution he began to inspire legislation that would reduce presidential powers, reduce the power of the national government and redistribute this power to the local communities in order to excite their self-reliance once more.

This did not mean simply what we call community development or rural reconstruction, which are good things, necessary things.

But this is a question of power, a question of money, a question of taxes, a question of decision. Year in and year out, our people contribute money to the government from their pockets and year in, year out they have to come to Manila to beg for money so that they may build their own feeder roads on which to transport their produce to market, so that they may improve their daily lives and thus contribute to the economy of this country.

We have just elected a man President who pledged to the ripening of this revolution. He is going to do this, first, by reducing his own powers, which he has already begun to do, and, second, in the economic phase, by placing his faith in the private initiative of the people.

You have all heard of the phrase pork barrel. This is one of the more dubious portions of the heritage that we have received from the United States. Pork barrel, I am sure, has a counterpart in India and in other places. It is the money of the people brought to the capital and distributed back to them in the form of favors by the politicians. Mr. Macapagal has

abolished pork barrel. At least there is no pork barrel in the budget that he has proposed to Congress. What is the meaning of this?

Let me explain this by one example. One day not so long ago, a friend of mine told me that he had been to a picnic in a province very near here, only about 20 miles from Manila. They had to walk miles along rice paddies to the place where the picnic was to be held. When they arrived there he saw that there was a huge mango grove of many trees, and there were fruits on these trees and the fruits were rotting.

And this friend of mine asked his host, "Why don't you pick these fruits and take them to market?"

And the host was supposed to have answered, "How can I? You saw how we came here. We had to walk miles and miles and there are no roads on which to transport these mangoes to market. It would cost more to take them to market, so I let them rot."

"But," my friend insisted, "this is wealth! Why don't you build the road?"

His host said, "How can I build the road alone?"

"No," my friend said, "get help! Go to your congressman!"

"Ah!" the host said, "you know, this barrio made a mistake. We voted for the wrong man. He lost in the last elections. And the winner, he came to this barrio and the first thing he said was: as long as I am in power you will not get a single centavo of pork barrel in this barrio."

"Well," my friend said, "why don't you go to Malacañang?"

"But I have no pull in Malacañang."

"Well, why don't you gather the people together and make them build the road?"

"That is not the mentality of this barrio. We believe that it is the duty of the politicians to provide us with the pork barrel, and if we have voted for the wrong politician we just have to wait for the next elections."

That is pork barrel. It is a system which has worked more than any other part of our political traditions to hamper the economic development of this country.

What we are going to do is to see to it that taxes paid by the local people are retained by the local people so that the people may be able to use their own money for their own development.

In some ways, you may say, this is conservatism. Somebo-

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THE GOVERNMENT'S POLICY OF

Cornelio Balmaceda

Free trade is built on the sound doctrine that a country should utilize its labor and natural resources in the lines of production that could give it the greatest advantage and should buy from other countries goods that it cannot so advantageously produce. Although this doctrine is actually repudiated in the general practices and policies of governments, which have used the protective tariff as an instrument of national policy, this fact does not detract from the soundness and validity of the economic doctrine of free trade.

Akin to it is the policy of free enterprise that opposes in principle government control of business. Just as a nation or a community could desire the greatest gains from its commercial relations under a regime of free trade, so the business enterpreneur could attain its maximum growth and healthiest development under a free enterprise economy. However, we must realize that even the freest society under the complex economic conditions and problems of today requires some degree of government control and certain forms of government regulation of business in order to serve the best interest and the common welfare of our interdependent society. Modern man can no longer say that "that government governs best which governs least". His complex existence necessitates social coordination and planning for which the authority and creative activity of government must be concerned with to protect the general welfare.

Thus we need laws governing franchises granted by the government to public utilities, laws prohibiting monopolies or combination in restraint of trade, laws regulating the operations of banks, insurance companies, exchanges and other financial institutions,

laws punishing unfair trade practices, laws regulating the relations between capital and labor, pure food and drug laws, etc. These are normal forms of economic controls being exercised by governments. When unusual situations arise, like wars and other great calamities, and a state of national emergency is created thereby other forms of government controls and regulations are devised to meet such emergencies. These are temporary measures that remain in force for the duration of the emergency, such as: price controls, export controls, credit controls, import and foreign exchange controls.

It was such a situation that gave rise to the adoption of economic controls in our country after the last war. The first Import Control Law, R.A. No. 330, was enacted on June 24, 1948 and put into effect on January 1, 1949 and the second, Republic Act No. 426, was approved on May 18, 1950. The objective was to conserve our foreign exchange through the reduction of non-essential imports and to channel the use of our limited supply of foreign exchange to the purchase of capital goods and other essential imports that were urgently needed to rehabilitate our war-devastated economy.

Exchange control was instituted by the Central Bank on December 9, 1949 following the tightening of import on December 1, 1949. When the Import Control Law expired on June 30, 1953, the control of imports was continued by the Central Bank by promul-

gating rules and regulations for the licensing of foreign exchange for the payment of imports.

As already stated, the system of controls that was adopted here in 1949 was intended to serve only as a temporary measure. I was Secretary of Commerce and Industry when the control system was started by the government in 1949. The duty and responsibility of starting the operation of the Import Control Law was assigned by law to the Secretary of Commerce and Industry as Chairman of the Import Control Board. Although it could not then be easily determined how long the controls as a temporary measure would have to remain in effect, the expectation was that the condition of the economy would gradually improve so that in not much longer than five or six years the controls would be gradually terminated.

It took, however, over twelve years before the system of controls reached its end and free enterprise was again restored to our country. Real decontrol came on January 22, 1962, twenty days after the new administration took over the reins of government. For the first time in more than a decade, the Philippine peso was freed to find its own level in the open market and the licensing of foreign exchange purchases was totally abolished.

In taking this step and in announcing the government's policy of free enterprise, President Macapagal said: "We should clear the obstacles which have grown up in the past during the regime of controls, and liberate the energies and imagination of our peoples and our entrepreneurs for economic projects of lasting value to the country.

"In assuming our proper responsibilities, we shall be guided by the economic philosophy of 'Faith in the Filipino'. We believe that economic development is principally a task of private enterprise and not of government. The government's role is to create a favorable environment that will provide the inducements necessary, in terms of suitable policies and measures needed, to foster economic growth and stability. It must be in a position to devise new and effective methods, democratic in character and spirit, to induce the private sector — properly called the dynamic sector — to risk idle capital for development purposes."

With this clear statement of policy by the President, it can be expected that all obstacles to the complete restoration of

free enterprise will be cleared and that the remaining restrictions made necessary by the effects of the regime of controls that still have to be overcome will be gradually liquidated. Future policies will tend to strengthen and solidify rather than hinder the progress toward free enterprise economy.

Under the democratic system, the solution of our socio-economic problems has to be sought within the framework of free enterprise. As an economic policy, free enterprise operates to maintain and preserve the free market economy wherein the instruments of production are owned by private individuals and enterprises and the distribution of goods and services is governed by free market forces. The government will continue to exercise leadership in the economic and social advancement of the nation. It is the obligation of the government to set a high example of honesty and morality in the public service for those in private pursuits to emulate. The government must see to it that private property is respected, private contracts are strictly adhered to, peace and order are maintained, justice is administered with impartiality, and that currency which is the lifeblood of the nation's economy is maintained on a sound basis.

In other economic systems like socialism and communism, government interference in any economic process is dominant. The economy is centrally planned and controlled by the governing authority. In the free market economy, market forces and price mechanism determine the operation of the economy. Voluntary cooperation of the citizens in all economic processes is its essential feature. These are the conditions that the present administration desires to create and institute in order to give real meaning to democracy under which the Filipino people must be governed and the Philippine government must be run.

The initial steps toward this direction have already been taken particularly with the launching of the decontrol program. Necessary measures and policies are gradually being instituted with the utmost care in order to cushion the effects of decontrol and to lessen the pains and difficulties that must necessarily attend the transition from controlled economy to a free enterprise economy.

Other steps that will be taken by the administration which will help to insure the free enterprise policy include

the orderly and consistent implementation of the government's five-year socio-economic program, and, particulary (1) the creation of conditions that will provide more income and employment to the people; (2) the attainment of self-sufficiency in the staple food of the people; (3) the maintenance of a balanced budget and discontinuance of deficit spending; (4) the progressive reduction of the public debts; (5) providing the proper incentives to domestic and foreign investments; (6) dispersal of most of the government-owned corporations to the private sector; and (7) "the establishment of policies that will strengthen the rural fiber of our nation and reintroduce those values that would invigorate our democracy."

THOUGHTS ON THE . . .

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There is really nothing inherently wrong in working for one's individual welfare as long as the ambition to improve one's condition does not make him forget that he is a citizen, that he is a member of the community, that such membership binds him to all the other members, and so he is under an obligation to render positive assistance to his fellows and to his nation. The privilege of citizenship or of membership of a society irrevocably implies social relationships and mutual cooperation. The degree of fulfillment to which our social duty should take us depends upon our awareness of the moral nature of this obligation. We can disregard it just as some of us quite often disregard the promptings of our personal conscience. But if this practice becomes general, if those who direct the national policies follow suit, the time will come when the social conscience will cease to respond to the clamor of the nation for genuine betterment.

The evils that beset us these days are largely traceable to that selfish ambition that entirely ignores the superior interests of the nation. In the pursuit of that spirit, some of our countrymen have come to worship wealth as the best means of acquiring everything in life including public offices and the fellowship of the high and the mighty. So with much money in their hands. ballots and offices are bought and public men are made to do their bidding. With nothing but personal prosperity in

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THE WOMAN LABOR LAW

The Woman and Child Labor Law with its "equal pay for equal work" feature has been one of the two most fundamental pieces of legislation ever passed for women during the decade. The first of these measures was that granting the right of suffrage to women. Hence, from political equality the female sex has advanced to economic equality, so that now our women do not only have the right to vote and be elected to public office just like our men, but for work of equal value they are entitled to get the same pay as our male workers.

Emiliano Morabe

Unfortunately, this economic equality envisioned by our women is but an illusion. Because of the law, hundreds of women are denied or eased out of employment. This fact is admitted even by department of labor sources.

Employers are not entirely to blame for this ironic situation, for the law supposed to be for the benefit of women is turning out, in actuality, to be an anti-women legislation. The law's glaring defects call for scrutiny and reexamination.

The Woman and Child Labor Law, which is known as Rep. Act No. 679 as amended by Rep. Act No. 1161, contains two provisions which have scared many employers from employing women. The first requires the payment of maternity benefits to women who become pregnant during work (Sec. 8(c)) and the second prohibits the discharge of women except for misconduct (Sec. 12(c)). Under the latter provision, it would be unlawful for an employer to discharge any women worker for causes not attributable to the fault of such woman worker.

It is not my intention to suggest the removal of the maternity protection afforded by law to women. I personally believe our women workers need such a protection. However, there is validity in the complaint of owners or managers of the average and marginal firms who are required to pay maternity benefits in addition to sickness benefits under the Social Security Act. They claim that women workers, bed-ridden for maternity reasons, are no different from other workers who become sick and are entitled to sickness benefits. Both are paid during the period of their disability or unproductiveness. Yet, as far as the employer is concerned, he must pay more for women workers because he has to grant them maternity as well as sickness benefits.

Personally, I see nothing wrong in combining maternity with social security benefits. The Philippines is about the only country where these two benefits are dealt with separately. Even the United States, where private enterprises are relatively more prosperous and more economically sound than ours, does not have such maternity law as we have. In fact, the International Labor Organization has advocated for the inclusion of maternity allowance "within the framework of sickness insurance." (Art. 667 of the ILO Labor Code). The Havana Resolution concerning the conditions of employment of women provides that "maternity allowance should be provided by means of a social insurance scheme."

If the Social Security System can invest in projects that have nothing to do with social security, obviously because it is saddled with enormous accumulated funds, I cannot understand why it should not be able to pay for the maternity benefits of women workers. After all, employers' contributions make up a major portion of the SSS fund.

The other highly objectionable feature of the Woman and Child Labor Law is Sec. 12(c) which penalizes an employer for dismissing a woman worker for causes not attributable to her fault. While apparently there seems to be nothing wrong with this provision, in actual operation it puts an employer in an economic straight-jacket and may even be considered a "business suicide."

The phrase "for causes not attributable to the fault of the worker" has assumed a definite meaning and interpretation. These causes may

be a natural lag in the business, closing of a establishment because of lack of raw materials or reduction in demand and other similar causes. (Congressional Record for the Senate, Vol. 1, pp. 322-323)

Literally interpreted, Section 12(c) may mean that an employer cannot dismiss women workers even if the establishment in which they are employed has become bankrupt for legitimate business or economic reasons, or has been wiped out by fire or other catastrophic event. As she does not commit any misconduct, a woman worker is therefore almost employed for life. She cannot be dismissed even if the employer is forced to close his business because of a business depression. Simply because this cause is not attributable to her fault! Can one, therefore, blame an employer for being extra cautious in hiring women workers?

Aside from causing a patent injustice to an employer, this provision in the Woman and Child Labor Law is also discriminatory to men workers.

Discrimination in favor of women may be justified by (1) the nature of the employer's business and (2) the character of the work. (Miller v. Wilson, 235 U 375; State v. Bunting affirmed in 243 US 426) On these considerations are based our existing laws regulating the hours of women in certain industries or in jobs involving the lifting of heavy objects.

A sweeping discrimination against male workers, without any consideration to the nature of the job, such as is provided in the law above-mentioned, is unfair to men. Furthermore, it is unconstitutional and violative of ILO Convention No. 111, to which the Philippine government is a signatory. This ILO convention prohibits any discrimination in employment by reason of sex and other considerations.

This provision is unfair and discriminatory to men because it gives women a greater security of tenure than what prevailing law gives to men. Where the conditions of the work or the job are the same, there should be no difference in the fixity of tenure for both women and men workers. In fact, it is for this reason of equality that women have advocated — and which the law has granted — equal pay for work of equal value for both men and women workers. A law that gives women greater security of work than men under identi-

cal conditions would constitute class legislation.

Perhaps the main purpose of Sec. 12(c) is to prevent the apparent discrimination against the employment of women by reason of their married status or sex. These circumstances (married status and sex) are, indeed, beyond the fault of women workers and should not be a motive for their discharge. While such may be the intention of Congress in passing the amendments to the Woman and Child Labor Law (Sec. 12(c)), the actual wordings of the law do not reflect this intention of the Legislature.

The present Woman and Child Labor Law should be amended in order to eliminate the disastrous effects of its objectionable features not only upon the employment of women but also upon the administration's industrial expansion program. Any unreasonable or oppressive labor law only serves to discourage, instead of encourage, industries from expanding or from making further investments, which are necessary for the creation of more job opportunities for the people.

The amendment to the law should consist in (1) the transfer of the responsibility for payment of maternity benefits from the private employers to the Social Security System (2) the rewording of Section 12(c) so as to punish only the dismissal of women workers by reason of their sex or married status, and by placing women workers on the same level as men in cases of economic lay-offs or dismissals.

In passing these amendments, the present Congress would be doing a real service to our women, because then the prevailing prejudice they have against the employment of women, which most employers wouldn't dare admit openly would be removed, and a new era of real "economic equality" for our women workers would be ushered.

"Theobold, I don't believe you've been listening to a word I've said."

"Oh; I beg your pardon, dear. I thought you were rehearsing your speech for the Woman's Club." — Judge.

LET'S EAT SHARK

Pablo T. Tamesis

A sure-fire formula to spark an argument among Filipino fishermen is to insist that one spot is better than others for catching fish. For the islands form an integral part of the East Indies, with its wonderful coral reefs, its vast shoreline of every imaginable character, its lagoons and great marine abysses — the habitat of the greatest variety of fishes in the whole wide world.

The Philippines occupies a strategic position in the geographic distribution of fishes. The largest fish in the world, the whale shark, as well as the smallest fish, the goby of Lake Buhi, are found in this country.

Why, in spite of these fishery resources, we lag in fish production could best be explained by the meager developmental efforts of the fisheries by the government, and the apathy and inaction of individual fishermen to improve their economic status thru self-selp.

Poor People, Rich Country

No less than two million people are dependent on fishing and the ancillary industries for their livelihood. The deplorable economic conditions that plague fishery workers are an eye-opener to the national situation today

of a poor people in a rich country. The Philippines has vast waters and is proximate to the world's best fishing grounds.

By-products from the sea go to waste because the majority lack the knowledge of its utilization. Converted into fertilizers, leather, livestock fodder, fish meal, *vetsin*, liver oils, etc., these by-products from marine sources will generate new industries, create job opportunities to absorb a growing labor force, augment the per capita income, besides contributing immeasurably to the health and productivity of fisherfolk.

The nutritional deficiency of 28-million fish-eaters is a matter of grave concern. Fish and fishery imports in 1960 to cover the production deficiency of 36.3%, to the tune of ₱44 (M), is a heavy drain on dwindling dollar reserves. Far-reaching solutions other than stop-gap measures are vitally needed to meet squarely the increasing demand for cheap protein food by a snowballing population.

We have to shop somewhere for cheap but high-food value protein materials to ensure economic growth and the people's well-being. Malnutrition is rampant among the rural population because of protein deficiency in their diet. Such sources of animal protein as milk, cheese, beef, poultry and pork are luxury items to low-income groups.

Probably inspired by lessons from the Biblical times when manna sustained men, food technologists after years of intensive research and experimentation, have evolved a highly nutritious fish flour. The daily fare of average-income Filipino families which is often deficient in protein and minerals can now be enriched with fish flour manufactured from trash fish like sharks, anchovies, etc.

The problem of food insufficiency makes it compellingly urgent that we become shark-eaters to tap a potential resource of protein-rich food, and also rid our seas of this under-water menace.

Commercial Possibilities

Our shark fishery is virtually untapped. The first commercial utilization of shark before the war was 172.61 tons of shark fins valued at ₱85,-000 and exported mainly to China and Malaya. After the war, in 1947, a production of only 9,699 kilograms was recorded. The slump was due to the stoppage of exports to Red China which used to be our heaviest importer. Chinese epicures in Hongkong,

Singapore, Bangkok, Djakarta and Manila are responsible for the brisk trade in shark fin.

Exploratory surveys undertaken pursuant to the Philippine Rehabilitation Act of 1946 revealed a good shark catch by means of long line in most fishing grounds. Dr. A.W. Herre recorded 52 species of sharks found in Philippine seas.

The shark menagerie includes hammerheads, whale, dogfish, cow sharks, and tiger sharks, man-eaters and plankton-feeders. Their habitat are the rivers, lakes, shores or the deep sea. Tiger sharks are the most abundant species, constituting approximately 84%. The composition of tiger sharks is hide, 10%; liver, 22%; meat, including backbone, suitable for fish meal manufacture, 59%; fins, 4%; blood and miscellaneous matter, 5%. They extend well over 30 feet while the white sharks grow to as much as over a ton in weight.

Jellied Shark Meat — A Gourmet's Delight

Many of our people shun tuna, a prize seafood of Americans who dub it "the chicken of the sea." Local fish-eaters may find the thought of eating shark meat repulsive. But well-prepared dishes of shark meat are a gourmet's delight. Of course, the alchemy has long ceased to be a culinary secret. It may take some time, though, to educate the palate of many who still have unfavorable, pre-conceived notions against sharks, sawfish, and stingrays.

Sharks have no bones; instead they contain cartilages which form the base for shark fin soup — a Chinese delicacy. The Japanese have evolved a fish jelly, something like meat loaf or bologna without casing, utilizing fish meat instead of beef or pork. Generally called "kamabobo", the fish jelly product is mainly shark meat. It is preferred all over Japan because of its strong elasticity, very essential in fish jelly production. From the fish paste called *surimi*, various types of jelly products are formed. *Kamabobo* is semicircular, *Hmpaen* square-shaped, *chikuwa* tube-form. The fish sausage which recently gained wide acceptance is a jelly product stuffed in rubber hydrochloride or vinylidene chloride casing.

For the table, *kamabobo* is steamed, *chikuwa* is broiled and *satsumaage* is fried. Fish jelly products are an excellent food being rich in animal protein. To make the perfect victual from the nutritional point of view, fish jelly pro-

ducts may be enriched with vitamins and minerals.

Edible Fish Meal

The exorbitant cost of ice precludes the economical storage of low-grade fish. Sharks caught in large quantities in the many coastal regions are often discarded for lack of suitable markets, coupled with the dearth of refrigeration facilities. Similar species will enable reduction plants established in strategic areas to operate profitably. Consequently, the importation of fish meal for the fast-developing poultry and livestock industries will be drastically curtailed.

The most important and immediate local utilization of sharks, however, should be human food and livestock fodder because we are critically short of these commodities. Consider further that meat is the largest component of shark. Today, large quantities of sharks landed by fishermen are not bought because of popular prejudice. Enterprising fisherfolk could cash on these unsalable fish by converting it to fish meal. We may use fish meal as animal feed until it has gained popular acceptance as an item of diet.

Important considerations in the manufacture of fish meal for human consumption are freshness of raw material, excellent manufacturing and hygienic storage conditions. If not properly processed as, for instance, when exposed to prolonged heating at high temperature, severe damage to amino acids and vitamins occur and life-giving elements are destroyed.

Dehydrated Shark Meat

The manufacture of dehydrated shark meat is a significant step in the optimum utilization of the less commercial species that abound in our marine waters. Having practically no commercial value in this country, shark meat converted into the *vetsin* would be a boon to the protein-starved millions in the rural areas. We must stop reckoning starvation in terms of rice alone because we can also starve from lack of fish.

Fish *vetsin* is prepared from the fish muscles of sharks and other cheap species. Its protein content is relatively high and would indefinitely keep at ordinary temperature. The method involved in its preparation is simple and practical, requiring no expensive equipment. It is done by precooking the fish flesh, mixing with sugar and condiments, then dried and smoked.

The cheapest source of protein, it is very rich in dietary

essential amino acids, the builders of the human body. Its protein content and carbohydrates are much higher percentage-wise than other animal food like dried beef, broiled lamb, smoked bacon and ham, veal chops, broiled chicken or duck.

Its important uses are as main ingredient for cheap, nutritious soup; digestible food for convalescents; and sandwich spread. Like an *aperitif*, it enhances the taste and food value of, and whets appetite for, native vegetable preparations.

Cod Liver Oil Substitute

Oil extracted from liver of sharks is purified and blended with peanut oil to a uniform Vitamin A content of 3,000 i.u./g. This oil has a ready market as substitute for cod liver oil because the demand is greater than the supply. The oversized liver of sharks, approximately 20% of the total weight, besides being rich in Vitamin A is suitable for soap manufacture, in tanning hides for leather, and in making paint. When properly refined, it has medicinal uses. Thus, the development of a shark fishery and the installation of more liver-oil plants will be successive steps to cope with the increasing requirements of the nation's diversified industries.

Shark Skin to Leather

The pelt of animals has varied uses to man, but practically little or no importance is given to the manufacture and use of skins from aquatic sources. In the hands of a skilled craftsman, skins of aquatic animals become attractive belts, hand-bags, shoes, briefcases, wallets, watch fobs, key holders, etc. Sharks and other large fishes are good sources of these raw materials.

This unusual leather not only excels in beauty but has a tensile strength and durability three times that of cattle hide. The different species of sharks caught locally have a special kind of complexion that gives the hide a peculiar and attractive grain. Their colors range from dark brown to a soft, warm gray.

Because our marine waters teem with them, an attempt should now be made to utilize dark skins on commercial scale. This industry should be encouraged, developed and maintained at peak production levels considering the pecuniary and employment benefits that could be derived from it.

Three weeks after the hides are tanned, the pieces are ready to be fashioned into handsome, long-wearing articles. Shark skins are easily

tooled into numerous articles of merchandise. In Taiwan, enterprising businessmen using shark skin as raw material turn out $700,000 worth of articles annually.

Scales of sharks are different from those of fishes. They are closely-set bony projections with enamel, just as teeth are. This hard-skin covering is called *shagreen* which furniture-makers still use as abrasives even after the invention of sand-paper.

Benefits Unlimited

Maximum utilization of products and by-products from the shark fishery will create vast job opportunities as well as myriad products for local consumption and export.

Fishermen use shark blood to preserve fishing nets in place of coal tar. Shark teeth have decorative uses in some places. When dried and ground, the offal and viscera serve as poultry feed and first class fertilizer. The entire skeletal structure of the shark can be charred and reduced to supplementary feeds. Practically all components of the shark are useful if we know how.

We have shown how every portion of the detested fish is utilized for cheap protein food, animal fodder, agricultural fertilizer, industrial raw materials and other export commodities.

The production of fish flour, dehydrated fish meat, fish sausage will make available an inexhaustible supply of cheap protein food to our rapidly-increasing population. People repelled by its nauseating scent are in for another surprise. Dehydrated shark meat, fish flour and fish jelly products do not have the expected fishy smell. Many may not know it yet but deodorized fish flour containing 87% protein, 3% calcium and 2.4% phosphorous, is the basic ingredient for fish-enriched bakery products like *galletas, biscocho, apa, polvoron,* and even ice cream!

With these advantages, who can resist the lure of shark fishing?

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view, they are capable of exploiting indiscriminately our natural resources in utter disregard of the disastrous effects which such thoughtless acts could bring upon the country. They go to the extent of serving at times alien interests of the kind which are exclusively concerned with the promotion of their own

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THE PEACE CORPS AND THE REVOLUTION OF WIDENING CONCERN

Lawrence H. Fuchs
Peace Corps Representative to the Philipines

American writers and statesmen have been quick to observe dramatic mid-century changes in the attitudes of other peoples, particularly in the former colonial nations and have dubbed these "the revolution of rising expectations" and "the revolution of freedom." We have not been as quick to discover and analyze a revolutionary development which has been fast overtaking my countrymen, a revolution of widening concern for the welfare of all humanity.

What do I mean by the revolution of widening concern? I mean, that for certain historical and sociological reasons, an increasing number of Americans are concerned with the welfare of an increasing number of people all over the world. This concern, moreover, is not just the result of fear of nuclear war or communist success. It is not a question of what our statesmen are fond of calling enlightened self interest. It is not the concern of the patrician for the less fortunate, the patronizing benevolent concern of the well-to-do for the poor. These factors undoubtedly are present in the attitudes of many Americans as they approach their responsibilities in world affairs. The concern of which I speak is

qualitatively different from anything that has gone before in international relations. It is a genuine concern for the welfare of others stemming from an ever deepening recognition that we are no less American for being part of the family of man.

To my mind there is no more significant or rousing manifestation of this revolution in attitudes than the Peace Corps of the United States.

Let me quote from the letters of Peace Corps volunteers in the Philippines:

A girl from Negros Occidental writes, "I often sit down with X, Y, and Z and marvel how very lucky we are. You've visited our wonderful house by the sea and know what excellent living conditions we have. Of course, there are many nights that we have no water and others when the electricity goes off, but the good parts far outweigh the bad. The people have been grand to us... They bend over backwards to be kind to us and ask for nothing in return but a smile, a friendly word, or our friendship. For example, Y decided to build a chicken coop. Soon after she mentioned it for the first time, a load of bamboo was deposited in our yard and a carpenter appeared. We convinced him that we weren't *too* crazy in that we ourselves, wanted to do the actual work. The principal, mayor and others offered to pay the carpenter, but we said it wasn't the money we were thinking of, but the fact we wanted to do the work. Finally, when Y did begin splitting the bamboo, choosing a site, and building her now famous coop, several neighbors came to help. We don't like to appear un-

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material welfare, paying scant attention, if any at all, to what may happen to our land and people.

We realize the disadvantages of ultra-nationalism. We are convinced that the foreign capitalist could help us; but let us not forget that he could also hurt us. He could be a benefactor when in the pursuit of his enterprise he observes our laws, assumes social responsibilities, and shares with us justly the proceeds he derives from his venture. But he could be our worst enemy when disguising himself as a friend he follows a career of illegal exploitation of the economic opportunities that he meets within our shores. He could thus become an undesirable example to

grateful but we want them to know we aren't afraid of hard work and don't place ourselves on a pedestal above them.

"We've been concentrating mainly in English, as the children need to get used to our speech patterns, intonations, and pronunciation before they can possibly grasp scientific concepts. As it is, I'm quite busy with my seven fourth grade classes and some teaching in grades three, five and six. I work mostly with three fourth grade rooms and once a week visit the other rooms."

From Sorsogon another girl writes, "Bulusan is a beautiful fishing village—the ocean is minutes away — really perfect. Our house is right on the river and we have the most terrific view from our kitchen window — women beating their clothes and kids bathing. I have taken many pictures of the same scene to send home — we never seem to tire of the country scenes.

"We gave a Christmas party for the poor kids here who have no Christmas. We had about 80 wrapped toys and candy balls and about 150 children showed up! It was great fun—we made some good old-fashioned chocolate fudge with pili nuts. This was quite a production on a native stove. A and B came from Santa Magdalena for Christmas. The day after Christmas we all went to Sorsogon to start on our work project.... We went to Casiguran and worked on a cement fence the PTA is building around the school to keep the carabaos out! We had some good fellowship and hard work. I have blisters all over my hands and sore muscles to prove the latter! It was a

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many of our people who are just beginning to realize the numerous possibilities of improving their material condition.

When we condemn selfish aliens in our country we should not forget that in many cases they are not operating alone. Some of our countrymen may be their partners or allies. They give them aid and comfort. It is not, therefore, unkind for us to regard these partners of alien economic invaders as enemies of the nation, traitors to the people's cause. They are just as wicked as common criminals and are no better than Communist spies who work to subvert our democratic institutions.

But these elements are not the only factor that casts a

good time and we learned a lot that will come in handy in our next projects. It was really a gas to watch the townspeople watch American women digging ditches and mixing cement.

"Now we are back in Bulusan. I am trying to get a fence built around the yard so that I can have a garden. It is best to plant in January, so I have been told, and we want to have the whole bit organized by then. We hope to build a chicken coop out there, too, and have a few chickens because eggs are imported to Bulusan.

"Our work in the school should really begin to shape up in January. We have observed class already and will be ready to start work when school opens again. We will be working for 15 minutes in each English class throughout the day. During the free 45 minutes we will work with individual pupils who are having much trouble. Then, three times a week for half an hour we will conduct a speech clinic for the teachers."

One Peace Corps volunteer is starting a language center in Negros Occidental. By language he means both Pilipino, in which he is fluent, and English. He writes, "This center will be located in the Central School, where I'm assigned and will be geared to the needs of the 104 language teachers... My aims are quite modest. They are starting a language library, not just for books but also charts, flash cards and other devices for teaching Tagalog and English... original research... and in-service training... Although this sounds ambitious it's really not going to interfere with the regular work. .

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dark shadow on our path to a better state of affairs. They are not the only cause of our social and political bewilderment. Equally inimical to a sound program of national development is the appearance of a phenomenon among our countrymen which, for want of a more readily available name, I would call political obfuscation and cultural blindness. It is a fast-growing malady affecting more and more people in our midst. It manifests itself in the form of either a voluntary refusal or just plain ignorance on their part to realize the limitations of their abilities, their capacities, their qualifications for specific tasks and positions. No office or employ-

Two teachers are already helping quite a bit."

English and science are the main subjects volunteers teach but they are used in the schools in other ways, too. A girl from Negros writes, "Have a few interesting things to report. Perhaps just the slightest little sign of progress thrills and encourages us these days, I don't know. Anyway the evening meal, when we all finally return home, is mixed with much school chatter. We have all discovered in our language classes that these children can be creative... And, they seem as pleased with their success as we are.

"The field is wide open. In the past two weeks I've seen so many opportunities for creative development that I hardly know where to begin much less how to relate them to you. But, I'm sure you already know that.

"Right now I'm in the process of constructing (or trying to construct) a scaled enlarger that does not require a lens. I'm using some native bamboo stalk that we got from the school yard... the idea comes from a toy I remember from my childhood.. If it works, I'll see, if with my help the boys can think out this problem and construct one of their own. Then we can use books and trace large maps for the school rooms. This way we do two things at once.

"As for the actual native materials for art projects I'll send you a list right soon. A lot of them are so obvious—the bamboo, the palm and others. We worked with it all last week in girl scouts..."

All of the volunteers help in teaching English and science.

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ment seems to be beyond their inadequate educational qualifications and experience. The illiterate driver, the night-club crooner, or even the clown believe that they could qualify for any public position of responsibility, whether it be that of city mayor, provincial governor, congressman, or senator. Completely ignorant of the character and nature of these positions and unaware of the responsibilities these involve, they present themselves as candidates for these exalted offices. They have no idea of the problems that a high government official has to face and solve. Their main interest is to hold the post, to bask in the glamor of public office, and to

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They must spend at least 20 hours a week in the schools on that job. They have learned to love Filipino children, but they have developed other interests, too, as members of the communities in which they live as these letters reveal.

"I have been quite thrilled with the possibilities in this elementary gardening program... the soils are... washed out.... To interest the kids we have got to build the soil... we want to set up school gardens and home gardens with Bulganan banana suckers so that the idea of setting up a cooperative marketing system for the kids may in a year or two start producing some income for these barrios from sales to Japan."

That particular volunteer from Negros Oriental is interested in agriculture. Here is a letter from one boy interested in rural health on Masbate.

"Coordinating the efforts of PACD, USIS, and the public health people here, it has been possible to launch what appears to be an effective campaign of inoculation and education against cholera. In the schools, I have busied myself with the treatment of yaws, tropic ulcer, scabies, conjunctivitis, and trachoma. I have been able to obtain promises from NWSA to provide a source of pure drinking water for the barrio where I work. In cooperation with the Municipal Health Officer, I am working to provide pure drinking water for the poblacion of Milagros, as well."

From Camarines Sur, a female Peace Corp volunteer says, "Four of us will be doing health work (during the summer vacation) in some of the isolated barrios of our area. After some concentrated study and compiling of materials, we will go live in these barrios and conduct seminars in simple first aid and basic medical care. We plan to work closely, etc."

These are seven volunteers speaking, but the letters are taken from their files by random. There are dozens of similar letters from the 181 Peace Corps Volunteers now in the field in the Philippines. Communism is never mentioned in these letters. There is no feeling of sacrifice or paternalism in their pages. But there is the same deep sense of community with others which Peace Corps volunteers everywhere almost take for granted. This concern is not something which Peace Corpsmen preach about. They do not proclaim the brotherhood of man. They do not even think about it.

very much. There is no martyrdom, no strings, and no chauvanism in genuine concern for others; volunteers do their jobs quietly and conscientiously without feelings of sacrificing, without demanding any tangible return, and without boasting.

This does not mean that I lack pride in the volunteers. I cannot help but feel proud as a member of the human family when I see the impetus to service without theatrics, strings, or egotism reach out across national boundaries. I have seen volunteers giving love as well as lessons to their pupils. I have seen them devote their spare time to community activities or public health in the barrios. I have watched them dress wounds, plant seeds, help others start a small business, and do dozens of useful things in a matter of fact way—in addition to their teaching English and science.

The spread of human concern is something with which we are all familiar. At the political level we might call it the integrative impulse, and define it as the motivation to be associated with and to influence and be influenced by others outside of the basic political in-group.

The integrative impulse is something that is especially felt by the youth of all nations. The youth are breaking with the past. They want to reach out for new patterns of human relationships. The Communist movement had

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use its powers and facilities to enrich themselves.

How many of those who spend large sums of money and work hard to get themselves elected to a public office could tell us exactly why they want to be so elected and what specific objective do they intend to accomplish in a public position? If elected as official candidates of a party, do they understand the party platform and do they mean to live up to its principles? To say that their aim is to serve the people is no better than to offer a vague and meaningless excuse which no thinking man could in conscience accept; for every intelligent citizen should know that he could also serve his people and country without having to hold a public office.

So many of those who wish to hold public positions seem to overlook the fact that for one to fill any of them properly he has to be prepared educationally, experientially, and morally. But they refuse

precisely this appeal to youth because it seemed to be saying to young people—reach out for association with others, extend your horizons, enlarge your influence, and unite against your elders and the patterns of life they have laid down. Communism appealed to the integrative impulse in youth, but failed to appeal to their impulse for freedom, and nowhere in the world, except perhaps in Latin America, are the Communists still gaining ideological adherents as they were ten years ago.

The integrative impulse appears in different ways. Among Asian and African youth the thrust toward integration is through nationalism; among European students and young businessmen and professionals it is toward a federated Europe; in the United States of America an ever growing number of young men and women have extended their concern to the family of man.

It is a *revolution* because at the political level it is something quite dramatically new in international relations. It is not the concern of the colonialist or imperialist who wants to control; nor is it the familiar concern of the missionary who wants to spread his version of ultimate truth. This *revolution* of widening concern is based on a simple truth which everyone recognizes in the abstract but which few feel deeply at a personal level. That truth is emblazoned on the wall of the lounge at International House on the University of the Philippines College of Agriculture campus at Los Baños in the statement, "Above All Nations Is Humanity."

That truism, implicit in the

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to admit their limitations. Moved by an erroneous conception of democracy and equality, they imagine that the physical ability to sit in an official chair gives them the capacity and the wisdom to exercise faithfully and effectively the functions and duties of the office. We need to know and to respect the basic principle that a public office is a public trust. A moral crusade is a farce if this ethical conception is overlooked. Popularity is not necessarily a substitute for morality. Democracy does not guarantee equality of ability and character. It merely gives us the assurance of equality of opportunity and equality of treatment before the law.

Is it any wonder then that

teachings of all of the great religions, is now a part of the thinking of the men responsible for the conduct of foreign relations in my country. President Kennedy has empasized it in speech and action repeatedly. It may not always be a perfect guide for day to day decisions, but it is the standard of conduct to which American statesmen would like to respond.

President Kennedy and other foreign policy spokesmen repeatedly stress that our major foreign policy goal is to establish the understanding and legal instruments necessary to bring into being a genuine community of man. For those are the two fundamental bases of community. There must be a true understanding of common interests, of our essential unity with all members of the human family including the Chinese and Russian people. This is the functional approach to community which has been the source of the Marshall Plan, President Truman's Point Four, the Food for Peace Program, U.S. support of United Nations Specialized Agencies, the international programs of the great foundations, and the Peace Corps.

President Kennedy has proposed an international Peace Corps because he wants to see Americans working and living together in terms of volunteers from many nations. In his message to the United States Congress setting forth the initial program of the Peace Corps, he said, "Let us hope that other nations will mobilize the spirit and energies and skill of their people in some form of Peace Corps —making our own effort only one step in a major interna-

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we face today a crisis of leadership? The direction of public affairs, of economic policies, of educational programs should be aimed at well-studied and well-defined attainable goals. With pedestrian minds and inexperienced hands, it is not possible to expect a high degree of stability and order in the management of the essential institutions of our country — be they governmental, economic, educational, or social.

But again, there are certain fundamental principles of public morality and certain techniques of operation which should be learned and understood. But even more than only learned, they should be deeply respected and strictly

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tional effort to increase the welfare of all men and improve understanding among nations."

Understanding which transcends national boundaries and cultural traditions is a goal of the Peace Corps. Without that fundamental consensus on the essential unity of man, legal instruments to enforce peace cannot long be sustained. But without a system of law and enforcement which makes the use of war as an instrument of national policy far less probable than at present, understanding and consensus are impeded. That is why our President persists in his quest to endow the United Nations with the capacity to make and enforce world law to prevent war. In his speech last fall to the United Nations he said, "To destroy arms is not enough. We must create... worldwide law and law enforcement as we outlaw worldwide war and weapons."

That there has been and is continuing a revolution of widening concern among those of President Kennedy's generation and among the generation which followed his seems clear to me. In retrospect, it now also seems clear that such a development *should* be taking place in the United States.

There are four basic reasons why Americans are now reaching with hands of friendship to build the community of man. Only one of these reasons is a reaction to factors outside of the United States. It is our desire to preserve and promote freedom against tyranny. A small group of men have already imposed tyranny on millions and would impose it on the rest of us in behalf of an ideology that has clearly failed in practice. We have learned to value freedom deeply as have all peoples who have experienced it; and we recognize that our freedom depends on the development of world understanding and institutions which make both tyranny and war highly improbable.

Even without the threats of Soviet and Chinese imperialism, the Peace Corps and similar programs would have been established. The revolution of widening concern which is growing in the United States includes concern for all of humanity not just for peoples living under friendly governments. There is considerable curiosity about and concern for the Russians, Chinese, and Cuban people in the United States. We all remember that in 1947 when the then American Secretary of State Marshall proposed the

program for cooperative economic assistance which bore his name, the Soviet government was invited to participate. Similarly, President Kennedy's plan for a Peace Corps under U.N. auspices is for all member nations.

Why does the impetus toward integration in the United States take this form? Why is the span of our concern global? The answer lies in the historical and social traditions of my country. In the terms of social history these traditions can be labeled American pluralism, pragmatism, and messianism.

Ethnic religious, and racial pluralism is one of the great clues to American life and a significant factor in understanding our revolution of widening concern. Few foreigners realize that we are a nation of recent immigrants. Even before the 19th century our population was diverse. Although predominantly of English origin, our nation included substantial African, French, Dutch, and other minorities. With the great immigration flow from Europe beginning in 1820 we absorbed millions of Irishmen, Germans, Poles, Russians, and Italians. Between 1820 and 1920 nearly forty million Europeans arrived on American shores. Asians came, too, as a glance at our populations in California and Hawaii reveals. In Hawaii, for example, there are approximately 70,000 Filipinos, half of whom are American citizens.

Out of this melange was forged the nation we now know as the United States. We have learned that diversity of population and tradition is compatible with mutual understanding and consensus. Our religious plurali-

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observed in the management of the affairs of a democratic society. The head of the state, notwithstanding the best of intentions, could be frustrated in any attempt to carry out his most carefully studied plans and policies if those who are expected to give him assistance ignore them when they find them ill-adapted to their own personal ambition. Hence, even knowledge, skills, techniques, and other forms of know-how necessary to give us the aptitude and power to accomplish any work, task, or assignment, will still fall short of enabling us to achieve the high objectives we intend to reach. In addition to all these, we need an attitude of nobility, a spirit of self-restraint and sacrifice, a willingness to

sm is almost as great as our ethnic diversity. We have a Catholic President and our oldest Supreme Court judge is Jewish even though we are a predominantly Protestant nation. A sizeable Buddhist minority and dozens of small sects flourish under our laws. Americans may act alike to you, but we embrace traditions from every major area in the world. We believe we are much richer for having nearly twenty million Americans of African descent, the inspiration for American jazz, who are no less American by linking us to the peoples of Africa just as the descendants of Asia and European immigrants tie us to those continents.

For generations, our people looked inward with a policy that was incorrectly called "isolationism." It might better have been labeled "continentalism." We were busy exploring and exploiting a continent with people who had for the most part rejected their old countries to make a new life in the United States. This rejection of Europe reinforced the warning of our first President against entangling alliances with European nations. For some groups—primarily the Irish—and German-Americans the rejection of Europe was more specifically revealed in hostility towards England, the only nation with which the United States could realistically have been allied. A continuing formal alliance with England might have prevented World War I and the rise of Hitler,

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forego unworthy aims, the courage to resist corruption, a deep sense of responsibility. These are the indispensable attributes which we would want to suggest to those amongst us who wish to hold positions of authority, influence, and prestige whether in the government, in industry, in business, and in other areas of society. Knowledge is indeed essential. Physical energy and drive are needed. But above all these, the moral force of character is indispensable.

A prominent American scholar, Arthur M. Schlesinget, Jr., recently wrote that "ours is an age without heroes," and that in America today no towering figure appears on the public scene. No Roosevelt, no Lincoln, no Woodrow Wilson, no Jefferson, or Franklin, may be found among its national leaders at present. Do we not find a corresponding vacuum in our

but it would have produced extreme tensions between ethnic groups in the United States. Now we are secure in our Americanism and the age of continentalism or isolationism is over. Not only is our alliance with England and Western Europe accepted, but we go out to the rest of the world as a part of the family of man, knowing from first hand experience that the realization of unity within diversity is possible.

The development has never been more evident than in the recent commencement address given by our Attorney General, Robert F. Kennedy, at Nihon University in Tokyo. Mr. Kennedy, whose grandparents were Irish immigrants to the United States, and whose father was often called an isolationist, stated that, "The resources of the earth and the ingenuity of man can provide abundance for all—so long as we are prepared to recognize the diversity of mankind and the variety of ways in which peoples will seek national fulfillment. This is our vision of the world—a diversity of states, each developing according to its own traditions and its economic and political problems in its own manner, and all bound together by a respect for the rights of others, by a loyalty to the world community and by a faith in the dignity and responsibility of man."

With the end of isolationism and the maturing of Americans it was perfectly natural for them to want to make the world, including those areas from which their forebears

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own country today? As we look around us, we do see some good and able men. But we do not find it easy to see any commanding personality with the vision, character, and nobility sufficiently great and inspiring to stimulate and to awaken the heart and soul of our nation to the realization of our potentialities for excellent achievements. The role that was played by Quezon, Tavera, Osmena, Juan Sumulong, Recto, and Laurel in the respective heydays of their career appears too enormous for many leaders today; but we need to have someone to play a like role if our country is to prosper.

The circumstances and conditions of present-day Philippines have greatly changed. The political independence of the country has created new problems. It presents new challenges to the ability, the sense of honor, and the spirit of patriotism of our leaders. These men are expected to set

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had come, their home. That is what we have done in the Peace Corps. Here in the Philippines, we can visit households of American Peace Corps Volunteers of Dutch, Polish, French, Italian, German, African, and even Mexican, Syrian, and Lebanese descent.

Our volunteers of Jewish background work easily and effectively with our Jewish volunteers. They take pluralism for granted, and they find it easy to live among Filipinos and in other countries where they are located. They have learned again as they learned in the process of becoming Americans — that the human family is one. The basic emotions and drives are human, not French or American or Filipino.

Our volunteers can make the world their home because of their own experience with pluralism. They reach out with Peace Corps programs because of another American tradition, pragmatism. Our overriding commitment is to freedom, and we are notoriously experimental. We are a nation that learns through trial and error. We are feeling our way in the world, but we believe there are human problems of disease, hunger and misunderstanding toward whose solution we desire to contribute. We recognize the importance of bridging the gap between the richer and poorer nations since no basis for understanding among nations can exist when so much of humanity is deprived. The rapid economic development of this and other nations in the Southern half of the globe is a problem which challenges Americans. In this country there are eight Peace Corps volunteers deeply concerned with the economic decline of "their" island. I said "their" island, because they already feel as though they belong there. I have heard them discussing the possibility of introducing new crops or new cottage industries to stem the migration of their neighbors to other provinces. They will work together with Filipinos in trying new seeds and in surveying markets for new products to solve the island's basic economic problem.

Americans are notoriously practical, and the practical man might be expected to remain in comfort at home and solve problems there rather than travel half way around the globe to live in the villages and barrios of Asia. Americans are practical in their resistance to orthodox ideologies, but they are also extremely idealistic. If being practical means being cynical,

they are not practical. A nation of poor immigrants that has made good is not cynical. If being practical means they are non-ideological, that they are pragmatic and experimental, then they are decidedly practical. What could be more practical than trying to learn about the world by making the world your home?

American idealism, indeed messianism, is the third national characteristic which gives rise to the Peace Corps. Americans believe in their revolution, a revolution which our nation of immigrants celebrates just as strongly as if their ancestors had actually dumped the tea in Boston Harbor. We avoided entangling alliances with Europe precisely because we were afraid that somehow the fruits of revolution would be won away from us in diplomacy, although our diplomats always proved themselves to be shrewd bargainers when necessary, and even though we were happy to encourage revolution in Southern Europe and Latin America.

We have found periodic ways to refresh our zeal for freedom to pursue life, liberty, and happiness. In this century our revolution was renewed twice through Woodrow Wilson's New Freedom and aborted quest for a Leaque of Nations and Franklin Roosevelt's New Deal and United Nations. Both Wilson and Roosevelt shared the traditional American optimism that our revolution for freedom could be exported to new worlds.

American messianism received a sharp but temporary blow in the intransigence and growing power of Soviet Russia, developments which stunned and confused many of us. We discovered that the Soviet revolution was not like our revolution for freedom at all. It was naive of us as a nation not to make the discovery much sooner, but we will admit to naivete as a national characteristic, too. Once recovered from the blow, our idealism reawakened, we were prepared again to proclaim our revolution.

The Peace Corps voluteers are not the conscious messianic instruments of revolution for freedom, but they are products of that continuing revolution and of the deep American conviction that it ought to and can be shared by everyone. By freedom Americans have always meant more than freedom from authority. They mean freedom to choose in the broadest sense. Fredom of choice depends upon equality of oppor-

tunity, and that is the other part of our revolution proclaimed in Jefferson's words that all men are created equal. Equality and freedom are a sham for babies born in disease or poverty, for children whose fathers are underpaid or cannot own land, and the idealism or messianism of young Americans speaks again through the Peace Corps to these issues as Americans from Jefferson to Roosevelt have spoken before.

To say that the Peace Corps represents America's revolution of widening concern is really to say that it is the application of our oldest revolution and most vital concern on a world scale. Peace Corps volunteers then, as incongruous as it may seem, are the products of both our pragmatic and messianic traditions.

Professor's Wife (reading the paper over his shoulder) — "One Wife Too Many" — I suppose he was a bigamist.

Absent-minded Prof. — Not necessarily, my dear. — Penn State Froth.

* * *

The young couple sat in their six-by-eight "garden."

"I see by this medical work," said the lady, "that a man requires eight hours' sleep and a woman ten."

"Yes," agreed the man; "I've read that somewhere myself."

"How nice!" said the lady. "You can get up every morning and have the fire made and breakfast ready before it is time for me to get up!" — Minneapolis Tribune.

* * *

Agatha: How did Freddie lose all his money? Preferred stock?

Harriett: No, preferred blondes. — Life.

* * *

Hubby — What a wonderful morning! I could dare anything, face anything on a day like this.

Wifey — Fine! Come on down to the dress shop. — Life.

EVERY YEAR is a presidential year in American higher education. Statisticians have estimated that the average tenure of office for the college or university president in the United States is four years. Whatever significance this may have for the student of government, it is a sobering fact to those who are directly concerned with the improvement, or even the bare survival, of any of the 1,800 institutions that presume to qualify as colleges and universtiies. Educational historians remind us that the rate of turnover has always been notoriously high, that the bearded prexies of the nineteenth-century campus only look as if they reigned forever. I do not know how rapidly, if at all, the rate has been accelerating during the unsettling years since World War II. But obviously the arks of culture are going to have a hard enough time surviving the student inundation of the coming decade without continually changing Noahs in mid-flood. The current turnover is alarming enough.

W. W. Watt

THE COLLEGE PRESIDENT

The alarms have resulted recently in a number of excursions into the difficult field of presidential analysis. Ex-President Harold Dodds of Princeton has been given a Carnegie grant for a comprehensive survey of the college presidency. Last year Scribner's published *A Friend in Power*, a novel in which Professor Carlos Baker of Princeton artfully depicts the delicate process of winnowing sturdy presidential timber from saplings that will not survive storm and blight. This

year Harper has brought out *The American College President* in which Harold W. Stoke — now in his third college presidency as the head of Queens—gives his experienced views of what it takes.

Dr. Stoke's book gives the reader the stimulating but frustrating experience of sitting vicariously on the edge of an academic chair that has degenerated into a hot seat. Without lamenting his lot or tooting his own horn, the author manages, with a remarkable mixture of tact and candor, to show that the most competent incumbent can only try to make the best of the hardest of all possible jobs. The ideal college president, one infers, must have the strength of Atlas, the wisdom of Solomon, the patience of J. B., the eyes of Argus, and the touch of Midas — and even with all these attributes, too many of his faculty will see him only as Janus. After weaving his way through the maze of exacting qualifications, the reader might be forgiven for echoing the comment of Dr. Norman Macy, the eminent surgeon on the Board of Trustees of the university "founded" by Carlos Baker: "The only man who could possibly qualify on all those counts died on the Cross nineteen hundred years ago."

It is doubtful if a more convincing picture of the college president's many-ringed circus will appear soon, and it would be presumptuous for anyone looking from the outside in — or from the underside up — to question its general accuracy. Instead, I propose to discuss some of the implications of one issue that dominates all others. Dr. Stoke raises it in the first chapter:

> If I were to make a general observation about the qualifications of college presidents, it would be this: in recent years the factor of educational distinction has declined while factors of personality, management skills, and successful experience in business and administration have increased in importance. This fact reflects the gradual transformation of the college president from an intellectual leader into a manager, skilled in administration, a broker in personal and public relations.

The further he goes in the book, the more Dr. Stoke reveals his reluctance to accept this change. When he has put behind him a lively description of the headaches of housekeeping, he comes out strongly for a president with a mes-

sianic faith in education and ideas about making it prevail. But I was left with the unpleasant impression that, unless the trend is sharply reversed, such a paragon will become rarer as the mechanized years tick by. For a while there will be a president here and there who can occasionally find a pause for the day's meditation that is known as the scholar's hour. But the day is not far off, I assume, when private visions will be entirely replaced by public relations, when the meditator will yield to the mediator, when — as the jacket blurb promises us — the "Man of Learning" will give way to the "Man of Management."

Lest we become unduly alarmed, it must be admitted that any two-valued orientation distorts the picture. The goals of Learning and Management are not so far apart today as the traditional stereotypes of Ivory Tower and Market Place still mislead people into assuming. The two worlds have been of immense value to each other. Moreover, the "gradual transformation" discussed by Dr. Stoke has been going on for a long time. Ernest Earnest, in his readable history of the American college (*Academic Procession*, Bobbs-Merrill, 1953), reminds us that even the patriarchal presidents of the nineteenth century were not isolated from the hard facts of meeting payrolls: "President Arthur Twining Hadley of Yale said that when he called on President Noah Porter (1871-1876) he usually found him reading Kant; when he called on President Timothy Dwight (1886-1899) he found him reading a balance sheet." Earnest traces a growing division, beginning about the turn of the century, between the scholarly ideals of the faculty and the pecuniary preoccupations of the administrators. By 1930 the alarm bell had been sounded loud and often.

But we can't solve our problems with the consolations of history or by giving in, however reluctantly, to what we presume to be inevitable. The time has certainly come when we must assert the predominance of some values over others. One rule should be deeply engraved on the collective conscience of the campus: *Whatever else he is, the man (or woman) chosen to head a college or university should be an educational leader; and whatever his other cares may be, he should continue as long as he remains in office to give top priority to the duties of educational*

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an example of sobriety and wisdom to every person in our country regardless of social or economic station, religious or party affiliation, personal friendship or individual and class prestige. Their acts, motives, and ways of living should be such as to enable both young and old to conjure up the memory of Rizal, Marcelo H. del Pilar, Apolinario Mabini, and all our past heroes whose sacrifices have kindled the torch of national freedom and produced the unity of our race.

We do not need to go into details and particulars to prove the scanty cases of unalloyed patriotism that could remind us of the lessons that the builders of our nation have left to us. One needs but go over the pages of the history of our past to see the contrast between our leaders of yesterday and our leaders of today. At this very moment we are witnessing scenes of public confusion. The revelations that we read in the columns of our newspapers present to us a dark picture of private and public life approaching a state that could be considered chaotic. We should like to think that this is merely a manifestation of the growing pains of a new nation. We should like to believe that this is merely the twilight of a brighter day. But again it would be the height of folly for all of us to sit idly by folding our arms in hopeful anticipation of a happy and prosperous tomorrow. That will not happen without great effort on our part to turn over a new leaf.

We like to believe that the Filipino people are a virile people, that we have survived periods of hardship and times of tension and stress. But we should also remember that those were periods when we were not alone, when we were at times struggling against foreign masters and at times cooperating with them.

But now we are on our own. We are left standing on our own feet. Is this not the period of greatest difficulty and danger? It has been truly and rightly said that a person's worst enemy lies within himself. This thought may equally be applied to a nation. Our most dangerous enemies are not those outside of us but those within us. Human experience tells us that this is so. Hence, we face today a veritable crisis. It is a crisis in leadership. Good and effective leadership cannot be produced by propaganda, by fine oratorical

INDIAN WORDS IN THE ENGLISH LANGUAGE

NARANJAN SINGH UPPAL

English has borrowed, without any fuss or ado, many words from the various Indian languages. Having acquired, through usage, rights of full citizenship, they no longer strike a jarring note, dovetailing flawlessly into the body of the language.

This process of borrowing has been continuous ever since the seventeenth century, when the English made their first direct contact with India. Territorial conquest and the development of trade were accompanied by philological acquisitions.

"I once took the trouble", said Prime Minister Nehru, "to collect the Hindustani words in the English language

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speeches, by mere demonstrations of concern for the unfortunate and the underprivileged. Let us not be misled by the flattery of friends, for as has been said, our friends may at times prove to be our worst enemies.

No nation can go far with men of petty minds. The pettiness of men in public affairs and in other areas of society threatens to prevent the development of a strong civic spirit among a people. Petty poltical motives are poor guides even for decisions in the political field itself. But they are worse guides in those fields that should lie completely outside the scope of politics. One of these is education. Political interference in this field will have the effect of further worsening the present mediocre record of most of our schools. Political decisions affecting our colleges and universities are bound to depress their academic standards. The consequences of such acts constitute a serious

but could not complete the task. But I was surprised to find such a large number of Hindustani words current in English." Words from other Indian languages, especially Bengali, Kanarese, Marathi, Gujarati, Malayalam, Tamil and Telegu are also well represented in the English vocabulary.

According to Lord Mountbatten, last British Viceroy of India, "the British mode of life, customs, speech and thought have been profoundly influenced by those of India — more profoundly than often has been realised."

The Oxford English dictionary contains hundreds of words of Indian origin and many thousands of derivatives. These Indian words can be devided into three main categories: naturals, denizens and casuals. Naturals are those which have become fully naturalized English words. Denizens include those which have been adopted into English usage with some changes in form, inflexion or pronunciation. Casuals are those words which are not in habitual use but which, for special or temporary purposes, found their way into the English vocabulary.

The reasons for adopting Indian words in English were varied. Many of them de-

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obstacle to the development of future national leaders who have to be prepared in our institutions for higher education. These must enjoy a high degree of freedom if they are to remain centers for the diffusion and advancement of learning.

Then there is another consideration that we should take into account in a discussio of our nation's crisis. No country today can live isolated from the rest of the world. In my recent travels in different countries in Southeast Asia, I have been surprised to discover that our country has attracted the attention of many of their people. Their eyes seem to be focussed on us on more than a few occasions. They n o t i c e our political movements; they take note of our economic activities; they talk about our educational accomplishments; they r e a d about our social and cultural changes. They may be merely prompted by idle curiosity rather than moved by admiration. But whether it is one or the other, the fact is that their eyes are on us. Incidents of graft and corruption taking place among us are subjects

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noted objects and actions for which English names could not be found easily. Others were chosen because they were picturesque and added local colour. An affectation of familiarity with Indian languages was a further contributory factor.

Another reason was the tendency of early English traders and explorers to transform Indian words into English ones phonetically similar but with a different connotation. An illustration of this is the name *John Company* — the popular name for the East India Company — which, on the face of it, sounds thoroughly English. But the British historian Stanley Lane-Poole maintained that "John Company was originally Jahan Kumpany (Company of the World), the name given by the natives of India to the United East India Company." The vernacular phrase was expressive and the early English traders soon anglicised it.

Similarly, *punch*, the familiar English decoction, is an anglicised version of an Indian drink brewed during the 17th Century. This was made from five ingredients, including spirits, sugar and spices, and was, therefore, called *panch* (five).

Then there is the English expression *quite the cheese*, used in referring to something which is of good quality or comes up to one's expectations. *Cheese* here has nothing to do with the dairy product, but is the English version of the Persian and Hindustani *chiz* (thing). This is well borne out by the common Hindustani expression *koi chiz hai* (quite something), as, for instance, when it is used to refer to a girl with a comely figure.

Similarly, the English phrase *do not give a damn* is said to have no connection with the blasphemous term but has been traced to *daam*, a copper coin which was worth about a fortieth of a rupee.

In the course of transliteration into English, several Indian words underwent phonetic changes. For example, *solar topee* has its origin in the Hindi *shola* meaning pith. Early English residents altered shola into solar (stemming from the Latin *sol*: sun) so that the expression should suggest, in sound and spelling, a sun helmet. *Chit* is derived from the Hindi *chitty* (a letter or short note containing some message or news), and *shampoo* from the Hindi *champna* (to massage, to press).

Eminent English men of letters spiced their writing with Indian words. Thomas Moore introduced his readers to the *vina* (an Indian string instrument), Edmund Burke, to *zenana* (in Hindi: the women's quarters) and to the Urdu *begum* (a lady of high rank). Shelley used the Tamil *pariah* (of low caste) and the Hindi *champak* (a species of magnolia), Carlyle, the words *jungle* (Hindi and Marathi: *Jangal*) and *thug* (Hindi and Marathi *thag*: *cheat*, swindler).

Thomas Hood spoke of *kerseymeres* (trousers made of fine woollen cloth: a corruption of Cassimere — or Cashmere — associated with

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of comment in their newspapers. Irregularities in our elections become topics of conversation among their men of affairs. They listen to our claim for our country as a show window of democracy in Asia. While I do not feel certain that they entertain any sincere belief in it, I am convinced that they watch us with critical eyes but with a sympathetic spirit knowing that we are their neighbors and their fellow Southeast Asians. If we could show a record of excellent growth and of good government in this new independent democracy, they could point to us with pride as a demonstration of what a Southeast Asian country could do with its freedom. Here then is a responsibility thrust upon us. There is no way to evade it. Whether we like it or not, we are now an integral part of a fast shrinking world.

As we contemplate the present crisis in our nation's history and as we think of its problems and difficulties, we may well remember and heed these words of that great man, Dr. Jose P. Laurel: "Age and experience keep counselling me that, when all is said and done, it is only a sincere and realistic devotion to the highest interests of one's nation which gives one both courage and patience to wait for the deferred verdict of subsequent events and developments. Many a time, one indeed may be as one 'crying in the wilderness,' but the frustrations and even abuse become bearable when one faithfully follows one's unalloyed convictions about the national welfare, or better yet the teachings and counsel of the nation's heroes and unselfish leaders of the past."

Kersey, a type of cloth said to have originated in the place of that name in Suffolk), Lytton, of *shampoo* and *vakeel* (Urdu for an agent or representative), Dickens, of *loot* (from the Hindi *lut*) and *veranda*.

In Longfellow we find *juggernaut* (from *jagannath*: the Lord of the World, in Hindi), in Ruskin, *bungalow* (Hindi *bangla*, belonging to Bengal) and in Walter Scott, *cummerbund* (the Urdu *kamar-band*: loin-band) and *howdah* (haudah), a litter carried by elephants.

Thackeray used Indian words for naming some of his characters. For instance, Mr. Chutney (Hindi *chatni*), General Curry (Tamil *kari*), Mulligatawney (Tamil *milagu-tannir*: pepper-water) and Bangles (Hindi *bangri*: a coloured glass bracelet).

At other periods, Englishmen moving about the country enlarged their vocabulary with words relating to the persons and things they encountered during their travels. To this we owe *coolie* (from *kuli*, *koli*, an aboriginal tribe of Cujarat), *dacoit* (from the Hindi *dakait*: to plunder), *bandicoot* (a corruption of the Telegu *pandi-kokku*: pig-rat), *pug*, (the footprint of a beast) from the Hindi *pag* (footprint), and the slang term *phut* (to go phut) from *phatna* (in Hindi: to burst).

There is hardly an aspect of English life which has not been influenced by Indian words. In military parlance we have *khaki* (from the Urdu: dusty) and *puttee* (from the Hindi *patti*: a hand bandage). In sports, *gymkhana* (from the Hindustani *gendkhana*) and *polo* (from Balti, an Indus Valley dialect: *polo*, the ball used in the game).

On the culinary front we find, in addition to chutney, curry and mulligatawney, *toddy* (from the Hindi *tari*, Hind. *tar*: palm-tree) and *mango* (from the Malay *manga* and the Tamil *man-kay*).

Cloths and materials are represented by *calico* (from the name of the Indian city Calicut), *chintz* (from the Hindi *chint*) and *tussore* (from the Hindi and Urdu *tasar*: shuttle).

Among other trade goods are *copra* (Malayalam *koppara*, Hindi *khopra*: coconut), *coir* (from the Malayalam *kayar*: cord), *betel* (probably from the Portuguese, which adapted the word from the Malayalam *vettila*) and *teak* (also through the Portuguese, an adaptation of the Malayalam *tekka*). Representatives of the local fauna include the *mongoose* (from the Marathi

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As you walk through the streets of London you can hardly miss seeing the "blue plaques" or discs on the walls of some of the houses. Here lived a poet; here was born a scientist; here died a Prime Minister. The social history of Britain is enshrined in these plaques, and when a house is pulled down, the wording reads "In a house on this site . . ."

One of the most recent of these plaques was unveiled in January 1962. It is at Number 2 Connaught Place, near Marble Arch, and it commemorates the residence there of Lord Randolph Churchill, the eminent politician of the late Victorian era. He was the father of Sir Winston, who spent much of his boyhood in the house. The plaque was unveiled by Sir Winston's son, Mr. Randolph Churchill.

It is now more than 80 years since the Royal Society of Arts began to mark with tablets the former houses of illustrious London residents. Twenty years later the London County Council took over the task, and there are now about 260 of these commemorative tablets.

Many Prime Ministers

Among those honoured in this way were many eminent statesman, and the roll-call of their names reads like a political history of the last 200 years. Number 5 Arlington Street was the home of Sir Robert Walpole, the first British Prime Minister. He led the Government for 21 years. At Number 10 St. James's Square, Chatham House, the home of the Royal Institute of International Affairs, the "blue plaque" is especially large, for it records the names of no less than three Prime Ministers who lived there: William Pitt, the "elder Pitt", pre-eminently the most striking figure on the British political stage during the 18th century; Lord Derby, who held office three times but only briefly; and William Gladstone, whose home it was for a short spell in 1890.

Lord Russell, a Prime Minister from 1846 to 1852 and

briefly in 1865-66. spent many years at 37 Chesham Place. There, according to his wife, "he never but once worked after dinner", a statement which Prime Ministers nowadays are likely to read with incredulity and envy. Benjamin Disraeli, Earl of Beaconsfield, novelist and statesman, three times Chancellor of the Exchequer and twice Prime Minister in Queen Victoria's reign, after a triumphant career lived at 19 Curzon Street until his death. Asquith, who was Prime Minister at the outbreak of war in 1914 lived for 13 years in Cavendish Square.

Lord Palmerston, most famous of Britain's 19th-century Foreign Secretaries and twice Prime Minister, was born at 20 Queen Anne's Gate. In 1846, the year he became Foreign Secretary for the second time, he took the tenancy of 4 Carlton Gardens. John Burns, popularly known as "Burns of Battersea", the first artisan in Britain's history to become a Cabinet Minister (in 1905) is commemorated by a "blue pla-

BLUE PLAQUES SHOW WHERE THE FAMOUS LIVED

David Stephens

que" at 110 Clapham Common, North Side, south of the river Thames, where he lived from 1914 until his death. He was the pioneer of the modern trade union movement.

Political Refugees

But it is not only British statemen whose life in London is commemorated by the "blue plaques". When Benjamin Franklin went to London in 1757 as Agent to the General Assembly of Pennsylvania in America, he lived at what is now 36 Craven Street, off The Strand. It must be admitted that he did not think much of London. "The whole town is one great smoky house, and every street a chimney," he complained.

The "blue plaques" also remind us that through the ages London has been a haven for political refugees from all corners of the globe. Giuseppe Mazzini, the Italian patriot, lived at 183 Gower Street. In 1840 he returned to Italy to help Garibaldi establish the independent Roman Republic. After its failure he returned to England and continued to work and write for the free and united Italy he did not live to visit.

Sharing a similar fate was Louis Kossuth, the 19th-century Hungarian leader, who went into exile when freedom for his country failed. In 1852 he settled in London and during the next eight years lived at a number of addresses. A plaque at a house in Kensington (39 Chepstow Villas) commemorates his residence at one of them.

While Simon Bolivar freed the northern half of the South American continent, it was General San Martin who helped the Peruvians to gain independence, and his exciting campaign from Argentina across the Andes into Chile led to Chilean independence. He lived at 23 Park Road, St. Marylebone.

Finally a reminder of an Indian whom Mahatma Gandhi (himself honoured by a plaque in London's East End) has described as the "Maker of Modern India", Bal Gangadhar Tilak, known in India as "Lokamanya" (beloved leader of the people). He went to London in 1918 to plead the case of Indian Home Rule. For part of this stay he lived at a house in Paddington (60 Talbot Road) now owned by the Lokamanya Tilak Memorial Trust. Last year a "blue plaque" was unveiled at the house by the Prime Minister of Ghana, Dr. Nkrumah, and the Hon. Mrs. Sirimavo Bandaranaike, Prime Minister of Ceylon.

Holidays On Horseback

P. Drew

MIDSUMMER IN Britain falls in June. But if a boy or girl is planning to spend a summer holiday at one of Britain's 170 Pony Club camps, he or she probably began seeing about the reservation in January. Last year, 8,000 youngsters had this kind of holiday, and this year it looks as if the figure will be nearer 10,000. Some camps are already fully booked up and are taking reservations for 1963.

The horse as a worker has all but disappeared from the streets of Britain, and in the fields it has been replaced by the tractor and the combine harvester. But for recreation its popularity goes up and up.

The International Pony Club has 242 branches in Britain, with nearly 32.000 members. This is more than half the world membership. Australia, with about 14.000 members, is second, and New Zealand, with about 5,000. third. The United States of America comes fourth, with some 4,500 members.

Open Land Set Aside

Nor is the trend confined to youth. In Britain there are something like 300 adult riding clubs, in addition to about 200 hunt clubs. For many of these riding clubs there is already a waiting-list. Then there are the riding schools. In 1950 they numbered about 150; now there are more like 800.

In and around London before the war, riding was confined mainly to large open spaces such as Hyde Park and Richmond Park. Today riding schools flourish in the outer suburbs where, in a number of cases, development planners have set aside open land for recreation. The same is true of the large provincial cities like Birmingham, Manchester, Bristol and Coventry.

Another development is the addition of riding to the social activities of large businesses. Organizations that have formed riding clubs for their staffs include the British Broadcasting Corporation, the General Electric Company, Esso Petroleum, Pearl Assurance Company, Birlec Ltd., and the Vauxhall Motor Company.

What has increased the popularity of riding? Is it the urge to escape from the pace of the scientific age, or just the city dweller's longing for fresh air and country scenery? Is it stimulated by the achievements of champion show-jumpers like Pat Smythe? Or admiration for the grace and dexterity of screen and television heroes? Who can tell why any hobby catches the imagination of the young or any generation? But the horse in Britain is certainly right in the front rank of winners.

Daughter: I've just accepted Mr. Offleigh, mother.

Mother: Gracious, child! I refused him myself twenty-five years ago.

Daughter: I know; we've just had a good laugh about it. — Punch.

* * *

Mrs. Bim: Harry took part in an amateur play last night and today he's so hoarse he can hardly talk.

Mrs. Bam: Oh, he was the leading man, then?

"No, he was the prompter." — Toronto Goblin.

Bamboo belongs to the same family as corn, wheat, and other grasses. There are about 700 known species of bamboo all over the world. Thirty of these are found growing in the Philippines.

Bamboo varies in height from 15 cm. to over 30 meters at maturity. This perennial monocotyledonous plant can thrive at temperatures ranging from 9 to 36 degrees Centigrade and has been found at altitudes as high as 3700 meters above sea level as in South America.

BAMBOO and pulp making

As a raw material for pulp and papermaking, bamboo has several advantages. It is relatively clean and, unlike wood, does not require barking. Its fibers are generally longer than those of other grasses and hardwoods. Fibers of some bamboo species have been found to be as long as those of the conifers, if not longer.

Generally, bamboo is easy to propagate. It grows rapidly. In India it is exploitable from 6 to 12 years after planting and at 3- to 4-year harvesting cycles thereafter. Unfortunately, reliable information on sustained yields of Philippine species are not yet

available. It is likely that climatic and other environmental factors in the Philippines are similar to those in many bamboo areas of India. Hence, there is every reason to believe that Philippine bambos behave similarly. It is encouraging to note that in Burma, India, and Pakistan sustained yields of 1.6 to 9.1 metric tons of dry bamboo per hectare per year have been reported. In the United States and Japan it has been noted that the annual yield of pulp per acre from bamboo is as much as 5.5 to 7 times greater than that for pine pulpwood which, in addition, takes a much longer time to grow before it can be harvested.

At present, bamboo is the principal raw material of the pulp and paper industry in India and it is a potential raw material in Burma. The annual consumption in India is about 400,000 tons. It is also used for the same purpose in Thailand, Japan, Taiwan, and Pakistan.

In India, clear cutting or cutting of all the culms in a clump or in an area was found to be destructive to the health of the plant and led to a deterioration in yield. On the other hand, selective

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manhood and self-respect are literally being torn to shreds by helplessness and despair."

In the face of these realities, the development effort can not but be a continuing imperative. I have had occasion to state, without wishing to be categorical, that the only effective formula there is for eradicating poverty, for advancing the standard of living of the people, for carrying out the precept of the Constitution that social justice be promoted to insure their well-being and economic security, is production. And it must be production that should outstrip the growth as well as the increasing needs of the growing population.

Production is the end result of the coordination of a number of factors. These are labor, capital, entrepreneurship, and the resources of nature. The instrumentality that coordinates these factors and lines them up together into a driving force that pushes the productive power forward is business enterprise. Without business enterprise production is an impossibility. Business enterprise, however, inevitably must operate under systems of governmental, monetary, fiscal and other statutory rules and regulations.

cutting which is now practiced there and in Pakistan requires the cutting of only the mature culms in cycles of 3 to 4 years to ensure high sustained yield. In this regard, felling rules prescribe the number of culms to be cut, when and how the cutting is to be done.

The harvested bamboo culms are brought to the pulp mill either by rail, trucks, or by floating in rivers.

PREPARATION OF RAW MATERIALS

Crushers

The crushers used are similar to those used in sugar mills. The culms are split and broken by feeding them through pairs of rolls with progressively narrowing clearances and grooves.

Chippers

Modern high speed chippers having 5 to 10 knives, like those used for pulpwood, are being used in recently constructed mills. Some chippers have provisions for holding the culms against the chipper knives.

In some mills combinations of crushers and chippers are used. The culms are first lightly crushed and then chipped.

These rules and regulations can help the productive processes to move ahead. They can also hold them back and obstruct them. Rules and regulations obstruct business enterprise when they curtail the full and beneficial utilization of the resources constituting the tools and factors of production. When they do, they obstruct not business enterprise alone; they obstruct production itself. When production is obstructed, the effort to eradicate poverty, to provide fuller employment opportunities, to raise the standard of living of the people, to promote social justice, is also obstructed.

For the past twelve years until a little over a month ago, business enterprise had been operated under a system of controls, particularly in the matter of accounting for the foreign exchange proceeds from exports and in having all imports and other commitments to pay foreign exchange abroad licensed. The latter especially was particularly shackled by diverse regulations governing the importation of commodities for consumption or production; for the purchase of plant machineries, spare parts or raw materials; for the acquisition of essential or luxury or unclassified articles; and for other

After crushing and/or chipping, the chips are screened and the fines discarded. The oversized pieces are reduced to the proper size by passing through hammermills, disintegrators, and other similar devices. The screened pieces go to the bins, silos, or direct to the digesters.

The crusher produces subdivided pieces which are very easily penetrated by cooking liquor. However, the bulk of pieces produced in crushers is greater than that of an equal weight of chips produced in chippers. The material produced in the chippers contains less fines and the chips are of more uniform length (1 to 1-1/2 inches) than those produced in the crushers. The crushed material consists of irregular-sized pieces, some of which are as long as 5 inches. Because of the high silica content of bamboos, which easily dulls the knives, frequent regrinding or replacement of the chipper knives is required.

PULPING METHODS

The sulfate and sulfite processes are employed in bamboo pulp mills today. The soda process is also suitable for bamboo, but the pulp is

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purposes. Whether a business enterprise may go into one kind of business or another, or whether it may or may not be permitted to go into business at all, depended also upon other kinds of regulations, — all of which as the regulatory and licensing authorities were becoming bolder, were becoming administered also according to their personal whims and caprices, and, eventually, a time arrived when licenses, if issued at all, could be had only against questionable considerations.

From the economic standpoint, the control system was showing signs of having outlived its usefulness during the last few years. Conceived to conserve the exchange reserves of the country, we had less than $100 million in reserves in 1961 when there was $300 million in 1950. Adopted as a tool of managed economy to accelerate and increase agricultural, and expand and diversify industrial, production, the country found that the yearly increase of its gross national product had dwindled by 1960 to 2.6% compared to the 6.9% average of 1950 to 1955 and the 4.4% from 1956 to 1959, with 1961 making no better showing than 1960. The Governor of the Central Bank is authority for the statement that "our export trade, long suffering from lack of incen-

inferior in quality in most respects to that produced by the sulfate process. Experiments in mechanical grinding, neutral sulfite, cold soda semichemical pulping, and continuous kraft digestions have been done on bomboo, but these are not yet practiced on a commercial scale.

Sulfate method

The sulfate method is the most widely used in bamboo pulping because it readily produces acceptable pulp from mixtures of species. The pulp is stronger than that made by other processes and the chemical recovery system is efficient and reliable.

There are two methods of sulfate digestions, namely, the fractional or two-stage method and the single-stage method.

The fractional method is based on the studies of Raitt at the Indian Forest Research Institute. The first stage of digestion uses the spent liquor from the second stage of a previous digestion. Raitt's process is carried out at a temperature of about 108 to 115 degrees Centigrade for two hours using about 8.5 percent active alkali as sodium oxide. During the first stage,

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tive due to the administratively fixed rate of ₱2.00 to $1.00, did not respond as favorably as hoped to the first stages of gradual decontrol which afforded higher exchange rates. Instead, it was caught in the grip of speculation at home while plagued with deteriorating market prices for our products abroad. Our export trade dropped by 10% in 1961, while imports increased by 17%. Investments slowed down, financial resources were frozen in inventories, agricultural and manufacturing production slackened, and mining suffered a reduction in output".

With extraordinary courage and vigor, and animated by a resolve to free the economy once and for all of the plethora of regulations and regulatory bodies that were choking the national productive effort, the new President who took office on December 30, 1961 authorized the promulgation on January 21, 1962 of the decontrol order. At one stroke, almost all licensing requirements for carrying out foreign exchange transactions were written off the books. This was a most courageous step. Had safeguards against hoarding and consequent runaway prices been ineffective, flight of whatever little of the foreign exchange reserves still left could have taken place. The decontrol system could

the starches and pectins are removed. The black liquor is pumped to the recovery plant at the end of this stage. Subsequently, fresh liquor containing active alkali as sodium oxide equivalent to 15.5 percent of the weight of the chips is charged and the cooking proceeds at 153 to 158 degrees Centigrade for one hour and for two hours more at 140 degrees Centigrade. Delignification occurs during this stage. The spent liquor from the second-stage cook is drained into the digester of a first-stage cook. The pulp obtained by this method is easily bleached by a single hypochlorite treatment. However, the modern two-stage methods use (1) in the first stage, 2 to 3 percent active alkali as sodium oxide and a cooking time of 2 to 4 hours at 142 to 150 degrees Centigrade and (2) in the second stage, 12 to 13 percent active alkali as sodium oxide and a cooking time of 4 to 4.5 hours at 162 to 170 degrees Centigrade.

The use of less complex single-stage cooking methods to produce bleachable pulps is now possible due to the modern multi-stage bleaching processes. The single-stage

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have been utilized by unscrupulous speculators to bring about an economic debacle, even a social upheavel in the country.

I must quote again the Governor of the Central Bank on the safeguards taken to insure the success of the decontrol program. "In view of the massive inflationary pressures which had been built up last year by prodigal government spending and liberal credit, it was imperative to place some restraint on new monetary creation. Money supply during the one year period ending October, 1961, had expanded by 15%. Such a magnitude of monetary expansion was well above the danger point signified in the Central Bank Charter. Central Bank rediscounting and lending to private banks had also gone up by nearly 100%. The specific measures taken to counteract these conditions were: (1) the raising of the rediscount rate; (2) the reimposition of rediscount quotas on banks; (3) the raising of bank reserve requirements against demand deposits, and (4) the prescription of time deposits as a condition for opening import letters of credit. A stipulation intended to dampen the inflationary effects of exchange windfalls arising from decontrol requires that 20% of all

sulfate method takes 4 to 5 hours at 165 to 173 degrees Centigrade with 15 to 16 percent active alkali as sodium oxide. The sulfidity of the cooking liquors used for both single- and two-stage digestions varies from 10 to 25 percent.

Studies in the Philippine Forest Products Research Institute have shown that some Philippine bamboo species such as bolo (*Gigantochloa levis*), buho (*Schizostachyum lumampao*), giant bamboo (*Gigantochloa aspera*), kauayan-kiling (*Bambusa vulgaris*), kauayan-tinik (*Bambusa blumeana*) and yellow bamboo (*Bambusa vulgaris* var. *striata*) respond well to the single-stage sulfate method using 15.5 percent alkali as sodium oxide with 25 percent sulfidity, a cooking time of 3 hours, and a miximum temperature of 170 degrees Centigrade. The yields ranged from 40 to 47 percent.

Sulfite method

A disadvantage of the sulfite process for pulping bamboo is that each species must be cooked separately as different digestion conditions are required. Of course, more labor is required in handling

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export proceeds should be turned over to the Central Bank at the official rate of two to one."

The measures taken to free the economy from regimentation were a long stride forward from the regime of government functionaries dictating to their fellow citizens how their business should be conducted or how their consumption needs should be satisfied. It was again Dr. Laurel who said, "We prefer this type of economy" — he meant free economy — "because both theory and experience tell us that it is the only type that can enable us to preserve our democratic institutions."

Corollary to social justice, another objective of increased production is to lessen if not close the gap between export income and import expenditures. The long range goal is to develop favorable foreign trade balances, the only way by which the value of the peso in both the domestic and the international markets can be stabilized. Without reaching a settled balanced position in the foreign trade, the exchange value of the peso or the term of its foreign exchange convertibility will always be an uncertain, unstable rate that will float up and down with the variable waves and troughs of demand and supply of foreign exchange as well as demand and supply of

each species separately in stacking, chipping, etc. The cooking time is much longer than that required by the sulfate processes. Another factor which has hindered its wider use has been the lack of a chemical recovery system. The application of modern recovery systems now available could possibly make this process competitive with the sulfate process.

The sulfite process is employed by only one mill in India. The magnesium-base cooking liquor contains about 1.95 percent free SO_2 and 2.3 percent combined SO_2. The total sulfur in the liquor is equivalent to about 8.0 to 8.6 percent of the weight of the chips. Cooking takes 19.5 to 20.5 hours and the maximum temperature varies from 155 to 160 degrees Centigrade. Because of the low capacity of this mill it is not economical to recover the chemicals for re-use.

BLEACHING

Two-stage cooked sulfate pulps are bleached in the mills by two hypochlorite treatments with washing after each treatment. The available chlorine consumption ranges from 7 to 10 percent.

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peso to pay for it. Supply of foreign exchange adequate to meet every foreseeable demand can not be had unless and until the foreign trade is at least balanced, or until we attain what the economists call an equilibrium in the balance of payments position. The country can not depend upon stabilization loans all the time.

If decontrol had been promulgated without the safeguards we have mentioned, and without a knowledge of the existing situation in the market of essential foodstuffs and other necessities of daily life, the commodity hoarders and price speculators could have gained dominance of the situation. Prices could have skyrocketed. But because the country had four to five months' inventories of essential commodities on hand, it was calculated that such supplies were too large for cornering and hoarding, so that skyrocketing of prices was not likely to take place.

Even then, there has still been a notable increase of commodity prices, especially the prices of imported goods. Prices of domestic goods have a way of following sympathetically the behavior of prices of imported commodities. But such increases as have taken place have largely been a kind

Multi-stage bleaching is used for sulfite and for single-stage sulfate pulps. This consists of chlorination, caustic extraction, and one or more stages of hypochlorite treatment, with every stage being followed by washing. Available chlorine consumption varies from 6 to 8 percent.

PAPERMAKING

The processes and equipment used in bamboo papermaking are essentially the same as those used for other fibrous materials. Bleached sulfate and sulfite bamboo pulps, either alone or in mixtures with other pulps, are used for making a wide variety of writing, printing, and wrapping papers, newsprint (as the chemical pulp portion), and paperboards. Unbleached bamboo pulp is used for paperboards, wrapping, and bag papers.

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of sounding out by the trading elements to see how far the consuming public would follow. After all there is a limit to the capacity of consumer purchasing power to absorb price increases.

To further neutralize the threat of speculation and hoarding, the time deposit requirements in the opening of import letters of credit covering essential consumption and production goods have just been lifted. Thus, another major step has been taken to ease the way of free enterprise. The relief could have been more widespread, however, if the importation of all raw materials and spare parts of existing manufacturing plants were likewise eased. They represent investments that should not be liquidated, sources of employment that should not be emasculated, productive facilities contributing to the economic advancement of the country that should not be stultified, even if they pertain to the non-essential producer category.

While easing the way for the importation of essential commodities to replenish diminishing inventories, counteracting thereby the incipiency of increasing prices being generated by imagined scarcities, this relaxation measure poses a new problem. It will create a substantial demand for foreign exchange which will lower once more the value of the peso. Foreign exchange holders will tend to hold on to their dollars as long as possible and will sell only when no further dollar price advance may be expected. In other words, the floating rate will call again for more pesos to buy one dollar. This, how-

ever, will correct itself when the dollar holders, attracted by the higher dollar price in pesos, release and sell their dollar holdings. Eventually, dollar holders will have to sell in any event, especially the exporters who must liquidate their export proceeds in ninety days.

This is the way of free enterprise. It gives freedom to private individual action. But it also calls for alertness, responsibility, and acumen in the management of business. The protecting but asphyxiating mantle of economic regimentation has been withdrawn. But private initiative and free enterprise must face the healthy risks of free competition.

Having won economic freedom, the question might now be asked: Where do we go from here?

We have adverted to the fact that the country counts with the basic factors of production. We have said production is the most effective instrumentality for promoting social justice and for developing the economy to a favorable balance of payments position. We have immensely rich natural resources, great manpower in the skilled, semi-skilled and even in the entrepreneural classes. We have a certain amount of domestic capital awaiting investment. If social justice must be better served, we need to accelerate productive activity. An accelerated tempo of the productive effort, however, will call for greater capital investments than the amounts that we have placed in agricultural and industrial enterprises annually these past several years. We need to find out and remove the causes that have made domestic capital shy and timid, or that made it go into hiding. At the same time we need also to evolve inducements that would invite foreign capital to share with us in a more extensive and intensive exploitation of our natural resources without our selling our country down the river. We need, therefore, a new investment law. But whatever investment law we should adopt, its basic policy must be founded not only on attraction of foreign capital but also on fair treatment of domestic capital.

These objectives are not incapable of reconcilement. It should be possible to offer attractive inducements to both domestic and foreign capital to invest themselves in those economic fields that have not yet been adequately exploited. In these fields, the treatment

of both domestic and foreign capital as to taxes, tax exemptions, tariff protection from the competition of imported goods, and other privileges, interests and rights should be the same for both kinds of investments. Such treatment should induce both domestic and foreign investments to enter those fields of enterprise on an equal footing. We should not countenance any supposed inducement offered to foreign capital that we shall deny to domestic capital.

Where we can give relaxations to foreign investments that need not be available to domestic investments could emanate from the policies we shall adopt with respect to assurances against risks of nationalization and expropriation of foreign-owned business enterprises, of full repatriation of investments, of freedom of remittances of profits and earnings, as well as with respect to immigration and residence privileges of nationals of investing countries, and the extent of freedom by which foreign business and industrial executives and technical personnel can be allowed to be contracted for service in the country. Filipino capital will not resent or begrudge the grant of such assurance and privileges to foreign-owned capital investments.

The importance of a new investment policy was another of the vast array of subjects that occupied Dr. Laurel's thinking. "Our population," he wrote, "increases every year, job opportunities do not increase proportionately; so, unemployment can not but also increase from year to year. There is no way out from this except a drastic change in both our habits of investment and in the direction of investment activities which we pursue . . . ."

He was suggesting three essential requisite moves to be undertaken in order to effectuate a basic change in the investment pattern and in the direction of investment activities. "First", he said, "idle capital has to be coaxed out of idleness and hiding, and mobilized in such a way that the owners will actually find it best for them to put their capital into basic production. Second, capital that is already heavily invested in economically negative or unproductive investments should be persuaded to shift to productive and positive enterprises. And third, the changed pattern must be self-generative of further and wider investment opportunities in the positive and productive spheres, for only such a change can insure continued development and stab-

A NEW STATESMANSHIP . . .

(*Continued from page* 17)

dy said to me, "You know you sound just like Barry Goldwater, the American conservative."

And I said to him, "If this be conservatism, make the most of it. Because what is conservatism for an industrialized state like the United States could very well be radicalism for a country like the Philippines and the other countries of Asia, the self-reliance of whose individual people has been deadened by centuries of colonial government."

Indeed, in the United States, the advocates of welfare statism cry for government intervention on the grounds that there is too much ebullience of private initiative. The problem is the opposite in the Philippines, in India, Indonesia, Burma and Malaya. The problem in Asia and Latin America is not how to repress the effervescence of private initiative. It is how to awaken it and permit the genius of the individual citizen to contribute to the economy and political progress of the nation. I have seen this in Latin America. I have seen it in Asia. I see it in the Philippines. And I say that it is time perhaps for us, particularly for the formers of opinion, namely the distinguished gentlemen of the press, to think in terms of what we might call "A new statesmanship for Asia."

It is traditional that Asian and Latin American leaders think in terms of power in order to lead the people by this power on the path to progress. Perhaps it is time that the statesmen of Asia began to think of reducing their own power so that their leadership might be all the more effective.

I do not say that this is the absolute solution to all the basic social and economic problems, we must learn to study, think, and work more, — we must think for ourselves, act by and for ourselves, and formulate and pursue our own independent aims and objectives as a free and democratic people."

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ility in the economy."

But over and above all his specific proposals to solve our economic problems, he was always reverting at every turn to one favorite theme: "If we, Filipinos", he wrote, "are to arrive sooner and more effectively at the solutions of our

problems of under-developed countries. I say, however, that this is a fundamental problem that we must begin to face squarely. And I invite our foreign friends to go back to their countries and think these thoughts. So that perhaps they might, in evaluating their own problems, think of cooperating with some of the new statesmen of the Philippines and beginning a program of leadership for this region that shall mean less power for the leaders and more power and more progress for the people.

When I was in India last year, to attend a conference in New Delhi, Mrs. Lakshmi Menon, the Undesecretary of Foreign Affairs, was the delegate to the conference, which was entitled "Asia Takes a Second Look at Democracy." She concluded her speech with a very telling anecdote, and I was very pleased at the time not only because it was very telling but also because it was a distinguished Hindu quoting an enecdote about a Catholic cathedral.

She said that at one time, there were several workers cutting stones in a public plaza in Paris.

A priest went down and, wanting to test the attitudes of the workers, approached one of them and he asked, "What are you doing?"

The worker said, "Can't you see, Father, I am cutting stones."

The priest was not very happy about this answer, so he went down to the second worker and said "You, my good man, what are you doing?"

And this man said, "I have to eat, so I am earning a living."

Not very happy, he went down to the third man who was also cutting stones and asked this man, "You, my good man, what are you doing?" This man looked up at the priest, pride in his eyes, and said "Father, I am building a cathedral."

I think that, perhaps, when we can get every Asian to answer to such a question, "What are you doing?" to say not only that "I am planting rice," "I am preparing a brief" or "I am curing the sick" but to say also that "I am building my nation, I am building a great Asia," we shall at last be putting our region on the road to progress.

We can do this without the use of force, but by constitutional amendments and by the realization of the leaders that perhaps the time has come in Asia, in Latin America, in Africa for the leaders to determine for themselves, "How

long will military interregnum, how long will dictatorship, how long will pretense at democracy, how long will this last in the face of the onslaughts of organized Communism?"

It is time that we made the Asian choose not between one dictatorship and the Red dictatorship, but between real democracy and a Communist dictatorship. And the only people I can think of who can go back to their countries and initiate this are the people who b e l o n g to the fourth estate—the gentleman of the press.

You can go back to your countries and using the freedom of expression, tell your leaders what you have seen here. And if you find that there is any applicability of the modest steps that we are taking here to your situation, then I ask you: speak up, write. Be the moulders not only of public opinion but of leadership in Asia.

We are all very proud of our culture. Asian leaders, in every speech, will say that the culture of the Asian people is great.

Ask them this q u e s t ion: "How much faith do you have in that culture; or do you have only faith in yourselves and in the accumulation of power? How much faith do you have in the ability of the Asian to make decisions for himself; or are you interested only in maintaining yourselves in power so that you might make your own decisions, whether they are right or wrong, for the people of Asia?"

If you do this, you will be doing us a favor because we who believe in this faith — faith in the individual Asian — feel that it is a program that deserves the understanding and the study of other people. Fe have a lot to learn from India, a lot to learn from India, a lot to learn from Pakistan, Indonesia, Malaya, from Japan and China and Korea. If you feel that you would like to take something home from the Philippines tell your people this: that we have started a new era in which we are placing faith in the individual citizen as superior to faith in the individual leaders.

This is where this country is going.

* * *

leadership.

I do not, of course, mean an educationist: the professional student of education who exalts methods above content, talks about life-adjustment to a life he has not studied in depth, and speaks and reads a strange language called Pedagese that is unintelligible to the average layman. Nor do I go along with the loose usage referring to every teacher, at least from the thirteenth grade up, as an educator. The campuses are full of specialists, many of them productive scholars, who have neither the inclination nor the capacity to take a wide-angle view of the curriculum. By an educational leader I mean an excellent teacher with enough classroom experience on the undergraduate level to give him a first-hand insight into the problems of the professor; a man, moreover, who has evolved a firm but flexible philosophy of education and can express it articulately to both scholar and layman. Graduate teaching is not essential, but the acceptable candidate should present evidence of genuine understanding of the work of the research scholar, preferably in the form of solid publication. If he has also had experience in educational administration — as dean, department head, or director of a significant program of studies — so much the better. The goodly company of deans who have been kicked upstairs to become distinguished presidents takes some of the edge off the quip that a dean is a mouse in training to be a rat. But it must not be forgotten that many a dean is an unsuccessful teacher who has blossomed into new dignity through some special talent as a disciplinarian, a clerk, or an errand boy.

The reasons for insisting on an educational leader are in such plain sight that they are often, like Poe's purloined letter, completely overlooked. Every reputable institution of higher learning, at least beyond the junior college level, is established for two interrelated purposes: to expound knowledge through teaching and expand it through scholarship and research.

The teachers and scholars on the campus are more directly and consistently concerned with pursuing these aims than any other group. Neither fraternities nor football, nor luxurious dormitories nor palatial union buildings, nor the touching of

alumni, nor the sweet uses of publicity can so enchance the long-term reputation of a college as a live faculty that insists on high standards and gives full value in classroom, library and laboratory.

To help in building and maintaining such a faculty, the president must thoroughly understand the facts of academic life. For example:

Conscientious teaching is one of the most demanding of all occupations; the kind of thinking that goes into it cannot be obtained merely by putting a slogan on the wall.

Considering demands of "keeping up with the field," class preparation, paper grading, committee work and student counseling (both scheduled) — the college teacher with a twelve-hour class contact load may be doing a fair day's (and night's) work; but no time-study man can find a perfect formula for measuring his input and output.

Significant research requires solid blocks of uninterrupted time, the sort that can be supplied only by free summers and occasional leaves; research cannot always promise or achieve "results," and much of it is not "practical" — at least in the fuzzily restricted use of such terms in the market place.

Criticism is not the corrosive griping of the man who will not "play with the team" but the constant self-inspection without which no educational institution can progress.

Academic freedom is not a subversive shibboleth of the American Association of University Professors but an atmosphere without which the honest pursuit of the truth is impossible.

The instructor on the lowest rung of the academic ladder is not the president's employee, but his fellow scholar and teacher; the instructor has a clear right to reason why and to express his reactions to the president's policies and practices openly, not in the safe confines of a company suggestion box.

No workable educational policy can spring fully armed from the head of the institutions and be passed down through channels by executive fiat; it must be hammered out in the give-and-take of free discussion.

In short, the qualifications of the ideal president consist not only of aptitudes, but of attitudes. In every first-rate college educator the attitudes are so built-in that he cannot choose but remain a friend of the faculty if he becomes a friend in power. By this I do not mean a president

whose entire energies are devoted to appeasing the teaching staff; I mean a college educator who unmistakably puts teaching and scholarship first in importance.

In his final chapter, Dr. Stoke argues convincingly that the college president must have a philosophy of education and discusses its uses in some detail. Certainly the possession of a sound philosophy will enable the busiest housekeeper to find reasonable solutions to many of the educational dilemmas of the campus. But I am still left with the impression that, beyond this, the modern president can function as an educator only in occasional lulls between the battles of bureaucracy:

> All this is particularly galling to a man who has always thought of himself as primarily concerned with education and who thought that by becoming a president he would be even more influential. He can still make noises like an educator — after all, the president can create captive audiences but for reasons which will be seen to be fundamentally sound, he had better resign himself to a prepared fate.

I cannot believe that any true educational leader, including Dr. Stoke, will resign himself to such a fate. He will continue to preach his gospel — by speaking on carefully selected occasions, by writing of every sort from patient letters for impatient alumni to books as informative as *The American College President* (a superior form of noise-making).

An educational leader who is not a clear and convincing speaker and writer is a contradiction in terms. The busiest president must not be too busy to think his way through to a broad picture of the institution he wants to shape — what the late Chancellor Capen of Buffalo once called "the grand plan" — and he must present it in the clearest possible focus to the members of the "college family." He must also, of course — especially in his special role as middleman between trustees and faculty — reflect as accurately as possible the views of others. But he must never dodge his duty as a creator by pretending that he is only a reflector.

Nor must he limit himself to leadership within his own college family. Now that, thanks largely to Russian science, education has become a national emergency, the country is crying for educa-

tional leadership. This must come from the clear voices of those most able to make themselves heard above the cacophony of all the self-appointed experts who have been sputtering since the first sputnik. An occasional college professor or an retired admiral — an Arthur Bestor or a Hyman Rickover — may still get a wide hearing. But the college president, even the ex-president, is in a better position to make the front pages: he remains in Dixon Wecter's phrase, "one of the few oracles still held in considerable popular respect by our irreverent civilization." This is one of the strongest arguments against the common proposal that the president should be a business executive and the dean an educator; the newspaper seldom listen to deans, the American public has an awesome interest in the number-one boy.

The president's role as a propagandist must not be confused with the routine brochures and handouts of public relations. It is even further removed from that of a large number of advertising men in industry: their job is often to persuade the consumer that he desperately wants what he obviously doesn't need (a new car every year — lower, wider, finnier and more expensive); his duty is always to persuade the American people that they desperately need what most of them really don't want (and the total cost of a year at the best colleges is still lower than that of a middle-priced car). For the American people in general don't want higher education. They want training, or skills, or "more science" for embryonic rocketeers, or short cuts to literacy, or degrees, or higher paying first jobs, or four happy years as pre-weds, or fraternities and sororities, or the best seats in the alumni cheering section, or the status of the old school tie — but, as Ruskin said back in 1867, there is still "little desire for the thing itself."

Of course, the educational leader should also be an efficient (but not officious) manager, a skilled diplomatic fencer (but not a fence-sitter), an organizer (but not an "organization man"). He should be a money-getter without succumbing to chronic mendicancy. He should possess all the ethical virtues of the Boy Scout list from trustworthiness to reverence. He should also have a charming life who is not only above suspicion, but skilled in human relations beyond the fondest dreams of Cal-

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Electronic Devices To Replace Post Officers

The flood of letters in Germany threatens to deteriorate into a flood catastrophe.

Every day no less than thirty million letters and parcels pass through the postal offices in the Federal Republic of Germany and West-Berlin. This is more than twice as much as only ten years ago, and the number of items carried by the post is still rising rapidly. Personnel to sort these tremendous masses of mail is in very short supply, and robots will have to undertake this work in future.

Automation in the federal post office has progressed to a gratifying degree. Almost all long-distance telephone traffic is already being handled by the self-dialling telephone network. The Federal Republic, moreover, can boast of having the densest telex (private teletyping) network in all the world. An electronic letter sorting machine will relieve the overworked postal workers of the major part of this terrific amount of work in the near future. In order order to prepare this conversion gradually, the post office robot will soon send its greetings to the eighteen million households in the Federal Republic of Germany, in the form of a booklet containing the new Postal Guide Numbers, as they have been called; numbers which are used as a code characterizing each of the 24,000 post offices in the Federal Republic of Germany.

In Munich and Darmstadt two electronic sorting machines have been installed, which have already been working satisfactorily for some time, and which are the pride of Mr. Stuecklen, the Federal Minister of Postal Affairs and Telecommunication, who is energetically promoting rationalization and automation schemes in the federal German post offices.

The new sorting machine will at first deal within only the first working cycle: All mail items too large or too thick will be separated, and specially packed to be further processed by human effort. All this means that Mr. John Citizen will in future have to use standardized envelopes. and to refrain from putting any quantity into the envelope just to utilize the full postage rate. The robot machine will be able to process letters only up to half an inch thick. The electronic brain of the machine can only read certain figures; therefore, the new Postal Guide Numbers have become necessary.

After preliminary sorting, the letters, without being touched by a human hand, will pass through a machine sorting so that all letters will appear with their addresses up. In order to make this possbile, the letter stamps in the Federal Republic of Germany will in the future be of luminescent paper. The first of the stamps are already in print. Over a conveyor line the individual mail units will pass up to the desk of a post official who will attach an invisible magnetic sign to the envelope, corresponding to the postal guide number of the address. But he need not touch any letter by hand. The last sorting machine will then sort the letters by postal guide numbers. The machine has ben designed to be able to manage no less than 20,000 letters every hour.

Every innovation will cost money, in particular so complicated an apparatus as electronic machinery. As the balance sheet of the Federal Post Office last year did no longer show a net earning at the end, the Federal Minister of Postal Affairs has been compelled to announce an increase in postage rates, which roused a storm of protests in the public. Minister Stuecklen replied that he would be ready to restrict the higher postage rates of the post office to those items of mail which were not marked with the new Postal Guide Numbers or which did not correspond to the standardized dimensions.

Another eight to ten years will pass until the 45 major post offices in the Federal Republic of Germany requiring approximately 250 electronic sorting machines will be fully automated. In order to be economical in operation each one of these machines must sort at least 100,000 letters a day. But perhaps, the Federal Post Office will be

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WHILE Bonifacio was languishing in jail, General Mariano Noriel wrote Emilio Aguinaldo narrating the events that led to the capture of the Bonifacio brothers. On April 29, Aguinaldo forwarded Bonifacio's case to the Council of War in order "to conduct the necessary trial.' He further instructed the Council to appoint a judge whose rank must be that of colonel. Consequently, Colonel Pedro Lipana was appointed Judge Advocate; Major Lazaro Makapagal, Secretary; Jose Elises, Fiscal; and Placido Martinez and Teodoro Gonzales, counsels of Andres and Procopio Bonifacio, respectively.

THE TRIAL AND DEATH OF BONIFACIO

Teodoro Agoncillo

The investigation of the case commenced in Naik on April 29 and continued in Maragondon up to May 4, 1897. Several men, all belonging to the Bonifacio group, testified. Among them were Major Benito Torres, Pedro Giron, Procopio Bonifacio, and Gregoria de Jesus, Bonifacio's wife. With the exception of the testimonies of Procopio and Gregoria, those of the other soldiers were hostile to Bonifacio. The fatal testimony came from Pedro Giron, who said that Andres Bonifacio tried to bribe him in order to kill Aguinaldo "so that Bonifacio may be declared President." On the other hand, General Pio del Pilar testified that Bonifacio prevailed upon him to join the latter's group.

Andres Bonifacio denied the charges of treason, sedition, and counter-revolution against him, and vehemently declared his innocence. The mob that gathered to witness the trial was hostile to him and called him down. It was obvious that Bonifacio was up against a strong prejudice generated by a sense of regionalism.

Judge Pedro Lipana then wrote an official report in which he assessed the merits of the different testimonies. The report was hostile to Bonifacio. On May 4, General Mariano Noriel, the President of the Council of War, notified the other members of the Council that a meeting would be held the next day. With all the members of the Council present, the actual trial

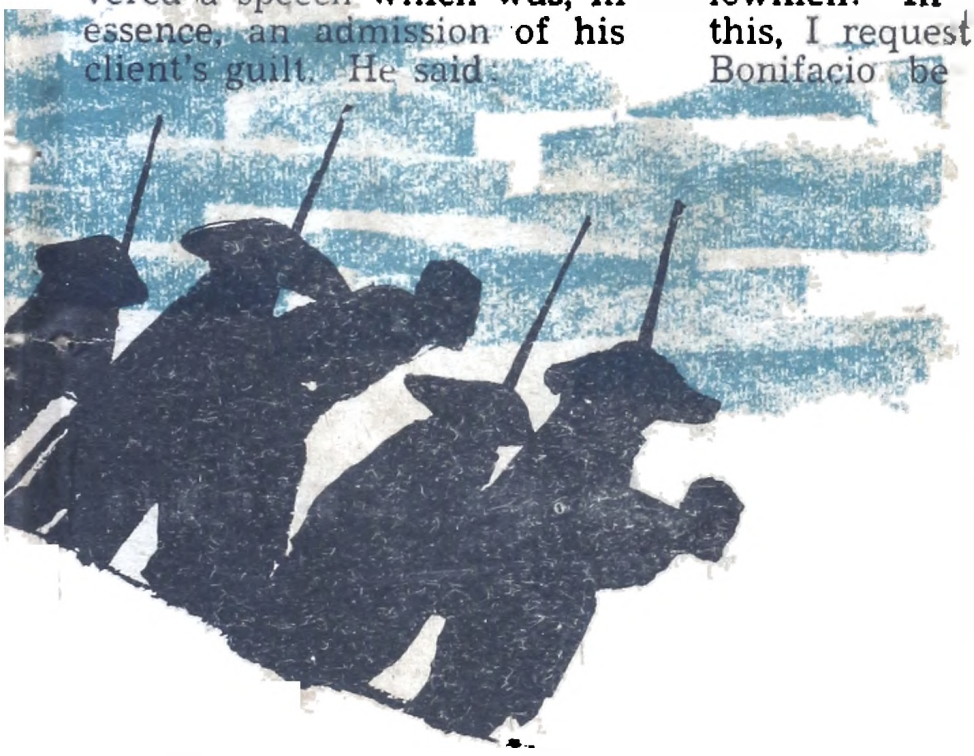
of the Bonifacio brothers commenced on May 5. Major Makapagal read aloud the testimonies given during the preliminary investigation. Judge Lipana summarized the findings of the investigating committee and declared that the men at the bar were guilty as charged. In view of these findings, the Judge recommended that "Andres and Procopio Bonifacio be given capital punishment, each of them to be shot in open space, up to five shots for each; that the distance be ten feet according to the gravity of their crimes."

At this juncture, Placido Martinez, Andres's defense counsel, stood up and delivered a speech which was, in essence, an admission of his client's guilt. He said:

> The term "defense" is, it seems, difficult in the case of Mr. Andres Bonifacio owing to his bad and abominable actuations and if there is any other punishment more severe than death it should be imposed upon him. x x x

Then he pleaded with the Court to be lenient. He continued:

> Did not our Saviour, Jesus Christ, though punished and put to death by the Jews, also ask our Lord God the Father to forgive all those who had sinned against Him? And how could we, who are mere creatures made of dust, deny forgiveness to our fellowmen? In view of all this, I request that Andres Bonifacio be forgiven for



all that he had done, so that in so doing we may fulfill what we say in "Our Father": "Forgive our trespasses as we forgive those who trespass against us."

So saying he sat down and allowed Teodoro Gonzales to have his say. Gonzales pleaded mercy for his client, Procopio, saying that since the declarations of the witnesses maintained that Procopio was in no way involved in the alleged conspiracy to overthrow the existing government of the rebels he, Procopio, should not be punished.

The trial was over. The Council of War agreed to meet again the following day to make its decision known. Meanwhile, the Bonifacio brothers were led back behind prison bars.

The Council deliberated on the case and came to the conclusion that the prisoners were guilty as charged and sentenced to be shot to death. The proceedings of the case were sent to General Baldomero Aguinaldo who, on May 8, wrote President Emilio Aguinaldo that the Bonifacio brothers were found guilty and that it was up to the President to make the final decision. Aguinaldo, after reading the papers, penned his decision, which was to banish the brothers to an isolated place. This decision was supposed to have been shown to the prisoners, but the documents of the trial show that the prisoners never saw the papers.

What actually happened was that when Generals Noriel and Del Pilar learned of President Aguinaldo's decision, they rushed to his headquarters and pleaded with him to withdraw his decision. They reasoned out that the Revolution could not afford to be divided at a time when the Spanish forces were slicing through rebel territory. They made Aguinaldo believe that the prisoners were dangerous and, if allowed to be banished, might lead a counter-revolution. Clemente Jose Zulueta, writer and historian, also pleaded with Aguinaldo not to change the decision of the Council of War. Zulueta hated Bonifacio because the latter allegedly accused him of being a stooge of the friars. Owing to this pressure, Aguinaldo recalled his decision

and allowed the decision of the Council of War to stand. The Bonifacio brothers, then, were to die by musketry.

Early in the morning of May 10, General Noriel called in Major Makapagal and handed him a sealed envelope.

"This is what you will do," Noriel told Makapagal. "Go at once to headquarters and tell Colonel Ritual to give you four soldiers. Then go to Ermita and get the two prisoners, Andres and Procopio Bonifacio. Take them to Mount Tala; open this letter when you arrive there. Read it aloud to the two prisoners so that they may be apprised of its contents. Follow the instructions to the letter."

The morning was bleak; it was raining. On the way to Mount Tala with the prisoners, Andres asked Makapagal whether he would be shot. "No," Makapagal answered. "As far as I am concerned, the order is to take you to Mount Tala, probably to remove you from the scene of battle."

At the foot of Mount Tala, the little group stopped for a moment. Andres took

the opportunity to inquire about the contents of the sealed letter. "Brother," he turned to Makapagal, "since we are now near Mt. Tala, won't you open the letter so we may know where you will leave us?"

The request was reasonable, and Makapagal, not knowing the contents of the letter, opened it. He read aloud:

Major Makapagal:

In accordance with the order of the Council of War

held at Maragondon on May 8 against the brothers Andres and Procopio Bonifacio, who have been sentenced to be shot to death, you and your soldiers under you are ordered to carry out the judgment.

Andres and Procopio were shocked. They did not expect the letter to contain the sentence of death. They embraced each other. Makapagal, with two soldiers, escorted Procopio to a secluded place and there carried out the sentence. When they returned for Andres, the latter ran through the woods and on to a stream. Makapagal and his soldiers followed in hot pursuit. Then several shots were heard. Andres stopped suddenly, reeled and fell — dead. The soldiers dug a shallow hole and buried Andres. On the grave, Major Makapagal placed a few twigs.

Water From the Desert

A Japanese has invented a simple device by which water can be obtained even from the desert.

According to Mr. Kobayashi, director of the Japan Electrical Research Institute in Kawasaki City, Kanagawa Prefecture, his invention succeeded in obtaining water from the desert area near Mt. Mihara on the island of Oshima southeast of Tokyo. During his experiments carried out on the "Japanese Desert" on Oshima, he was able to collect one liter of water from one square meter of sand surface during a 24-hour period.

On his way to the international conference on the utilization of new energy sources held in Rome last August under the sponsorship by the United Nations, Mr. Kobayashi carried out a similar experiment at Quetta, an arid area in Pakistan, and was successful in obtaining almost the same results as the tests conducted on Oshima.

Since the experiments have been conducted only in two countries so far, the inventor feels that he must carry out more tests in the deserts throughout the world in order to obtain convincing proof of the success of his invention.

The invention is quite simple; the device consists of only a plate of glass within a square frame lined with adiabatic material. The glass is placed so that the solar rays hit the glass at right angle. Moisture forms on the inside surface of the glass plate and finally becomes drops of water which is then collected.

Underground water is present in any area no matter how dry the surface of ground. This underground water gradually seeps up to the surface through the capillary action, but it evaporates into the air almost instantly in arid and hot districts. However, when this device is used, the water, in the form of vapor which rises up to the surface from deep below the ground, becomes saturated in the box and forms moisture on the inside surface of the glass plate. The water obtained from this moisture is natural distilled water which is entirely free from impurities.

Water can be obtained by the device even at night when the sun is down. This is be-

Israeli Farmers Learn Old Lesson

Farming methods which proved effective in the Middle East 2,000 years ago may be used by modern farmers in the Negev desert, in Israel. Agricultural research workers there are reconstructing ancient desert farms which, from archeological evidence, flourished during the period 200 B.C. to 600 A.D., first under the Nabateans, then the Romans and finally the Byzantines.

The area consists of rugged rocky hillsides, cut by narrow wadis or valleys leading to broad flood plains. The soils on the slopes are very shallow and gravelly, while those at the bottom of the wadis consists of a layer of loamy earth often several metres thick. The ancient desert farmers invented elaborate methods for collecting and spreading run-off water from the hills to irrigate the soil in the wadis and flood plains.

The Israeli researchers have restored two of the ancient farms with their terraces, walls, spillways and channels. They have made detailed studies of rainfall patterns and have started experiments with various crops to test the efficiency of these ancient farming methods.

At one farm, fruit trees and vines were planted in 1958 and, in spite of the fact that two years of drought followed, the trees have grown very well, irrigated by the run-off waters. At the other farm, barley was planted and produced a good crop although annual rainfall was only 40 millimeters. Further north in the Negev desert, barley crops which had 80 mm. of rain failed completely.

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cause subterranean heat still exists at night due to the surface of the ground having been heated by the sun during the day time.

The volume of water obtainable from low areas in a desert is the same as that from higher locations such as sand dunes. This is because the height of the sand dunes is significant compared with the depth where the underground water is located.

This device, which was reported in a conference concerning the utilization of solar energy held recently in Tokyo, caused quite a sensation. It was also reported that it aroused considerable interest among the participants at the Rome conference last August.

THE COLLEGE . . .

(*Continued from page 80*)

purnia. But above all, he must be an educational leader. If he cannot, because of his other responsibilities, something's got to give. The solution of "a Damon-and-Pythias relationship to some trusted provost, dean of faculty, or assistant" is, according to Dr. Stoke, "rare and fortuitous." He insists that "the real solution of the problem must wait upon more fundamental institutional evolution." But can we afford to wait that long? Will Dr. Dodd's study point to a quicker way out? The college president cannot, like Pooh-bah, continue to function much longer as Lord High Everything Else. There were no H-bombs in Titipu.

INDIAN WORDS . . .

(*Continued from page 57*)

mangus) and the *cheetah* (from the Hindi *chita*).

A vast army of English words has also been admitted into the Indian languages. Spoken Telegu, for instance, is estimated to contain no less than 3,000. This enrichment of vocabulary and literature has, therefore, been a two-way traffic.

ELECTRONIC . . .

(*Continued from page 82*)

successful until then to make so much money in other fields of its activity that the citizen will be able to mail his corrspondence, which will be electronically sorted, for a postage of still no more than twenty pfennigs.

"They tell me Boobleigh has a childlike faith in his wife."

"Yes, it's wonderful. Why, he even goes so far as to take her word for it when she says there is plenty of gas in their car." — Judge.

* * *

Husband (to wife, over phone): Good news, dear. I'm pretty well played out, tramping all over town, but I've found an apartment at last.

Wife (ecstatically): Oh, Horace, you darling! Do hurry home and tell me all about it.

"There's no great hurry. We don't move in until 1982. *The present tenants have a two years' lease."* — Life.

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