

Wright personally aided the Manila police to take into custody the posts director, who was departing for London as a postal envoy of the islands to a world postal conference—not having complied with what Wright thinks is the law and obtained the auditor's clearance the law purports to require. The bar to the clearance is an alleged shortage of about ₱350,000, quite a sum of taxes. Is the posts director right, or Wright? Not Americans alone, but Filipinos, ponder the situation seriously. That many of the latter hold with Wright is clear enough from their proffers of assistance, the officials even, of one province, reporting their willingness to cover his fine.

But the better part of Wright's work as insular auditor is more substantial than the incidents related, more explanatory of the esteem in which the man is held as an insular official.

The better part is the constructive part, the financial counsel to Leo-

nard Wood, who effected amendments to the islands' finance and banking laws, reorganization of the Philippine National Bank, restoration of the currency to par and resumption of the free sale of exchange at the treasury at nominal rates. Wright was relied upon in all of this. No doubt the temperate view which time will make possible of his period as auditor will confirm the impression that it is one preëminently of constructive tone, as it will show his unflinching inclination to economize taxes and give the people the most possible for their money. This latter evokes their present gratitude, but the former is perhaps destined to win their truer appreciation. In the large and in meticulous detail, Wright always stood for the people and their welfare. They know it—they the Filipinos. And they appreciate it.

Understanding Our Age

By PRESIDENT RAFAEL PALMA
University of the Philippines

The thousands of diplomas issued by our colleges each year are a positive proof of the eagerness of our young people to attain higher education, and thus satisfy their longing for individual advancement. The pertinent question now is: Have our colleges measured up to their responsibilities? Have they imbued Philippine youth with the spirit of the age, and the principles which animate it? For without such knowledge our young men and women would not be in a position to understand the questions of the day nor to help in the solution of our national problem, which, in the last analysis, are but the offshoots of the problems of all mankind.

It has often been said that one of the many-sided functions of college education is to train the reasoning power so as to enable it to analyze and investigate the whys and the wherefores of things, to develop a mind open to all kinds of truths and doctrines, ready to consider all questions from a universal vantage point, regardless of local prejudices, racial, sectarian or otherwise, and rationally tolerant of the opinion, advice and counsel of others. The college man should be imbued with a clear notion of the trend of world thought and of the stage of development of ideas and human institutions in other lands. Education would fall short of its mission if it did not impart other information than that necessary to the exercise of a calling or profession, if it did not open the vision of the student to what lies beyond the horizons of his country, and if it did not stimulate him to think of what he himself can do toward enrichment of the stock of human knowledge and the promotion of human welfare on earth.

The world, as it is found today, is an aggregate of interdependent and related units. The centuries of seclusion and isolation are gone. Day by day, there is a growing feeling that peoples are bound to each other as a result of the multiplication of means of communication and trade. For such reason there is a closer observation and assertive intimacy among the races, in an attempt to evolve a common mentality and bring about those spiritual connections essential to the elimination of conflicts and misunderstandings.

It goes without saying that only through education can this ideal be attained. Education, of all the social forces at work in the world, is the least self-complacent. It never ceases to invent, to throw aside what it has invented with the view of building a new structure on the ruins of its own creation. Education partakes of the unconquerable restlessness, of the eternal dissatisfaction that inspires the production of a masterpiece. It is never contented with what it has produced. It is because of this that education is a source of life and improvement. Education has always sought to advance, to embrace new theories, and to shed new light to illuminate the human condition and awaken in it a longing for a higher, more comfortable life.

It seems to me that one of the main attributes of our present mental scope is the propensity to thresh out our problems in the light of local past conditions without taking the trouble of casting a glance at the world without. Having had a good fortune to go around the world once and having observed

evidences of progress, as a result of changing institutions, I feel I can say with some authority that the advancement and prosperity of most peoples have been made possible in proportion as they have felt less regard for tradition and have accepted the new; less adherence to the prejudices and habits of the past, and more desire to forge ahead through repeated ventures and trials in the darkness to discover new light.

Consequently, in considering our pedagogical problems, we should bear in mind that we are dealing with an age entirely different from that which we knew in our infancy.

I wonder if what has been the greatest achievement of our age is generally understood? To me, it has been the declaration of the rights of man. Individual freedom, as against individual absorption, is the distinguishing characteristic of our age. It marks the boundaries of the old and the new world. The rights of man have been known since the twilight of antiquity, but the institutions which regulate human conduct were long dominated by a spirit antagonistic to the recognition of these rights. The family, the church and the state were dominated by a spirit of absolutism. The individual was subjected to the tyranny of each one of these institutions. Man was not free to think, to speak, to feel or to act in accordance with his own nature, but only according to a pattern of life previously laid out.

In the family, this absolutism manifested itself in the absorption of the individuality of the members by the father and husband. The father was the center of gravity of the whole system. The wife, as well as the children, were mere accessories and owed him blind obedience. What he said was law. This authority even extended to the right of repudiating his wife and of bartering away his sons.

In the church, the communicant was a mere numeral. He had to accept certain established dogmas of the faith without the slightest discussion, and to consider as damned those who did not believe and worship as he did. He was forbidden to deal with them, and could even deny them bread and water, because mere contact with them was contaminating. Every new idea or doctrine which departed from what was commonly accepted was tabooed, and those professing such ideas were subjected to merciless torture or martyrdom.

In the state, the head was supreme. The will was supreme. He had to rule his citizens under his jurisdiction without regard to their rights and vassals. He appointed or removed

officials for no other consideration than that they had pleased or displeased him. He apportioned territories for them to govern in utter disregard of the will of the inhabitants and even in the face of their protest. He could, with impunity, kill and plunder, and even abuse the honor of maidens and wives. The law was whatever pleased the prince.

Naturally, under these conditions, education prepared the individual to obey and not to discuss; to bear with resignation the abuses and crimes of the authorities, because it was then the belief that they exercised their powers in the name of God.

But human conscience revolted against this state of affairs and replaced it with a new system of ideas and truths which profoundly altered the conditions of human relationships and completely transformed an old world, based on subjection, into a new world based on freedom.

The individual has recovered his rights and privileges, and within the family as well as within the church or the state, he is no longer considered as an insignificant atom of a unit but as a distinct unit by himself. He has become autonomous and free to exercise all his faculties with no other restraints within than his conscience, and the law without. He has become alone responsible for his welfare and misfortune. No man is superior to another because of birth or social position. Institutions exist for the benefit of the individual and not the individual for the benefit of institutions. His cooperation, while necessary for the existence of a group, is premised on a voluntary basis.

That is why the family system has changed. It was believed in the old world that the parents, being the creators of their children, had all the right to determine their fate, without regard to their opinion and happiness. They could sacrifice their children as offerings to Divinity or for the satisfaction of their own whims and caprices.

If the parents incurred indebtedness, they pledged the persons of their children, like chattels, to wipe out their obligations. If the children had attained marriageable age, the parents chose the persons whom they should marry. The parents likewise dictated the professions their children should embrace, collected the income they earned, drove them away from the parental roof once they incurred their parents' slightest displeasure, and in the majority of cases, children were treated without pity or consideration.

Nowadays, the center of gravity has shifted from parents to children. The theory of the family is that it exists not for the benefit of the parents but for the benefit of the children. The parents are responsible for the life of their children, consequently they owe them the care and assistance necessary for their physical as well as mental development. The children were brought into the world not out of their own choice but out of the desire of their parents to have children. For this reason, the father and the mother jointly have duties to perform toward them, and are entitled to rights in so far as they are founded on these duties.

In the old days likewise, woman was regarded in the family almost as a thing. Her sex doomed her to an inferior lot. Many parents showed dissatisfaction upon a daughter's birth. As a daughter she was not only subjected to the authority of the parents but also to the tyranny of her brother. The latter, to the exclusion of his sister, could inherit the titles and distinction of their father. The young woman could not go out alone on the streets. In many countries

she had to veil her face in order to protect herself against the lust of man. She was completely kept out of touch with the world and allowed no other knowledge than that relating to the home. She passed from the tutelage of her parents to the tutelage of her husband when she got married. In conjugal life, she was considered fit only for motherhood and for the discharge of domestic duties, and not for anything else. She could not administer her own separate property, much less that of the conjugal partnership. The husband could dissipate the property of his wife without her having any recourse other than perhaps a vain protest. Even when married, she could not leave home alone without exposing her reputation to the talk and gossip of

society. Feminine virtue was considered so fragile that contact with the world was enough to defile it. Malice was ever ready to waylay woman with its vileness. The husband could stay all day and night out of the home, perhaps have several paramours, but the wife was forced to complete fidelity—however insulting and humiliating her husband's conduct might be.

Nowadays, the domestic seclusion of woman is a thing of the past, at least in most countries. Although she still reigns supreme in the home, she has been gradually invested with certain rights which heretofore have been monopolized by man. Now, woman is free to educate herself

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Babe and the Moon

By HENRY PHILIPS BROAD

(Concluded)

Then, at last, came dawn and with it exhausted sleep. Coma, Babe thought. And dread and terror invaded her soul. She wished she could stay longer to see it through, to hold his hand until the last bitter moment . . . but how explain it to the day-nurse? So she took a long, long look at him, then knelt down and reverently kissed the hands she had stroked so often. And then ran home, death in her heart. She would never see him again, never.

For the first time in the history of her career as a nurse Babe could not sleep. Fortunately Sally was on morning duty so that she had the room all to herself. It would have been unbearable torment to have had the chatterbox about. The houseboy brought her breakfast tray, but she had him take it back. Then she lay down on her bed, pulling the mosquito-net about her, not in protection from blood-sucking pests, but because she felt somehow more guarded from possible intruders. If they saw the net down they would think her asleep and leave her alone.

How was he now? Perhaps already . . . ? She who had seen and met death so many times and in so many forms was trembling now at the dire

possibility. She knew he would not pass the day. Twice she rose, peered through the shutters at the rambling frame structure that was the hospital. But there was not the slightest commotion, nothing to indicate that what she felt with increasing terror was approaching had already occurred.

Hour after hour wheeled agonizingly slowly past. Babe lay tossing on her bed, waiting, waiting. . . . Later there was a short quick rap at the door. Ah! They had come to tell her. Her heart pounded wildly, anxiety strangled her; she could not answer the rap. The door opened and the chief nurse stepped in, daintily efficient as always with a white cap on her marceled gray hair and the silver bar on her slim shoulders. She glanced furtively at the bed, believed the paralyzed Babe to be asleep and tiptoed out of the room again.

Babe leaped from her bed. The chief nurse! What did it mean? What? She never invaded the rooms but for serious cause. Was it because . . . Had someone seen her? Flames of shame and despair shot through her. She, Babe, a nurse on duty! A dying man, to be sure,

who had mistaken her for another woman, but a man just the same. She hid her head in the pillows, sobbing her sorrow and her fear and shame into their crisp cleanliness, hoping that it would all be over soon; and all the time stood before her the harrowing certainty that at any moment one of the chattering girls would come in and bring her the news of Major Dexter's death.


It was Sally, returning from afternoon duty, who brought her the news, but not the news she so fearfully expected.

"Say, Babe," Sally stormed, cap already pulled off and white uniform flying; "Now do tell me what you have been doing to that case of yours, you witch, you." She sat down on the wicker lounge. Babe remained on her bed unable to stir, her heart fairly bursting with anxiety.

"You've heard the news, haven't you, Babe?" But Sally generally did not require an answer to her queries; so she went on, prattling gaily while she removed her shoes. "Well, you know, it's almost miraculous the way he's come out of it. Not even a temperature since this morning. Carolyn tells me he asks for chow—says they are starving him! Old Gardner is just tickled hibiscus-color. Gives himself all the credit as usual, of course. Chiefy says she came in to tell you about it, but you were fast asleep. But Babe, say, are you still asleep? One would think you never even heard of Dexter for all the interest you take in him."

The prattle was all lost on Babe. All she knew was that he was alive. Motionless, but exultant with joy, she lay on her bed. He was alive! He was to live! Glorious! A thousand warm springs welled up in her, flooding her with indescribable happiness; something that had not before existed was born in her and so rejoiced her that her heart sang in exultation. He was to live!

Hurriedly she rose and dressed, in preparation for another night on duty. In the sitting-room Sally was entertaining some callers and as Babe passed through on her way to the hospital, she called, chidingly: "Babe, my love, if I were you,




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butterfly flew gracefully off again. Pepe after it. He would kill this insect at least.

The procession halted in curiosity. The startled musicians ceased playing, and were chided by a tall friar who bade them continue. Half-heartedly, they resumed, but all eyes were intently watching an obsessed bandurrista vainly batting at a black butterfly. The pursuit took Pepe to the very edge of the embankment. The next moment the insect had darted off across the river, and Pepe, intent only on destroying his foe, seeing no danger, took another step and plunged into the muddy current. Heedless of the friars' reproofs, the crowd rushed to the river's edge. But the musician had disappeared beneath the whirlpools of the swollen stream, and as they looked, his bandurria sunk also.

River bancas were quickly manned, but the unfortunate Pepe never came to the surface. Had he met his fate chasing a phantom? The procession wended its way to the church where aves and pater noster were offered up for the soul of the troubadour who would draw no more melodies from his instrument for the fiestas of

Santa Cruz.

When the sad news was announced to Maria, between sobs she recalled each warning the family had received—beginning with the morning when Pepe had broken the strings on his bandurria, when he had first chased a black butterfly.

"If he had only listened to me!" she wailed.

A few days later the corpse was discovered by an artilleryman of the King's Regiment. An eddy had whirled it beneath the arches of the Bridge of Spain to a quiet pool below Fort Santiago. Thus did Pepe leave Santa Cruz. When his fate was mentioned, neighbors shook their heads knowingly. They agreed with Maria. Though it was non-canonical to believe in superstitions, the natives of Santa Cruz had witnessed the occurrence, and after all, seeing is believing. The good friars alluded to a religious frenzy, but they, of course, did not believe in evil omens, and besides, they were known to be charitable souls. Certain it was in any case that a black butterfly did bring disaster to the musician Pepe Garcia.

Understanding Our Age

(Continued from page 11)

and feed her spirit not only with knowledge of books and experiences of travel but also with the sensations and tumult of politics. She attained her economic emancipation when she saw wide open the doors of the office, the shop, the school and other fields of human activity. Her economic emancipation is bound to bring about in the long run a common level of culture, a single standard of morality, an equality of rights and responsibilities between the two sexes.

This change of system in the family will not in any way destroy the home, nor will the home be deprived of its moral and religious background, because the love of the spouses and the natural affection parents have for their children will remain essentially the same, however different may be the rules observed in the relations of the spouses and between parents and children. The conjugal tie will no longer be a forced and perpetual bondage, impossible of dissolution even in the face of immorality, discord and unhappiness in the home. Its duration will depend on the voluntary will of the spouses, of their mutual respect and fidelity in performing their duties.

The church, in the same way as the family, will remain as a human necessity, because the soul is linked to the supernatural, and reason needs religion and faith to satisfy the longings of man for immortality. But the individual will no longer be forced to submit himself to the religion of his parents, nor to the dogmas of a particular religion. He chooses his religion even now, and within it he accepts those beliefs that satisfy his reason. If he worships and follows his belief in good faith, he is entitled to all rights and privileges as a man and citizen.

God has not disappeared from the conscience of the modern world, but the conception of God has changed in the sense that He is no longer made to sanction crimes born out of intolerance or the abuse of power, either by the father of the family, the head of the Church, or of the State. All authority is no longer absolute; it has its corresponding limitations and responsibilities. God is still the supreme sanction of individuals and of nations. But God no longer abides only in the tiara or in royal robes, but also in public opinion and in popular assemblies.

The state is another necessary human institution, and whatever changes it may receive in the future, it will always exist as a power of unity and coordination for the determination of the limits of freedom of the individual and of a group. The head of the state, as such, is no longer irresponsible nor is he above the law. His authority is exercised by delegation from the people, and even in monarchies it is limited by constitutions. The state can no longer deprive a person of his life and respect, without due process of law. The liberty of the citizen and the privilege of commerce are as inviolable as is one's person. The state has no extension. The individual is not the property of the state, not its slave, and public opinion is not

to ride on the back of the people but to be their servants.

In the realm of education, the doctrine of individual freedom has manifested itself in the elimination of the old practice—"Quod magister dixit." The teacher is not supposed to dogmatize. He has no longer the right to impose on his pupils his own theories or personal beliefs. He is expected to stimulate free discussion of the subject he teaches, leaving to his students the choice of the system of thought which best satisfies their reason.

All these changes have been brought about gradually and by natural causes as a result of the sufferings and miseries borne by humankind in its different stages of development. Humanity constantly tries new theories and doctrines, only to give them up as soon as others more effective

for the redress of past grievances and misfortunes are discovered. The tendency of humanity has always been for the better, inasmuch as any people's desire for change is prompted by the need of freeing itself from the abuses and excesses of institutions when the rust of time and the greed of power have corrupted them. Thus, because of the excesses of parental authority, the family régime was changed from the communistic to the individualistic type; out of the extravagances of the Holy Roman Empire was born the Reformation which promoted in later years religious tolerance; because of the abuses of monarchs, popular assemblies were brought into life. It is still to be seen whether from the abuses of parliamentarism and democracies may come another form of government which shall better respond to the exigencies of our epoch.

Religion, morality, family and government will always remain as essential and necessary institutions in the world, and there is no human force that can destroy them, because they are founded on the nature of things. But their forms will not remain the same and unalterable. They will change with the ideals and aspirations of humanity as fast as the latter discovers new truths and understands better the workings of matter and of spirit.

Now, in a world which guarantees complete individual freedom, the education of men and the women cannot teach the norms of conduct and habits of action characteristic of an age which subjected the individual to the control of the family, the church and the state.

The best that education can do in our times is to train the individual for freedom in order that he may make good use of it and not misuse it. Training for freedom requires a constant and methodical exercise of the will, in order to control bad instincts and stimulate good ones. There is need of creating moral restraints *within*, and not *without*, the individual, by developing properly in his conscience precise notions of good and of evil and leaving him to his own responsibility.

Man should do good and avoid evil as a matter of duty, through conviction, and not through fear or consideration of punishment. He should feel ashamed of himself whenever he is willfully at fault, even if no other detect his dishonesty. If man were always inspired by what his conscience reveals to him and should endeavor to suppress the lower impulses and passions which torment him, then he would rise to a position where he would be used to performing good unconsciously and mechanically. This is the state of culture toward which our age is bound, and this can be accomplished if all the agencies for good that exist in the world to regulate human conduct, be it of the family, the church, the state, or the school, coordinate their efforts and reconcile their mental attitude with the ideas of our century. The difficulty lies in the fact that there are still many who will not admit that the world has been improved, with its changes and innovations, and that God is with the modern world, in all its marvelous progress and scientific discoveries, in the same form that He was with the old world—when man knew little of the laws of nature and enjoyed fewer comforts and conveniences.

Why should we refuse to see the will of God in the truths revealed to the human conscience by the modern world? Who but God inspired the prophets of the modern world, as wise and learned as the prophets of the old, in the teaching of new religious, moral, economic and social truths which every day are enhancing the power of human intelligence and opening new fields for its research and investigation? Why place our century at odds with God? Why should it be considered that God has turned His back upon our world, simply because it exerts every effort to better conditions of human existence and tries new forms of conduct and rules of action more in accord with the realities brought about by the inventions, exigencies and discoveries of our age? Is it that God desires paralysis and stagnation in life? No, I would say not. God has placed us on this planet in order constantly to improve it and to beautify it. God has endowed us with the faculty to think in order that

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H. M. Cavender, general agent, The Robert Dollar Co., Manila, was a recent visitor to Hongkong in the interests of his company, having left Manila on the S.S. *President Pierce* June 28 and returned aboard the S.S. *President Taft* July 8.

Robert Woodfine, connected with the operating department of The Robert Dollar Co., Manila, underwent an operation at St. Paul's July 2. Mr. Woodfine's recovery was rapid and we are glad to see him about again.

Leonard Yates, Far Eastern representative of the Prince Line, with headquarters in Hongkong, was a visitor to Manila in July, having arrived aboard the S.S. *Machaon* July 10 and returned to Hongkong aboard the S.S. *President Taft* July 12.

O. D. Martinez, oriental operating manager for The Robert Dollar Co., with headquarters at Shanghai, arrived in Manila July 2 aboard the S.S. *President Harrison* and returned to Shanghai July 6 aboard the S.S. *President Jackson*. Mr. Martinez was on a business trip in the interests of his company.

Walter Sokall, formerly connected with The Robert Dollar Co., Hongkong, accompanied by Mrs. Sokall, passed through Manila July 16 aboard the S.S. *President Johnson* enroute to Naples, Italy, where Mr. Sokall will take up duties as general agent for the company.

S. G. King, formerly connected with the Chicago office of the Dollar Steamship Line, accompanied by Mrs. King, arrived in Manila July 4 aboard the S.S. *President Jackson* to take up duties in the passenger department of The Robert Dollar Co.

Ole May, assistant passenger agent, The Robert Dollar Co., was married to Miss Phoebe Davis of Los Angeles on July 15. Mrs. May arrived in Manila aboard the S.S. *President McKinley* July 15.

E. W. Latie, accompanied by wife and son, arrived in Manila July 25 aboard the S.S. *Empress of France* to take over the office of the States Steamship Co., as general agent, relieving Hector Hunt, who is leaving Manila on the S.S. *Empress of Russia* for the United States.

L. Everett, president of the firm which bears his name, accompanied by his family, sailed for Shanghai July 26 aboard the S.S. *President Jefferson*.

F. A. Vezina, formerly passenger agent, Canadian Pacific, Manila, left Manila aboard the S.S. *Empress of Asia* July 5 for Montreal on a six months' furlough. Mr. Vezina has been relieved by G. R. Razavet, formerly in the passenger office of the Canadian Pacific, Hongkong.

J. M. W. Munro, formerly acting manager of the shipping department of W. F. Stevenson Co., Manila, during the absence of F. M. Chalmers on furlough, is now in charge of the Iloilo office of that firm during the absence of H. Thompson, on furlough.

Americans Occupy Manila: August 13, 1898

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By the operations of the United States Signal Corps, cable communication between Manila and Hongkong was restored late on the night of August 20, and the first message that it bore direct from Washington was one of congratulations from President McKinley. On the 26th, General Merritt was instructed to turn over the command to General Elwell S. Otis, who had arrived on August 21, at the head of the Fourth expedition, comprising nearly 5,000 troops on four transports, and himself to proceed to Paris, after consulting fully with Admiral Dewey, in order to present his information and views and those of the admiral to the Peace Commission there.

Understanding Our Age

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we may use it at all times to the best advantage and in order that we may dedicate it to the task of exalting human endeavor. Evil has always existed, and will continue to exist, side by side with good, in order to stimulate our diligence and eternal vigilance in making the world better fitted for habitation by intelligent and gregarious individuals, destined to live within the pale of peace and love and not as voracious beasts in the wilderness.

I hope that our colleges will understand fully their mission and will seek to train their students not merely to be professional and technical men, but something better—men of broad culture and open mentality, men of their age who understand that the world is in constant rotation and that their country cannot remain beyond its influence; that everybody has the obligation of contributing something to human achievement, in order to make the world a little better than when they came into it. The fountains of life and knowledge are inexhaustible, to the end that humanity may drink in abundance and slake its persistent thirst for boundless and infinite advancement.

The annual report of ex-Governor Stimson was published in full in the *Manila Daily Bulletin* of Thursday, August 8. It is for the year Stimson was here, 1928, and reiterates that the land laws must stand as they are, that Manila is a place of intransigent sentiment, etc., some of which is rather interesting reading. Coming at a time when the JOURNAL was being made ready for the press, no more notice than this page-close can here be taken of it. Maybe space will be available next month.

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