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CONTENTS

This Is My Country (Poem)	<i>Alfonso P. Santos</i>	2
Rizal and Education	<i>Dr. Vicente G. Sinco</i>	3
Spacemen's Language	<i>Neal Stanford</i>	15
"Biag ni Lam-Ang"	<i>Dr. F. G. Tonogbanua</i>	18
The Pentagon	<i>Josephine Ripley</i>	29
Brendan Behan	<i>Leonard Casper</i>	31
Dictionary of Occupations	<i>Ed Townsend</i>	33
Teacher Preparation		36
Maxims of Mark Twain		44
Out of Rice, Homes		46
Negrito Wedding	<i>Rodolfo M. Aluyen</i>	48
First Book on PI	<i>Mauro Garcia</i>	52
Zen	<i>Thomas W. Dow</i>	56
Malaya's Birth Customs		59
Fiber Glass		63
Continuous Creation		68
Mindanao, Today & Tomorrow . . .	<i>Sen. D. Alonto</i>	69
Antarctica, No Longer Unknown . .	<i>Norma Gauhn</i>	74
Producing a Play	<i>L. V. Avellana</i>	76
Social Effects of Radios	<i>Richard Collier</i>	82
Archaeologists		89
The Colombo Plan	<i>H. E. Alfred Stirling</i>	90

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This is my Country

by

Alfonso P. Santos

*This is my country, my home, my nativeland;
You will know her by the brown earth and the brown face;
This is my freeworld: Philippines, my Philippines!
By the narra, the sampaguita, and the kilyawan.*

*You will hear her on the tongue of the Ilocano,
The Tagalog, the Visayan, and the Mindanao lad;
Smell her in the boiled rice, the daing, and the carabao;
Taste her in the mango, the coconut, and the basi.*

*You will see her in the June rain and the March wind;
Feel her in the October typhoons and the April heat;
Touch her everywhere from Batanes to Tawi-tawi,
From Samar to Palawan and the waters around.*

*This is my country, my freeworld; land dear and holy,
Pride of all Filipinos, the glory of heroes great:
Behold her round the sun with three stars bright,
Behold her in the santang, sampaguita, and the blue-bell.*

**MISSING
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(pp. 3-14)**

SPACE MEN HAVE LANGUAGE OF THEIR OWN

Neal Stanford

They say you can't follow a ball game without a score card.

It is even more true that you can't follow the space race without a dictionary. And most dictionaries, even the last editions, won't do. You have to get a special "space" dictionary. For space men have a language all their own. Otherwise, as you read their journals and listen to their testimony, you find that while they are talking English, it is Greek to you.

There are two main causes for the trouble: these space men use words and abbreviations quite outside the vocabulary of the average person. Some they actually make up as they go along, since a lot of the things they talk about, and the problems they run into, have no earthly precedent. They are not only exploring a new universe; they are writing a new language.

Then, they purloin a lot of words and phrases you and I have been used to, but give

them a special meaning, a space reference we are ignorant of. The result is that while they are talking our language they are not always getting their message across.

One of the interesting things to watch in the "space" hearings on the Hill is the way congressmen, members of the space committee, start using the space language of the witnesses. And some have become quite a little "show-offie," it seems, at times. Still it is logical: when in space speak as the spacemen do.

Below are some samples of this new language, some of the simpler examples, for the more difficult ones are too difficult even to define in everyday language.

There are those words you and I use, but which spacemen have given new meaning: auntie, beast, console, grain, ivory tower, limb, pad, Principia, saint, Sea-Scout, silo, sunflower, touchdown, umbilical cord, to list only a few.

"Auntie" is the term for antimissile missile not your mother's sister; "beast" is the way they describe a large rocket; when they use the word "console" they don't mean a TV set or the keyboard of an organ, they mean the master instrument panel from which

rocket and missile launchings and tests are controlled. "Grain," as these space men use it, is not the seeds or fruits, or grasses, but the body of a solid propellant used in a rocket; "ivory tower" is not a place for meditation (or an editorial writer's office) but the vernacular for vertical test stand.

"Limb" is not an arm or leg, but the outer edge of a celestial body; "pad" is not a cushion, a path, a highway robber, an easy-paced horse, nor a beatnik's hideaway, but the base from which missiles and rockets are launched. "Principia" is not a Midwest college or a volume by Newton, but the code name for a project in advanced solid propellants.

"Saint" is not a particularly religious or holy person, but an Airforce study on how to inspect or police satellites. "Sea Scout" is not a branch of the Boy Scouts, but a four-stage solid-fueled rocket being developed for vertical problems of space.

"Silo" is not a vat for fodder but a missile shelter, a hardened vertical hole in the ground. "Sunflower" is not that large yellow-petalled member of the aster family, but a program to develop a spaceborn system based on solar radiation to supply power.

"Touchdown" is not a football scoring term, but the landing of a space vehicle on the surface of a planet. And to space men "umbilical cord" is any one of the servicing electrical or fluid lines between the ground and an uprighted rocket missile before the launch. "Sputnik," as we all now know, is the Russian name for man-made moons or satellites; but the full Russian designation is *Iskustvenyi Sputnik Zewli*, "artificial companion of the earth."

This Washington article hasn't tried to get into that large range of words, expres-

sions, terms, peculiar only to space men: *brehmsstrahlung*, *azusa*, *cryogenics*, *dysbarism*, *emissivity*, *jetavator*, *magneto-hydrodynamics*, *mechanoreceptor*, *spatiography*, *terrella*, etc., etc., etc. But I can assure you there are people who know what these mean, and even use them glibly in conversation.

For still a few years, undoubtedly, our present earthy vocabularies will suffice for most of us. But the time is surely coming when space language will be an integral part of daily conversation. Then, today's language gap will have been closed.

* * *

BLINDNESS

The sympathetic and inquisitive old lady at the seashore was delighted and thrilled by an old sailor's narrative of how he was washed overboard during a gale and was only rescued after having sunk for the third time.

"And, of course," she commented brightly, "after you sank the third time, your whole past life passed before your eyes."

"I presoom as how it did, mum," the sailor agreed. "But bein' as I had my eyes shut, I missed it."

"BIAG NI

Dr. Francisco

TO THE ILOCANOS, Lam-ang was the epitome of strength and courage. Like Hercules of the ancient Greeks and Bernardo del Carpio of the old Tagalogs, he went through terrifying ordeals and in all of them he emerged victor. He was a man of great wealth and was a great lover too. He killed den Ines, and won. He was thousands of wild men single-handed to avenge his father's murder. He fought all comers for the hand of a fair maid, some sort of an adventure-strip hero, a celluloid leading man and a tabloid headliner combined.

Biag ni Lam-ang is his life-story. The long narrative poem in epic proportions recites the exploits and deeds of magic of this superman.

This long poem is a story that sprang from the people, especially among the primitive or unlettered, like the folk tale or the folk song or the ballad that has been handed down from generation to generation, from the remote past, by word of mouth or oral tradition. It is a story reflective of the traditions of these common people.

It is the consensus of many that Pedro Bukaneg, great Ilocano poet, took down the

LAM-ANG''

G. Tonogbanua

story of Lam-ang in 1640. Bukaneg, however, tampered with this pagan poem and inserted Christian elements in it just like the monks in their *monkish* way tampered with the Anglo-Saxon epic of *Beowulf*. Bukaneg, perhaps, retouched it due to his undying gratitude to the Spanish (Augustinian) friars who sent him to Manila to study and to help in the propagation of the Catholic Faith.

Since Bukaneg handed down to us his written version of the story of Lam-ang, there have been several other versions and translations of this story. There are now two

translations in Spanish — one by the poet Cecilio Apostol and the other by the scholar Isabelo de los Reyes. There are also two translations in English — one in prose by Leopoldo Y. Yabes, assistant head of the department of English, University of the Philippines, and the other one in verse by Amado M. Yuzon, former professor of English at Far Eastern University.

There are four Ilocano versions of Lam-ang — the Parayno Hermanos version, the Isabelo de los Reyes version, the Canuto Medina Ruiz version, and the La Lucha ver-

sion. The English prose version of Leopoldo Y. Yabes is a stanza-by-stanza translation of the Parayno Hermanos Ilocano version.

In 1935, Yabes published a little brochure on the Ilocano epic. This brochure was the first published in book form of a series of studies on the more important works in Ilocano literature which the writer has been undertaking during the last few years. Yabes' study is the only detailed study in any language on the poem.

I N the town of Nalbuan (east of what is now Naguilian, La Union) lived Namongan and her husband, Don Juan (Hispanized?). At the time that Namongan was getting ready to deliver, Don Juan set out for the mountains to punish an Igorot band. While the husband was away, Namongan gave birth to a baby boy. This baby boy was a wonder baby, indeed, because as soon as he was born, he could talk; upon arrival he addressed his mother and told her that he should be named *Lam-ang*. He also chose his baptismal sponsor. Then, he immediately inquired where his father was, and Namongan replied that he had left to fight the fierce Igorots.

"When *Lam-ang* was but nine months old, and his father had not yet returned, he resolved to go after his father. Despite his mother's entreaties, he left to seek out the Igorots.

"While on the way, he dreamt, one night, that the Igorots had killed his father and were celebrating the death of his father. He woke up in anger and travelled swiftly to the place of the Igorots. He found the Igorots feasting around the grisly head of his father, which was in a basket-like vessel atop a pole. Filled with anger and with the help of talismans, he slew the tattooed Igorots. So many were his adversaries that 'the inhabitants were like unto roosters, hens and chickens at their master's call—so many were they'. He slew them all, except one whom he tortured by pulling out his tooth, gouging his eyes, cutting off his ears and fingers, so he might give warning to other Igorot hands that there was *Lam-ang* to punish them.

"After the terrible battle, *Lam-ang* returned to Nalbuan. He asked for some girls to accompany him to the Amburayan river and to give him a bath. So much was the dirt and so evil was the smell from his body that the

waters of the river became poisoned and all the fish in it were killed.

"His father avenged, Lam-ang thought of settling down. He tried his luck for the hand of the beautiful Ines Kannyan, the most beautiful girl of the region. His mother tried to dissuade him, nevertheless he pressed his suit for Ines.

"In his suit for the hand of Ines, Lam-ang was aided by a magic rooster and a magic dog. He took the white rooster and the talking dog along with him to pay court to Ines. On the way, he met another suitor named Sumarang. They quarreled over Ines, and Lam-ang slew Sumarang.

"Upon arrival at the house of Ines, Lam-ang found many rivals for the hand of Ines, including several Spaniards. His jealousy aroused, he let his white rooster crow, and the house toppled down. But when Ines looked out of the collapsed house, Lam-ang let his talking dog growl, and the house stood up again.

"The fair Ines saw Lam-ang for the first time, and yet she fell in love with him. It was love at first sight. Ines adorned herself and with her mother came down to meet Lam-ang, to greet her new suitor. From the

rooster, they knew the intentions of Lam-ang. The girl's parents demanded a dowry equal to their wealth, which must consist of gold and lands. It must include utensils and furniture of pure gold and rice lands stretching as far as the eye could reach. Lam-ang cocksurely told Ines' parents that he would acquire the dowry. Then, he set out for home.

"Lam-ang, then, fitted out two gold ships and loaded them with treasures. With him went as many of his townspeople as could be accommodated in the ships. When he returned to Ines, his gifts more than compensated the wealth of his future parents-in-law. So Lam-ang married Ines, and the wedding was held amidst splendor, with much dancing, eating and merrymaking.

"After some time, the headman of the village told Lam-ang that his turn to catch *rarang* had come. He was asked to fish, as all men of the village were required to do in order to prove their manliness—their daring and courage. Before setting out to comply with the requirements of this sacred tradition, Lam-ang told his wife, Ines, that he had a premonition that he would be bitten and killed by a big fish call-

ed *berbakan* (probably shark) while fishing. True to this premonition, he was swallowed by a *berbakan*.

"That would have been the tragic end of Lam-ang. But the magic rooster told Ines that if the bones of Lam-ang were collected from the *berbakan*, he might be revived. So, with the help of the diver, Marcos, the bones of Lam-ang were retrieved, and with the loving ministrations of the magic rooster, the magic dog, and Ines, Lam-ang lived again. A series of invocations and incantations brought Lam-ang back to life, and he appeared before his overjoyed wife as large as life itself."

SINCE TIME IMMEMORIAL, simple Ilocano folk thrilled to Lam-ang's daring exploits as these were chanted (or recited) by barrio bards and minstrels during weddings, baptismal feasts, harvest festivals, and other memorable gatherings, to the accompaniment of the *kutibeng* (native guitar) and to the tune of the *dal-lot* (an extemporaneous tune). The peasantry loved to listen to the story, and even to recite it themselves, because it reflected the ideals of the region, its life and culture, invoking the courage and ad-

venturous spirit of the Ilocanos. The regional customs, described with finesse, are in the main what they are now; and various flourishing industries of yore are still what characterize the region. Bravery and chivalry, industry and magnanimity are well-known Ilocano traits.

How old is the story of Lam-ang? Is the poem pre-Spanish? This is a question that has long been unanswered, but some say that it was already chanted before the first Spaniards reached Ilocandia. They point to certain passages in the poem which show pagan practices, as when Lam-ang's father circled a clump of bamboo once before cutting it down to make a lying-in (*balitang*) for his wife who was about to give birth.

There are those, however, who hold the opposite view. They call attention to the invocation to God which introduces the actual story of Lam-ang and to the marriage of Lam-ang and Ines according to the rites of the Roman Catholic Church. Moreover, among the rivals of Lam-ang for the hand of Ines were Spaniards. To this view however, those who maintain that the poem is pre-Spanish assert that the Christian elements of the poem were added

in later years to keep up the story with the times, as it were.

In this connection, the presentation of the story material in *Biag-ni-Lam-ang* has been influenced by ideas derived from Christianity. Bukaneg took it down in 1640, and in his task to help in the propagation of the Catholic Faith, he tampered with this pagan poem and inserted Christian elements in it. The poem, to be sure, abounds in supernatural elements of pre-Christian associations. In his teaching of the lofty principles of the Christian Faith, especially in his explanations of the many mysteries of the Catholic Church, Bukaneg, touched by the ardor and zeal of the missionary, employed all means to win for Christianity the people of the Ilocos region. As one of the means to teach Catholicism to the people, especially children, he collected pre-Spanish folk tales, epic stories, poems and other forms of literature, and retouched them by putting on them some Christian elements. And *Biag-ni-Lamang* was not an exception in this task.

The poem not only recites the exploits of the Ilocano hero and thereby furnishes much vicarious entertain-

ment to the barrio people but it is also a rich source of Filipiniana. In the first part of the poem. Lam-ang's mother lists the herbs and articles which she would need in her delivery. Doubtless, these are still child-birth items in the North.

The poem also abounds in superstitions, customs, and other Ilocano folkways. For example, the poem reveals that in the old days, each man, although he might be very rich, had to dive into the sea to catch a *rarang*. This was a job which apparently no one could dodge, for Lam-ang had to do it. Was it a test of group loyalty, or was it a sacred ritual?

The poem also contains some humor, ribald humor.

After their marriage the two lovers started ribbing each other. Ines asked Lam-ang to walk a short distance so she could judge his gait, and this was her verdict: "I don't like your carriage because you don't know how to wear your shirt and trousers, you have bow legs, you walk with no elegance, keeping to yourself the whole path, and you need a haircut very much." Then, it was Lam-ang's turn to criticize his bride, and here's what he found: "I also don't like your deportment. You carry your

legs in a funny way, and your legs suggest an indecent movement.”

Written in the style of the *awit* and the *corrido*, forms that flourished at the height of Spanish power in the Philippines, the poem, in all existing versions, does not exceed 300 stanzas of six to 12 syllables in every line. The Yabes version has 305 stanzas.

YABES, in his introduction to his own translation, wrote: “In the very strict sense, it cannot be called an epic because it lacks such important elements of the epic as profundity of theme and sublimity of thought and language... but the hero

possesses the qualities of an epic hero; and his deeds are supernatural, incapable of achievement by an ordinary mortal. It is on the line between epic and romance, to assign it to its proper place.”

As influenced largely by Virgil, the classical epic developed certain devices which to a varying extent have been respected by all poets since. Some of these characteristic devices were: the beginning in *medias res*, the invocation of the muse, and the statement of the epic purpose. Other conventions include descriptions of warfare and battles and the use of the supernatural. The speech of the characters is distinctly formal, epic catalogues and

* * *

BIGAMY

*What is the penalty for bigamy?
Two mothers-in-law.*

* * *

The man was weak and naturally unlucky, and so he got married three times inside of a year. He was convicted and sentenced for four years. He seemed greatly relieved. As the expiration of his term grew near, he wrote from the penitentiary to his lawyer, with the plaintive query:

“Will it be safe for me to come out?”

descriptions are brought in (these often marked by considerable concrete detail), the epic simile is common, and the whole story is presented in dignified and majestic language.

Substantially, *Biag-ni-Lamang* satisfies these characteristic devices, except the first (the beginning in *medias res*), but neither the *Iliad* nor the *Odyssey* which are attributed to Homer satisfy this particular governing device.

There are, however, five elements of the epic that are quite important in considering *Biag-ni-Lamang* as an epic or metrical romance.

First, it is a long narrative poem which should last from two hours to two weeks to chant. There is no question that the Ilocano story satisfies the length expected in a narrative of this type.

Second, the story must be in verse. The poem is suitable for chanting or for recitation before an audience. Unquestionably, the Ilocano story also complies with this requirement.

Third, the characters presented in the story must be of high position in their respective social groups to which they belong. *Lamang*, *Ines*, and the rest of the characters in the story are all of high position.

Fourth, the story must reveal the development of episodes important to the development of nations or races. The Ilocano story has such episodes, which reveal the development of the Ilocanos.

Fifth, the story must revolve around one central figure who must undergo a series of adventures of heroic proportions and die a heroic death at the end. This is the element that places a question mark to *Biag-ni-Lamang*. All existing versions of the narrative has *Lamang* resurrected at the end of the story. From this point of view, the story is more of a metrical romance rather than an epic.

Chroniclers, such as Padre Colin, Pigafetta, Chirino and De Zuña, have attested to the probable existence of Philippine epics. *Biag-ni-Lamang* is among them. However, whether they are true epics or not remains to be studied. There are no complete records of practically all of our long stories; practically, all of them are in fragmentary forms. It is safe, however, to say that they are long narratives in epic proportions, in the meantime that we are to go deeper in our search for and study of them.

FOR A LONG, long time, there has been a search for a satisfactory ending of the story. It is quite comprehensible that there should be. But how to find it has always been a great puzzle to researchers. However, it is here now, found at last after ten years of searching by the author. A grand old, old man in Sinait, Ilocos Sur, has handed it down to us, if we are to believe him, from older men before him, so he says. And this is the continuation of the story:

"After he was brought back to life, and he appeared before his overjoyed wife as large as itself, Lam-ang embraced Ines Kannoyan, and in their extreme happiness, they collapsed on the ground. And, filled with joy, Lam-ang embraced and kissed his pet rooster and his hairy dog. After that, they returned home.

"Then, Lam-ang and Kannoyan repaired to Kalanutian. In peace and in prosperity, Lam-ang hung the sword for the Gospel, in Kannoyan's belief that this change of air would induce God to bless them with a long-wished, desired child. Lam-ang read and studied the Word and interpreted it to his tribespeople, but as the months and years went on,

no child pulsed in his wife's waiting womb.

"For fifty years, the people of Sinait became more and more jealous over the progress of Kalanutian. They looked with suspicion at the peace and plenty that the people of Kalanutian were reaping. They were afraid that Kalanutian would surpass Sinait. Then Lam-ang learned of this state of affairs between Kalanutian and Sinait, the spirit of war throbbed in him once more, and shutting out the pleas and sobs of Kannoyan, and in spite of his advanced age left the wall naked of the sword.

"When a serious trouble wracked the peace between the towns of Kalanutian and Sinait, in which the inevitable froth and buffet of a final battle could end it all, Lam-ang was chosen to lead the Kalanutian warriors.

"The Kalanutian warriors met the Sinait forces at Tim-mangol, a small sitio between the warring towns. In the terrible battle that ensued, blood created scarlet lakes and the shapes of the dead decayed in the sun. Lam-ang led his warriors again and again in cruel assaults, until a young Sinait brave plunged a spear through him. Their leader — the supposedly in-

vincible Lam-ang — buckling weakly to the rising ground, the Kalanutions were panicked, wildly confused, and fled from the field of battle. But true to their word of honor to their dead leader, they stood their ground just outside Kalanutian, and then yielded only to the Sinait forces when they were promised that upon surrender their town would be preserved from destruction and their children and women treated with honor. Thus, the power of Sinait over Kalanutian was confirmed, and this was why, up to this day, Kalanutian is still a barrio of Sinait.

“The heroic death of Lam-ang in the field of battle was honored by the Sinait forces. They rendered military honors for him. They gathered Lam-ang’s remains, built a funeral pyre for him, reduced his body to ashes, and his ashes scattered all over the region. Lam-ang died a heroic death.

“Lam-ang’s demise also led a wife to grief, for she followed Lam-ang soon after. Her burial was made on Bantay Dayawen (Reversed Hill), from which other Ilocano tales and superstitions have risen up.”

A question now arises:

Is this “lost ending” a genuine part of *Biag-ni-Lam-ang*?

Can it be proved from extant manuscripts, if there is any? The grand old man at Sinait who gave this part of the story to us simply says that he got it from older men before him, and he cannot say for certain whether or not there was a manuscript to support this claim. But, I wish to God, this part of the story is genuine, and it will without doubt make *Biag-ni-Lam-ang* a true epic. It will satisfy the last two elements of the epic mentioned above. It will place *Biag-ni-Lam-ang* side by side with the great epics of the world, and our people can be proud that our country, after all, has one such epic. For the resurrection of Lam-ang from the diver-gathered bones, as in the end of the present versions of the story, would not, in any way, compose the proof that *Biag-ni-Lam-ang* be considered the absolute epic. It makes it rather sound like a fairytale or, at most, a metrical romance, of man and woman emerging from the pocked and cratered patterns of sequences in life, leading a happy existence from then on. But a sequel to the whole thing — the lost ending, now found, if genuine — may make us conclude that the story of the Ilocano hero is an epic after all.

IN any reading and study of Ilocano literature, in particular, and of Filipino literature, in general, there can be no talk without somehow mentioning *Biag-ni-Lam-ang*. For there is no doubt that this great work recites the exploits of the Ilocano hero who is the epitome of masculine strength and courage. It is one work that links the present with our pre-Spanish associations, because the Christian elements are almost without exception so deeply ingrained in the very fabric of the poem and the Christian interpretation of the story gives added strength and tone to the entire work.

Lam-ang's story has come down to us not only in literary forms but in music as well. It may be of interest to many readers that there are three episodes in *Biag-ni-Lam-ang* that have given inspiration to Eliseo M. Pajaro to compose a symphonic poem, *The Life of Lam-ang*. This composition written in 1951 was first performed by the Eastman-Rochester Symphony Orchestra conducted by Dr. Howard Hanson, Director of the Eastman School of

Music of the University of Rochester, U.S.A.

Since the setting of the story is in the Ilocos, the composer took his themes from Ilocano folk tunes like the *Dal-lot*, *Pamulinawen*, *Ti Ayat Ti Muysa nga Ubing*, *Manang Biday*, etc.

This symphonic legend was also part of Pajaro's *Ode to the Golden Jubilee*, a massive piece for orchestra, chorus, speech choir, and soloist, which was composed in 1958 to commemorate the development of the University of the Philippines over a period of a half century towards the fulfillment of the Filipino dream for independence, freedom, integrity, and enlightenment.

The Life of Lam-ang was the orchestral work chosen to represent the Philippines in the Festival of Asian Music held in 1959 in New Zealand.

Whether epic or metrical romance, *Biag-ni-Lam-ang* as a literary piece of work will endure. And its value cannot be minimized. For it will continue to inspire artists to reduce it into other forms of art — music, sculpture, painting. Filipino literature cannot really be rich without it.

* * *

**CURIOUS
FACTS
ABOUT
THE
PENTAGON**

Josephine Ripley

One of Washington's most unusual government buildings is seldom visited by tourists.

Yet there is probably no building in the capital about which there is more curiosity. "Where is the Pentagon?" visitors ask.

They stare incredulously and go their way, elsewhere. Perhaps that is because its dimensions are so formidable.

Everyone has heard the story of the messenger boy who disappeared within the building shortly after its completion, and emerged several years later a general.

The Pentagon has no street address—to avoid having five perhaps. It is located in the District of Columbia, yet it is across the Potomac in Virginia. Well, anyway, in a finger of land known as the District of Columbia which extends into Virginia.

It has parking lots for some 8,400 cars, but many prefer taking a bus into the heart of the building to hoofing it from one of the parking areas.

The Pentagon is a maze of corridors within, and cloverleaf highways without. Miss a turn and you may find yourself back across the river in the District again. I speak from experience, having taken the turn to "north parking" instead of "south parking." This carried me beyond the Pentagon and eventually to the Lincoln Memorial Bridge, after which I started all over again.

The five-floor building has 17½ miles of corridors. (Which may explain why tourists are satisfied just to look.) It is so designed, architects say, that the maximum walking distance between any two points is only 1,800 feet—only a six-minute walk. That is, if you know the way.

According to Lt. Col. C. V. Glines (who offers up some startling statistics on the Pentagon in the U.S. Lady ma-

gazine) 30,000 daytime employees, military and civilian, work there.

It is an office building for the military, but it contains also: two banks, a post office, telegraph office, airline and railroad ticket offices, a drug store, ladies' and men's apparel stores, bookstore, bakery, florist, barber shop, laundry and dry cleaner, an optometrist, a candy shop, jewelry store, shoe repair shop, and a uniform store.

Buses and taxis tunnel under the building. Two commercial bus companies operate some 900 trips in and out of the terminal daily.

People arrive at the Pentagon from all directions these days—by land, sea, and air. Helicopters drop passengers almost any time of day. Several hundred people commute by boat. The "Air Force navy" operates a regular schedule from Bolling Air Force base across the Potomac to the Pentagon boat dock.

The pudgy, five-sided building has many nicknames, such as the "Puzzle Palace," "The House of Confusion," "The Cement Sanitorium," "The Big Hanger."

It has three times the floor space of the Empire State Building, covers 34 acres of ground, and is surrounded by

200 acres of lawns, flower beds, and terraces.

It has two restaurants, six cafeterias, nine beverage bars, and, in the summer, an outside snack shop in the courtyard.

Colonel Glines estimates that all employees eat at least one meal in the Pentagon. Some 60,000 pounds of food is served daily—all of which makes the world's largest office building also the world's largest food service organization.

Patrons of the restaurants are said to consume 3,800 quarts of milk a day, 7,000 soft drinks, 35,000 cups of coffee, and eat 5,000 sandwiches.

Church services are held daily, Protestant, Roman Catholic, and Jewish.

The Pentagon has been so constructed with innumerable stairways and ramps that the entire building could be emptied in one hour if necessary.

Often quoted statistics include the fact that: 10 tons of waste paper are collected each day and sold for an annual income of nearly \$100,000 for the government; 85,000 light fixtures of all types burn out about 900 bulbs a day; 40,000 telephones handle the 275,000 calls made each working day, with more than

(Continued on page 88)

BRENDAN BEHAN: The Unmade Bed

Leonard Casper

The greatest mistake any reporter can make is to ask to have a few words with Brendan Behan, the Wild Irishman of the Theater. Behan is *not* a man of few words but of whole torrents. He has been called a scalawag and a buffoon, and there is constant talk of censoring his play, *The Hostage*. But no one really takes seriously their own threats to deny him free speech, especially since despite his love for profanity and savage talk, his tone is gentle and the look on his face deadpan. The clarity of his speech is not in the least affected by the absence of several upper front teeth.

The man is as controversial as his play which concerns the Irish rebellion against Britain, a never-ending subject for professional Irishmen. He is powerfully built but unkempt—like his work; and resembles nothing more than the term once applied to the late Heywood Broun, a drama critic, a man on the other side of the footlights: an unmade bed. He never wears one color but a rainbow: brown suit, gray shirt, blue tie. Fashions have changed so considerably that they were bound to catch up with Behan; and for a while, now that men are expected to wear unmatched textures and colors, he will be in fashion.

He has often made a living with his hands—at house painting, for example; yet those hands look strangely small and soft, although the nails are bitten back and rimmed with dirt. His complexion is florid, his jaw bold, his nose

many times broken and still front and center and asking for trouble. He has the looks of the man he is, a revolutionary who has spent his life at it. He fought long and hard in the Irish Republican Army, although now he laughs at the silly ways of those die-hard terrorists in the IRA; he even spent years in jail as a political prisoner—but the ideals, he says, were his alone and no party's, and he is not sharing the glory of that minor martyrdom with any man. Today he rebels more quietly (although roughly enough for New York City to refuse to let him march in their St. Patrick's Day Parade), through the lips of his actors.

He has been writing since boyhood. For awhile he was a newspaperman, working for several journals simultaneously, among them the Irish Press. In spite of the fact that he no longer is a terrorist, he takes pleasure from the fact that former President Eamon De Valera, a conservative, reads his articles constantly with disgust. His passport reads that his occupation is "journalist," not "playwright": but what journalist ever talked so torrentially in non-sequiturs and stayed on a payroll? A few years ago he was the author of a rowdy best-seller, *Borstal Boy*, which told of his time in prison. But besides the inside of a cell he knows Europe thoroughly, from 37 years of travel. He knows London, Stockholm and Paris, especially the alleys and gutters where the poor down-and-outer can sleep. Actually he believes that he can work well anywhere, provided it is a city; the country and its busybody people distract him.

There is a kind of primitive strength to the man which makes credible the story he tells that, although once he consumed alcohol prodigiously, on medical advice he gave up suddenly and thoroughly. He is a man of determination. "But even in the old days," he says, "I worked real office hours when I was writing. I pulled myself together—of course I may not have been cold sober, but I was in working shape." In shape enough to write *The Hostage*, a hilarious vaudeville of serious elements and brilliant, mocking intellect; of extreme novelty and drive and cutting wit. His next play is tentatively titled *Richard's Cork Leg*; and should be more of the same. Has such a man any choice?

DICTIONARY LISTS 24,000 OCCUPATIONS

Ed Townsend

Suppose someone said to you, "With summer coming on, I'm headed out to take a job as a zangero."

Or, perhaps, a friend at a Rotary luncheon mentioned spending some time among the flappers in the Northwest.

Chances are, you wouldn't know a zangero from, say, a wrinkle chaser or a joy loader, and you would credit your Rotary friend for a romantic streak he might not have—unless you are one of the inveterate book browsers who have found chuckles in the United States Department of Labor's authoritative, quite serious Dictionary of Occupational Titles.

The dictionary is a two-volume compendium of 24,000 different jobs in business and industry—jobs that provide a livelihood for 8 out of 10 American jobholders today. In all, its updated pages now include

some 60,000 occupational titles and identifications, from archsupport assembler (just what the title implies) to zangero, a supervisor of irrigation ditches.

The "flappers" your Rotary friend mentioned could be identified through the dictionary as male copper workers, not lively lassies in the short-skirted styles of 1961.

A wrinkle chaser? He works in a boot and shoe factory to make sure your shoe body is smooth, completely wrinkle free. The joy loader has a coal-mine job.

To the men involved, they are just jobs leading to weekly pay checks. But there is little prosaic about such job names as bushing and bung-boring-machine operator, a tittle with a lilt, or stiff-leg derrick operator, or pulpit man in a steel mill.

The keep-off girl searches insurance reports for suspicious losses; she may be a friendly lass with a come-hither look despite her job.

A gandy dancer may be all muscles and no grace; he lays and repairs railroad tracks. A boarder shapes and removes wrinkles from nylon stockings. A tipper dresses poultry.

A chamberman is not a male chambermaid; he makes sulfuric acid. And a pretzel peeler doesn't do what the title suggests, but places raw pretzels on a conveyor belt.

Never confuse a donkey doctor with a veterinarian; he repairs donkey engines for the logging industry. A banking inspector would be lost in the bookkeeping departments of a financial house; his job involves the inspection of parts of watches. And a leg inspector only eyes empty hose in a stocking factory.

The dictionary recognizes many workers whose jobs might never be thought of otherwise: the cracker stackers, doll-eye setters, baseball-glove stuffers, back-pocket attackers, bologna lacers, fan-mail clerks, and ribbon tiers who make the little red bows on Valentines.

Other classifications catch the eyes — and imaginations: knee-pants operators, bag

holders, bottom men, ploddermen, moochers, leachers, bumpers, knockers, neck cutters, on-and-off men, dieing-out machine operators, first fallers, and former men. But, there are also listings for backer-up, and build-up men.

Some new jobs are showing up. One is sage engineer, not necessarily a wise man as the title would suggest but certainly one with a background of technical training. He is a product of the alphabet age: sage is an abbreviation of semiautomatic ground equipment, and the sage engineer is a specialist who might be found working as an experimental rocket-sled mechanic or an electric-eye sorting machine technician.

There are other listings that are in keeping with changed times. One is the automobile self-service station attendant, another the laundrette attendant.

The newly listed security officer's job is a result of international and industrial cold wars.

The Labor Department updates the dictionary periodically, and it is widely used in industrial relations by employers and union representatives who deal with them. One value is to give some uniformity to job descrip-

tions and titles, so that fair comparisons may be made.

But, complete as it is, the dictionary doesn't list all jobs.

A writer for a labor newspaper recently pointed out that the latest dictionary missed such off-beat jobs as the lost-kid finder, a carnival employee whose job involves watching the children wandering around fairgrounds and carnival sites and rounding up the strays; the hat agers in Hollywood who make old hats out of new ones by an adroit rumbling—and why not old ones in the first place? — and “listen-to” specialists

who help those with problems by letting them talk them out, at \$3 an hour.

Those may never make the dictionary; its purpose, after all, is serious and its direction is toward industrial-relations specialists. However, other jobs are nudging their way into the listings year by year.

It's likely that the stick man will make the grade in the next updating. If you don't know him, he is the attendant who is charged with keeping others away from a welder working on a subway third rail.

* * *

BIRTH

The little girl in the zoological park tossed bits of a bun to the stork, which gobbled them greedily, and bobbed its head toward her for more.

“What kind of a bird is it, mamma?” the child asked.

The mother read the placard, and answered that it was a stork.

“O-o-o-h!” the little girl cried, as her eyes rounded. “Of course, it recognized me!”

TEACHER PR

(By the Michigan State University Committee for the New Curriculum of the University Unit at Oakland,

THAT THE POSITION of the United States both at home and abroad is precarious is a proposition generally accepted as valid. Domestically, we find ourselves, at the moment, apparently unable to cope with certain of the problems which have emerged in our dynamic society. Abroad we are challenged as never before to show that we possess the philosophy, the knowledge, the willingness, the energy to enable us to take the lead in the establishment of the good society throughout the world. There are those who think that both domestically and internationally we have seriously lost ground in terms of both our coping and our leading during the last quarter of a century. Whether or not this be true, there is no doubt that our plight is serious. Perhaps it always has been. Equally certain is the fact that the only long-range solutions which seem to give

promise are deeply rooted in and dependent on the quality of our educational process. There is little argument that the center of this educational process is the teacher, and we cannot hope for that process to rise in quality above that of the individuals who play this central role.

For this reason, a seminar devoted to a consideration of teacher preparation has significance far beyond one which concerns itself with but a special field. It is of little use to discuss programs in engineering, in science, and in business if the students who arrive on the university campus to undertake them have been taught inadequately throughout their elementary and secondary experience.

Compounding our difficulties, although perhaps if properly dealt with, multiplying our opportunities, is the fact that the community as a whole has become a most effective teacher, perhaps more

EPARATION

Michigan, under the direction of Dr. Thomas Hamilton, now President of the State University of New York)

effective than the schools themselves. Values, attitudes, even the willingness to learn seem in large part to be a reflection of the community rather than learned in the classroom. To a degree this has always been the case; but support might well be found for the hypothesis that there has been an increase in the success of the impact of that portion of the community other than the school, the home, and the church; and there is little evidence that the shift will assure a happier situation either for society or the individual.

Perhaps a sensible point of departure would be to make certain that it was thoroughly understood that the preparation of teachers is a responsibility of the total university and cannot, with success, be delegated alone to any department or division or college. The reason for this stems from the fact that the preparation of teachers is nei-

ther a simple nor unitary task, but rather a complicated four-faceted responsibility which can only be borne by the total university. It must not be held that each of these responsibilities is the exclusive concern of a single sector of the university. On the contrary, as will be seen, these functions, regardless of by whom treated, must always be viewed as interrelated, supplementary, and complementary rather than discrete.

First, it should be observed that all teachers regardless of level or speciality must be provided a liberal or general education of excellence. Not all would agree precisely as to what the content of such a liberal education should be, and certainly not all courses which describe themselves as liberal merit the label. In all likelihood, however, the presence of liberal programs which pursue their reasonably similar objectives by various routes is healthy in our

pluralistic society. Certainly there would be fair agreement that the liberally educated person, be he teacher or engineer or doctor, should know something about the social world in which he lives, its history and cultural antecedents, possess an understanding of the nature of science as an intellectual process, be characterized by considerable ability in the skills of communication so taught as to take full cognizance of the relationship of skills to content. This seems minimal. It also is agreed that teachers should receive this liberal education in the company of those who are being prepared for other professions. Liberal education knows no geographical boundaries, neither does it recognize professional provinces. That students with varying professional ambitions can with profit learn together seems obvious.

A second dimension of this complex of education designed to prepare teachers is involved in providing for prospective teachers learning experiences which will make certain that they have competence in the special field in which they are to be certified as teachers. How extensive this should be cannot be answered generally. Perhaps it would be well to describe

the desirable situation in terms of the student achieving sufficient competence of this nature that, if it subsequently prove feasible, the teacher can build a graduate program on this undergraduate training. The elementary teacher naturally presents a special problem in this connection, for what in fact, is the special competence which he should acquire? Under present circumstances, he should ideally be provided with the most comprehensive "general" education possible. While it can be held that the elementary teacher should be expected to demonstrate a subject matter competence of no less quality than that displayed by the secondary teacher, there is a point of view holding that the special competence called for in this case is a thorough understanding of children and how they learn and grow.

It is the third function to which the most adverse criticism in the preparation of teachers recently has been directed. This has to do with professional education. Let it be said at the outset that no one concerned with teacher preparation would deny that in some quarters there has been superficiality in this area and fragmentation of courses and subject matter.

Needless to say, this is not the only area in a university where guilt on these charges can be proved; but the fact remains that courses in professional education are in need of constant review and scrutiny both by those within and without the field. But when all this has been admitted, the fact remains that it is difficult to see how one could adequately prepare teachers in contemporary society without the availability of certain of the competencies and knowledge that have been developed in this field. It seems clear that prospective teachers should understand the history of the American public school as well as the philosophical position on which it rests. A knowledge of the continuing inter-action between the school and the social order is necessary. Similarly, the teacher should comprehend to the best of his ability the nature of the learning process and its implications for teaching methods. Finally, there are almost none who would deny the necessity for providing, in one way or another an internship through the form of what ordinarily is called "practice teaching." If there be valid criticism on this, it would be that frequently the practice teaching experience has not

been intensive enough nor coupled with an opportunity for learning through study of and reflection on the experience.

Acknowledging the necessity for work in the field of professional education, there remains the problem of how much of the total collegiate program should the prospective teacher devote to such studies? Inevitably the answer to this question must be quantitative, but it is unfortunate that such is the case. The important matter is the achievement of certain educational objectives, not the number of semester hours taken. Informed opinion would indicate that, including the practice teaching experience, the valid objectives of the professional part of a student's program should be attainable by most students in from one-sixth to one-seventh of the effort devoted to the total undergraduaté program.

The fourth and last aspect of the teacher preparation program has to do with getting each student to truly understand the nature of the discipline which he aspires to teach. This is a somewhat more newly recognized dimension of the teacher preparation program. It is an educational task which we seem to have performed bad-

ly. In the field of mathematics, for example, there are many teachers who are competent to deal with the subject in the manipulative sense. They are able to teach processes and turn out students who can follow directions with reasonable accuracy, but far less success attends their efforts to give to students an understanding of the nature of mathematics as an intellectual discipline and its proper relationship to other disciplines and, indeed, to the whole history of ideas. Probably by the very nature of the case, this is a function which will have to be performed at least in large part by those who teach the subject matter courses at the university level. If it eventuates that some of these university level specialists do not themselves understand the nature of their discipline in this sense, some embarrassment may ensue.

Again it should be emphasized that these functions are by no means discrete. Liberal education frequently provides the necessary subject matter for a teacher, and professional education courses if properly taught can meet liberal objectives. Certainly a thorough understanding of the nature of a discipline should give valid clues to the best methods by which it can

be taught. The implications, then, are clear. *Only the entire university is competent in the last analyses to assume the responsibility for the preparation of teachers.*

Of recent years we have come to recognize in preparation for teaching, as with preparation for other professions, that the university is not well equipped to do all that is required. Just as in medicine there seems to be a desirable division of responsibility between the university on the one hand and the hospital on the other, so in the preparation of teachers should the school system share the responsibility with the university. The problem, of course, lies in the difficulty in determining who should do what. Generally speaking, there seems to be agreement that the universities should deal primarily with the theoretical, the scientific, and the substantive, leaving problems of application to be considered within the public school system. To be specific, much of what is now taught in the field of administration, business management, and audio visual materials, to name but a few areas, might be learned better under the auspices of the school system.

In point of fact, a major improvement in the prepara-

tion of teachers could be attained if the universities and the school systems were to recognize more fully that theirs was a joint responsibility. There might be real merit, for example, in developing a teacher preparation program which in total was of five years in length, but with the last two years shared by the school system and the university with the student being paid full salary during this period.

Some such cooperative arrangement between the universities and the school systems might assist in preventing a loss of personnel in the teaching profession which comes about through the new teacher not being adequately prepared for the shock of the first full-time teaching assignment. The step from the campus to a classroom with thirty or forty youngsters not all completely dedicated to learning, or for that matter necessarily even decorum, surrounded by the complexities of the community, the bureaucracy, the parents, is a giant one. Too many promi-

sing teachers never recover, and quickly decide that their choice of a profession was ill-advised.

This "community shock" effect has been heightened of recent years for the new teacher comes to the community with relatively less status than was formerly the case. There are many reasons for this, not the least of which is that the total educational level of the community is much higher than in earlier times. The new teacher will find it far more difficult to establish his position as an intellectual and cultural leader than did his predecessors.

One of the problems which confronts those who are concerned with the preparation of teachers in the United States is the lack of career stability which characterizes the profession. All too often the teacher enters his profession clearly recognizing that it is not something to which his full professional life will be devoted. The primary reason for this rests in the fact that so many of our elemen-

* * *

BLOCKHEAD

The recruit complained to the sergeant that he'd got a splinter in his finger.

"Ye should have more sense," was the harsh comment, "than to scratch your head."

ary and secondary school teachers are women who plan from the beginning to teach only until they have assumed their role as wife and mother. Quite naturally, with such a large segment of the teacher population being so motivated, it is difficult to build the dedicated, career-minded profession which is so needed. Part of the answer to this dilemma lies in attracting more men to elementary and secondary school teaching. There is evidence that progress is being made on this front.

Making teaching a career to which both men and women will be willing to dedicate their lives is not easy. Some of the difficulty rests in the matter of salaries, and there is no doubt that these need to be increased markedly. But more than this is required. Somehow communities must not only accord to their teachers appropriate status, but school systems must provide a situation where able men and women can see for the entirety of their professional lives such challenge that they will not be tempted to desert the profession for other pursuits. This means that school systems must rid the teacher of the necessity for being clerk, janitor, and nurse and must provide a way for the able and energetic to

rise in responsibility and salary as their careers develop.

One of the matters frequently discussed in the preparation of teachers has to do with the point at which students should choose their careers. On this matter there is some disagreement. Those who favor a late choice observe that many bright college students do not crystallize their interests until the later part of their collegiate careers and thus would make the teacher preparation program sufficiently flexible that at almost any time a student might enter into it. On the other hand, there are those who hold that career choices are being made too late and that it would be wise to hasten the procedure rather than delay it. Perhaps the best agreement which can be reached is that for most students the decision to enter the teacher preparation program should be made at the end of the sophomore year but that the program should be possessed of sufficient flexibility that later choice would be possible.

MANY STUDENTS OF the education scene have pointed out that the teacher preparation program would be far less difficult to operate if the candidates for it were se-

lected with greater care. There is no doubt this is true. In fact, the world's problems would be considerably diminished were the supply of angels less limited. Given the great need for teachers, it seems quite unrealistic to assume that the immediate future will permit of much greater selectivity than is now practiced. Other professions also are seeking and need the able individuals. It seems unlikely, and perhaps unwise, that the teaching profession will be able to attract a disproportionate share of the gifted.

Even to the extent that selectivity is possible, the instruments on which judgments can be made are far from infallible. Intellectual ability and performance can be measured reasonably well, but the more important desire to continue to learn is identified with great difficulty. Health and appearance, to the extent these are relevant, can be appraised. It is in the area of the prospective teacher's personality that great fuzziness attends the efforts to select. Instruments are so weak, the possibilities of great damage by the projection of stereotypes so great that caution must be exercised in acting on the valid proposition that the teacher's personality is an

important part of the learning process. It should be possible, and is in fact imperative, however, to provide special educational challenge to the able students who are attracted to the profession. In our concern for quantity the dimension of quality cannot be ignored.

The great danger faced by even a new university will be its failure to take into account the fact that the future will be characterized, as is the present, by great change. In short, we must plan on a social order where perhaps the only constant is the lack of a constant. This means that the administration of a university and its faculty must continue to be imaginative using the knowledge of the past but refusing to be bound by past limitations. Only in this way will it be possible to attract the quality of faculty essential. This exercise of imagination in fact is the task of the university, in any event, whether it is concerned with the preparation of teachers, lawyers, physicians, or citizens. As Alfred North Whitehead has put it, "Fools act on imagination without knowledge; pedants act on knowledge without imagination. The task of a university is to weld together imagination and experience."

MAXIMS OF M

"Wrinkles should merely indicate where the smiles have been."

"If the desire to kill and the opportunity to kill came always together, who would escape the gallows?"

"Simple rule for saving money when you are red-hot to contribute to a charity: To save half, wait and count 40. To save three-quarters, count 60. To save it all count 65."

"Be good and you will always be lonesome. Like me."

"Prosperity is the best protector of principle."

"To succeed in the other trades, capacity must be shown; in the law, concealment of it will do."

"It is nobler to show another how to be good than to be good yourself, and less trouble."

"Let me make the superstitions of a nation and I care not who makes its laws or its songs either."

"There is an old-time toast which is golden in its beauty: 'When you ascend the hill of prosperity, may you never meet a friend.'"

"Each person is born to one possession which outvalues any he can earn or inherit—his last breath."

"Hunger is the handmaid of genius—or the barmaid, or the housemaid, or the lady's maid—I don't know for sure which it is, but it is one of those, anyway."

**MISSING
PAGE/PAGES
(pp. 45-48)**

youth woo their mates like the young are wont to do all over the world.

The Aeta maiden, convinced that her lover is sincere, simply follows him to his grass home atop a tree. A marriage ceremony is performed, which consist of prayers called *agboda*.

Among the Negritos of Ag-lao and Cabangan, near Santa Fe, Nueva Ecija, when lovers agree to wed, they go through a ceremony called the "eating" ceremony.

A mat is rolled on the ground and a dish containing cooked rice, camote or some other food is placed on top of it. On opposite sides of the dish, the pair sit facing each other.

Relatives, friends and others form a ring around the pair. The man takes a morsel of rice or piece of camote and places it in the opened mouth of the girl. The girl reciprocates by likewise putting a morsel of food in the man's mouth. The *onlookers* then give a loud yell of approval.

Not unexpectedly the girl dashes to the woods with the groom in hot pursuit. She heads for the nearest spring where she fetches water for drinking. This is considered by these people as their first act of labor upon entering the married state.

In other regions in Negritoland, the groom, on the day of his marriage, is accompanied by his parents to the bride's home. The bride is not allowed to see the groom until some gifts are presented to her parents. After sufficient gifts have been given to the girl's parents, the parents of the principals, including relatives and friends, proceed to a newly constructed bamboo platform some thirty feet high with a ladder leading to it from the ground.

Atop the platform the couple squat, facing each other. A respected member of the tribe, usually an old man (accompanied by the parents of the pair), goes up and after mumbling some ritual prayers, knocks the head of the pair together. The ceremony seems to signify that marriage is a responsibility which entails the meeting of minds of man and woman. After the ceremony, the newlyweds repair to the house of the bride.

The newlyweds live in the home of the bride's parents for a few days but are forbidden by custom to perform the duties of marital life, until they have transferred to the husband's home. The husband must give more gifts to his wife in order to convince her to live with him in his house. When the woman fi-

nally consents to live with him in his home, a procession marks her going there which is called the "leput" or home-coming ceremony.

The "leput" procession in which villagers form the train is led by the headman or the "teniente del barrio". The bride and groom are in the middle of the train and are the center of attraction. The bride goes ahead of the groom and both are attended by four women and four men, respectively, as attendants. Two "musicians" run from one end of the procession to another, supplying music by beating brass gongs in a crazy, staccato beat.

IN CROSSING STREAMS OR other obstacles in the path, the bride is carried by her father-in-law. Somewhere along the way there is what is considered a critical spot where the bride stops and refuses to continue the procession. This is where she wants to see how many presents are coming to her. If satisfied, she goes on and the interrupted procession continues. In case the groom cannot give her the sufficient number of gifts she wants, what happens? An eyewitness, C. J. Cooke, tells the rest of the story (published in W. A.

Reed's "Negritos of Zambales"):

"The husband huddled to the side of his bride and looked into her face with a very pitiful expression, as if pleading with her to continue. But she was firm. In a few minutes several people formed a circle, dancing in the same way as their religious ceremony, and announced chanting low and solemnly an admonition to the husband's parents and friends to give presents to the bride. This was repeated several times, then there came a lull. The bride was still firm in the opinion that the amount offered was insufficient. I had supplied myself with some cheap jewelry, and with a few... satisfied her desire, so the 'music' started again.

"In due time we came to a place in the path that was bordered on either side by small straps of bamboo about three feet long with both points sticking in the ground, resembling croquet arches, six in either side....

"All at once the circle divided just in front of the arch; two persons on opposite sides joined hands overhead. The bride now stood up. Immediately her father-in-law caught her in his arms, ran under the human arch, and deposited her gently in the

house of his son. When the husband, from where he squatted under the arch, saw his bride safely in his house, his joy knew no bounds. With a yell he leaped up, swinging his unsheathed bolo over his head, and in a frenzy jumped over the fire, passed over the human arch, and with a final yell threw his arms around his wife in a long embrace."

According to W. A. Reed, the above ceremony varies among Negritos of other hinterlands. However, brides all over Negritoland never miss the practice of interrupting the "leput" procession to re-

ceive gifts from the groom and his relatives and refuse to stand and proceed until sufficient gifts are given.

Negrito marriages which, as already mentioned, are devoid of the usual wooing and courtship turn out happily as Christian or other marriages. However, with the exception of the Apayao Aetas, Negritos in other parts of the country marry as many wives as they desire as long as they have enough money or goods to put up as "bride price." The showering of gifts to the bride is characteristic of all Negrito marriages.

* * *

BLESSING

The philosopher, on being interrupted in his thoughts by the violent cackling of a hen that had just laid an egg, was led to express his appreciation of a kind Providence by which a fish while laying a million eggs to a hen's one, does so in a perfectly quiet and ladylike manner.

FIRST BOOK ON

Mauro Garcia

THE FIRST BOOK printed in Europe which treats exclusively of the Philippines is Maximilianus Transylvanus' *De Moluccis Insulis*.

This is an account of the epochal voyage of Ferdinand Magellan in the years 1519 to 1522 which led to the rediscovery of the Philippines by Europeans in 1521.

Maximilianus Transylvanus, Latin for Max Oberwald, his German name, was a German scholar who happened to be in Valladolid at the time of the arrival of Juan Sebastian del Cano and his 18 companions to relate their adventures to the King of Spain who was then holding court in that city.

Transylvanus' tutor had him write an account of the voyage in the form of a letter to his guardian, Archbishop of Salzburg, Germany. Transylvanus proved to be an able historian and wrote his account based on his interviews of the returned survivors of the expedition.

The Archbishop of Salzburg, his guardian, was most pleased with his ward's proficiency in Latin, the classical language of the time in which the letter was written, and realizing the significance of the great voyage, he ordered the printing of the letter.

Dated at Valladolid, October 24, 1522, shortly after the arrival of Del Cano and his

THE PHILIPPINES

companions in Spain. September 8, 1522, the book appeared in no less than two editions the following year. These are the Rome edition, November, 1523, and the Cologne edition, January, 1523. Another edition is said to have been printed in Paris in the same year but its existence is disputed by bibliographers in the absence of known copies of it.

As to which of the two editions is the first and the second has been a puzzle among bibliographers. Brunet (French), Medina (Chilean), Retana (Spanish), and Quaritch (English) believe that the Rome Edition, November, 1523, is the first, and the Co-

logne edition, January 1523, the second.

Harrisse (American), Robertson (American), Leclerc (French), Pardo de Tavera (Filipino), and Lathrop C. Harper (American) on the other hand, think the Cologne edition is the first, and the Rome edition, the second.

This bibliographic puzzle has once more been brought to public notice with the news of the recent acquisition of another edition — the third, Rome, February, 1524 — of this book. Acquired by Carlos Quirino, Filipino rare book collector of consequence and leading authority on Philippine maps, the book was one

of the main attractions of his book exhibits he recently put up in his residence for the members of the Philippine Booklovers Society.

The puzzle was also one of the main topics for lively discussion in the educational conference of the Ateneo centennial celebration held also recently when one of the papers presented to the committee on history of the conference saw it fit to ventilate the subject.

What seems to have caused the confusion regarding the priority of the two editions are their dates. If the Cologne edition was printed in January, 1523, it precedes the Rome edition printed in November, 1523, those favoring the former argue. Those favoring the latter, particularly Retana, think the Cologne edition was actually issued on 1524, although dated 1523. This point has been settled however by the fact that Johann Schoner in a letter to Reine von Streitberg in 1523 already cites *Transylvanus'* book.

One authority has attempted to resolve the issue with the aid of the calendar. In the olden days, as late as the 16th century, the sequence of the months was not as it is now. The calendar year began in April, so that our first

three months in the present calendar were at the end of the year. This being the case, January 1523, the imprint date of the Cologne edition of *Transylvanus* actually follows November, 1523, the imprint date of the Rome edition.

It may be mentioned in this connection that the copy presently owned by the Filipiniana division of the bureau of public libraries, which luckily was saved during the last war and which came from the Tabacalera collection purchased by the Philippine government in 1925, bears the Cologne imprint. From the foregoing, it can be deduced that the government copy is a second edition.

Since the copy recently obtained by Carlos Quirino, as mentioned above, is a third edition, Rome, February, 1524, the Philippines is lucky to have the second and third editions of *Transylvanus*.

LOCAL COLLECTORS however have yet to find the first edition of this rare item. An idea of the rarity of *Transylvanus* may be obtained from the fact that a similar item, Fabre's edition based on Pigafetta's original account, has been reputedly sold recently for \$30,000.

After the issuance of *Transylvanus* in the three editions

mentioned above, the Paris edition of 1523 being under discord and may be discounted at present, the work has been published in such compilations as John Huttich's *Novus Orbia Regionum* (1537); Joannes Boemus' *Omnium Gentium Mores* (1524); G. B. Ramusio's *Delle Navigazioni et Viaggi* (1550), which has been reprinted a number of times; Martin Fernandez de Navarrete's *Coleccion de Viajes y Descubrimientos*; and J. T. Medina's *Colleccion de Documentos Ineditos para la Historia de Chile*. An English translation is found in volume 52 of the publications, first series, of the Hakluyt Society, and in volume 1 of *Philippine Islands* of Blair and Robertson.

Transylvanus' is not the only book published on the famous voyage of Magellan. Two other accounts describing the voyage are Antoine Fabre's *Le Voyage et Navigation faict par les Espagnol* and Antonio Pigafetta's *Primo Viaggio intorno al Globo*. Fabre's work is often con-

fused with Pigafetta's. A distinction between the two should be noted.

Unlike Transylvanus' *De Moluccis Insulis*, which was based from interviews he made of the returned crews of Magellan, Pigafetta's account is a first-hand record derived from his diary kept by him of the expedition. His original diary is lost. Of the few copies he made of his account, he gave one to the queen regent of France from which Fabre derived his version already mentioned.

At present four manuscripts of the Pigafetta original account are known to exist, three in French and one in Italian. Of the French versions, two are found in the *Bibliothèque National* in Paris and one used to be in the famous Thomas Phillipps collection in Cheltenham, England. Sir Thomas' collection has been undergoing a systematic dispersion since his death in 1872, and the present whereabouts of his Pigafetta manuscript is unknown.

* * *

ZEN

by Thomas W. Dow

OHAN IS THE Chinese word for meditation; in Japanese, it is zen. Contrary to all appearances, college students do meditate. Confucius once said, "At fifteen my mind was directed to study, and at thirty I knew where to stand." A psychologist would agree that as children we are too ego-centered and full of vitality to be aware of life's seriousness. But sooner or later we are forced to face life and attempt to solve its riddles. This awakening usually comes at some time during adolescence, when the arousal of sexual love causes a split in the ego, making it turn outside itself. We start to seek the meaning of things. We want to know what life is, what we ourselves are, what it means to exist. In this search students beat out ever newer and more interesting pathways.

The rationalistic faith in the physical sciences which had begun during the Enlightenment was still strong at the beginning of our century. In the preceding century Schopenhauer, Nietzsche, and Marx had made their inroads for the cause of anti-intellectualism, but the trend was not yet dominant. It remained for the physical scientists themselves to shatter their own faith. In exploring the microcosm, they came upon Heisenberg's "Principle of Uncertainty." In the world of the atom there was no inexorable law of cause and effect. They were troubled by the mysterious Planck's constant. In studying the real world, they distorted its workings by the very process of their observation. They could prove that at the same time light was both wave and particle. Einstein's theory of relativity

ty destroyed the possibility of any fixed points. His further postulation of a universe based on non-Euclidean geometry destroyed even the certitudes of traditional mathematics.

Thus many students gave up on the physical sciences and turned toward the social sciences in the thirties. Freud completely destroyed the basis for the rationality of man. Communism and fanatically nationalistic socialism won followers by the legion. Yet again the students were disillusioned by the genuine horrors of World War II and by the huge gap between the real and the ideal communism.

From France, the reaction of existentialism quickly spread throughout Europe. Moral freedom was seen to be the main concern of the individual man; and the importance of the individual in contrast to the group was emphasized. Experience rather than analysis was subscribed to—thus many existentialists were novelists and playwrights. The failure of existentialism sprang from its attitude of pessimism and despair. The existentialist has an overdose of existential anxiety, and he sees no purpose in life. All he finally achieves is a burden of sadness.

Thus there have been recent intellectual reactions against existentialism. The most important movement in this country has been the Beat Generation. Lacking unity and a coherent statement of its doctrines, "beat" characterizes a certain attitude of a limited artistic and literary circle. However, the importance of the movement may be proved to lie in its preoccupation with an exotic philosophy called Zen Buddhism. Previously, Eastern thought had not been totally neglected. Schopenhauer and Goethe had enjoyed the fruits of Buddhism many years ago.

The Buddha was Siddhartha Gautama of the Sahyas, the "Enlightened One." The trend of thought he developed has been called Christianity minus a Supreme Being. Just as there have been Christian existentialists, there are existential elements in Buddhism. The Buddha didn't claim to be God. He didn't involve himself in speculations about what comes after death, or what the nature of infinity is.

Buddhism was a reaction against Hinduism. The Buddha was the prince of a rich Indian state about five hundred years before Christ. Dissatisfied with the Hindu answers to man's plight, he gave up wife and wealth to seek

an answer. Wandering about India, after many adventures, he sat down under a bodhi tree until he became enlightened. Then he spent the rest of his life attempting to ease others along the difficult path he had trod. In many ways, his wisdom and his compassion resemble that of Christ.

THE BUDDHA'S APPROACH to life is embodied in his Four Holy Truths. The first of these is that life is suffering. The second is that the cause of this suffering is desire. The third is that the cure for suffering lies in overcoming desire. The fourth is the way in which this cure can be accomplished, the Eightfold Path. The latter consists of right knowledge, right aspiration, right speech, right behavior, right livelihood, right effort, right mindfulness, and right absorption. Thus we have diagnosis and treatment.

After the death of the Buddha at an advanced age, his movement gradually changed and split into two main bodies, Theravada and Mahayana. Mahayana spread from India into China, where it was influenced by Taoism,

and thence to Japan. During the course of these centuries, Zen became a distinct school of Mahayana. Much of the character of Zen is due to the fact that it became institutionalized in the form of a school of monks or masters, and students or apprentices. The koan, which is essentially a paradox, was the method used in teaching. The theory was that by transcending logic, the student would be elevated to a higher plane on which he could more easily reach enlightenment. The student had to master the koans individually by meditation. The master provided only problems and whippings. Enlightenment was to be arrived at through direct intuition. However, this enlightenment transcends all means of expression; therefore it is foolish to attempt to describe it.

Zen is actually a form of Eastern mysticism. Once the practitioner of Zen has attained enlightenment, he sees life in a new perspective. He transcends time and eternity, truth and falsity, good and evil. In short, he sees all life as one.

* * *

Having a Baby the Malayan Way

THE MALAYS have a tremendous fondness for children, and perhaps nothing emphasizes better the hold that their old-world customs have upon them than their common saying, "*Biar mati anak, jangan mati adat,*" which means "Let the child die, but not the custom."

Among the strange customs are those pertaining to the period of pregnancy and childbirth, which is believed to be a time of increased activity of evil spirits, a time of great hazard. From the time of conception, an expectant Malay mother will thus take precautions to avert imaginary dangers to herself and her unborn child.

The spirit most feared in connection with pregnancy is the "Pontianak," supposedly the ghost of a stillborn child. The shape of this spirit is thought to be a vampire that claws into the belly and kills

the woman and infant. Another vampire is said to be the "Langsuyar," a beautiful woman whose long hair conceals an aperture in the back through which the internal organs may be seen. The "Langsuyar" is commonly held to be the spirit of a woman, sometimes unchaste, who died in childbirth. Not to be overlooked is the "Penanggalan," viewed as a human head with long entrails, a vampire that sucks the blood of the victim. When a woman dies in childbirth, eggs will be placed under her armpits and needles in her palms, in the superstitious belief that she will not be able to fly and thus become a vampire.

A Malay woman during pregnancy will wear an iron nail in her hair or carry a sharp instrument such as a knife or a pair of scissors, in the belief that these spirits of the dead will flee at the sight

of iron or sharp metal objects. Another repellent used is lime juice, which the mother-to-be applies to herself.

Weather conditions, together with lunar and solar eclipses, are given considerable regard. A pregnant woman must not venture out in hot rain or yellow sunset, as these are times when spirits are supposed to become very active. Various rituals are carried out if there is an eclipse of the moon. In the State of Perak, during an eclipse of the moon, it is common for the woman to be taken into the kitchen and placed beneath a shelf where the domestic utensils are kept. She will be given a Malay-made wooden rice spoon to hold and must remain there until the eclipse passes. The spoon is supposed to ward off the spirits. In the case of an eclipse of the sun, the mother must bathe beneath the house in order that her child will not be born half black and half white.

A father, too, takes certain precautions to safeguard his wife and unborn child. During the first three months of his wife's pregnancy he takes special care in his treatment of birds and fish. According to the superstition, if he were to lame a bird or accidentally slit the mouth of a fish in re-

moving the hook, retaliation could result to his child by its being born lame or with a harelip. Homeward bound, a father-to-be would take a roundabout way, so as to lose any trailing spirit.

When the time comes for the birth, the local *pawang* or wizard will select the place for the birth by dropping a sharp-pointed object and marking the first place where it lands. There the birth must occur. At that point the *bidan* or midwife, who is given great respect in the community, takes over, and her word becomes law.

The selected place of birth will be surrounded with thorns and thorny leaves and bitter herbs; the thorns to scare off the vampire who will be afraid to entangle her entrails thereon, the bitter herbs because they are unpalatable. Nets will be hung about the house because the complexity of them is bound to confuse the spirits. Palm leaves are plaited and dressed as dolls to divert the attention of the evil eye from the baby. Perforated coconuts will be hung in the doorway, in the belief that the multiplicity of entrances and exits will misdirect the spirits. Never to be forgotten is the placing of iron nails between the sheets or under the childbed.

Long labor is attributed to the wife's sins against her husband and can include the act of adultery. It can be easily seen how such superstition can cast doubt on the good morals of a woman and bring suspicion and unhappiness to the home.

To protect the newborn infant from spirits that are believed to cause disease, the midwife will take a mixture of betel juice, areca nut juice and oil in her mouth and spit on the baby. She will also give the child a name, which will be permanent only in the event that misfortune, such as illness, does not come upon it. In that case the child must be renamed to mislead the spirits. After the cord is cut, the child is washed in cold water and wrapped in a black cloth to ward off evil spirits.

If a boy is born in a caul, a membrane sometimes enclosing a child at birth, it is a good omen. Probably because it is reputed that one born in a caul can attain a hardness of body which will make him impenetrable to weapons and, upon death, to decay. The caul is preserved and may be ceremonially disposed of. In royal births it is anointed with gold dust or cut across a gold ring to symbolize power.

If a boy resembles his fa-

ther, it is a cause of consternation. Malays believe in reincarnation, and this resemblance is an indication that the vital spark is about to leave either the father or son. The child's ear is immediately pierced to distinguish him from the father. Conversely, if a male child resembles his mother and a female the father, it is considered a good omen.

To determine the future prosperity of the child, it will be placed on a brass or tin tray on which are weighed an amount of rice, seven cloths and an iron nail. Each day one cloth is removed, and on the last day the rice is weighed again. If there is an increase in weight, it is thought that the child will be prosperous.

During the first weeks, the child is still considered to be in particular danger from the attacks of the spirits, so he will be spat on morning and evening and his bed will be smeared with sacrificial rice. These and many more customs are carried out by the Malays to carry them safely through the period around childbirth.

The Malays make up about 40 percent of Malaya's population; of the remainder, about 38 percent are Chinese and about 11 percent are In-

dians. The Chinese have absorbed some of the superstitious practices of the Malays and hold many in their own right. When a Chinese baby is one month old, he must be given a taste of whatever food is cooked in the home that day so that when he grows up he will have a strong stomach and be able to take all kinds of foods. On that day, too, he must be taken outdoors so that when he grows up he will not be afraid of the spirits. Another Chinese custom is to shave the head of a young child so that it will not gray prematurely. It is common for a Chinese baby to have one of its ears pierced immediately after birth to protect it against evil spirits.

The Indian, like her Malay sister, may wear a sharp nail in her hair to protect herself and her unborn child from evil spirits. In addition she may wear around her neck or waist containers enclosing prayers or perhaps a bracelet of ginger on her wrist.

Much importance is attached to the physical appearance of the Indian babe.

From his birth the head and nose bridge will be molded to give them good shape. Arms and legs will be stretched for good physique. Soot in castor oil is applied to the eyebrows to cause growth. A black or silver cord tied around the stomach is believed to protect the child from evil spirits and dangers, and it is not uncommon to see a little dark-brown body running about, clad only in a black cord about the tummy. The first hair of an Indian baby is spoken of as "God's hair" and must be cut only by a priest on a festival day.

Government spokesmen repeatedly urge the people to take advantage of the benefits of modern medicine. Throughout this country are to be found many medical centers and hospitals where treatment of disease can be obtained. However, because of the many superstitious beliefs prevalent among these diverse peoples that sickness and death are the result of attacks by spirits, many times modern medical treatment is rejected in favor of the *bohohs* or local medicine men who practice the magical arts.

* * *

The Fascinating, Versatile Fabric: FIBER GLASS

IN THE basement of the Fiberglass center on Fifth Avenue in New York city, a young woman was completely swept away by what she saw. Before her were glass fabrics that never need dry cleaning or ironing; rot-proof, shrink-proof, stretch-proof fabrics! Each dazzling display flashed to her mind countless ways in which bright new color and life could be brought into her home. "I expected to see just a very limited selection," she confessed modestly. "But look at this. It's fabulous!" Her eyes flashed from row to row of fabrics in colors, designs and textures of unbelievable variety. Elegant prints, sheer boucles and marquissettes, nubby weaves and airy case-ments, bright suntoned solids—more than 5,000 styles to choose from! She was in a shopper's paradise!

Not far away stood another woman deep in thought, as

she weighed the matter of taste and pocketbook. "We have just bought ourselves a new house," she said, "and, of course, the problem of decorating it comes up. That's why I'm here. I figure that the window space in our new home will take at least thirty yards of material just for the drapes. Between \$2 and \$7 a yard—that's not considering what it will cost to make them. You can see that it will run into a considerable sum, even at that." But she was pleased with the material's practicability.

Both of these women, along with thousands of others, admired the amazing flexibility of an exciting, relatively new fabric—one possessing properties and possibilities far beyond the reach of its predecessors. Already the newcomer has inspired more magnificent designs and treatments than many fabrics have in their history! Besides, its

fiber is as light as a feather and almost as soft as silk. You can light a match to it and it will not burn. You can soak it in water and it will not shrink. Tug on it and it will not stretch. Hang it up in a wet, dingy basement and it will not rot. Expose it even to the brightest sunlight and it will not deteriorate—all this because the fiber is 100 percent glass.

No one really knows who discovered glass, but it is almost certain that the first man could not have been aware of its vast versatility. Today men take batches of sand, limestone and other mineral ingredients and melt them in a furnace. The molten glass that comes out is formed into various items, such as windows, bottles, glasses, marbles, and so forth.

Experience has taught us that ordinary window glass shatters quite easily when struck with a stone. But melt the broken pieces down and draw it out into several hundred miles of fiber. The threads become almost invisible to the eye. You can wrap them around your finger and weave them into a window screen. Now throw a stone at the screen and see what happens. Aha! This time the glass does not break!

A water glass is easy to shatter, but try to pull one apart. It is the ability of glass to withstand tremendous pull that largely accounts for its turning up in unexpected places as fiber. Just as your windows or drinking glasses will not stretch or shrink, rust, rot or wrinkle, so neither will material or fibers made of glass.

While glass fibers are mere infants in the family of fibers—hardly thirty years old—still the job performed by them to date has been man-size. Commenting on its many uses, one report states: "Inside attractively sonofaced 'tiles' for ceilings, glass fibers sound-condition rooms by absorbing useless reverberated noises, making the sounds we want to hear clearer and more pleasant. Also unseen in walls and roofs, glass fibers insulate homes and other buildings against heat and cold, sharply cutting costs of heating and air conditioning. Almost all home wiring, from the fuse box to the wall outlet is glass fiber-insulated."

This is hardly a beginning to the fiber's versatility. Perhaps one of its most dramatic displays of strength is in the field of plastics. Chairs, for example, made only of plastic are as brittle as window glass. But add glass fibers in the

plastic and the chair becomes stronger than steel, pound for pound. Some 629 New York city buses now are equipped with plastic seats reinforced with glass fibers.

The aircraft industry soars ahead of others in the use of glass-reinforced plastics. Glass and plastics practically surround passengers in the new commercial jets. The nose radome, the pilot's foot warmer, the control cables, tables, door latches, passenger seats, cabin ceilings, and a host of other items are all glass reinforced. Today, glass fibers go into battery separator plates, protective underground and above-ground pipe wrap. They are used in disposable air filters and insect screening, as reinforcement for structural plastic products, industrial papers, and in what have you.

The Fiberglas people say that a few years ago it would have been difficult to imagine boats with completely maintenance-free hulls, molded in one piece; or colored, translucent panels that could be sawed and nailed like wood to make patio roofs, decorative interior partitions or skylights that absorb infrared light; but they are realities today because of glass. Today we have glass fishing rods, sleds, skis, crash helmets for

jet pilots, bullet-proof vests, auto bodies, airplane parts and many other products. "Put glass fibers in paper, and a few strands of paper tape, 1/4-inch wide, can lift a 3,000-pound automobile. Reinforced paper is used instead of steel bands on cartons, as durable tarpaulins, freight car coverings and heavy-duty packaging." Now these powerful fibers are being turned into yarn for beautifying the inside of the home.

Each year about 100,000,000 tiny crystal balls, approximately three-fourths of an inch in diameter are remelted into molten glass. In these pale-green marbles that resemble the marbles children have played with for centuries, men have found cloth, believe it or not.

The molten glass is driven through tiny holes at speeds up to three miles a minute. This stretches the glass liquid into long, thin fibers. The fibers are about one three-hundredths of the thickness of human hair! Out of one small marble alone comes ninety-five miles of filament. The filaments are twisted or plied together and the glass yarn is ready for weaving. The weavers receive the yarn and handle it like any other.

The fabric is often so soft that it is hard to believe that

it is glass. Some of the yarns are shot through with jet streams of air to blow up or fluff the yarn and give it its bulk. The fabric is put through a special heat treatment at 1,200 degrees Fahrenheit, a process known as "Coronizing." This treatment softens the woven fabric and gives it its fluffiness and makes it feel like cloth. This same heat treatment makes the fabric permanently wrinkle-proof and does away with the backbreaking job of ironing.

At this point the cloth can be dyed or printed with a wide range of designs, styles and colors. Finally the material is baked at 320 degrees Fahrenheit to set the color and give buyers cloth with almost perfect washability. Since each fiber is made from glass, dirt cannot possibly penetrate it, so the material is as washable as a glass or a dish and just about as durable.

Glass fiber draperies and curtains have proved especially practical. They transmit sunlight like a stained-glass window and, at the same time, are soft to touch and delicate in appearance. They are also easy to maintain. For example, when the time comes to take the curtains or drapes down to clean, simply dip them in mild soapy water and

squeeze the material to free the dirt particles. Since the dirt remains on the surface of the fabric, a mild detergent is all that is necessary to loosen the dirt, without the aid of hot water or rubbing. Then merely rinse the material in clear water and hang it up to dry, or roll the curtain up in a towel first to remove excess moisture, then hang it over a shower-curtain rod or clothesline to dry.

Fiber-glass drapes are easier to clean than blinds. According to a Los Angeles newspaper, the supervisors of a new \$24,000,000 courthouse figure that the maintenance cost of fiber-glass drapery installations is only one tenth that of blinds. There is no need to dry-clean fiber-glass drapes. However, if you insist on having glass draperies cleaned commercially, then ask to have them "wet-washed" or "wet-cleaned." Request that they be treated in the same manner as a fine woolen blanket. The danger of sending glass fabrics out to commercial cleaners is that the solvents used in the commercial process can be harmful to dyes in the fabric. And, too, the tumbling action of the cleaning process can be abrasive in nature. For the same reason, it is not recommended that glass fabrics be

washed in a washing machine.

When hanging glass draperies, be sure the fabric clears the floor, ceiling or any projection, such as window sills and radiators. The movement on a traverse rod will not damage the material. Since glass fabrics do not sunrot and are highly fade-resistant, there is no need to have them lined. However, if you choose to line the cloth, then make sure the lining is preshrunk and washable. While it is not necessary to use weights to improve the appearance of glass drapes, yet if weights are used, see that they are rela-

tively light and are covered with cotton or similar material.

While glass fabrics are ideal for draperies, they are not recommended for bedspreads, tablecloths or upholstery because of the possibility of abrasion.

Of course, the fabric can be sewed. But first cut off a practice piece and run it into the sewing machine several times, until you find the proper pressure adjustment. Then sew with ordinary cotton thread, but with a sharp needle and with slightly looser tensions than usual.

* * *

DEGREES IN DEGRADATION

Phil May, the artist, when once down on his luck in Australia, took a job as waiter in a very low-class restaurant. An acquaintance came into the place to dine, and was aghast when he discovered the artist in his waiter.

"My God!" he whispered. "To find you in such a place as this."

Phil May smiled, as he retorted:

"Oh, but, you see, I don't eat here."

Continuous Creation

THE U.S. NAVY IS trying to test a theory that many mysterious radio noises coming from outer space may be the whispers of further creation.

Dr. Herbert Friedman of the Naval Laboratory, a researcher, said that experiments with high altitude rockets, and possibly satellites, might provide the answer.

If the theory is proved correct it would explode an opposing view held by other scientists that the universe was created in one big bang billions of years ago.

The Navy's planned studies stem from a theory first advanced by such men as the famed English cosmologist Dr. Fred Hoyle that the creation of matter is still going on in the vast reaches of outer space.

Hoyle's "Steady State" theory, shared by some scientists but challenged by advocates of the one-shot universe concept, further holds that galaxies, great clusters of stars similar to our own Milky Way, are continuously being formed.

Finally, it proposes that many of the still-unidentified radio noises from outer space may be related in some way to the process of formation of new galaxies—adding to the billions of such galaxies already known to exist.

Cosmic radio noises—sometimes called "the music of the cosmos"—are being picked up constantly by huge radio telescopes in various parts of the world. And these radiowaves, when converted to audible signals, sound "like gravel on a tin roof," according to some astronomers.

Sources of some of these emissions have been traced to certain stars, constellations and even planets within the Milky Way galaxy, and some to gaseous areas of space beyond that.

But the cause of many of the more distant noises still remains a mystery, although some scientists believe they may be due to previously formed galaxies colliding at enormous distances from the earth.

Friedman said the Navy's prospective tests are not concerned directly with the radio noise but with a related aspect of the theory held by Hoyle and others—namely, that a particular type of X-rays is also released with the formation of "new" galaxies.

MINDANAO

Sen. Domocao Alonto

Mindanao is nearest my heart not only because it is the land of my birth but also because that region in our country has a rich and colorful history.

If the complete history of our country were to be written, and I hope that time will come when historians will do justice to our history, it will be known that Mindanao and its people have contributed in no small measure to the realization of the Filipino state and the Filipino nation.

My forbears were fighting and dying for the cause of Philippine independence and Filipino nationalism long before the turn of the last century, and their epic struggle against foreign domination has been recorded, although somewhat grudgingly, in the history books of the former colonizing powers, Spain and the United States.

Today, Mindanao is justifying its great tradition. As it has proved to be a bulwark

of native nationalism during the Spanish era, it is today emerging as a major factor in the economic life of the nation. It is perhaps no understatement to say that Mindanao represents the greatest hope for the solution of our economic ills.

For in that rich land mass second only in size to the island of Luzon lie dormant, undreamed of riches—the unlimited natural wealth of the region waiting to be tapped and wisely utilized by man.

To many of our countrymen, Mindanao is still a dark and mysterious land far away. It is only now that Mindanao is emerging from the unknown to the known as far as many of our countrymen from the Visayas and Luzon are concerned.

But the truth is Mindanao and its people have made tremendous strides in the economic, social and political spheres during the last decade.

Mindanao is the most beautiful land that God created. Here is a land lush with vegetation. The climate is salubrious. No typhoons cross the island. Blessed rain descends on the land the whole year round, not in uncontrollable torrents but in gentle cascades to keep the land ever fresh and green.

To the north are Lanao del Norte and Lanao del Sur, the land of the Maranaws. Here lies scenic Lake Lanao 3,000 ft. above sea level. The climate is cooler than in Tagaytay but not as extremely cold as Baguio. Lake Lanao represents the biggest natural dam in the Philippines and the second largest lake in the country. It is in fact the source of the greatest and cheapest electric-power development in the country. It is the source of the Maria Cristina Falls which powers the Maria Cristina Hydro-Electric Project.

To the northeast lies Misamis Occidental, noted for copra and Del Monte Pineapples.

Farther east is the province of Agusan, premier province in the country in the logging industry. From here comes peeler logs that command the highest price in the world market.

To the northeast is Surigao province, rich in mineral re-

sources. Iron is found here in great quantities. Its Nonoc islands contain the greatest nickel deposits in the world worth billions of pesos.

To the west is Misamis Oriental, another copra producing province. Farther west is Zamboanga del Norte. It has also a bustling logging industry but it is more famous for historic Dapitan where Jose Rizal was exiled and where he spent the few happy moments of his adult life in his own native land.

In the southwest lies Zamboanga del Sur, a very underdeveloped province. It has also the greatest area of mangrove swamps for fishpond development, some 80,000 hectares.

Zamboanga City, the city of flowers and beautiful Zamboanguenas, sits proudly at the tip of the Zamboanga peninsula.

Then we have the chain of islands, Basilan Island and the Sulu Archipelago.

At the heart of Mindanao perches the province of Bukidnon on a beautiful plateau, with its great cattle industry and cool climate.

To the southwest we have the growing economic colossus—Davao province. And sitting astride this province and the neighboring giant province of Cotabato rises the mighty Mt.

Apo, second highest mountain in the Philippines.

South center is the empire province of Cotabato, the biggest province in the entire country.

Cotabato alone has a land area of 2,296,791 hectares and a population of only 1,200,000. It is bigger than the combined areas of Pangasinan, Tarlac, Pampanga, Bulacan Nueva Ecija, Bataan and Rizal. These aforementioned provinces have a total population of more than 4,000,000.

Superimposed on Central Luzon, Cotabato's northern boundary will traverse through La Union, Benguet and Nueva Ecija; its coastal plain would be where the sea kisses the sand of Zambales seashores; its southern tip would reach as far as the interior regions of Rizal after following the fringes of Manila Bay, and on the east, Cotabato's Mt. Butig would be overlooking the Pacific Ocean.

This then is the size of Cotabato province which constitutes only 1/5 of the entire Mindanao, Sulu and Palawan region.

The timber and lumber industries of the Philippines depend very heavily on Mindanao as the source of its raw materials. This industry is the third biggest dollar — earning

industry of the country after copra and sugar. Forty-two per cent of the country's entire commercial timber resources are in Mindanao, worth billions of pesos of potential wealth.

I have yet to mention the millions of hectares of agricultural lands, pasture lands, and mangrove swamps for fishpond development. The seas of Mindanao teem with fishes of numberless varieties. And I have not also mentioned to you the tremendous mineral wealth hidden in Mindanao.

All these figures by themselves alone do not spell prosperity for the country but coupled with the fact that Mindanao today is settled by Filipinos coming from all regions and sections of the country, the Ilocanos of the north, the Tagalogs of Central and Southern Luzon, the Bicolanos and the Visayans, we have already the man-power capable of extracting wealth from the land. There is a continuous flow of settlers to the more unsettled and underdeveloped portions of Mindanao as Cotabato, Davao and Zamboanga del Sur.

Today, Mindanao truly represents the entire Philippines. It has become the real democratic melting pot of the diverse elements of our people.

We have succeeded to an appreciable degree in erasing the barriers and sectionalism prevailing in the older regions of the country.

The problem of integrating our cultural minorities, especially the Filipino Muslims who comprise the largest cultural minority in the Philippines today, still remains. But we have taken concrete steps toward the complete integration of the Filipino Muslims. Congress created the Commission on National Integration whose prime function is to bring about the speedy integration of the cultural minorities into the body politic. I sponsored the creation of this commission because I believe that Mindanao will not be able to progress as fast as it should unless we succeed in eliminating the mutual distrust and suspicion between the Muslim minorities and the Christians in Mindanao caused by the disparity in their educational, social and economic status.

It is in Mindanao where the cheapest potential source of electricity is located. I refer to the Maria Cristina Hydro-Electric Project. We are at present utilizing only 50,000 kilowatts or 1/16 of the potential capacity of the Maria Cristina Falls which according to experts is capable of generating 800,000 kilowatts. And of

the 50,000 kilowatts being generated, only 38,000 kilowatts are utilized. That is why the Mindanao-Sulu-Palawan Association is working hard for the immediate establishment of the integrated steel mill industry in Iligan City in order that the tremendous power available will not go to waste.

I am convinced that our region has already outstripped the Visayas and that we are fast catching up with Luzon in economic development.

I have watched towns and cities in Mindanao grow overnight where before there were nothing more than small settlements and frontier towns.

The story of a tenant-farmer who ten years ago came to Mindanao with nothing more than the clothes on his back and today is a prosperous land-owning farmer who sends his children to the best colleges in Manila, is common to hundreds of settlers.

Today you can fly by plane to all the cities and capitals of the provinces of Mindanao. And in almost all cities and in most provincial capitals you can get good hotel accommodations, air-conditioned suites, air-conditioned cocktail lounges and restaurants.

The tremendous upsurge in the economy of Mindanao is reflected in the rising incomes of its provinces and cities and

in the growing demand of Mindanao residents for culture. Fashion on Wings staged by the Woman's Weekly Magazine drew more paying crowd in Mindanao than anywhere else.

Today, Davao City has an annual income of over P4,000,000, just a few thousand pesos below the income of Cebu City, second biggest city of the Philippines and oldest trading port in the country. The island city of Basilan with an area as big as many a province in Luzon and with a population of only

150,000, has an annual income of one million and a half pesos.

Inspite of these, the resources of Mindanao have hardly been developed.

I have endeavored to convey to you what Mindanao is today and its economic potential. In closing, I shall paraphrase that famous poem written by an American poet and say, "Give us your wretched and your poor. We will welcome them all at Mindanao's door, and we will make them all rich and happy."

* * *

DELAY

A woman in the mountains of Tennessee was seated in the doorway of the cabin, busily eating some pig's feet. A neighbor hurried up to tell of how her husband had become engaged in a saloon brawl and had been shot to death. The widow continued munching on a pig's foot in silence while she listened to the harrowing news. As the narrator paused, she spoke thickly from her crowded mouth:

"Jest wait till I finish this-here pig's trotter, an' ye'll hear some hollerin' as is hollerin'."

ANTARCTICA—No Longer Unknown

Norma Gahn

Despite death and unbelievable suffering, man's quest for the unknown is shrinking the area still unexplored on the frigid waste-land called Antarctica.

A hundred years ago, no one had done more than gain the edge of the huge continent, and few had done that. It was only 50 years ago that brave men first penetrated to the South Pole. But by 1950, the "explored" territory was beginning to equal the "unexplored." Now the area awaiting its first human is melting like an ice cube in the warm sun.

Since permanent colonization has been impractical, the criss-crossing tracks of explorers have led to overlapping national claims to parts of the vast continent—whose 5-1/3 million square miles make it almost 1-1/2 of the United States.

In an attempt to reconcile differences—or at least define areas of disagreement—12 in-

terested nations recently met at Washington. They agreed that Antarctica should be used only for peaceful purposes.

The pact, subject to ratification, also would freeze the territorial status quo and encourage scientific cooperation.

The diplomatic agreement supports what explorers have learned the hard way about Antarctica: the physical battle against incredible weather and terrain is the limit of human endurance. Political conflict could bring further progress in the area to a standstill.

As early as the Middle Ages mapmakers believed a southern continent might exist. And in 1772 the English captain, James Cook, reached the Antarctic ice pack, establishing that such a continent would lay south of the 60th parallel.

Through the 1800s interest in the area was spurred by

the desire to locate the south magnetic pole, needed for more accurate navigation maps. In 1911 two great expeditions got under way in an effort to reach the geographic South Pole.

One of these groups was headed by Norwegian explorer Ronald Amundsen, the other by Britain's Robert Scott.

Amundsen placed his nation's flag at the South Pole Dec. 17. A month later Scott reached the pole only to find the Norwegians had made it first. Bitterly disappointed, he headed back with his four companions.

It was the great tragedy of Antarctic exploration. The five men died after an epic struggle against terrible cold and meager rations. The end came when they were only 11 miles from food and fuel.

The age of scientific research in Antarctic exploration followed.

The first man to fly the North Pole, US Adm. Richard Byrd, duplicated the feat at the South Pole on Nov. 28, 1929. He showed that radio and the airplane made it possible to explore broad and dangerous areas. His group

also included biologists, meteorologists, and geologists to study life in the white wilderness.

In 1946 Byrd headed the Navy's "Operation High-jump" to conduct scientific programs for training men and testing equipment under severe polar conditions. The expedition also provided the first nearly complete outline map of Antarctica's ice sheathed coast.

In the 1950s came the massive expeditions of the International Geophysical Year, marking an era of cooperation in scientific research among nations claiming Antarctic lands.

The US Operation Deep Freeze set up a South Pole station that showed a party of men could successfully come through the polar winter. Other IGY study camps were set up by the British, French, Russians, Japanese, Australians, Norwegians, Argentines and Chileans.

The Antarctic is still being probed.

And the space age has opened up new strategic possibilities for the land at the bottom of the world.

Producing A Play

Lamberto V. Avellana

The production of a play involves the contributive cooperation of several creative minds, working, it is assumed, towards one ideal: the creation on the stage of a presentation, in whatever form the creators should prefer, its artistic integrity and sincerity of purpose being the only requirements; a presentation intended for an audience, viewed, applauded or damned, as the case may be, but *viewed* by an audience that shall have paid adequately for the right to so applaud or damn.

A play that is written but not produced is so much ink on book paper. A play must be brought to life, it must be spoken and acted out. As an aria must be sung, a dance performed, so a play must be seen and heard. This can only be done with an audience. And here we come to the burden of the plaint.

In the Philippines we put on plays. But the ratio of our theatre-goers to the total so-

called educated, cultured population is embarrassing, indeed.

In theatre-conscious centers of the world, the box-office determines whether a play is to stay on the boards for several years or the financier should buy himself a rope and a ladder.

In the Philippines, reputedly one of the most advanced and progressive of Far Eastern nations, a play that manages on honest, no-arms-twisted, no-passes-foisted, and non-subsidized run of three to four evenings is considered a success.

Why, then, do we produce plays, and for whom do we do it?

Plays are presented in schools as part of the students' education and training; then usually, as graduates, they form themselves into dramatic guilds and venture forth with epic hopes of permanently establishing the long-sought-after Filipino na-

tional theatre. Tiring of this particular aggrupation, they form further splinter organizations, and from these seceding sections more little workshops and little drama societies emerge, to pop out in all their glory after two months of rehearsals into one play, three performances and a general walk-out to form still another group. This over-recurring pattern of events can continue and has continued for a long, long time, but we are still without a national theatre, without a single professional company, without even a two-by-four building which we could say has been formally erected as a theatre, built at least with an intelligent understanding of the minor theatre requirements such as acoustics, dressing-room partitioning, lights, pit and well, set storage and so on.

We have had to put on plays in debating rooms, chapels, churches, gymnasiums, radio broadcasting rooms, commencement halls, movie houses and even cockpits.

Philippine theatre stints have utilized traditional, conventional scenery, or no scenery at all, arena or in the round, proscenium and front-of-curtain.

We have perpetrated miracles and fiascos with one-act

plays, three-act plays, foreign and local; we have done readings, in costume and without, with lecterns and without; tragedies and farces, in English and Tagalog; we have done originals and translations, from Spanish, French, Roumanian, Mexican. We have tried everything from Shakespeare to Peralta. But still no Filipino national theatre. Risking the danger of being accused of over-simplifying the situation, I would like to state simply: the reason we do not have a national theatre is, *we do not have an audience.*

And the reason we do not have an audience is not that we do not have directors, playwrights, actors, a theatre, good, bad or indifferent in each case, not simply that the cultural level of the person who has one peso twenty to spend prefers Bentot to Fidel Sicam as an actor, the story of *Mahiwagang Mangkukulam* to Forsaken House. Or would you like to imagine how many SRO nights Bradford Dillman will rake in against Neil Sedaka on Broadway? Then change the locale to the Araneta Coliseum. A safe bet should be, Sedaka stays a month and Dillman goes home after two days. With one peso twenty, one can witness a chariot race. With eighty cen-

tavos one can sit through three screenings of Susana del Val weeping out her pancreas. So why watch Nick Agudo behind a beard talking to a dagger?

A person is asked to buy a ticket to a play and he will have any number of reactions: who's in it, what is it all about, for what is it, why for three days only, is there *bakbakan* or not, and why is it in English, the hall is not air-conditioned, that place! I'll get bitten by *surot*, what, no bathing suits, no dancing legs, no one will sing a la Elvis — what will they do, just talk and talk? Oh, it's in Tagalog. That's different, I definitely cannot go. I'm Visayan. Besides the only "arena" I know goes into *pan de sal*. And as for the reading — I took it up in the third grade.

The situation is not hopeless, of course. But we will need time. Time, as they say, is of the essence.

Time to develop an audience to such an extent that it will freely attend the theatre, not because they have relatives in the cast, or because they want to criticize the male lead, but because they sincerely want to see a good play, presented well, by a competent, if not always brilliant, cast, in a reasonably acceptable stage

house, with the same willingness and spirit as they would buy an NCAA ticket, a Clover Theatre ticket, watch a TV show or attend a movie.

Actually the national theatre has a larger family than we imagine. Besides plays, we must not forget that theatre includes: ballet performances, concerts, recitals, operas, musical comedies, zarzuelas. How many nights — of relatively full houses — can the ballet groups command? How many people can we guarantee will attend a serious concert by local musicians? people for four nights (including the gala performance) when the audience is mostly composed of exhibitionistic grand dames and society debutantes whose only use for the program is to fan themselves with? Now if a concert or a ballet performance can stand for only three to four nights with an audience, does it mean our musicians and ballet performers are inferior artists?

Now for the opera. The opera has songs even. How many nights? Four? five, including the tickets that were distributed free so that there would be some human beings to sing to? We have had our Jovita Fuenteses, and now our Fides Cuyugan-Asencios. How many nights on the

other hand, might have been possible for a Joni James?

Let's push our probing farther. In the search for theatre audiences let us also inquire how many people go out to look over paintings and attend one-man exhibits, sculpture exhibits. On the other hand, do you want statistics on how many people have gone to the Manila Zoo?

I should like to join cause with the poor, benighted individuals who have embraced the theatre for the sheer love of it, the hopeful groups who, with their continuous knocking at the door of people's consciousness for support of the theatre, are thereby creating the ambient, clearing the ground, exerting effort and perspiration, spending hard-earned money, at times away from school or office, in the clear wish that some day the apathy will be gone, the barrier shall have been broken, because, finally, the taste for the theatre has been developed.

So I say to Dr. Montano, keep on with the Arena Theatre, do it in English in Manila, translate your play into Ilocano and Hiligaynon, change it over to Ibanag and bring it to the rurals areas and there, show them what a play is and how completely it can be enjoyed. I take cause with you

because you are helping create an audience.

I would say to Jean Edades, carry on with discovering young people who like to stand on the stage and take roles. Make them speak in English well, let them have their training, and be rewarded with the thought that with every person who sees them, applauds them, is an actual addition to that audience that we devoutly wish for.

To Pimentel — sure, the Passion Play during Lent; you've helped swell that audience.

And now television. Perhaps, through television to the theatre. The IL-FGU group, the FEU Dramatic Guild, the Ateneo Players Guild, the drama groups of all schools — all these are helping to build that audience, the audience we need, which must support the national theater, that will pay its way in, so directors can be paid, so actors can be paid, so playwrights can write, not because they have to for a thesis, but because they are good playwrights, know their art, and therefore can collect respectably for their work. Only then, when people in sufficient number can support the theatre, may we lay down the yardstick of professionalism against their output. To date,

all societies are amateur groups. I will defend to the last my contention that many of these drama groups are amateur only in the finest sense of the word.

I believe we should keep on putting on plays, developing talent of all forms; in the writing, in the acting, in the producing ends. People who will develop the taste for the theatre must be constantly exposed to it, in its various forms with dramatic literature of the past and present, the classics and the moderns, in prose and poetry, so that out of the knowledge and actual contact with all these, there will be a distillation of our own culture, a flowering of our own dramatic theatre art.

Let not Nick Joaquin stop with *Portrait*. Or Guerrero with his several books. The search for the Filipino theatre form in writing has yet to be consummated. Joaquin has borrowed from the Spanish spirit and written in English. Guerrero has used the truth of the candid camera for his creations, dabbling in dark, dark tragedy and caricature in farces. And now Antonio O. Bayot, who seems best to have captured the Filipino manner of thought, who has best infused his characters with recognizably Filipino behavior.

He, it seems, has not borrowed from the moderns and the avant gardes on Broadway. He has preferred to write as a Filipino about the Filipinos. Probably, he is, at present, closest to what might eventually be the acceptable form of playwriting for our national theatre.

Of course a way must be made for the experimenting Peraltas, Morenos and Lapeñas, and Prolific Florentinos. There must be more. They must come forward, and in their search for their style, they shall be helping the greater cause: the search for an audience.

We must encourage our playwrights by giving life to their creations, from the printed word to the warmth of the stage. The actors should, under able and consistent tutorship by directors, refine their art, imbibing what method, approach or interpretation is the distinguishing style of their particular group, and passing this on to others on a truly apprenticeship basis; encourage technicians who must contribute their own artistry in the execution of creative settings, the handling of lights, the music; we must encourage the members of the sales staff to effect measures to make the box-office effective and live-

ly; we should continue to present school plays; more and more groups should be formed so that in the variety of methods and madneses, a truly Filipino theatre will emerge.

The Filipino national theatre is not just a building. It is not just a Tagalog play. It is not just a set of playwrights necessarily writing about the nipa hut and slums of Tondo, English plays, Tagalog plays — there should be no discus-

sion here. We should have them all, to develop that awareness in the average individual.

Theater-aware individuals will constitute the theatre audience. And that audience, by the power of the box-office, will determine the course and nature of the Filipino theatre.

That audience, that *paying* audience, will demand professionalism. It is my belief that the amateurs will not be found wanting.

* * *

DEDICATION

The visitor to the poet's wife expressed her surprise that the man of genius had failed to dedicate any one of his volumes to the said wife. Whereupon, said wife became flustered, and declared tartly:

"I never thought of that. As soon as you are gone, I'll look through all his books, and if that's so, I never will forgive him!"

* * *

DEFINITION

The schoolboy, after profound thought, wrote this definition of the word "spine," at his teacher's request.

"A spine is a long, limber bone. You head sets on one end and you set on the other."

The Social Effects of Radios on Barrio Life

Richard Collier

The notion that "Communication is the essence of society" furnished the basis for this study. Since community life fundamental consists of a group of people who have frequent communication among themselves, many leaders of rural improvement efforts have maintained that an increase of communication would greatly assist in rural development programs. This represents an attempt to identify and clarify the specific social effects of donated radios, a newly-introduced instruments for the transmission of ideas.

Most innovations are usually first discussed as news items in these rural communities — oftentimes even before the innovation itself has appeared on the scene. The inauguration of a program for donating transistor radios to isolated settlements in the rural Philippines presented an

opportunity for controlled research on this topic. The communication networks of selected villages were studied both before and after the placement of the radios. In this sense it constitutes a comparative study of the sources, modes of transmission, and reactions to news and other materials that were broadcasted.

The findings of this study furnished estimates of the impact which various types of programs had on different groups within these rural settlements. These data, plus an effort to assay the role of the radio in community change, render this report most pertinent to current community development enterprises.

This study is concerned with the social impact of transistor radios donated to isolated rural Philippine villages (*barrios*). A national program for such radio distribution was begun in August, 1959 by

the Cooperative for American Relief Everywhere (CARE). This agency distributed approximately 1,600 of such radio sets during the years of 1959 and 1960.

This program offered an opportunity to make a "before-and-after" type of study by examining social life in selected barrios both prior and subsequent to the radio donations. Specific points of interest were changes in world-view operations of the communications network, social organization, attitudes, and social perception. The social processes involved in these areas of life were also considered.

The interviewers lived in these settlements both before and after the radios arrived. Thus the method of data collection involved a standard interview plus participant observation. This was augmented by information obtained in the municipal center (*poblacion*). All of the barrios studied were in either Batangas or Laguna provinces. All barrio surveys met the general requirements of being relatively isolated and having no electric power, their differences in exposure to commerce, social change, and diversity in land tenure patterns are marked. The crops and farming practices also varied con-

siderably. This variation is beneficial in that the general findings which are common to all five barrios thus have a wider range of applicability.

The general characteristics of the respondents were noted as part of the overall back-ground information. Only about one-third of the interviewees were still residing in the community of birth, but nearly all were still within the same district. Physical movement is thus frequent, but quite limited in range. Most of the respondents had only a bare minimum of literacy. World-of-mouth communication was accordingly most important. About four-fifths were farmers. However, most farmers supplemented farm income with other work.

Expressions of approval and disapproval registered on a check-list showed that status aspirations and economic motives were most commonly accepted as valid reasons for shifting residence. City life was seen as festive but unfriendly, and providing both status and economic opportunities but greater dangers. The dangers were perceived as outgrowths of less personal social controls in the city, so that people became "shameless." The barrio residents thus had only a partial knowledge but considerable

distrust of urban society. Success was defined in terms of status improvement plus economic gains. Good fortune was the most common explanation for one's "success."

Communication was largely verbal, with important people serving as prime news sources. These people included the barrio lieutenants, landlords, teachers, shopkeepers, and recent arrivals from larger communities. Newspapers and magazines were used by these key people, but rarely by others. The role of the cinema was insignificant for most. Women generally seemed to be more active in both reading and relating news to others.

Prior Radio Experience

Most of the respondents had heard radios elsewhere and did have some idea about

types of programs. Usually, those who travelled most also heard radios most and knew the news best. These prior contacts with radios were found to be mainly ones of hearing music or songs. The radio was thus largely perceived as an instrument of entertainment. Listening to radios for news seemed to be most characteristic of older males of a better-than-average income who traveled frequently.

Queries concerning program preferences gave highest ratings to music and news. Men tended to favor news more often than women. A three-fifths majority believed that the radio tells the truth at all times. The focus on entertainment again appeared in responses about what advantages the radio might bring to the home. Yet, in consider-

* * *

DEVIL

Some wasps built their nests during the week in a Scotch clergyman's best breeches. On the Sabbath as he warmed up to his preaching, the wasps, too, warmed up, with the result that presently the minister was leaping about like a jack in the box, and slapping his lower anatomy with great vigor, to the amazement of the congregation.

"Be calm, brethren," he shouted. "The word of God is in my mouth, but the De'il's in my breeches!"

ing the barrio as a whole, news was thought to be the greatest advantage.

In a more diffuse sense, the radio was apparently regarded as an important status symbol. It also seemed to be anticipated as being analogous to a pleasant and entertaining companion.

Consequences of the Radio

First of all, the radio was seen as a gift from benevolent upper-class people to recipients of a lower stratum. Thus it harmonized well with the barrio *mores*. Moreover, since the radio arrived through governmental channels and was assigned to the barrio lieutenant, people tended to place a political interpretation upon the donation. Thus, the radio conveyed connotations, of prestige and social influence which have had their greatest effects on the barrio lieutenant and his relationships with the other villagers.

Radio listening had a differential impact upon the various age, sex, and occupational groupings. Generally speaking, females listened to the radio the most, particularly young maidens and adult women. Storekeepers listen more than farmers, and most men can only listen to a significant degree early in the morning and between the evening

hours of eight and ten o'clock. The role of women in the communications network has thus been enhanced, with as yet unapparent effects on the overall social system of the village.

The role of the radio in the communications network of these communities has been shaped by the nature of barrio social patterns. Most villagers still rely upon the direct, face-to-face contact with their associates as a medium of significant communication. The pattern of direct, purposeful radio listening for informational materials seems to be characteristic of only a small minority who play the role of key communicators in the barrio.

The radios were anticipated and reacted to primarily as entertainment devices. However, prior to the arrival of the radios, this entertainment function was seen in terms of *music*. After the radios were placed, the concept of entertainment shifted to such "human interest" programs as drama, accounts of personal problems and debates in verse (*balagtasan*). The growth of such a deep and widespread interest in these programs is consonant with the personalistic focus of barrio life.

Another aspect of the entertainment function of the

radio has been to furnish a background for social gatherings and companionship of a sort for those who feel lonely.

The sensationalistic presentations of news have often led to a heightened awareness of rural-urban differences. Barrio people can now enlarge their previous apprehensions concerning city life via crime reports, tales of city family problems, traffic accidents; and other disasters

Radio advertising has already begun to take effect, although rural incomes and living patterns limit its impact.

The semi-public character of nearly all radio listening situations provides many distractions and so reduces attention and comprehension. This situation is heightened by the fact that many programs are urban-oriented and so convey relatively less to rural residents.

On the whole then, the radio's effects have been, (first) to increase an awareness of what the rural people view as important rural-urban differences. Secondly, is the situation of an enjoyment of "human interest" materials as a source of patterns of conduct, advice, and storytelling besides entertainment. Then, third, is the attention given

by certain individuals to news and advertising who later communicate selected items to their associates. The amount of such effective listening and communication still remains problematical, however.

Social Change Implications

It is possible to offer certain ideas gained from the experiences in this research that may be of value in attempts to utilize the radio as an instrument for furthering social change. These are offered most tentatively. Only a good deal of trial-and-error and experimentation provide really definitive answers.

It would appear that the following factors should be taken into account.

1. The radio is seen in the barrio as a mark of status and a medium of entertainment. It makes people "happy and contented."

2. There is a heavy emphasis in the Philippine culture on giving advice. The radio is valued for the advice it gives, but the advice is limited. It is not a matter of how-to-do-it, but a matter of how others solve their problems. Much of this advice is disregarded, moreover, because it concerns unfamiliar situations or runs counter to rural traditions.

3. Barrio people pay a good deal of attention to dramas. However, there is no basis yet to conclude that they would see the characters in a drama as people to imitate. This is a matter which needs more attention. There is no reason to expect that they will imitate any or all of the central figures in a drama.

4. One cannot be sure that barrio people are listening very carefully to a program. It is evident that the radio oftentimes merely provides a reassuring background noise. On occasion they do listen intently but may not comprehend what they hear. Yet the people do not readily admit that they do not understand. Any program research should be accomplished by careful attention to and assessment of comprehension.

5. Many subtleties of differences in languages between city and rural areas must be taken into account. The villager can detect a city person by his speech. If one wished to broadcast a program directed toward barrio residents, it may well be that rural intonation would be necessary. It is strongly hinted that a city person who fails to cope with this speech difference will be perceived as a non-rural "outsider." Similarly, barrio folkways are different.

A city script writer is likely to be quite removed from barrio patterns. It has happened that Tagalog literature prepared by city writers for rural people is incomprehensible to the villagers.

6. The barrio people are most interested in news of provincial and *poblacion* affairs. Such programs do not exist. The rural folk therefore rely upon the barrio lieutenant for such information. To provide this news directly by radio over local stations might have both good and bad effects. It may possibly enhance the diffusion of more accurate and timely information but it may also undermine the traditional authority of the barrio lieutenant.

7. Although the barrio lieutenant is definitely the most important person in the communication network, his role as innovator seems much less decisive. The molding of public opinion and the induction of village improvements appear to be two separate and rather unrelated activities in these barrios. The communication of new ideas directly to the people will thus have uncertain effects on the formal role of the barrio lieutenant, but leaves the basic problems of leadership for change untouched. The findings of other studies point to

small sub-groupings within the barrio headed by neighborhood or "situational" leaders as basic units for the introduction and acceptance of change.

8. The motives to which one can appeal for acceptance of desired changes are not yet apparent. Certainly the motive for increased profits may not be very operative. Considerations of prestige and status are important. Community pride is at a low level while family pride is high. Keeping up with the Cruzes is a commonly expressed motive. However, it is not immediately apparent how this incentive could be utilized.

9. The role of music is not clear. Tagalog songs are used at fiestas, serenades and weddings. Members of the younger generation who want to appear "modern" sing popular songs in English. There are considerations which lead one to support the utilization of both kinds of music. It simply is not clear which kind, if either, would facilitate social change.

10. The *balagtasan* or debate in verse is very popular. The barrio people have great respect for well polished rhe-

toric. A rehearsal of reasons for acceptance of certain innovation such as wells or fruit trees would possibly raise considerable discussion. But whether action would follow remains to be discovered. Dis-course has many functions other than purveying facts. Actually, most facts are now conveyed in an informal person-to-person manner. The villagers have simply not yet learned to look beyond the barrio lieutenant and gossip (*Chismis*) for information.

CURIOUS FACTS . . .

(Continued from page 30)

160,000 miles of cable strung through the building.

The Pentagon, even if off the beaten tourist track, is well worth a visit. The concourse, with its shops, is a veritable main street. The courtyard at this time of year is festooned with azaleas, wild crab apple blooms, and dogwood.

There is an art collection in the mail corridor. Just ask for a map at one of the information desks and find your own way around, or if you are traveling in a group, ask for an especially conducted tour.

* * *

ARCHAEOLOGISTS

ARCHAEOLOGISTS are great treasure hunters. Many of their treasures would sell for little on the market, although they are extremely valuable for what they tell us of human history, and fortunes are sometimes spent in finding them. Occasionally, discoveries have great financial as well as cultural value — the golden treasures of Troy, of Mycenae in Greece, and of Egyptian Pharaohs, for example — and then the world at large becomes as excited about them as the archaeologists. Most finds, however, are less spectacular — perhaps the eye shadow used by an Egyptian beauty, a battered amulet with which a Cretan or a Trojan kept evil spirits away, or the chipped flint arrowhead with which a primitive hunter secured his day's food.

Scientist and ditch-digger, detective and treasure hunter — the archaeologist must be all these and more. The men and women who devote themselves to the fascinating science of ancient civilization must practise a sort of magic. From old scrolls and shattered pottery, from broken-armed statues and ruined temples, they must first reconstruct a picture of the past and then breathe life into it. They must take us traveling through time, so that we of the twentieth century A.D. may know how men and women thought and felt thousands of years ago.

Picking up a stray legend here, a baffling reference in an almost wornout manuscript there, at times nothing more than a strange local name or superstition, archaeologists slowly fit together isolated bits of evidence of long-forgotten people and cities. Sponsored by their governments, by private research foundations, or by universities, they then organize expeditions that help uncover the final proof. Some of their greatest discoveries are thus carefully and logically planned.

THE COLOMBO PLAN

H. E. Alfred Stirling
Ambassador of Australia

Many countries in the world are celebrating the tenth anniversary of the Colombo Plan. My own country, Australia, has long been intimately connected with the Plan—in fact since that day, some eleven years ago, when the then Australian Foreign Minister, Sir Percy Spender, put his idea before the Foreign Ministers of British Commonwealth countries gathered at Colombo in Ceylon.

Looking back over ten years of the Colombo Plan, there is no doubt in my mind that its most worthwhile feature has been the way in which it has drawn together our two countries like a set of grappling irons, and enabled both you and ourselves to board as friends, the ships of culture—similar yet separate—on which our two peoples sail.

B.C.—Before Colombo—we knew one another as friends and allies—partners in a bitter war—but our contacts were short-term ones, based

on little real understanding of the lives and hopes of our respective peoples or the detail of the problems, big and small, which each of us faced.

After Colombo, our relationships were put on a permanent and formally organized basis in many different ways (S.E.A.T.O., for instance), but the symbol and the vehicle for our growing association in great measure has been the Colombo Plan.

The direct effects of the Colombo Plan are readily noticed and easily identified—you here in the University will be aware of these effects and be living amongst them, at work, in your homes and in your social and professional relationships—for an overwhelming number of you alumni and faculty members have gone to Australia to further their studies or to take specialised training and they have gone—not only to learn but to teach—to bring something of the warmth and variety of Philippine life into

Australian homes, schools and Universities; to make Australian friends; to talk about your problems; and to publicise your country and your culture in all the cities and states of Australia. They come back with a knowledge of Australia and its problems; of Australians and their way of life, and they discuss it all with their friends and associates.

At the same time, the machinery works in reverse and many Australian visitors, from a wide variety of fields, come to the Philippines under the auspices of the Colombo Plan. They too return home with an extensive first hand knowledge of this country—a knowledge which can only be of mutual benefit to both countries.

Again, directly under the Colombo Plan, the Governments of the Philippines and Australia in partnership have initiated various large-scale projects to spur on and expand the developing economy of this country—the construction of an Artificial Limb Factory at the new National Orthopaedic Hospital in Quezon City is a case in point—here the Philippine Government is constructing the building in which the factory will be housed and the Australian Government is providing the

machinery on which skilled Filipino hands will manufacture artificial limbs for the less fortunate of their countrymen.

On a Government level, it makes it possible for countries to base their policies on a more accurate knowledge of their neighbours; on an individual level, it brings into close association a variety of peoples. In terms of economics, it possesses advantages for all partners; and, culturally, it enriches the life of member nations.

I turn now to the indirect effects of the Colombo Plan.

The Colombo Plan, because in practice it tends to be limited rather strictly to Government to Government relationships, has a direct effect largely confined to the public sector of our societies. Yet these societies are democratically organized and based on the principle of freedom for the individual and, within the limits of the law, his right to engage in such enterprise as he may consider to be worthwhile. As a result, there has grown up in the Philippines, as in Australia, a large and flourishing world of private enterprise. And almost alone among countries of this region, the Philippines harbours in this pool of private enterprise not only the executives

and employees of business and industrial endeavour, but an extensive population of fine brains and sensitive minds—doctors, scientists, lawyers, historians, writers, architects, painters, and musicians.

Not the least of the indirect effects of the Plan on Philippine-Australian relations has been that we in Australia have become aware of the existence of this finely-trained and culturally brilliant pool of persons and have developed informal and private contacts with them. Interested organizations have invited them to Australia and have held discussions with them—for instance the Asian Pacific Conference of Cardiology which was attended by twelve of your senior specialists in heart surgery. Or again there is the recent visit to Australia of the outstanding violinist from Negros, Gilopez Kabayao. On the other hand, some of our best men from this same corner of the private sector have called on their counterparts here—for instance, Dr. Ewen Downie, the world-renowned Australian specialist in diabetes or Archbishop Eris O'Brien, who is a prominent Australian historian in his own right. And numerous other examples of exchanges of this sort can be isolated.

It is one of the many virtues of the Colombo Plan that we in Australia, through it, have become aware of the rich resources of brilliance which are to be found in the Philippines and following up our discovery, have been able to tap these resources. Unfortunately, however, there remains one difficulty which prevents us exploiting these resources in depth, because to date, they have been judged to fall outside the strict territory of the Colombo Plan—even though, I assure, you, the Colombo Plan principle is wide enough to accommodate the exploitation of such resources.

In the first ten years, we have launched the Colombo Plan and built a strong rapport between our two Governments and our respective public sectors. It is my sincere hope that the Colombo Plan will be expanded and developed —broadened—not only to include these very well worthwhile contacts between Government and Government, but between the professional spheres of private enterprise. This is the task the accomplishment of which I see as the paramount objective of the Colombo Plan as it enters upon its second decade.

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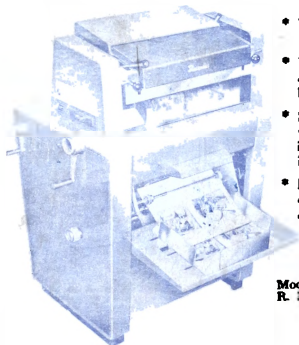
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