Panorama

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Beer and the Germans

Marlis Post

The popular notion that beer is the "national beverage" of the German nation appears to be justified in a way by figures, for statisticians have found out that last year every citizen in the Federal Republic of Germany consumed 95 litres of beer on an average. Beer brewers can be satisfied with their annual sale of 53.7 million hectolitres. And yet: it would be wrong to call the Germans a nation of beer drinkers. They consume and love many other types of beverages, and there are regions with a very small beer consumption. Beer, however, nourishes and has also been called "liquid bread" by many people.

Beer definitely is popular, and always has been: an old German law of 1564 says that this beverage must be made only from four basic components—barley, hops, yeast and water. This law in essence is still valid today, and strictly adhered to. German beer grows ever more popular abroad, as the export figures show. In 1960 no less than 915,-000 hectolitres of beer were exported, which is nine per cent more than in the previous year.

Germany, however, is not the country were beer originated. The old people of Babylon and of Egypt, five thousand years ago, did already number this b e v e r a g e amongst the basic elements of their diet. Greek and Roman historians later on reported that the original inhabitants of Germany, the Germanic tribes, were beer brewers. But the Germanic nations in those days loved another beverage much more dearly: mead, a beverage made of water and fermented honey.

The oldest German breweries were established in the 12th century in Southern Germany, where, by the way, more beer is consumed than elsewhere. Soon the art of beer brewing was known all over the country. World-fame came to German beer, however, only in the middle of the nineteenth century, when due to a far-reaching modernization of brewery operations, Germany became Number One amongst the beer brewers in the world.

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OUR PROBLEMS IN EDUCATION

Dr. Vicente G. Sinco

WE NEED to remind ourselves that nothing could be more vital and more critical to a democracy than education. A dictatorship or an oligarchy can afford to be unmindful of the intellectual condition of the people within its orbit. But the reality of a genuine democratic system of government and society, the system we have decided to adopt, is not possible without education. And when we speak of education for a democracy, we mean intellectual upbringing designed not merely for an elite or a chosen few, not even for a larger group such as a privileged political party, but all citizens. The validity of this statement may be easily confirmed by the cases we see at present in the countries which have

lately become independent states in Asia and in Africa where the spirit of nationalism fomented by a mere handful of individuals has precipitated their political separation from the colonial powers without adequate administrative training and educational preparation. Much as we sympathize with them in their desire for independence, in moments of serious reflection we cannot help but view with deep apprehension the undesirable conditions, the state of disorder, perplexity, confusion, and even suffering they find themselves in. We can only hope that having been thrown into the sea of political manumission all by themselves they might manage to learn how to swim before they sink and get drowned.

In expressing these thoughts of apprehension, it is not our purpose to assume an attitude and position of superiority. For while in some respects we have indeed attained a certain level of education and a sufficiently widespread literacy, oftentimes we are assailed by doubts whether or not the educational competence of our people as a whole has reached the degree necessary to create an atmosphere, a climate, that could invigorate the processes of democracy in our country and could thus insure the enjoyment of the rights and blessing that go with it. We do not need to be profound observers to detect a considerable amount of weak spots in our present system, not so much in its formal framework as it is in the implementation of the essential methods and practices which are the real determinants of a democracy.

The education that is needed to strengthen democratic institutions is not merely quantitative but also qualitative. It is not necessarily acquired by the establishment and operation of a multitude of schools and colleges. If the instruction in these institutions is inadequate and inferior in quality, mere numbers do not have much significance. On the contrary, it may only deceive us and give us a false sense of satisfaction. We are well acquainted with the rapid multiplication of the number of graduates from educational institutions awarding diplomas and degrees in different professions and occupations — from teachers, stenographers, secretaries, and lawyers, to engineers, doctors of medicine, ar-

chitects, pharmacists, etc. In many cases, these diplomas are not much better than mere certificates of attendance over a certain number of years in the colleges issuing them. They are far from being reliable evidence of quality education their holders received.

Let there be no mistake about this: that the problem of education in our country cannot be solved by merely increasing the number of schools, colleges, and universities, and by making it possible for them to increase the number of pupils, students, and teachers. The problem cannot be considered solved until there is a definite improvement in the quality of instruction and in the educational competence resulting from it.

It is safe to say that the percentage of persons going to our schools and colleges has been increasing rapidly every year since the end of the last War. But it is also safe to say that the quality of instruction and education that these persons have been receiving during the same period of time has been deteriorating almost as fast as the increase of their number No wonder that in the report of a group of American and Filipino educators that made a survey of our educational system a little over a year ago under the chairmanship of Prof. J. Chester Swanson of the University of California, we find these words: "Much of the education of the Philippines is simply not good enough to justify the great faith of the people. What will happen to this unquestioning faith in education when the people learn that it is not solving their problems? Will they lose faith in education or in those who are responsible for their educational services?"

Those of us who are neither too proud nor too self-centered to accept honest and objective criticisms have to admit the validity of this uncomplimentary statement. We have to admit that the quality of the education that the large majority of our children have been receiving has not been good enough. It has deteriorated, I repeat, since the second World War; and the deterioration has been rapid and alarming. We have not taken so far any determined step to arrest it. No wonder that the report of this mixed group of educators has this suggestion to make: "Educators must work to provide a public school

program good enough to prove that faith in education is justified. This will require not only providing good schools, but also creating in the public an understanding of the difference between good and poor schools."

There are several causes of this state of educational deterioration in our country today. One of them may be the insufficiency of funds made available for our educational program. Undoubtedly, much can be done to raise educational standards if appropriations for educational development be set aside in larger amounts. But like investments in business or in industry, their size does not always guarantee success if funds are mishandled, misused, and misdirected. It is, therefore, absolutely necessary that a study of the system, the personnel, and the materials involved be seriously and intelligently undertaken in order to avoid as much as possible not only financial losses but also unnecessary wastage in time, attention, and effort; and what is more, in order to prevent disillusionment and frustration in our faith in education as the firm foundation of individual and social development.

Public opinion is extremely important for any successful implementation of any program of educational improvement. It must be articulate, insistent, intelligently directed, and courageous. It should aim at creating public appreciation of efforts to raise the quality or standards of our schools and colleges. Such appreciation should be expressed frankly, openly, and sincerely, not in mere words but in deeds, in action, and in decisions. The cooperation of all parents, businessmen, industrialists, and all other elements of the community has to be actively given if we are sincere in our belief that our social, political, economic, and moral betterment depends largely upon education.

There has been no well-directed and strong public opinion on the problem of good and desirable education in our country. This is shown by the fact that what is almost invariably considered by the press as a crisis in education is the usual delay in accommodating the 800 thousand or more children in the public schools in June. When the Department of Education gives the usual assurance that additional classes would be open, the so-

called crisis in education is considered solved and ended. To call such condition as a crisis in education is a gross exaggeration. The real crisis in the education of this country consists in the steady decline of the effectiveness of our schools and colleges in maintaining reasonably good standards of teaching and learning.

Unless the basic causes of this state of educational impoverishment are correctly recognized and arrested, no amount of financial assistance will be of much help in improving our educational work. One of these causes has reference to the character and content of the curriculum. Another cause concerns the qualifications of our teachers. The third has relation to the attitude, and interest of our youth in work and study.

Any intelligent and objective analysis of our educational problem is bound to discover these three factors as among the most basic causes of the weakness of our educational program and of the inferior academic record of the great majority of our students. There are, however, a few schools that have been turning out fine products in spite of handicaps arising from the excessive centralization of our educational system. They have been able to remedy to a certain extent these basic defects. Their record shows that with a well qualified teaching staff and with the proper motivation, discipline, and determination on the part of the school authorities, there can be no question that the youth of the nation will acquire a superior type of education. The young Filipino has the capa-

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BREVITY

The best illustration of the value of brief speech reckoned in dollars was given by Mark Twain. His story was that when he had listened for five minutes to the preacher telling of the heathen, he wept, and was going to contribute fifty dollars; after ten minutes more of the sermon, he reduced the amount of his prospective contribution to twenty-five dollars; after half an hour more of eloquence, he cut the sum to five dollars. At the end of an hour of oratory when the plate was passed, he stole two dollars.

city for acquiring it. What he needs is proper stimulation to awaken that potentaility in him for better performance.

But before discussing these basic causes of the weakness of our school system and its educational efforts, I should like to bring to your attention the significance of the problem of education today. Time and again we have told ourselves that the most valuable resources of our country are our human resources — our people; just like our abundant natural resources. they have to be correctly cultivated in order to draw out from them the best qualities in their possession. Today we live in an age of intensive development in science and technology which are causing tremendous changes not only in our conditions of living but also in our ideas and in our attitudes in life and work. The nation that cannot keep up with the rapid strides of advanced countries will have to face more numerous and more complicated problems affecting its economic, social, and political conditions. Such problems as unemployment, standard of living, economic and social stability, population explosion, food supply, public sanitation and health, and peace and order may well become threats to the security and even to the very existence itself of a nation as an independent political unit. They have to be solved not in the distant future but at the present time or during this generation.

These considerations render the problem of educational improvement for our people a matter of transcendent importance. Any postponement in the adoption of practicable solutions to this problem will make it more and more difficult and will increase our inertia to imperative changes. Let us bear in mind that educational stagnation neutralizes and even defeats in the long run movements of improvement in practically all the other phases of the nation's life and work. We are about to reach what modern economists call the take-off stage of economic development. We have reached a point when our industrial development is quite well started. But that encouraging growth of our industrial and economic life is bound to be slowed down if not aborted and arrested unless we pay much attention

to the problem of the educational improvement of our people.

It is not enough that we talk about education. That is the easiest thing to do. As a matter of fact when it comes to the subject of education in conversation or speech-making almost every one seems to talk as an expert and feels qualified to express critical opinions on college methods, university programs, and academic activities without having seen actual academic performance nor understood educational objectives nor read and studied books and publications on current educational practices and theories produced by learned scholars and experienced educators. To pass judgment on the work of our educational institutions, we need to be deeply involved in the study of educational problems. We need to participate actively in tasks or activities of individuals or groups regularly engaged in serious educational work. Otherwise, judgments and criticisms based on half-baked ideas or obsolete practices are likely to produce more harm than good.

It does not seem to be widely known among our people today that a great deal of interest and deep concern in the problem of educational improvement are being taken in all progressive countries today. Let us take for example the United States. In spite of its leadership in the field of industry and economic activities and of the excellent work of its colleges and universities, its leaders, not only in educationa itself but also in politics, in business, and in civic and religious affairs, are nevertheless very much concerned with the quality of the education that the young Americans have been receiving over the years. They realize that education cannot stand still without affecting the welfare and improvement of the nation. Beginning with President Truman, clear through President Eisenhower, and down to President Kennedy commissions and committees have been formed for the purpose of analysing the conditions of American schools, their teachers, their academic and technical courses, their methods of instruction, and their policies. They are determined to discover whatever weakness exists in the products of their educational practices. National as well as local surveys have been undertaken and reports of the results of such surveys have

been published so the people could be fully informed. The reports are live subjects of private and public discussions in large and small conferences, in newspapers, and in radio and TV programs. All these activities indicate the intense interest of the people of the most powerful country in the world today in the value and the urgent need of being constantly aware of the swift changes of educational ideas and methods. There is more than mere fear and apprehension of the Russian advances in science and technology shown by leaders of the United States in their intense concern with the quality of the education of the American youth. There is a deep realization on their part that in this age of revolutionary changes the country that is satisfied with what it has today will be left far behind tomorrow. Its economic, social, political, and other problems assume new aspects and it is only through the improvement of education that these could find satisfactory solutions.

We in our country, on the other hand, do not seem to be keenly apprehensive of the condition of our educational institutions. Our leaders have not been deeply disturbed by the poor educational performance of our youth in general. We do not seem to be worried over the large number of young men and women who finish the high school and even the college course without knowing enough of the subjects they are supposed to have taken. We do not seem to mind that many of these graduates do not even know how to read with comprehension or to do multiplication and division. Our attention is absorbed in politics and elections. Even these reflect the low educational level of most of our electorate. Issues are absent. The struggle for public offices is carried out on the basis of personal attacks, exposure of private faults, and accusations of alleged moral delinquencies and puerile comparisons of individual school achievements. While we should elect only the able and the honest to public posts, it is sheer childishness and political immaturity to have oneself elected by an appeal to personal prejudice and hatred of one candidate against another. Democracy is not intended for the illiterate, the moron, and the feeble minded. Neither is it intended for the sage and the philosopher alone. It is in-

tended for the man who is sufficiently educated so that he can with understanding, appreciate whatever is excellent in life, and is able and willing to use his mind and do his own choosing. To keep and maintain it, the people should worry about education, superior education.

Coming now to the causes that have retarded our educational development as pointed out by competent observers, we should mention first of all the defective curriculum of our schools in general. It is defective not in its quantitative aspect but in its superabundance of subjects and activities, some good, others indifferent, and still others useless. Too many subjects clog and confuse the mind of the student, producing what might amount to something like mental suffocation.

Without going into the details of the solution of this problem, all I can say at this moment is that the improvement of the curriculum calls for a reduction of the number of subjects it contains to those that are most essential in developing the power to understand and to think according to the different stages of a person's intellectual maturity. As all men and women of experience know, no more effective way of learning is the process of *taking one thing at a time.* Concentration is needed in every task and activity that requires mental or physical effort. For this reason the British scholar and mathematician, Alfred North Whitehead, made this significant statement: *"In all modern educational reforms the watchword must be concentration."* The improvement of the curriculum therefore is best achieved by limiting its content to the basic subjects needed for the cultivation of the intellectual competence of the student. For we should all understand that education does not consist in the accumulation of more information in one's memory, but rather in learning how to think and how to arrive at pertinent conclusions. While we need materials which are necessary in the process of thinking, and while it is necessary that such materials be of high quality, their acquisition may be easily left to the mind that has learned how to learn.

Superior education is not possible without superior teachers. Our educational problem has reached a criti-

cal stage simply because the great majority of our schools and colleges have not had a sufficient number of well-qualified teachers. A large proportion of the teachers now employed in our schools are not competent enough to produce good students. They are graduates of schools of education that emphasize methods of teaching and pay scant attention to learning subject matter. It is quite obvious that one cannot give what he does not have, no matter how much he knows the method of giving. The good teacher should not only have the *know-how* but also the *know-what* and the *know-why*.

It goes without saying that to improve the education of our youth good teachers are indispensable. To produce them there is need for change and modification in the system of education for our teachers. Consequently, some time and much effort are needed before we could hope to transform our educational institutions today into centers adequately equipped to improve the quality of the instruction for our youth. The improvement of the curriculum is not as difficult as raising the quality of instructon. The curriculum does not work automatically. Without well qualified teachers, the curriculum is of very little use.

The third cause of the deterioration of the educational performance of our students proceeds from the character, the habits, and the attitudes of a large portion of our youth. The general complaint of our teachers and professors in our university is that a large number of our students do not study; they do not spend enough time to prepare their lessons before coming to class. Study is work, mental work.

There are times when I feel that this aversion on the part of our students to mental work might be attributable to the idea propagated by some educationists that work experience is gained only through manual work and physical exertion. There are moments when I suspect that this aversion to mental effort on the part of many students, especially those coming from the public schools, might be the effect of the so-called *activity method* which stresses the pragmatic principle of learning by doing and even by playing. Professor Brand Blanshard of Yale University commenting on this princi-

ple stated: "We are all pragmatists from five to ten. But I am inclined to think that a person who is still a pragmatist at forty is suffering from arrested development. A person who limits the fruits of the spirit to those that that can be tested in action is not so much freeing himself from older dogmaticism as fettering himself by a new one." And I should add that education is a fruit of the spirit.

The development of the mind is not something that can take place by the mere presence of a good teacher, by the mere possession of proper books and other nistructional materials, by the mere attendance of the students in the classroom, and to wait for the teacher to pour the precious liquid of knowledge into his empty brain, after which he could go out and be ready to pour the needed amount of learning into the job he has selected for himself or into the problem he meets in life. Education is more like a process of developing the muscles or of building up the skill of a prospective athlete so that he could win a prize or at least make a good showing in a contest.

To repeat, many of our students today come to their classes without spending even an hour in preparing their lessons. And there are many among us parents who complain when their sons and daughters have to observe class schedules that demand even only a modicum amount of preparation or else flunk in their subjects. This is a problem that serious-minded educators and responsible citizens of our country should frankly face; and they should welcome gladly every requirement prescribed for its solution. For it involves more than the mere fulfillment of academic duties. It involves the fundamental need of developing the habit of work, diligence, persistence, and the quality of moral stamina and even physical endurance. It is this dicipline of work, purposeful ~~work, that quality~~ education requires and encourages. That is why quality education inevitably produces men of character, not weaklings, persons of integrity, not drones, parasites, or grafters.

These problems have faced our Board of National Education in its work of planning a program of educational improvement suitable to the needs of our nation.

After the completion of the survey of our public schools undertaken by the mixed group of American and Filipino educators I refered to a while ago, the Board created a committee in May, 1960, to study the possibility of reorganizing the entire Philippine educational system. That committee met practically every week from July, 1960 until April, 1961, when it rendered its final report to the Board. The membership of the committee consisted of ranking officials from the Department of Education, the University of the Philippines, and outstanding citizens in business. It was assisted by members of the staff of the Bureau of Public Schools and of the Colleges of Education, Arts and Sciences, and Engineering of the University of the Philippines. Its report has been widely published in the different newspapers of this city. The suggestions and recommendations embodied in it have been appreciated by persons interested in the improvement of our educational system and by the press in general. We do not have the time to discuss them in detail at this moment. I shall therefore mention but very briefly the general objectives and the overall organization of the educational system proposed.

The present organizational setup of the elementary school consisting of a four-year primary and a two-year intermediate curriculum is preserved. The reason is that it is an urgent obligation under our Constitution for the government to provide at least free primary instruction and that the actual government budget for the support of our public schools is so limited that to comply with this constitutional mandate it is imperative that unnecessary prolongation of the elementary curriculum should be avoided. The objective of elementary education is to produce *functional literacy.*

The goal of secondary education is *intelligent citizenship. A basic secondary school* of three years is proposed, offering a rounded curriculum of general education which covers only the essential subjects needed by the intelligent citizen. The basic secondary school serves two purposes: One is to provide a terminal course for all those who may not wish to continue their studies. The other is to serve as a foundation for two distinct courses, namely, the *collegiate sec-*

ondary course and the *vocational secondary course.*

The collegiate secondary course, as well as the vocational secondary course, extends over a period of two years. The collegiate secondary course serves as a preparation for college work. The vocational secondary course is intended for the training of moderately skilled workers and craftsmen. For those who desire to improve themselves further, an additional two years of vocational courses are offered, leading to the training of technicians or more highly skilled craftsmen. Then for those who desire to become teachers in vocational schools or to develop themselves into technologists, an additional course of two years in higher technical training is suggested.

The courses for colleges embody two important features. One is the reduction of the number of required subjects to the essentials in mathematics, the natural sciences, humanities, and social sciences. The aim is to develop the power to think, to improve the ability to make relevant judgments, as well as to enhance a person's liberal education. The second feature of the suggested college curriculum is flexibility. The purpose of this is to give the authorities of a college a greater degree of freedom in adopting additional courses that they might consider valuable.

To raise standards of university education, the committee suggests that for an institution to be recognized as a university, it must have post graduate courses in natural science, social science, and the humanities; and that it should have at least two thirds of the members of its faculty serving as full-time professors exclusively for the university.

Dr. James B. Conant, former President of Harvard University, not very long ago declared that educational practices are not exportable commodities. Hence, every country should adopt its system and its methods of education that are best suited to its social conditions, its historical traditions, and its varied needs. The validity of these ideas is beyond doubt. But we have, unfortunately in our country, ignored them by adopting a system of education which is a mere imitation or image of the American educational system. That system has its good points but it must have some very poor points otherwise,

the American leaders, as I stated previously, would not have been so apprehensive about improving them. It is high time that we should establish a system of education suitable to us as a distinct people, with limited financial resources, with problems peculiar to our own conditions. We should not forget, however, that in many ways education is universal in character. Therefore, we need to discover and to learn whatever is good in the educational ideas of other countries; then we should import them, if necessary, not, however, through a system of adoption but through a process of adaptation. Thus we may be able to enrich and develop our own.

* * *

NEW BLOOD TEST FOR BODY DISEASES

A simple blood test for diseases of the heart, liver and other body organs based on the identification of enzyme "fingerprints" was described at a recent meeting of the American Chemical Society. The test depends on LDH (lactic dehydrogenase), an enzyme that regulates several important chemical processes in the body, according to medical authorities. LDH occurs in five distinct forms caled isoenzymes, which appear in different proportions in different organs. Clinical tests indicate that when an organ is damaged it releases enzymes into the blood stream. "impressing its LDH isoenzyme pattern on the blood, like an identifiable fingerprint," the authorities explained.

Blood tests can. therefore, serve to identify an injured organ, and they are especially suitable for the detection of heart and liver damage because these LDH patterns differ markedly in their resistance to heat. A large amount of LDH destroyed by heating a sample of the blood serum at a relatively low temperature indicates liver disease while a large proportion of lactic dehydrogenase stable at a relatively high temperature indicates heart damage.

MASONRY AND THE REVOLUTION

Teodoro A. Agoncillo

MASONRY played a significant role in the Revolution. It was through Masonry that the propaganda activities against the injustices, immorality and brutality of the authorities were directed. Realizing the need for concerted action in the parliamentary struggle, the fiery Graciano Lopez Jaena founded lodge *Revolucion* in Barlona, on April 1, 1889. It was exclusively for and by Filipinos. But it was, however, short-lived. The following year, lodge *La Solidaridad* was founded and the affiliates of the defunct *Revolucion* transferred to the new lodge. The Filipino Masons, among them Jose Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, Antonio Luna, Pedro Serrano Laktaw and others were responsible for introducing to the Cortes pieces of legislation that would benefit the Philippines. Up to 1890, the Masonic activities that were tied up with the Philippine problem were restricted within the Peninsula.

A year later, however, Antonio Luna and Serrano Laktaw returned to the Philippines to establish masonic

lodges. Conferring with Moises A. Salvador and Jose Ramos, Serrano Laktaw decided that it was propitious to introduce lodges as the arm for political action. Lodge *Nilad* was consequently founded on January 6, 1891. The *Gran Oriente Español* officially recognized it on March 10, 1892.

Like all the intellectuals of the period, the Masons clamored for reforms in the administration of the government. There was not even a hint of revolt in their actions or speeches. Everybody wanted the Philippines to be a province of Spain under which the Filipinos, as Spanish citizens, would enjoy the rights and privileges of Spaniards. What may be termed "revolutionary", in the eyes of the Spanish authorities, was the unexpected call for reforms. Thus, the Masons prepared their platform on the issue of peaceful reforms:

> *It is the eight million people who have been, for the duration of three centuries, under tyrannical oppression. The social life they lead is destitute of freedom; the natives have no right of association; they have no tribune where they could express their needs... And with respect to their individual life, the Filipinos have not, as in other countries, the security against the abuses of the authorities, and for this reason, the... secret deportation of reputable persons has been repeatedly perpetrated upon the notorious instigation of the friars. x x x*
>
> *We want a regime of democracy, a genuine and effective autonomy of the individual as against the enslaving pretensions of an ambition that nourishes its life by absorbing the rights of the people and waters its happiness with the tears of the needy.*
>
> *We want a good government and a good administration.*
>
> *We want our country to have the right to be represented in the Cortes: not a single Representative or Senator is defending its interests in the Spanish Parliament. Its government is dependent upon the Overseas Minister who, by and for himself, legislates and governs the Philippines through Royal Orders, while in Manila the Governor-General executes*

and annuls the order of the Ministers.

We want our country declared a province of Spain, with all the rights and obligations. In a word, we want reforms, reforms, reforms.

Considering the time and temper of the period, the Masonic platform was bold. But precisely because of its boldness, the secret movement reached the masses and, eventually, the Spanish authorities. Thinking men and women, isolated by the intolerance of the authorities and the friars, found consolation in Masonry. Up to May 1893, the Masonic lodges numbered thirty-five, nine of which were in Manila.

But Masonry in the Philippines was not intended to be a political arm. It was primarily a propaganda machine designed to work for reforms and to denounce abuses, corruption, brutalities, and injustices committed by the Spanish authorities on the hapless people. This function of Masonry was clearly expressed by Marcelo H. del Pilar in his letter to Juan Zulueta:

The Peninsular Masonry is a means of propaganda for us. If the Masons there [in the Philippines] intend to make Masonry an organ of action for our ideals, they make a serious mistake. What is needed is a special organization devoted especially to the Filipino cause; and although its members, or some of them, may be Masons, they must not depend upon Masonry.

It was the timidity of the intellectuals, most of whom were Masons, that led Andres Bonifacio, also a Mason belonging to lodge *Taliba*, to found the revolutionary *Kapunan*. Some Masons joined Bonifacio in his new undertaking, among them Jose Dizon, Jose Turiano Santiago, and Emilio Aguinaldo. It must be emphasized that the *Katipunan* was not a Masonic society, although some of its members were Masons. This is important in view of the fact that the Spanish authorities accused Masonry of having been the "brains" of the *Katipunan* and the initiator of the Revolution and, therefore, of the separatist movement. Thus, the Overseas Minister, writing to the Governor-General of the Philippines on April 4, 1895, said that "an alarm exists here about the separatist work in that Archipelago

through Masonic propaganda that excludes all Spaniards and is directed exclusively by natives. I request Your Excellency to inform me hourly of this, and, if true, to redouble the vigilance and to issue necessary orders to the [provincial] governors."

It cannot be doubted, however, that Masonry left its imprint on the Katipunan. For the initiation rites of this secret society were based on those of Masonry. Its structure, however, was based on that of *La Liga Filipina*, most of whose members were Masons, namely, Jose Rizal, Timoteo Paez, Jose Ramos, Moises Salvador, Apolinario Mabini, Bonifacio Arevalo, Numeriano Adriano, and others. It is perhaps for this reason — namely, that many Masons were affiliated with the *Liga* and the *Katipunan* — that the Spanish authorities thought of linking Masonry with the separatist movement. Masonry was in fact condemned as "infernal" and the "workshop where hatred for Spain and the Spaniards was cast." The charge was, of course, as silly and preposterous as the contemporary charges of "communistic" or "communist-inspired" directed by paid stooges at those who disagree with them or those whose opinions do not square with their wild speculations and parochial views. For Masonry in the Philippines, as I have pointed out earlier, stood for reforms and never for independence.

But why did Masonry flourish, ramify and make converts throughout the Philippines during the last decade of the Spanish regime? The answer lies in the condition of the time and place. There was no freedom to speak of. Its meaning had been negative during the three centuries of Spanish rule: freedom to be exploited ruthlessly, freedom to remain ignorant and superstitious, freedom to be confused, and freedom to be brutalized. Wherever and whenever courageous men are found, there they seek release from this negative freedom —if there is such a thing — and join hands to forge a potent weapon in their struggle for self-expression. The early Christians suffered heroically all the indignities and injustices of the Roman emperors and their underlings. But, searching for freedom, they went underground, joined forces with other victims of oppression, and fought

their battles with results that are today common knowledge.

And so with the Filipinos of the last decade of the nineteenth century. Led by Masons, they closed ranks, went underground, and fought, first, a war of propaganda, and then, a war of emancipation. With the "Cry" that reverberated through the hills of Pugadlawin and Pasong Tamo, the dawn of a new era streaked in the Philippine sky and showered light where there was darkness.

With a bit of pardonable exaggeration, one may safely say that Philippine Masonry and the Revolution were related to each other. For the men who shouldered the responsibilities of the Republic at Malolos, both in the administration and in the field, were Masons — from President Emilio Aguinaldo down to his Cabinet Ministers and field commanders: Apolinario Mabini, Gracio Gonzaga, Baldomero Aguinaldo, Ambrosio Flores, Vicente Lukban, Mariano Llanera, Bonifacio Arevalo, and Timoteo Paez.

Viewing the revolution from this perspective, it may be said to have been the child of Philippine Masonry — an unwanted child perhaps, but a legitimate child nonetheless. The men who carried on the burden of the propaganda—which was intended to bring about reforms but which, contrary to their expections, resulted in a national blood bath — were Masons, men who were steeped in the lore of democratic ways, men who were sensitive to the pulse of changing mores. And Andres Bonifacio, the founder and the guiding spirit of the *Katipunan,* carried over the symbols of Masonry to the Society and breathed into it Masonry's climate of freedom.

* * *

Economic Advanceme

Pio Pedrosa

THE STRONGEST motivation that animated President Quezon's public life was Filipino national self-assertion. It can hardly be said that there was an instance in his public career that was not inspired by the wish to advance the country and our people on the road to dignified, respected and self-respecting nationhood. No one in our generation is unfamiliar with the antecedents of our political emancipation. I believe he did not consider independence his ultimate aim. On a par with winning the freedom and civil liberties of the people was his deep preoccupation for their preservation through upliftment of their social and economic status. The two objectives were to him interacting. Independence was the environment in which social progress could best be promoted. In an atmosphere of freedom alone he thought could the people's genius for self-realization be nurtured. On the other hand, internal peace and the integrity of the national sovereignty would have been unstable, political independence could have been but a sham, if the country did not rest on firm foundations of the economic well-being of the people. "There are countries," he said once, "that are nominally independent but which in effect are under foreign rule. There are still others which have in theory and in fact national independence but whose peoples know no freedom except the freedom to starve, the freedom to be silent, the freedom to be jailed, or the freedom to be shot."

The task of improving the economic position of the people is always one of great magnitude. The need in our case for its dedicated pursuit, President Quezon foresaw, would be a long, continuous endeavor. To insure that the promotion of gene-

nt and Social Justice

ral well-being and economic security should be a permanent duty and obligation of government in the future, he made social justice a declaration of paramount principle of the Constitution. The wisdom of this mandate is today as of unquestioned validity as it was in his time. In our rural areas, in our barrios and country-sides, the main problem still revolves around the crushing havoc of poverty: the destruction of morale and the frustrations of millions that find nothing to do, the inroads on vitality by the pangs of permanent hunger, the hopelessness of meagerly rewarding perfunctory toil, the inevitably high and tragic incidence of early death. These seemed to be the characteristic earmarks of our rural community way of life.

President Quezon was restive for economic growth. Degeneration should not have been the attribute of the people he was leading into freedom, into membership in the circle of the progressive peoples of the world. He planned and carried out an accelerated program of that growth. The first requisites were fiscal and monetary stability. These he achieved. At the same time he caused measures to be taken that would enable the people to share in their life-times the opportunities for obtaining more nutritious food, better shelter, healthier surroundings, more dependable security for their future. He aspired for them the necessities and amenities of culture, of decent civilized living. These were the material ingredients of human self-respect and national dignity. Today, we could ask how far forward the mandate of social justice he inscribed so indelibly in the Constitution has been carried into effect, to what extent the promotion of the well-being of the people as a prime obligation of government has been advanced.

It would manifestly be unrealistic, unjustifiably derogatory, to deny or belittle the material advance achieved in the county's economic pursuits of the last fifteen

years. Substantial progress has been made in agricultural production, in industrial expansion and diversification, in domestic and international trade, in capital formation, in technical and entrepreneural progress, in the utilization of technological and scientific processes. All economic indicators attest to the peceptively even if slowly and haltingly improving standard of living of our people.

We know that our masses in the rural areas are still eking out the barest subsistence, beggars are scavenging the night garbage dumps of the cities. Criminality against property is rampant, doors and windows of dwellings have to be grilled in iron and steel. Men begging for bread, or scrounging dirty rice sweepings, or forced by hunger to steal bananas are shot dead. Public services may not be availed of in many places except upon bribery. Tax administration is often an instrument of blackmail and intimidation. Business enterprise must purchase influence or pay *tong* for obtaining license to operate. Lives and property may not be saved in conflagrations except upon submittal to extortion. Usury is rampant, oppressive interest rates are legalized, credit facilities to increase production in the rural areas have been proselytized to political ends.

It is perhaps beyond possibility that criminality will be entirely suppressed. There will always be a certain amount of human perverseness, of sub-normal psychosis, of moral and spiritual delinquency below heaven. On the other hand, we can not extenuate blame for ourselves when we permit the perpetuation of conditions which make us all callous to the pervasive degeneracy into which our institutions have fallen. We are not without responsibility for a society that denies to fellow citizens the opportunities to earn a livelihood other than to beg and scrounge and steal.

Economists talk about per capita income as the measure by which the state of well-being can be gauged. Per capita income is the total national income divided by the number of the population. The national income, as you know, is the aggregate earnings of labor, management, property, and capital in current production. This average is supposed to reflect the economic status of the people. It is not an absolutely correct index, how-

ever. It takes no account of little islands of luxury and wealth happy unto themselves on a vast ocean of restlessness and misery. Be that as it may, ours in the Philippines is not a very impressive national or per capita income. The per capita incomes in Malaya, Hongkong, North Borneo, Japan, and Singapore, — to mention a few in our immediate neighborhood, are higher than in ours, which is less than ₱400.-00. Parenthetically, if we would wish to regale ourselves with what we can call *consuelo de bobo*, our per capita income is higher than that in many countries of Asia, Europe, Africa and South America. The larger among these, China, India, Indonesia, Pakistan, and several of the Soviet republics and satellites, with populations aggregating almost one-half of the human race, have their tremendous masses wallowing in more dreadful poverty and misery.

In spite of misconceptions per capita income figures can create as yardsticks of economic development, they are useful as an index for registering the results of planned measures carried out to increase the national production. The success or failure of any program to combat poverty can be determined in a general manner by the resulting comparative per capita incomes registered year after year. Disregarding distribution distortions, an increasing per capita income is a sign of growth. It is an indication of increased national production. It reflects a diminution of the ravages of poverty and disease. It points to an improvement of the standard of living of the people.

Therefore the only formula there is for eradicating poverty, for advancing the standard of living, — if we might restate it, — is production. And it must be production that should outstrip the growth as well as the growing needs of the population. Planning for production expansion and growth could, consequently, take as a specific goal a predetermined per capita income at a prespecified future. If our per capita income now is ₱400.00, the tempo of productive activity could conceivably be quickened to increase that figure to, say ₱800.00 five or ten years from now. That could be the target of the new production effort. Then the next step would be to harness the requisite tools

and factors of production and gear their use in that direction. The instrumentality that coordinates these tools, these factors, and lines them up together into a driving force that pushes the productive power forward is business enterprise. Without business enterprises production is an impossibility. Business enterprise, however, inevitably must operate under systems of governmental, monetary, fiscal and other statutory rules or regulations. These rules and regulations can help the productive processes to move ahead. They can also hold them back. Rules and regulations obstruct business enterprise by curtailing the full and beneficial utilization of the resources contituting the tools and factors of production. When they do, they obstruct not business enterprise alone, they obstruct production itself. To the extent that such obstruction exists, the effort to eradicate poverty, to push forward the promotion of social justice, to improve the well-being of the people is correspondingly halted and stalled. These rules and regulations are thus the determinants of the climate and the environment in which business enterprise will either fail or succeed in the realization of the national objectives of expanding production, improving consumption, lessening the ravages of poverty, raising the standard of living of the masses of our people. The aims of the constitutional mandate to promote social justice and economic amelioration are subserved depending upon whether these rules are regulations are constructive or obstructive.

We can not go into a detailed analysis of many of the various roadblocks to production business enterprise must reckon with today. Offhand, we must give credit to the general effort exerted towards loosening the reins that have held back the productive processes. There has been such effort. But we could have been more consistent, less contradictory and less self-defeating. We expand the money supply, we ease production financing, we expand governmental deposits in the banking system. Yet we syphon off the same money supply and tighten credit with the continued imposition of premium fees in the sales of foreign exchange and with the immobilization of large volumes of the monetary circulation stashed by government banks in inactive gov-

ernment securities. We adopt ostensible measures to ban the importation of luxuries, but we refuse to curtail the unbridled activities of favored individuals by the continuance of the barter system on a non-selective industry basis. We are encouraging domestic production for self-sufficiency of consumption staples, foodstuffs and commodities, yet we are bringing ruin to local industrial investments by indiscriminate and unnecessary licensing of imports of competing commodities of foreign production. We subsidize the importation of rice at the rate of one peso per dollar, which goes to the foreign rice farmer and importer, in order, it is said, that imported rice might be sold at ₱0.85. If we did little more than pay lip-promises of encouragement to domestic rice production, we could have paid that peso to the Filipino rice farmer and he could also have produced rice to sell at ₱0.85. We are loud in our protestations of welcome to foreign investments, but we harass even those who have made signal contributions with their past investments to the development of our economy. We try to attract visitors to visit our shores, but we mulct them when they come, we discourage provision for their safety and comfort by submitting attraction policies to the veto power of vested interests. We want the foreign exchange income augmented to achieve a healthy balance of payments position, but we promulgate rules and regulations on exports, on foreign loans and investments, on earnings remittances, on capital repatriations, and on others that scare the entry of foreign exchange or facilitate the stashing of the proceeds of overshipments and of excess valuations of imports in foreign depositories. We adopt patriotic shibboleths that would emphasize country first, forgetting President Quezon's admonition that we can not isolate ourselves from the rest of mankind, because such slogans become convenient for serving self first, self second and self all the time. We announce economic development programs but after their promulgation we forget them and go back to compromise and accommodation. We pass laws to shield policy-making bodies so they could function in the general interest of the nation, but we break down the defenses against political intervention and allow politics to guide policy implementation. We make a great show hav-

ing adopted plans to return to free enterprise but the results have been to favor groups with windfalls from our debased currency.

We all know, however, that the situation is not without hope. The spirit of dedication to social justice and the mandate bequeathed to us to labor incessantly for the economic upliftment of our poverty-stricken people can not be lost when vigilant organizations like Rotary, dedicated to service to fellow-men, with identical inspirations as those that animated President Quezon, take a day like this to remember his memory. In paying tribute to him, we can not but remember also the people in whose behalf he spent himself. In spite of all our present frustrations and difficulties, his labors and self-sacrifices have not been wasted on them; they have not, in the words of the Apostle, been sterile in them.

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NEW PAINT MEETS DEMANDS OF NUCLEAR SUBMARINE

U.S. technicians have developed the first interior paint to meet the demands of the nuclear submarine. The new coating, an acrylic latex, is practically free of air pollutants that would seriously restrict submergence time of the vessel, according to Donald E. Field, a chemist of the US Naval Research Laboratory. The paint loses 95 per cent of its fumes within 24 hours after application and releases the rest in harmless amounts.

Extended drying periods that can keep submarines out of action in an emergency are eliminated by the new formulation which dries in 20 minutes. It can be used for both bulkhead and deck applications and "does not constitute a health hazard to the crew if used during sea operation," Field revealed.

In a 26-day test on the USS Triton, the paint compared favorably with enamel in gloss and dirt resistance, and it was superior in ease of application and freedom from odor and toxicity.

The "Synoptic Scientist"

Ritchie Calder

The Kalinga Prize for the popularization of science has been awarded to Ritche Calder, well-known British science-writer. He is the ninth winner of the Prize, whose purpose, as stated by its donor, the Indian industrialist Mr. B. Patnaik, is to offer recognition to leading interpreters of science and also to strengthen links between India and scientists of all nations.

Mr. Calder, who is 54, has been science editor of the News Chronicle *and of the* New Statesman and Nation. *He is Professor of International Relations at Edinburgh University. His fifteen books on scientific subjects ranging from medicine to the struggle for life in the Arctic have been translated into a dozen languages.*

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The tools of my trade as a science-writer have been — apart from a typewriter — three questions: "What are you doing?" "How are you doing it?" and "Why are you doing it?" With patience on the part of the scientist and patience on the part of the inquisitor, there are few things in science, however apparently abstruse or novel or difficult, which cannot be explained in comprehensible terms.

One of the major difficulties is the terminology —the jargon of science. The scientists in the various branches and disciplines of science

have invented their own language of convenience. Where once the terms were descriptive they are now cryptic—sometimes one feels that like the code-names for military operations, they have been deliberately invented to mislead and, like the sign-language of the medieval crafts, designed to preserve the inner mysteries for the few. ... What the scientist, who in the restricted company of his colleagues uses them as common-place terms, does not always realize is that such words are like index cards; to him they convey a whole filing-cabinet full of meaning, but he forgets that others do not have access to that filing-cabinet. This is, also, inevitable. With the proliferation of science, the scientist is entitled to his "language of convenience" but he must, when necessary, define those terms. A century ago, any man of science was intelligible to any educated man; terms had a common-root etymological meaning and in that sense were descriptive. Today, I repeat, they are cryptic.

I have sometimes described myself as a "babelologist", a student of that babel of tongues which is science. I also boast that I am an expert on experts — one who knows to whom to turn for the information one has not got. In that I personify the science-reporter, who is the trustee for the common man for whom he seeks enlightenment in the common tongue; who never relies on what he knows but turns to the expert sources for current guidance; and who does not make the mistake which many academics do of confusing ignorance with lack of intelligence. I have, after thirty years of trying to explain science, a reinforced confidence in the capacity of ordinary people to grasp what is made intelligible, provided that their interest has been enlisted and their imaginations illumined. But that after all is surely the essence of all good teaching.

The crisis of our times is the breakdown of communications — not just in the sense of political barriers, but in this all-important area of science. Our lives, our hopes, and our survival depend upon the uses which are made of science. To progress, we have to use scientific knowledge and discovery to its utmost advantage. Science, in the advanced countries, is developing so fast that it is almost impos-

sible to keep pace with the knowledge—and the gadgets —which are aggregating. I believe that some 3,000,000 original scientific papers a year are published. No one can compass so much information... One set of scientists does not know what another set is doing, and yet there may be an important affinity which may be of material value to mankind.

There are too few communicators *within* science and the bridges are broken between the humanities and science. Those who have to make the social judgements about science have usually no scientific training—worse, their own education makes them feel that anything which involves such intensive training is beyond their comprehension and that they must "rely on the expert". But there is little in the training of the scientist, preoccupied with all that has to be learned in his own subject, which gives him the capacity for social judgements. We are in danger of being subjected to the tyranny of the experts — faceless men at the elbows of the uninstructed. They are not tyrants by disposition but by our default.

How are we to teach people enough about science to allow them to make judgements, to decide priorities, and to see that science, with all its potential for good or evil, is directed to the advantage of mankind. How much more resources and attention should we be giving to the problems of this planet on which 4,000,000,000 people will have to contrive to live 20 years from now? Is space adventure more important than the food and population problem, for instance? And how, with all the spectacular advances of today, can we close the widening gap between the prosperity of the scientifically-advanced countries and the impoverished ones?

Without arrogating to the science-writer all the wisdom of the world, it is true that he has the opportunity for better undestanding. He is a "synoptic scientist"; he travels across the advancing fronts of all branches of science and can see, at first hand and in survey, what preoccupied scientists cannot see for themselves and what men-of-affairs can never see panoramically. His job is to pass that knowledge on — either along the line of science or to the public. He

TWO NEW MUSCLE RELAXING COMPOUNDS REVEALED

Two new muscle relaxing compounds, said to be five times as potent in animal tests as mephenesin, a presently used relaxant, have been developed in the United States. The new chemicals, based on the compound pyrimidine, block muscle activity by 80 to 100 per cent, according to Dr. Donald E. Heitmeier, a senior organic chemist at Irwin, Neisler and Company in Decatur, Illinois. Besides their muscle relaxing ability. they are sedatives comparable to the barbiturate drugs and also have hypnotic properties, he said. They have not yet been clinically tested.

Muscle relaxants are used to depress body reflexes during surgery and to treat spasms associated with certain forms of paralysis. The new drugs, resulting from chemical changes in phenyramidol, which is both an analgesic and a muscle relaxant, showed "marked enhancement of centrally induced muscle relaxant properties, a sharp reduction in analgesic activity and the appearance of strong, sedative-hypnotic properties," Dr. Heitmeier told a recent meeting of the American Chemical Society.

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is, by the accident of his trade as a collector and disseminator, the prototype of what should exist in academic and public life, the communicator of information on which judgements can be made. In his own working life, his function is to convey to the mass of people the facts about science, but also to convey an interpretation of the social implications of new developments.

I know that many of my colleagues think that they should confine themselves to description and explanations and leave the value judgements to others. I disagree profoundly. Our access to information. our point of vantage on the scientific scene, give us responsibilities which, in the present situation, we must not shirk. — (UNESCO)

THE CHALLENGE OF FIDELISMO

Hernando Abaya

IT IS NOW about six months since the CIA-trained Cuban "freedom fighters" landed on the Bay of Pigs. In the agonizing post-mortem on what is now known as the Cuban fiasco, all the bones have been dug up with painstaking thoroughness by the American and the rest of the world press. Yet the confusion and ignorance over Cuba has continued to hound us, and the implications of *fidelismo* on the vast underdeveloped areas of Asia, Africa and Latin America have remained vague and incomprehensible to most of us. It is little surprising that a Manila newspaper of vast pretensions can still refer to the 26th of July Movement as "the biggest hoax and cruelest betrayal yet perpetrated on the Cuban people" without so much as drawing a line of perceptive comment from any of its readers.

Yet this "hoax" of the Cuban social revolution is such a reality that President Kennedy has been compelled to launch in mid-August his $20 billion "Alliance for Progress" program of aid to Latin America, precisely to wean away the perenially poor and largely illiterate Latin American *campesinos* from the enticing winds of *fidelismo* blowing from the Carribean. For Mr. Kennedy sees radical social reform as the best hope of economic progress and political stability, not only in Latin Amer-

ica, but in the other underdeveloped areas of Asia and Africa, where the United States must face the relentless Soviet challenge to ride the crest of a surging social revolution.

Such political solutions, however, are anathema to the privileged landed gentry and their foreign backers who have exploited the underdeveloped areas of the world. And, as in the case of Latin America, in the apt words of a *New Statesman* editorial, "a skin of capitalism has been grafted onto a feudal framework, and this ugly and inefficient hybrid — kept alive indeed only by constant injections of dollars and arms — has cannibalised democracy in order to live. The peasants have got neither bread nor votes."

Land reform must come if there is to be any social progress. There is the immediate challenge that faces the Kennedy Administration. In effect, how to counter the lure of *fidelismo*. "It is an image with many faces," writes *The Economist* in a special issue on the Latin American Future. "At its simplest, it means to millions of Latin Americans that in a remote but still a sister, country, a man as glamorous as any film star has given land to the poor, rooked the rich, and put *gringos* in their place. It is a concept that pleases them. The young President and his ebullient corps of Harvard dons now realize only too well that so many Latin Americans are irresistibly drawn towards the lights of *fidelismo*. And they must offer the Latin Americans a third option which is, in the words of Walter Lippmann, "economic development and social improvement without the totalitarian discipline of Communism".

It is a picture of *fidelismo* in action that the eminent sociologist, C. Wright Mills, etches in his book *Listen, Yankee* in an earnest plea to his fellow Americans to wake up and listen to the "angry voice" of Castro's Cuba so that they may not commit "disastrous mistakes of ignorance." This plea, it would seem, was unheeded. About a year later came the Cuban blunder. There were similar pleas from no less eminent sources. Besides Lippmann: Herbert Matthews, Ray Brennen, Jules Dubois, Fred J. Cook, and the liberal weeklies, among others. And there were also the consistently objective and penetrating studies in British journals and

newspapers like *The Economist, The Manchester Guardian, The Observer, The New Statesman,* and the staid *London Times.* By and large, however, the American press simply reneged on its jobs. "In my 30 years on the *New York Times,*" Matthews told the American Society of Newspaper Editors on April 21, 1960, "I have never seen a big story so misunderstood, so badly handled, and so misinterpreted as the Cuban revolution."

Mills tries to capture the collective voice of Cuban revolutionaries and to express something of their reasons for the revolution and how they feel about it. He pens his chapters in the form of letters from the Cubans to the *Yanqui* and spells out the Cuban mood as gleaned from his discussions and interviews with Cubans, from Castro and the intellectuals to the rebel soldier and the lowly peasant, during his month's stay in Cuba in August, 1960. A sociologist, he applies the same searching analysis and uncanny insight that he uses in his now classic *The Power Elite* to the story of the Cuban social revolution.

He delves into the long history of the colonial exploitation of Cuba, its place in the American dream as a slaver's haven, the repeated intervention by American Marines on behalf of the "'Yankee bankers," the old order that went out with the "butcher" Batista — "an order of police terror and grief and poverty and disease and illiteracy and the corrupted politics of the thief and the capitalism of the robber." He tells of the revolution, its beginnings, its leaders, its trials and problems, its ends, its meaning. And he recounts its gains in terms of social reform and political stability — higher literacy, more employment, rising production, new schools, better homes, lower rents, better food, lower prices, and other benefits of an agrarian revolution. The Cubans admit, says Mills, they are influenced by the Soviet Union, just like other peoples in under-developed areas, but they deny they are "under Communist orders." Their economic deals with the Sino-Soviet block are business deals. "We are going to take the help we need from whoever will give it to us."

It is pure McCarthyism, asserts Mills, to call Castro and his revolutionaries Khrushchev's stooges. He stresses the fact that the Cubans' "only real fear," their "only real worry," is the "menace" of

the United States to all their efforts. (The Cuban invasion merely confirms this fear.) He sums up what Cubans want from the United States: "Just let us alone." Or, simply: "Nothing." He underscores the problem of Latin America vis-a-vis the United States: So long as U.S. corporations own Latin America's riches they will control its politics. The beneficiaries of U.S. aid have all been the feudal oligarchies. "Inside Latin America, the U.S. Government has supported reactionary circles and do-nothing ruling strata," writes Mills. "Its role has generally been and continues to be that of stabilizing their dominion and so the continued sloth. Its aid has been largely to give them arms and other military support, in the name of 'Hemispheric Defense,' which has meant defense against their own people."

Harper's Magazine in a review of *Listen, Yankee* says the message Mills put in the mouth of the Cuban is, in effect, "a piece of propaganda — uncritical, emotional, oblivious of the faults of the Castro regime." This is perhaps true. Yet it is not so easy to dismiss his documented testimony. For his conclusions are reflected in the main by other competent writers and observers, American and British, in many articles and studies written before and since the Cuban fiasco. Moreover, there is little about Castro's Cuba that has reached us through the American press and other news media that has not turned out to be propaganda. This explains the failure of intelligence all around on the Cuban fiasco — of the press, of the ICA and other intelligence services, of the diplomatic corps. All these men, to quote *The Nation*, "seemed to have been fettered by ideological blinkers of the kind that obscure social, economic and political realities."

The Cuban fiasco was the aftermath of the Big Deception. Even Mr. Kennedy and his intellectual coterie were taken in. Castro had ranted as early as last December that the United States was preparing an invasion, and he kept at it right up to the eve of the landings, the while beefing up his defenses. The U.S. press ridiculed this claim as a figment of the Latin imagination. Yet, from scattered sources had come reports of feverish preparations in Guatemala and Florida under the CIA. (These preparations clearly had "the knowledge and consent of

the American government.") A few other sources may be mentioned. The *Hispanic American Report* described in detail such preparations by Cuban exiles under the CIA in its issue of October, 1960. On information supplied by its editor, *The Nation* reported on November 19, 1960 the existence in Guatemala of a training base for anti-Castro guerrillas. British journals with competent observers abroad similarly sounded the alert. In February, two months before the invasion, *The Observer* reported: "It is now officially and widely believed by the Cubans that the United States intends to destroy their revolution. They believe that the Central Intelligence Agency (CIA) in Washington is financing a counter-revolution based on Miami to repeat their Gautemala success of 1954." *The Economist* and *The New Statesman* carried similar reports on the eve of the invasion.

For the first time, writes *The Economist*, in a perceptive comment two days before the invasion, there seem to be grounds for Castro's repeated assertions that Cuba is about to be invaded by counter-revolutionary forces supported by the United States. It notes the publication of the State Department's White Paper of April 3, 1961 denouncing Cuba "bell, book and candle," followed by the Cuban exiles' call to arms in New York, and then Mr. Kennedy's warning a week before the invasion that Castro "would grow more dangerous unless action were taken against him." Solemnly, *The Economist* says: "If Mr. Kennedy has decided to encourage an attack by the exiles, the United States is entering an extremely dangerous period in its relations with Latin America." And it adds: "If the invasion (still) fails, it will be a major disaster for the reputation of the United States."

And so it came to pass. The debacle was swift. Without an air umbrella, the invaders did not have a chance. The simultaneous "popular rising" the CIA was sure the landings would touch off simply did not materialize. The American failure, and ignominy, was no more sharply drawn than by the unhappy figure of the respected Adlai Stevenson denying categorically before the United Nations, in reply to the Cuban delegate's charges of U.S. intervention, that the United States had had any hand — any hand at all — in the attempt to overthrow Castro! Such

charges, he said, were a tissue of lies delivered "in the jargon of Communism." Apparently, even he had not been told the truth!

The disenchantment among thinking Americans that followed in the wake of this debacle is perhaps best expressed in what the American students at Oxford, including 14 Rhodes scholars, wrote in a letter to the White House:

> "We had hoped that under the new Administration the United States foreign policy would reach a new level of honesty and good will. We did not expect that our Ambassador to the United Nations would have to resort to deception and evasion; and that our actions would have to be justified by balancing them against Soviet suppression in Budapest; and that consequently world opinion would turn against them."

A group of Harvard professors bought a half-page ad in the *New York Times* to pour out their anger and disappointment over the American involvement in the Cuban affair.

Manila's newspapers for the most part felt let down, after the first day's flurry of screaming headlines of new landings, new beachheads, thousands of freed prisoners joining invaders, a reign of terror in Havana, and all the wildest claims of the anti-Castro forces. Taking the cake was a scary one: REBS MISS FIDEL, BAG RAUL. Correspondents burned the wires of the *Associated Press* and the *United Press International*, and the *Agence France Presse*. Fact and propaganda were never so happily, so recklessly blended. An American writer who was in Havana at the time of the invasion, said an *AP* story of street fighting in Havana and a *UPI* story that the Hotel Havana Libre had been "totally destroyed" after an air attack on Havana were only typical of 25 "completely false dispatches" by the two major U. S. news agencies he had seen. "I rode and walked through the streets of Havana from the evening of April 14 when I arrived, until the afternoon of April 26 I left," he said. "There was no fighting anywhere, any time. I lived in the Havana Libre that entire period — quite a trick, isn't it, to eat and sleep in a hotel that has been 'totally destroyed.'"

But when the big story of the CIA's complicity in the

invasion was carried on the *AP* wire, only one Manila newspaper printed it. The rest of the morning dailies, which had played up every anti-Castro claim no matter how fantastic, were silent. They gingerly picked up the story only after Washington had made grudging admissions. Yet, this was the one big story about Cuba: who plotted the invasion and why it failed. Only a week later, when the whole story of the CIA's ignominious role had been exposed, did one paper feel it necessary to express "the people's sympathy" to the United States for its patience and forebearance in the face of Castro's provocations. "Such sympathy, however, is tinged with regret (sic!) that the U.S. has fumbled in its chosen task," it said.

The American intervention in Cuba raised questions and issues that found the United States and its Western allies, notably Britain, in sharp disagreement. One big issue was the Monroe Doctrine. Was the United States justified in intervening in Cuba in the interest of hemispheric security? Even if Castro were a Communist?

The *London Times* raps Mr. Kennedy on the knuckles for stretching the Monroe Doctrine to mean that in the last resort the United States "unilaterally reserves the right to use force" to reverse a regime in a neighboring country where the regime might be considered to rely on or encourage "outside Communist penetration." Who could "unerringly draw the line between indigenous Communism and outside influences" asks the journal. Even more open to question, it says, was Mr. Kennedy's point that were the United States to intervene in a neighboring country, it would have, after the suppression of the Hungarian revolt, no lessons to receive from Moscow. "If the leader among the free nations of the West is going to justify its conduct by the example of its opponents, then there will be nothing left but naked self- interest as the mainspring for action."

Even more pointedly writes *The Manchester Guardian*, "No one outside the United States sees anything sacrosanct in the Monroe Doctrine. Even if Dr. Castro has become a Communist stooge, that is no justification for trying to remove him by force. Rhetoric about an ideology 'alien to the Western hemisphere' will cut no ice in Africa or Asia, or even in Europe."

"To the peoples of Asia, Africa and Latin America," comments *The Observer*, "the United States is not a revolutionary power, but — although Americans can never believe this — the greatest and most powerful fulfillment of Western imperialism. To them, Castro is not a communist dictator, but the heroic champion of an oppressed people or (at worst) a rather muddled man who has been forced to rely on Russian aid because of American hostility. In their eyes Cuba may be a Russian ally but is certainly not a Russian satellite, or a military danger to the United States."

(At the height of the debate on Cuba in the U.S. Congress, Congressman Frank Kowalski (D-Conn) said: "Castro may be an unpleasant irritant, a thorn in our side, but I certainly hope no one believes Cuba is a serious challenge to the United States." This was what Lippmann referred to when he said: "They need to cool off. They might ponder the wisest remark which was uttered during the debates about Cuba—that Castro is a thorn in our flesh, but he is not a dagger in our hearts."

But adds *The Observer*, even if Mr. Kennedy's picture of the situation were true and were seen to be true, "it would still be doubtful if his tactics were right." These "dangerous tactics" ignore the long-term diplomatic interests of the West, which are to build up the international order. "The aim should not be to play Mr. Khurshchev's game," it stresses, "but to press him to accept new rules." American power "cannot be used to impose an American anti-Communist ideology on other nations."

A week later, *The Observer* castigated the Americans even more sharply. Commenting on Mr. Kennedy's speeches and actions since the fiasco, and the reactions of the American press, *The Observer* says the Cuban adventure appears to be "not an isolated blunder," but the result of an "anti-Communist blindness," which seems almost universal in the United States. "To a far greater extent than they would like to admit our American friends are the prisoners of an ideology almost as narrow as that of the Communists and just as fervently believed." The American ideology "equates capialism not only with freedom but very nearly with virtue." Saying that Mr. Kennedy seems to believe that

destiny has chosen him to lead the forces of freedom in a desperate attempt to stop the rot by using the same, (i.e., Communist) methods, *The Observer* soberly concludes: "It would be a grotesque and disabling consequence of an emotional anti-Communism if the West, which ought to be the pioneer of tolerance, came to appear almost as intolerant and blinkered as those it opposes."

John Douglas Pringle, the brilliant deputy editor of *The Observer*, analyzed this "anti-Communist blindness" candidly in a series of on-the-spot studies of the basis of Mr. Kennedy's foreign policy. "Except in a lunatic fringe," he writes, " this anti-Communism cannot be called hysteria; it is a dogma deeply held and sincerely believed." The great majority of the Americans could not see that there was anything wrong with the invasion. The failure was humiliating, but the fact that Mr. Kennedy had tried at all "proved that he was sound of heart."

Mr. Kennedy "exploited" this feeling with "consummate skill to turn the crisis from a Suez into a Dunkirk." The response was overwhelming. A Gallup poll showed that Mr. Kennedy, elected last autumn by the barest majority, now had the support of 84 per cent of the nation. The President (remarks Pringle) must have reflected ironically that "nothing succeeds like failure."

Therein lies the danger. The United States is now in "a dangerous mood of frustration which would not easily accept another defeat." Says *The Economist*: "Frustrated by their failure to get the first man into space, and Dr. Castro out of Cuba, they (some Americans) are tempted to conclude that the time for negotiation is over and the moment for blunter measures is at hand." It notes that *Time* magazine has expressed this mood. Saying that Mr. Kennedy had come into office with some naive notions about the possibilities of easing cold war tensions by negotiations, *Time* magazine declared that the events in Cuba had brought his three- month pursuit of this "will o'the wisp" to an end.

More bluntly, the columnist Stewart Alsop wrote that one lesson Cuba taught the Americans is summed up in the old adage: "If you strike a king you must strike to kill." The implication is plain. "Some day, one way or another," says Alsop, "the American commitment

to bring Castro down will have to be honored. The commitment can only be honored if the American government is willing, if necessary, *to strike to kill, even if* that risks the shedding of *American blood.*" (Underscoring supplied)

Those who hold this view, *The Economist* points out, misunderstand both the nature of the cold war and the causes of its recent frosting over. The only thing the Cuban fiasco proved, says the financial journal, is that "there will be a sharp heightening of tension in the world (and a sharp drop in respect for the United States) if the Americans combine an attempt to organize the overthrow of a foreign government with an incapacity to do the job properly." And it reminds the Americans that they "can never be in a position of exact equality" in the competition with Communism.

In this situation, there is the danger, as John Pringle points out in his study of cold war issues, mentioned in an earlier paragraph, that, if Mr. Khrushchev proves unwilling to discuss cold war solutions, Mr. Kennedy "may decide too quickly that the tough school is right" and that the only practical policy to meet Communism is to "fight fire with fire"—which means the use of subversion, guerilla warfare and even, if necessary, direct intervention. "The Administration does not seem to have considered," remarks Pringle, "whether it can reconcile such a policy, which must in some cases mean breaking international law (as it did in the Cuban invasion), with the support of the United Nations against Communist transgression, which is at present one of the great strengths of the West."

This was why the revelation of the CIA's role as the chief instigator of the Cuban invasion wsa so shocking to America's allies. The historian Arnold Toynbee termed the CIA actions in the invasion attempt "another example of governmental gangsterism." If intelligence agencies are made responsible for policy as well, as the CIA was in the Cuban intervention, "the information they get will be coloured to fit their policies." *The Observer* therefore suggests: "Governments should reflect that if their under-cover activities are not compatible with a democratic open society, it is not the open society which is at fault but their activities. The first duty of a free press

everywhere is to stop its government doing silly and shady things by reporting all the news that's fit to print." Clearly a dig at the American press for its sins of omission in the Cuban fiasco.

More succinctly, Walter Lippmann comments: "In a free society like America's, a policy is bound to fail which deliberately violates her pledges and her principles, her treaties and her laws. It is not possible for a free and open society to organize successfully a spectacular conspiracy... In the great struggle with Communism, America must find her strength by developing and applying her own principles, not in abandoning them. x x x The only real alternative to Communism is a liberal and progressive society."

On a similar vein, *The Nation* writes: "If we believe in democracy and support its adherents everywhere, if we abhor dictatorship and oppose it everywhere, we may not triumph, but no one will despise us. All that is certain is that our present course of expediency will convict us of hypocrisy and, as Cuba shows, will not even prevail militarily."

The change must come. In the final analysis, the American attitude towards Cuba remains a decisive factor. In Latin America, the battle is now joined. For Mr. Kennedy must realize that in Latin America, as it is in Asia and Africa, the race is, as John Pringle has noted in *The Observer*, between a social democratic revolution, helped by the United States, and a Communist revolution, helped by Russia. But there is again the question: How will the United States congress, whose support he must have, react to the change he envisages in his "Alliance for Progress" for Latin America? Will it interpret land reform as "subsidising socialism"? A social-democratic policy is a policy of the Left, "but the United States is a country of the Right. Americans are conservative because they are wealthy and see no reason for change." Can such a country, asks Pringle, "really conduct a policy of social revolution abroad with any hope of success."?

The Economist poses the problem more concretely: To what extent is America willing to let capitalism be blended with socialism in Latin America? Decisions must be made in three fields: land reform, capital formation, and trade expansion. How far will the United States

support land reform? The raising of capital for rapid economic growth is a "harsh business" for backward countries. If the processes of capitalism strike them as sluggish, "they will experiment with Marxism." How will Mr. Kennedy react? Trade should flow where the price and the service are best rather than along channels marked out by ideologies. This means more trade with the Communist countries. How far will the United States agree to let the Latin Americans expand their trade with the Communist world?

There is as yet no evidence that the Kennedy Administration has thought its way through these three questions. Until it does, the Latin Americans are in a difficult position. "They are tempted," says *The Economist*, "to imitate many of the measures of the Cuban revolution." But here again they are up against the stubborn American attitude towards *fidelismo*. What has been attacked in Cuba (according to *The Economist*) is not Russian influence but an "indigenous revolutionary movement." But Americans do not believe that *fidelismo*, with its virtues and its vices, is a native Cuban product. They therefore insist on applying the Monroe Doctrine to Communism in Latin America.

And indications are that they will not back down on this issue. For one thing, it has become clear in the wake of the Cuban fiasco that Mr. Kennedy is even more vigorously hostile to Castro than Eisenhower was. The Americans are still interventionist at heart because they cannot see that intervention is "imperialism." In so doing, they justify to some extent Russian policy in Eastern Europe. Pringle makes this point in his discussion of U. S. foreign policy. "If Mr. Kennedy can say that Communism is 'not negotiable' in Cuba," he says, "why should not Mr. Khruschev continue to say that democracy is 'not negotiable' in Hungary or Poland or East Germany?" Clearly Mr. Kennedy labors under a big handicap. "With all its fearful faults Mr. Khruschev's Communism is a reality which all can recognise. President Kennedy's social democracy is still but words."

How will this race end? The sombre words of *The Observer* commend themselves to our conscience: "One will begin to believe in the possibility of ending the cold war by negotiation only when the two leaders tell their peoples

WORLD'S LARGEST SUN TELESCOPE

Construction work is now under way on a new astronomical observatory which, when completed early in 1963, will house the largest solar telescope in the world. The observatory is on a mountain in Arizona, a state in the southwestern part of the United States. It will be known as the Kitt Peak National Observatory.

The telescope will be housed in a ten-story high tower near a sheer mountain cliff. Its topmost part will be a two-ton flat mirror, 80 inches (203 centimeters) in diameter, known as a heliostat.

Moving automatically, the heliostat will follow the sun as it travels across the sky. The sunlight that strikes it will be reflected to a 60-inch (152-centimeter) parabolic mirror located 480 feet (144 meters) away, at the bottom of a shaft drilled into the mountain. From this mirror, the sunlight again will be reflected to a 48-inch (122-centimeter) mirror. This mirror, in turn, will reflect the sunlight to an underground observing room.

There a 34-inch (86-centimeter) image of the sun, several times larger and more brilliantly illuminated than images obtained with any other existing telescope, will appear on a sheet of white-painted metal mounted on a table top. Scientists will be able to study the image through dark glasses, and will be able to photograph it, and direct its light to spectroscopes.

* * *

that the cold war is not going to be won by anybody, that it is much too dangerous to go on fighting it at all and that the only sane object for human beings in the twentieth century is to cooperate in building up an international order under which Cuba can choose Communism or Hungary democracy, or India some system of her own, without upsetting the balance of power and endangering the lives of everyone else in the world."

PROGRESS, LEARNI

Dr. Pascual Capiz

IT IS CLEAR to any one who wishes to divine the future of the Philippines that the present conditions do not provide much room for optimism.

This pessimism is not the result of a realization that this country is poor, for it is rich in natural resources; nor that this nation has reached a certain dead level of national and material development, for it is young; nor that its geographical location is a cause for concern, for one can count only Great Britain, Japan, Indonesia, and the continent of Australia as more fortunately free from any border invasion; nor even that its population is small, for there are nations of lesser people which count better in the counsel of nations. Not these, but the human resources or rather the lack of them is the reason for genuine pessimism.

Because of our colonial past we have a distorted sense of value. We do not yet have a sense of the national interest. We believe that patronizing the language and customs of the Spaniards and the Americans is the high road to national and social improvement. We forget the saying, Charity begins at home. Our indifference and even cynical attitude towards the poverty of the masses does not reveal in us something that makes for a better social order. A nation that is ambitious in the way of self-improvement must first be a united people. But no nation is ever united five per cent of whose population is very rich and ninety-five

NG and the YOUTH

per cent is very poor. Such a cleavage based on economic interest is a barrier to the attainment of a social order and a permanent seed of revolution.

We are proud of our so-called freedom of the press, our social and political freedom. Most of these freedom are more apparent than real. It is true we freely publish many things, but we also freely do not publish many things that should come to the knowledge of the public in the interest of good government and society. Furthermore, how can there be press freedom when about eighty per cent of the people cannot read the metropolitan papers because they are published in English? It is the discussion of the people in the organs of publication that makes the freedom of the press real rather than the opinion of some patronizing political salesman from abroad. Can there be, indeed, real social freedom when the highest public and educational institutions of the land are not our own? Can there be freedom when much of our military bases, our banking and economic institutions, and the organs of publication and dissemination of information are largely in the hands of foreigners? We like to think we are free. But if we want to change the structure of our economic and political institutions to suit the circumstances of our history and the real interest of our people, can we really do it without overt or even active interventions from the instruments of foreign domination? Finally, it is hard to believe, as we would like to believe, that we are a free people, politically free if you will, when the governing class, supposedly the best and highest of the land, with few exceptions, are graft-ridden and corrupt.

These facts are passed in review not to castigate anew old beaten horses, but to underscore the point that we have to go a long way, in fact we have to do almost the very opposite of what we do now, if we want to attain national progress. Our atti-

tudes and the present outlook of the people are in the way to national development Therefore, there must be a social revolution; there must be a transvaluation of values to prepare the youth who will take the helm of the state in the next generations. Since moral and intellectual progress must precede all other kinds of progress, the young people now who will be rulers of tomorrow must be conditioned to be lovers of wisdom and moral virtues before they are lovers of wealth.

It is ever thus in the history of civilization, the history of Egypt, Greece, India, China, and Japan, that a portion of their population is the custodian of learning. And it is from this class that the ruling group was drawn The case in point is the priestly class of ancient Egypt or the aristocrats of the Greek city-states from which Plato had painted the guardian class of his *Republic*, or the Brahman and Kshastriya classes of India, or the Mandarin of China, or the Samurai of Japan. The success of the Chinese civilization and the amazing continuity of the kind of government and social order that had been established by the Chinese people for more than twenty-five hundred years are to be attributed in a large measure to the system of what is universally known as the Civil Service Examination system. By this system the officials of the Chinese government have always been the men of learning. But the Chinese system of government is only the practical exemplification of Plato's theory in the *Republic* that the *guardian* or ruling class must be possessed of the highest knowledge, in addition to the possession of justice, temperance, and courage. To be doubly sure that the guardian class would work for the the happiness of the whole society rather than its own happiness, Plato advocated that the ruling class, though not the artisan or the lowest class, should have their wives and property in common. If there is a lesson to be learned from this great book of Plato's it is this: the confident assertion that knowledge is the highest requirement in the conduct of government. Just as in the individual reason must prevail over passion, so in politics the wise men must rule over the others. The history of civilization, therefore, points to this inescapable conclusion that there is no progress, which men call civilization,

without wise and good government, and there is no wise and good government without wise and good men. Without learning there is no progress.

One of the most illustrious passages in the whole of Chinese literature and political philosophy, which shows the relation between learning and government, is this one from "The Great Learning" of the Confucian School:

> The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons, they first rectified their hearts. Wishing to rectify hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.
>
> Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.

So, it is on the investigation of things and on the knowledge that results from the investigation that the foundation of government and a tranquil society must be laid. Confucius and Plato are agreed on the belief that knowledge is the foundation of a good society.

If it is the experience of mankind that learning is essential to progress, material, political, and cultural, it is hard to see how we can make ourselves, this nation, the exception to the rule. At present, it seems that wealth is the highest value of our society, judging from the fact that the best, the most honorable, the ruling group of our people are in pursuit of it. We cannot continue to ignore the experience of mankind, or else we shall suffer,

as it is ever the fate of stupid men, enslavement under wiser nations, wiser because they put their trust in their good and wise men. Indeed, the cultivation of learning in our nation may very well decide our destiny. It can be confidently stated that as long as learning is not the primary qualification of our officials in the government, the Filipino nation is doomed to failure.

We must first be one people with a definite goal, not for Americans nor for Spaniards but for ourselves, showing some appreciation and devotion to the higher goals of life. The Indian epic, *Mahabharata*, lists four goals of life, which are duty (*dharma*), wealth (*artha*), enjoyment (*kama*), and liberation (*moksa*). It seems that as a nation our vision has reached only as far as wealth and enjoyment as the goals of life. Our public officials, than whom we cannot find a more representative group among our people, consider their public trust as only an opportunity for making money. In their capacity as public servants the times are many when they have to choose between money and duty. Usually the choice is money; thus every time this happens the public official has betrayed his country and humiliated the Filipinos as a race. One recalls the case of ten-year-old little Fortunato in Prosper Merimee's story, *Mateo Falcone*. For a dangling silver watch he betrayed his solemn promise to hide an outlaw, from whom, previously, he had received five francs. Mateo Falcone, the father, shot his son to satisfy the demands of justice. Our public official deserves no less, his crime is greater. But our people condone the erring officer because their ideal is the same as his.

I hold no brief against the politicians as a group. I agree with Cicero when he said that the state is divine, as it embraces within it almost everything of human good. Therefore the men who conduct the affairs of the state have an honorable, if not a divine, calling. But our political officials fail far short of their highest opportunities, either because they are not aware of the dignity of their office or they are weak and succumb easily to the temptation of wealth. They may profess devotion to duty, but there are only a handful of them who are sincerely dedicated to their work, certainly not enough to tip the balance between what is a good government and what is a

corrupt government. I agree with Leif Nylen, a Norwegian rehabilitation expert who spent two years in the Philippines as International Labor Organization observer. He is reported (*The Manila Chronicle*, December 28, 1960) as stating his private opinion as follows:

> I have faith in the young, the old are corrupt.
>
> The Filipinos lack guts, lack the fighting spirit to pull themselves out of the rut of poverty where they spend their lives.
>
> The average Filipino is poor and will remain poor as long as the regime is so corrupt that every aid from other countries disappears and does not reach the common people.

Certainly there is no future for our country under a normalized system of corruption. Even if we can fully industrialize, the problem of poverty and the good society will not be solved. We must first order our hearts before we can order our material well-being. If we cannot order our hearts, to have more wealth is only to increase human misery for the nation. What then is the hope of the future?

We stand on the threshold of our history when, not by any other means but by intelligence and willingness to sacrifice, we must change and direct the development of our country. We shall not be content with riding on the initial push of the past for that has been mixed with much evil. Let us remember that we have been puppets in the hands of the Spaniards, and the Americans, and even the Japanese in thir short stay; and we have been made to look at ourselves after their own image. In this sense we have learned to distrust ourselves. They have succeeded and are even now succeeding, as witnessed by our continued patronage of their language and their customs and their ways of life, which are contrary to ours. We must change all these if we intend to take a creative hand in the making of our history. Surely the meaning of progress in history is not that things will get better as time goes on. Rather, the human good may be realized according to a predetermined end. This is the only meaning of progress I know. For nature and human nature begrudge the good to him who will not work for it. Since, therefore, we cannot rely on the present genera-

NEW DISTILLATION PROCESS FEASIBLE

The recently announced thin film water distillation process, developed by the General Electric Company of the United States, has now been proved feasible for use by cities and industrial concerns.

With General Electric's distillation process, salt or brackish water is literally 'wiped" in a very thin film by wiper blades over the inside surface of a heat transfer tube. Heat from steam passing over the outside fluted surface of this tube causes the inside film of feed water to evaporate. The vapor produced is then condensed to pure, fresh water.

Previous experiments by General Electric with a full-scale engineering model of the thin film unit also demonstrated the value of the concept for marine applications where restrictions of size and weight are critical.

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tion of public servants we shall look to the youth of new vision, cherishing better and higher values. Our future government must be in the hands of the young whose highest standards of public performance are the virtues of justice and learning.

The goals of human society are easily set. It is the realizing of them that is difficult. Among these goals may be social justice, peace, and happiness of the people. But peace, as the Schoolman said, is the fruit of justice, and peace is a precondition of happiness. No justice can be realized if the government is not just, and the government cannot be just if every official is not just; and ultimately the justice of every single official may be traced back to the just or corrupt life in which he privately lives. The future officials of our government must be men of the highest probity in their private lives. They shall be men who are more concerned how they would appear to their conscience than to the public. These are the men who will value honor more than money and wisdom and love of justice above all things.

This is seed-time for the Filipino nation; and the harvest of human good can be ours in the modest compass of our country if we are first

possessed of the higest spiritual values common to all mankind. Being a young nation we cannot expect fullest maturity and ripest judgment in our conduct as a people. It is enough that we have the dynamism of youth and a new outlook. By the new outlook I mean that we must as a people, individually and collectively, be possessed first of the highest intellectual and moral values before we can be possessor of our lands. To do otherwise is to repeat our history. Let us see if the youth can be better than the old in the possession of the new outlook and the new vision of a greater and happier Philippines.

* * *

NEW COMPOUND FOUND TO INHIBIT ONE TYPE OF TUMOR IN ANIMALS

A new compound which in animal experiments inhibits one type of tumor by 90 to 100 per cent has been fashioned from a potential cancer drug now undergoing clinical tests in the United States.

The chemical, a piperazine derivative labelled A-20968, is effective against Carcinoma 755, a transplantable mouse tumor, and also shows activity against two common types of cancer, Sarcoma 180 and Leukemia 1210, according to Dr. John A. Carbon, a research chemist at Abbott Laboratories, North Chicago, Illinois. The new compound has not yet been tried on human beings.

The model for the compound was called A-8103, and it represents an entirely new type of chemical structure to show activity against tumors, Dr. Carbon said, adding:

"Although it is probably a member of the class of anti-tumor agents known as 'alkylating agents,' it possesses a chemical structure of an entirely different type from the known compounds of this class. It thus offers an opportunity or 'lead' for the organic chemist to synthesize many closely related compounds as possible tumor growth inhibitors."

THE NEW JAPANESE WOMAN

Kathleen Costello

A new Unesco paperback, "The Changing Social Position of Women in Japan", by Takashi Koyama, brings together studies by Japanese specialists — mostly women — in the fields of labour, the family, the rural community, education, civic activities and public opinion.

Japan's New Constitution revolutionized the legal basis of Japanese new institutions. In this study, Mr. Koyama and his collaborators describe the sweeping reforms that gave women equal rights before the law and investigate the present relationship between legal and actual status.

On paper, the rights of Japanese women now compare favorably with those of any women in the world. At one bound the legal family unit passed from the patriarchial to the conjugal type, skipping entirely the intermediate marital structure sanctified in the West by the Code Napoleon. The study makes plain that it will take many years for Japan to absorb the psychological shock of this particular reform.

In contrast, the new rights of women to vote and to be elected to public office seem to have been taken in stride. In the 1958 elections to the House of Representatives, men and women exercised the right to vote in almost the same proportions, with 75.8 percent of eligible males and 74.4 percent of eligible females going to the polls. After the first post-war elections for the Diet, in 1946 and 1947, 8.4 percent of members

of the House of Representatives and 4 percent of members of the House of Councillors were women. As for local bodies like Domestic Courts, prefectoral, municipal and village Boards of Education, Eugenics Protection Committees and Civic Liberties Commissions, the number of women represented on them increases each year. In 1957, they held 21.5 percent of Public and Child Welfare Commission posts.

The gap between principle and practice is much wider with regard to the Constitutional right to equal pay for equal work — guaranteed also by the Labour Standards Law of 1947. However, if women's wages are still discriminatory, they are slowly growing less so. The present ratio of men's wages to women's — 6 to 4 — compares favourably with the pre-war 6 to 3, or 6 to 2. Among government workers there is almost no discriminatory treatment. But millions of women, particularly on farms, are still unpaid family workers.

As might be expected, it is inside the family that the conflict between old and new ideas is sharpest. Here men women have to work out their own personal terms of adjustment — here they reject, accept or compromise with the new status of women as defined by law.

Changing Patterns in Family Life

In the past, every detail of traditional Japanese family life was ritually prescribed. As a result, Mr. Koyama is able to analyze changing patterns in very specific terms.

The Japanese wife always spoke of her husband as *shujin* (master). And legally, he was in fact the master of the patriarchal household. Studies show that the word is still used 50 percent of the time; but many women now intentionally say, "my husband". When the husband addressed his wife he would call *Oi, oi* (Hey, Hey). This usage is rapidly vanishing, and the use of first names is spreading.

In the elaborate ritual governing meals, any choice food was offered first to the spirits of the ancestors, then to the patriarch and eldest son. Wife, daughters and other sons had to be content with poorer meals, which they ate after the patriarchal table had dined and wined. Only 14 percent of adult Japanese grew up in families where food was shared equally. But now, 38 percent of all families share

alike. (Fifty percent of farm families adhere to the old custom).

Bed - and - bath - times had their fixed etiquette, too. If the wife went to bed before the husband, she was called an "idle wife". In the morning, she had to get up first so that he would not see her looking dishevelled. The first bath was always for the husband. Although these priorities are still observed in rural areas, they are becoming obsolete in urban families, which now pay more attention to convenience than to custom.

The change in attitudes is also illustrated by an innovation in sharing domestic responsibility. Before the war, it was unheard of — or, if heard of, was shameful — for a man to help his wife with the housework. But only a few years after the war, a survey showed less than half of all Japanese still unconditionally disapproving.

Choosing a Marriage Partner

All these are improvements in woman's position after marriage. But what is the situation with regard to the method of choosing a marriage partner? Article 24 of the new Constitution says: "Marriage shall be based only on the mutual consent of both sexes.." But 1955 Ministry of Labour figures show that while 63 out of 100 Japanese thought that, "one's own choice of a spouse" is better than the "parents' choice", only 27 percent of women replied that they, themselves, would dare to oppose their parents' wishes. And a 1957 table indicates that 73 percent of marriages in large cities were still *miai* (arranged) marriages.

Mr. Koyama, however, comments: "Among young people the old procedure is rapidly succumbing to the new notion of marriage which regards a man and a woman as constituting the basis of marriage. In conjunction with the change in legal and moral norms, reform of actual marriage practices is expected to take place in the near future."

On the whole, the statistics assembled in "The Changing Social Position of Women in Japan" describe a trend, not a landslide. It cannot be said, and Mr. Koyama makes no effort to do so, that the last 15 years have effected a radical transformation of the Japanese woman's life. The impression given by this study is of creeping rather than dramatic change.

Education: The Keynote of Progress

But there is one exception. Equal education for children of both sexes became not only a legally recognized right, but a fact. Article 5 of the 1946 Fundamental Law of Education states: "Man and woman shall respect and cooperate with each other. Coeducation shall be recognized." The provisions of this law were put into effect with incredible speed.

Compulsory education was extended from six to nine years for all children; and in a country where boys and girls had been separated after the third grade, co-education was also made compulsory for the whole period. Before passage of this law, girls' secondary schools existed only to make "good wives and mothers" for middle and upper-class families. After the sixth grade, no effort was made to provide either a curriculum or level of teaching in any way comparable to what was offered to boys. Girl graduates of this system were equally unqualified for higher education and gainful employment.

Acceptance of women's right to equal education shows up strikingly in figures for enrolment after the compulsory nine years. Taking 1950 as a base year, the index of high school enrollment for girls had climbed to 173.9 in 1957 (as compared to 134.7 for boys) and to 284.7 for women in colleges (as compared to 144.3 for man).* In the same year, of the 51.2 percent of female college graduates who were employed, 63.6 percent were professional and 27.9 percent clerical workers.

This movement of women into positions that command social respect is a post-war phenomenon almost entirely attributable to the introduction of equal education. The author feels that this development, "will be likely to modify considerably the past tendency to belittle women and will contribute towards the enhancement of women's position."

The graduates of the new co-educational system of education still constitute a minority of the population of Japan. But there are already enough to make them an important leaven in Japanese attitudes. In this basic minority lies the promise of a happier, fuller life for the generation of women now growing up. (UNESCO)

*** Actual enrolment for senior high schools: 1,203,749 boys, 733,766 girls; for colleges and universities: 364,642 boys, 40,668 girls.**

CARDIAC INFARCT

Walter Theimer

Cardiac infarct is a frequent cause of death. This explains the interest taken by life insurance companies in this particular disease. The Association of Life Insurance Companies at Karlsruhe has made a study of heart infarct, frequently regarded as a "managers' disease", with the collaboration of many clinics. Life insurance companies give financial support to research on cardiac infarct, since they would obviously benefit from a decrease in infarct mortality.

A High-Class Disease

The analysis of 18,000 cases showed clearly that cardiac infarct is by no means a disease peculiar to "managers." One-half of all cases are found in the upper classes, among manufacturers, office workers, government officials and in the professions with a university background. Manual workers participate only to the extent of 20 per cent. The group known as managers has only the average mortality. Why the upper classes are more involved than others, is a problem still waiting for elucidation. It is often said that psychological tension due to the race for customers and careers is responsible for the increase of infarct, and even automobile-driving is sometimes accused on account of the nervous tension it implies. Yet these hypotheses are not proved. Members of the civil service have a safe career, but they get cardiac infarct much on the same scale as "managers" do. The fact that managerial people are not under greater danger from cardiac infarct than other upperclass people is certainly of interest to medical science and life insurance directors. Possibly nutrition and the general mode of living have greater influence than people used to think.

The word "infarct" derives from Latin infarcire, to obstruct. A coronary artery is obstructed by a bolus, a small clot of coagulated blood. The bolus is produced at some place in the system and is carried into the coronary arteries by the circulation. Why and where a bolus is produced, is another unsolved riddle. Now in the region of the heart muscle supplied by the obstructed vessel the tissue dies because of lack of oxygen and malnutrition. It becomes necrotic. Usually a white wedge is formed, its thin end pointing toward the bolus. About eight hours after the fixation of the bolus the well-known symptoms of breakdown appear. An infarct can end in death, but the patient may recover after two months. Infarcts can occur repeatedly. One prerequisite is a narrowing of the coronary arteries, which may be due to sclerosis or perhaps even nervous tension. A degree of coronary sclerosis is practically normal in men of sixty and over.

76 per cent of the cases studied were men. Females have only a proportion of 24 per cent. Cardiac infarct is definitely a disease of men. One-fifth of the male cases occurred between the 55th and 59th years of life. Below 40 the proportion was less than 2 per cent. The danger zone begins after 40. The infarct peak of women is between 65 and 58, a decade later than in males.

The Preliminaries of Cardiac Infarct

A high proportion of the patients had suffered from cardiac and circulatory trouble previous to the infarct. An infarct often seems to come as a bolt from the blue, but in fact it is preceded by fairly long-term changes such as high pressure or angina pectoris. The preliminary changes may pass unnoticed. About 17 per cent of the cases had suffered from infarct before.

The season is important. Infarct is more numerous in winter and in the months of transition than in the summer months. January is the month most dangerous; Sunday is the day of an infarct minimum, while Monday is the peak. This may be due to ample and fat feeding on Sundays, combined with smoking and drinking. Particularly the elderly are in danger on Mondays.

85 per cent of the cases were smokers. Still the problem of the connection be-

MANY DIFFERENT KINDS OF GLASS NOW MADE

Research is continually revealing new facts about the nature of glass and its potential uses, and is enabling glass manufacturing companies to make special types for different applications, according to a survey made by the National Geographic Society.

As a result, glass is no longer a fragile material of limited utility. In recent years scientists have created a number of tough and versatile "wonder glasses."

Some heat-resistant glasses, for example, can be baked until they are red hot and then plunged into ice water without breaking.

A lead oxide glass cast in slabs 10 inches (25.4 centimeters) thick is almost as heavy as steel. It remains clear even when subjected to heavy atomic radiation.

Tempered glass, made by heating glass until it begins to soften and then quickly cooling the surface, has the strength of cast iron.

* * *

tween smoking and heart infarct remains open. Despite the belief that fat food is responsible the recent study showed that light people are more endangered than heavy ones. Tall men have more frequently infarct than smaller men have. Yet on the whole it would seem that the influence of weight and size has been overrated. Therapeutically the narrowing of the coronary arteries is the point to be attacked. There are drugs widening those vessels. In the case of sclerotic alteration this is possible only to a limited extent. Older men usually have a measure of sclerosis of the coronaries, and the trouble is part of the difficult problem of arteriosclerosis, refractory to ultimate explanation in spite of an enormous amount of research. Scientists are inclined to think that the rising consumption of fat plays some part. Yet this assumption is far from proved, even if there are some impressive pointers.

The Years That Counted

Evelyn T. Miranda

"If I were to live my past again, I would follow the same course I took. I have no regrets. I have no complaints." His voice rang with earnestness as he leaned back in his swivel chair. Leaning there, 58-year-old Professor Saturnino Cabanatan was a picture of years and experience.

On the other hand, sitting informally on one of the steps of the spiralling stair below the *azotea* of the Little Theatre of the Universtiy of the Philippines, friendly and always-smiling Professor Alfonso Santos confessed: "Whatever I am now, I owe to those hard days when I was a young man."

Both mentors in the University of the Philippines, Cabanatan and Santos paused from their hectic schedules and took time out to sit back and muse over those days gone by, days which to them made the years count.

Those "younger days" were about forty years ago in the 1920's when both were still at their prime. They were ambitious young men but without the means to improve their lot. However, America made all the difference in their lives. Filled with the spirit of adventure as characteristic of youth, they sailed for the United States with one common aim — to get a better and higher education *by all means!*

"It was easier to go to the United States then than today," Cabanatan explained. "No visa or anything of that sort was necessary. A *cedula* could bring you to any point of the country. Don't you think we were luckier?" he chuckled.

It was in May 1926 when the 23-year-old Cabanatan sailed for the new land. He had only a few hard-earned pesos tucked in his pocket when he went down the steer-

age, the cellar section of the boat that would carry him to America.

His adventure brought him to Washington where he became a dishwasher in restaurants for about a year. That was the best thing that he could do in the meantime, considering that he was completely a stranger in the country and that his resources were fast thinning out. For another two years Cabanatan wandered around the United States doing all kinds of menial jobs that came his way.

"I spent a couple of weeks in Seattle picking strawberries. It was a back-breaking job, but besides your pay you could eat as much strawberries as you want until your teeth ached. Another time I went to California to pick asparagus," Cabanatan recounted. "I also went to Alaska and worked in a salmon-canning factory. Just for experience, I tried stevedoring there, too."

After saving enough dollars to enter school, Cabanatan enrolled in the University of Michigan. "I was both a university student and a waiter in the university union," he said. "The job that really kept me in school until I finished my Master of Arts in English was dishwashing. It was a great meal-saver."

One of Cabanatan's 'first-rate" jobs was as assistant of Mr. Freize, a professor in the University of Michigan. Cabanatan helped him in the revision of the Oxford Dictionary by reading all kinds of newspapers and listing down certain words showing how they are used by newspaper writers. Cabanatan said he got about a thousand dollars during his entire stay with Professor Freize.

Another job that helped him greatly in solving many of his financial problems was as machine-tender in the Packard Motor Company. He was paid $80 to $90 every fifteenth day of the month. But soon hard times came.

"I experienced real poverty in 1933," Cabanatan smiled as if to dismiss the whole incident as a bad dream. "The United States was in an economic crisis, and so was the whole world. I found myself out of school. I was then in my first year working for a doctorate. I looked for work — any kind of work — just to keep both body and soul together but jobs were so few. I later landed in California picking fruits and getting the measly sum of twenty cents an hour! That was terrible. Before the crisis, fruit-pickers were paid fifty cents an hour."

Famine reigned all over the country, and there was no immediate sign that the crisis would end sooner. Cabanatan, after saving enough money to pay for his fare. packed and came home to the Philippines.

Looking back at those difficult years, Professor Cabanatan, now U.P. assistant dean of student affairs, could only sigh and say: "I enjoyed those years. Hard work was nothing to me. I have been working as far as I can remember."

Professor Cabanatan got married after his arrival from the United States. He is the proud father of three practicing son-lawyers and a daughter who is studying in the U. P.

Professor Alfonso P. Santos of the English Department, like Cabanatan, was a poor man's son. He left San Antonio, Zambales for the United States at the tender age of 16.

"I persuaded my parents to mortgage our only piece of rice land so that I might be able to go to the United States. With ₱250 which was the mortgage cost, I boarded a boat for America. I stayed in steerage and I had the cows for company," he recalled with amusement.

He stayed in Palo Alto, California for a year and started his first year studies there. He transferred to Glendale and stayed there until he finished high school. All the time, he was working his way through school.

"I was a jack-of-all-trades. I practically handled all the lowest jobs there were. I became a dishwaster, janitor, waiter, cook, bellboy, telephone operator, ice-cream can washer, ice-cream and candy maker and many others." Santos gave a good laugh while enumerating his string of achievements. After he graduated from the high school, he enrolled in the University of Southern California as an A.B. student. Studious and hard-working, he graduated *cum laude*.

Santos was a popular figure in the campus. For three consecutive years he was the "poet laureate" of their university. He was also the recipient of many scholarships. Asked how he managed to excel in so many fields, Santos revealed his assets: "It was all a matter of mental concentration and discipline. My poverty was my disciplinarian. I believe," he added, "that poverty should be respected."

After getting his Bachelor of Arts, Santos continued stu-

dying until he got the master's degrees in education and English. He was about to get his doctorate's when the Second World War broke out. After undergoing military training in the United States army in New Guinea and Australia, he became the personal aide of General MacArthur, with the rank of staff sergeant.

"Indeed, it was quite a privilege for me to be so close to so great a man as General MacArthur," he said.

Santos came home in 1945 after the Liberation with one intention — to marry a Filipina girl. Asked why he did not pick an American for a wife, Santos simply replied: "Sandwich and *bagoong* just cannot go together."

As a scholar and poet, Santos appears in *Who's Who in American Education* and in the *Directory of American Scholars*, 1957. He is also an elected member of the Academy of Political Science.

Professor Santos has published three volumes of poems. They are the *Santang Buds*, *Etude in Blue* and *Diliman Echoes*. Presently he is working on another volume called *Yellow Bells*.

Even as poor, struggling students during their college days, Cabanatan and Santos were not devoid of youthful joys. Now and then they went out with American girls to movies, ball games, parties and other social activities.

"Of course there was a slight racial discrimination," Santos explained, "and for that matter, Filipinos and other colored students were not welcome to fraternity or sorority organizations. Anyhow, we still had fun."

Those were the years, the years that did count in the lives of these two humble scholars. They did count because they were spent carefully and wisely. Today, as Professors Cabanatan and Santos recall the past, no trace of regret or disappointment could be noted in their voices. There is only warmth and enthusiasm as they narrate their stories because they know they have quite a story to tell.

* * *

LET'S TAKE A SECOND LOOK

Felino Neri

Old habits, they say, die hard. Unlike old soldiers, they do not easily fade away. This is the reason perhaps why I still continue to indulge in the old habit of closely following the conduct of our foreign relations and developments in the international scene at large long after I had ceased to have any participation in this vital government function. It has been more than three years since I left the diplomatic services but I have found it difficult to get rid of my abiding interest in this all-engrossing field.

My present detachment from the making and execution of our foreign policy has its advantages. It has enabled me to view the thinking behind some of its basic premises in sharper focus and wider perspective. And they have given rise in my mind to certain doubts concerning their continued validity.

Our So-Called Asian Policy

Let us start with what may be conveniently called our Asian policy. It had its beginning at a time when the countries around us, countries which we are bound by geographic, ethnic and cultural ties as well as common colonial experience, were engaged in throwing off the shackles of foreign rule. It was therefore logical that we, who had just then reacquired our sovereignty should express that policy by pledging our support for the aspirations of subject peoples for self-government and independence. After they, too, and others farther away from our common area, became sovereign and independent, after sensing that despite our professions of sympathy and protestations of identity with these nations we were somehow not counted as one of them, we gave voice to a desire to re-

establish that identity, to restore our Asian moorings, so to speak. We went about this task by such traditionally accepted methods as extendng diplomatic recognition to these countries in their new status, exchanging diplomatic representatives, concluding amity and cultural treaties, sending goodwill missions and occasionally voting with their delegates in the councils of the United Nations and other international organizations and gatherings. in keeping with our own interests.

But all these have apparently not been enough to bring about acceptance of the Philippines as part of the group and of the fact that we Filipinos share the same Asian roots. We still do not belong. Let us accept the fact that we continue to be suspect in most Asian eyes. Our long Western association, the influence of this association on our thinking, outlook, ways, likes and dislikes, our alignment with the West in the current struggle for world power have kept us apart.

I believe the time has come for us to stop deluding ourselves in this respect and to adopt another approach. Let us stop begging for acceptance at our neighbors' doors and outgrow the attitude of self-deprecation in pleading for admission to the "Asian club." Instead, let us first prove to them that we are worth accepting. We can only do otherwise at the expense of our dignity and self-respect. We believe in regional exchange and cooperation but not in paying for them at so high a price.

It cannot be denied that compared with most of the newly-independent countries in Asia, we were better prepared to take on the responsibilities of independent nationhood and have since made appreciable material progress. We are ahead of some of them in political and even economic development although we could have gone farther with more efficient management without official corruption and given a dedicated, strong and responsive leadership. We are learning how to develop our natural wealth and how to use that wealth in improving the lot of our people. We have been able to forge ahead partly with the help of other friendly countries, particularly the United States. Let us take, to cite a few examples, the strides we have made in modern farming methods, cooperatives, community development, distribution and

marketing, soil conservation and irrigation, health and sanitation, anti-Communist subversion, hydroelectric power development, light industries, education and other fields. We have taken these gains for granted and have even spoken depreciatingly of them at times in the heat of partisan political strife. But measured in terms of what some of our neighbors in Asia have achieved, we have, I believe, accomplished more.

Our job is to turn their eyes to these accomplishments, modest as they are. These are the commodities we should also export. They are the arguments that should "sell" us to our Asian neighbors. Several of these countries have begun to take notice. Sometime ago, an Indian delegation made it a point to pass through Manila to learn more about community development before proceeding to Geneva to attend a world conference on the subject. Malayans have come to find out the reasons for our success in defeating the Huk movement.

Once we have shown that we have employed the Western ingredients of our national upbringing for our own benefit without giving up what is ours, once we have something useful for other Asian countries to emulate or adopt, acceptance may not be difficult. Japan is a case in point. It has never been anything to other Asian countries but Asian and of Asia regardless of how much the Japanese have learned from and imbibed of the West.

Nationalism of Rising Peoples

With us Filipinos, the spirit of nationalism rose to its zenith at the time of our libertarian fight against Spanish rule. It continued up to the American regime and spurred us in our subsequent struggle for independence. During all this time, most of our fellow Asian countries were still parts of colonial empires although they already felt the same stirrings of freedom and made repeated attempts at achieving self-emancipation. To us and to them, in that difficult but glorious period, nationalism and patriotism carried the same meaning.

This is not meant to imply that these virtues die after the aims which they have inspired have been achieved. But it is a fact that nationalism subsequently acquires some degrees of tempering, breadth and maturity, a kind of seasoning that goes with the sober realization of the

magnitude and complexity of the challenge of nation-building.

Every young nation goes through this process sooner or later. The Philippines passed through such a transition ahead of most of her Asian neighbors. We were already hard at work in making our country stand on its feet and our young democracy succeed while some countries around us were still trying to free themselves from their bondage as subject peoples. We have reached a point of maturity well beyond their reaction to this change which in most cases took on xenophobic undertones.

But caught in the tide of nationalistic fever that consumed these countries, conscious of our isolation from them as a result of our Western associations, we lately began tracing a course for our foreign policy based on the nationalism that we knew and practiced during the revolutionary stage of our history. Thus, our abortive attempt to put a label to this trend by borrowing Japan's wartime expansionist slogan of "Asia for the Asians" and the advent of what our present policymakers refer to as "respectable independence" and the "Filipino First" policy.

Albert Camus, that great and late-lamented French philosopher and resistance leader, once said that he "loved his country too much to be a nationalist." What he meant perhaps was that there is a kind of nationalism which is not synonymous with patriotism because it is harmful to a country's interest. If Manuel Luis Quezon were alive today, he would have expressed this thought by saying that his nationalism ends where the good of his country begins.

The Philippines has been a free and sovereign nations member of the community of these last fifteen years. In her present status she has acquired responsibilities and obligations that have made it impossible for her to live in a world by and unto herself.. From considerations of national security and economic advancement alone, she must accept the concept of a world, one and interdependent, as well as its practical realities. There no longer are such things as complete and absolute independence, political or economic. Other Asian countries have since graduated from this attitude. Hence we find the policies of

India, Burma and Pakistan on foreign investments, for example, more attuned to these realities.

We in the Philippines, on the other hand, have failed to adjust ourselves to these facts. On the matter of the participation of foreign capital in our economic development, we have only sown confusion among our own people and the outside world by our inconsistencies and contradictions. While we extend a welcoming hand to foreign investors and solemnly assure them of our need for their assistance to enable us to make full use of our natural resources and advance the pace of our economic growth, we blithely adopt policies that are antagonistic if not outright hostile. During all this time we have also shown a naive and complacent attitude on the use which international Communism, through its homegrown adherents and hirelings, have made of nationalism to serve its destructive ends.

In asserting our nationalism, we must guard against confusing substance with form, the important with the inconsequential. We have been wont to strike nationalistic poses, for example, on such graver issues as our national defense, overlooking their far-reaching and vital implications. We forget that, as in the case of foreign military bases in our country, for instance, we had temporarily waived the full exercise of our sovereignty over these areas in order to more effectively insure our security and that this act of voluntary and temporary relinquishment in the interest of a larger common good is of itself an expression of sovereign prerogative.

A people devoid of nationalistic spirit is dead. But there is great cause of fear for a nation heading towards nationalism in its narrow and myopic form, especially a nationalism that consents to exploitation and prostitution by the ruling powers for their own selfish ends. This may be the moment, therefore, to restore order and impart coherence to our understanding and practice of nationalism and extend our thinking beyond its present parochial bounds.

The Case Against The United Nations

We have declared, as one of the basic tenets of our foreign policy, adherence to and support for the aims and principles enunciated in

the Charter of the United Nations. This declaration is an expression of faith in the effectiveness of that world organization in keeping world peace. In practical terms it means that as part of that body we look up to it to further safeguard our national security. Through our membership, it is true, we have taken our rightful place among other sovereign states and have benefitted from its assistance in the economic, social and cultural fields. But the principal considerations behind our participation in the UN is related to the problem of our security.

The weight of the moral force that the UN is supposed to exert against aggression and other breaches of world peace, the promise of collective assistance from fellow members in the regional security alliance which we have joined and the more categorical pledge of similar help under our mutual defense pact with the United States, are the three legs on which the structure of our national security rests. But events have tended to demonstrate how weak the first two supports of this structure are. One has only to recall, with unhappy memories, the futility that were Korea, Vietnam, Hungary, Suez, Tibet, the Congo, Angola and now Laos, Cuba, Biserte and Berlin. Laos is said to have brought about the recently-formed Association of Southeast Asian States (ASAS) because of the failure of the Southeast Asia Treaty Organization (SEATO) which came in the wake of the disaster of Dien Bien Phu, to live up to our expectations. The organizational structure of the UN itself is under Communist siege with the Soviet demand for a drastic and far-reaching change in the office of the Secretary-General.

The record of that world body, in other words, has not served to strengthen our faith in it. That record has given us reason to think twice about the assumptions we have earlier and more hopefully held. That faith has been shaken instead. The late John Foster Dulles, one of the principal architects of the Charter, voiced this hope once by saying that much can be done *under* the UN that cannot be done *by* it." By this he must have anticipated the difficulties which now beset that organization. Time has since proved him right in the second part of this statement. There is not much to show,

however, that he was also right in the first.

Writing in the July issue of Fortune magazine, Max Ways advanced the thesis that our hopes and expectations "would be valid only if the UN were capable of recognizing, promulgating and enforcing rules of international order." "Some Americans," he added, "speak of the United Nations as "above' the nations. This is true only in the sense that an attic is at the top of a house; it is where the nations put their international problems. The UN debates. The UN sometimes decides, as when it instructs its Secretary-General to isolate the Congo from big-power politics. But the UN never seriously attempts to establish the rules that would limit its member governments."

Mr. Ways further advanced the opinion that "no rewording of the Charter is going to work unless it clearly recognizes an objective source of international law outside the nations themselves." Quoting the same author still further, "more and more, the Communists show they they recognize the UN as a magnificent arena for propaganda."

Harry A. Kissinger concisely described the way in which the new nations use the UN in the following language:

"Many of the leaders of the new states want the best of two worlds: of neutrality and of judging all disputes... Playing a role on the international scene seems more dramatic and simpler than the complex job of domestic construction... Domestically, each action has a price. But on the international scene, it is possible to be the center of attention simply by striking a pose. Here ambitious men can play the dramatic role so often denied to them at home and so consistent with their image of the role of a national leader."

It has been said that "a workable foreign policy can never be static. To build a policy on a *status quo* is an illusion that can lead only to disappointment. For nations, like human beings are, born, live through a period of adolescence, become mature, and die. Stand-still acts as a cancerous disease on a nation's body." Let us take heed that the march of world events does not leave us with

NEW DRUG APPEARS EFFECTIVE AGAINST HAY EVER

A new drug that has given good results to some 500 patients in combating hay fever created considerable interest among doctors who attended a recent meeting of the American Academy of Allergy. The drug is called allpyral, a short term for "alum precipitated pyridine-ragweed complex."

In practice, allpyral is used to desensitize patients who get hay fever from ragweed pollen before the hay fever season arrives. It differs from standard aqueous pollen extracts in that it contains the pollen oils as well as the proteins.

Allpyral is absorbed slowly by the body, and physicians can therefore give much larger doses of it at one time. This means that the number of injections can be reduced. From present indications it appears that one injection of allpyral every four to six weeks is sufficient. With the aqueous solutions, one injection a week is usually needed.

In the 500 or more patients already studied in the United States, 89 to 93 per cent have shown improvement. With standard aqueous solutions, about 80 to 85 per cent improve.

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a foreign policy that is outdated and no longer workable.

These then are some of the thoughts that a former diplomat, turned businessman and armchair diplomatic analyst, offers to those who are presently in charge of charting and steering our country's course in the turbulent sea of world affairs. These views may not find ready concurrence, especially among the uninitiated and uninformed. But in the difficult business of providing one's country with the best possible of such courses and of trying to keep to it, we can only ignore these realities at great risk.

THE LITERATURE OF THE FILIPINOS

Leopoldo Y. Yabes

Part II

IV. *American Colonial*

A number of interesting works depict the Filipino society in transition from the late Spanish colonial to the early and middle American colonial regime. Among them are Claro Recto's "Solo Entre las Sombras", Nick Joaquin's "La Vidal", Paz Marquez's "Dead Stars", Wilfrido Guerrero's "The Old Teacher", and Kalaw's *The Filipino Rebel.* As would be expected the authors are inclined to be more sympathetic to the previous than to the existing regime. Joaquin is more hostile to the existing regime than any of the more competent writers. "La Vidal" is the story of the degeneration of a well-born, conventbred woman who originally married a poet of the Revolution and who ended up marrying the unscrupulous physician, a product of the American regime, who had practised abortion on her as a result of her love affair with a man after the death of her first husband. The portrait of La Vidal, the woman, is quite unflattering. "Solo Entre las Sombras" is also the story of two sisters, the older belonging to the Spanish-educated generation, who find themselves in love with the same man, who is married to the older sister. The more aggres-

sive and unscrupulous of the two, the younger sister bears a child of the brother-in-law. The revelation is too much for the older girl and she dies from shock, leaving her husband and her sister to suffer the consequences of their crime, which is considered as very grievous. "Dead Stars" is a quiet picture of the quiet but relentless change in the cultural milieu taking place in the early third decade of the century. "The Old Teacher" is the story of an old classroom science teacher at the University of Sto. Tomas who uses both Spanish and English as languages of instruction. Educated in Spanish he is not quite at home in English, but he has to use the language once in a while because the young generation in the colleges and universities had been brought up in English. *The Filipino Rebel*, a longer work, gives a more detailed picture of the conflict between the passing and the up-and-coming generations.

One cannot escape noticing, however, that the American democratic tradition was slowly permeating Philippine society as reflected in the writings of the younger artists during the third decade. The tradition-bound society at the turn of the century has been transformed into the freer society found in many of the stories of Casiano T. Calalang, Arturo B. Rotor, A.E. Litiatco, Fernando Leaño, Loreto Paras, Paz Latorena, Jose Garcia Villa, and Salvador P. Lopez, and in some of the dramas written by Carlos P. Romulo, Jorge Bocobo, Buenaventura Rodriguez, and Vidal A. Tan before the close of the third decade. This note of freedom became more evident during the later years of the American colonial regime and during the early years of the Commonwealth. The impact of American democracy and technology was felt in all segments of society but particularly those that had gone to school under the American-built Philippine educational system. As might be expected, most of the leadership of this movement came from the University of the Philippines, the capstone of that educational system.

V. *Late American Colonial and Commonwealth*

This covers the last years of the American colonial regime, the establishment of the Commonwealth, and the outbreak of the war, when there was a resurgence of nationalism. This period may be traced to the beginning of the American business depression and the passage, largely be-

cause of pressure from economic groups adversely affected by Philippine products entering the American market free of duty, of the law by the American Congress granting independence to the Philippines after a ten-year transition period. Of course it should end around the year of Philippine independence.

This was an era that began with hopes for the new independent nation that was a-building, despite the worldwide business depression which ushered in the Hitler regime, and wound up in the maelstrom of war. It was a great era for the Filipinos both as individual members of the national community and as the national community themselves.

Two representative works in the earlier part of this period were Salvador P. Lopez's *Literature and Society* (1940) and R. Zulueta da Costa's *Like the Molave* (1940). Although critical of the faults and shortcomings of their own people, both young men expressed faith in their people's ability to build a strong independent nation. One of them dreamed of "gods walking on brown legs". The other did not believe merely in aestheticism but in full-blooded proletarian literature.

Both of these works won major prizes in the Commonwealth literary contests which were established in 1939 by President Manuel L. Quezon upon the strong recommendation of the Philippine Writers' League, to promote the development of literature in English, Tagalog, and Spanish, which derives its importance from its treatment of socially significant problems. There was heated controversy over this avowed objective of the Writers' League. This quarrel raged for more than two years, and was put to a stop only after the awarding of the prizes in the second year of the contests, when the Japanese attacked the Philippines in December 1941. That attack was the most cogent argument for the stand of the League.

Carlos Bulosan's *The Laughter of My Father* (1944) is a burlesque on Philippine small-town and country life during the early years of the period. But his *America is in the Heart* (1946), although it begins as a picture of poverty and social degradation in both the Philippines and the American west coast, ends on a note of faith in American democracy as a result of the heroic performance of the Filipino and American soldiers in the Battle of Bataan. Juan

C. Laya's *His Native Soil* (1941) is the story of a Filipino repatriate from America who, after being told his further stay in America was no longer welcome, could not adjust himself in the society to which he had returned. It is not an inspiring picture of pre-war Philippine society in a small provincial town. His next novel, *This Barangay* (1950), however, which is about life in wartime Philippines, is a reaffirmation of fatih in a better future for the country because of the war and enemy occupation.

Three other novels about the war strike the same note of faith in freedom and democracy as a way of life for the Philippines. Javellana's *Without Seeing the Dawn* (1947), as the title indicates, is an eloquent affirmation of that faith. It shows most elements of the population as contributing their little bit for the liberation of the country from the invaders, including even the prostitute who did service to the Japanese soldiers in the hope that her disease would be contracted by the enemy soldiers. E. K. Tiempo's *Watch in the Night* (1953) and *More Than Conquerors* (1959), especially the latter, echo the same note as Javellana's novel. The spirit shown by the conquered in the latter novel was more indomitable than that of the conquerors. The leading woman in the story, who is the mistress of a Japanese officer, makes possible the freedom of a Filipino prisoner who had been condemned to death, at the cost of her own life.

Although not written in the same vein, Nick Joaquin's *Portrait of the Artist as Filipino* (1952) is nevertheless a glorification of the Old City of Manila, and all that it stood for, which had been destroyed by the war. It is a picture of the pre-war Walled City — especially of a Catholic family and its head, the artist, who refused to compromise his own integrity as a Filipino and as an artist for greater affluence.

VI. *National and Contemporary*

The national scene since 1946 has not been very clear; in certain areas it is quite confused. The development of the Filipino nation-state since its establishment has not been very steady; in fact it has been reflected in much of the literature produced. Only a few of the representative works of this period can be discussed here.

Rigodon (1958), a full-length play by A. O. Bayot,

gives a picture of the rich land-owning and globe-trotting class of our society. The main woman-character, however, is given a social conscience and rebels against her own class. Although dealing with an aspect of Philippine-American relations during the war years and a little after, *You Lovely People* (1955), by B. N. Santos, will hold more significance during the present period because of the as yet unremoved irritants in Philippine-American relations. In *La Via: A Spiritual Journey* (1958), Ricaredo Demetillo points out the way to spiritual bliss from the spiritual morass of the present, not through asceticism or mortification of the flesh but through the proper exercise of the psychosomatic functions of the body. "We have begun to see authoritatively," the poet says in his preface, "that nature herself has set up sex as the amative bath to invigorate the human psycho, a reservoir which can last almost indefinitely unless its sources are dammed up by fears and guilts." It ends with a beautiful because positive and harmonious song to the "Lady," a goddess of beauty and begetter of gods and poetry. "Fairy Tale for a City" by Estrella Alfon seems to have a theme similar to that of *La Via,* but the voyager fails to attain bliss at the end of the voyage and discovers, to his dismay, spiritual hypocrisy instead.

The Women Who Had Two Navels (1951), another of Nick Joaquin's pieces indicting Filipino society of the present, describes the *sub-rosa* activities of two Filipino women commuting between Manila and Hongkong in the post-war years. A story depicting sordid life, it leaves one with a feeling of puzzlement that there could be such a Manila as pictured by Joaquin, a city of dirt and slime — a veritable human wasteland. N. V. M. Gonzalez's latest novel, *The Bamboo Dancers* (1959), also pictures Filipinos in relation to other peoples, a broader subject matter than that dealt in his previous novels. The action involves America, Japan, and the Philippines, and the characters include Filipinos, Japanese, and Americans. As the title itself indicates, the novel seems to be symbolic of the opportunism of present-day Filipino society. Like the skillful bamboo dancers, the Filipino's main ambition seems to be to get along cleverly and well in life and his chief concern is not to get caught in the toils of the law.

VII. *The Past Few Years*

Notwithstanding the obvious lack of a sense of direction in creative work during recent years, there has been much productive activity nevertheless, especially during 1960. And that is what seems important — to be productive. Sooner or later the writers will find their own bearings and feel a new sense of direction. A self-respecting independent people will rediscover their own integrity as a people and this discovery will inspire the birth of a new literature, which will be a faithful expression of a reinvigorated national soul. There has been a perceptible trend toward such a direction. The Republic Cultural Heritage Awards could be a sign of such a reawakening to the possibilities of the future on the basis of the national heritage.

The promotional aspect of this literary movement has been reenforced during the past year. In addition to the Palanca memorial, Free Press, and Zobel awards in literature and the Standard Vacuum Awards in journalism, there is now the Stonehill fellowship award for the novel in English, sponsored by the Philippines Center of PEN International. The University of the Philippines for its own part held literary contests in the novel, drama, poetry, and short story in connection with its golden jubilee. And of course there was the first post-war National Writers' Conference held in Baguio late in 1958 under the auspices of the Philippine Center of PEN International. Modestly, it can be claimed that that conference had a catalyzing effect on the writers, not necessarily towards a more intense nationalist direction, but certainly towards more intense creative activity. Also, the visit of such great international figures like the philosophers Sarvepalli Radhakrishnan and Sidney Hook and of such lesser lights as Edmundo Blunden, James Saxon Childers and Hortense Calisher could not but have stimulated more intellectual and creative activity.

Therefore there is hope of more and better literary production in the near future.

VIII. *Some Observations*

As an expression of the experience of the Filipino people through the centuries, Philippine literature, as roughly outlined in this short study, constitutes a rich source of material for the study of a variegated culture with great potentials for de-

velopment. As a result of acculturation to more advanced cultures of both East and West, the culture of the Philippines today represents a unique product of the blending of basic Oriental traits and assimilated Western elements. Although still retaining many of the characteristics of the Oriental "status" society, the Filipino people are slowly emerging into the essentially "contractual" society of the modern Occident. The society described in *Bantugan* and *Maragtas* is different from the society pictured in *Noli Me Tangere* and *Urbana at Felisa*, while the society pictured in the later works is quite different from the society that constitutes the matrix of *Without Seeing the Dawn* and *Rigodon*. There is definitely more freedom in the later than in the earlier Philippine societies, even if the basic factors are not changed.

With the cultural influences now at work, which are reflected in contemporary Philippine writing, it should not be difficult to evolve in the Philippines a new and vigorous cultural system that will embody in itself the choicest elements of both the Western and Eastern cultural traditions. A cultural system of this kind should be in a good position to contribute to peace, understanding, and goodwill among the peoples of the world.

* * *

LAUNDRY-DRYING IN THE ROOM

The washing needs no longer to be hanged out on the line. An electric dryer will dry it conveniently inside the room. The Francksche Eisenwerke Company of Adolfshutte-Dillenburg in Hesse makes an "Oranier" Laundry Dryer, a small white box with six bars over which the laundry is hanged. Drying requires from 30 to 90 minutes according to the type and wetness of the washing. An electric blower drives warm air of 60 degree centigrade from top to bottom. The dryer is mobile with wheels, and it can be used for heating the room also. It takes a charge of 10 lbs., including nylon and perlon.

Criteria for the Living Standard in Development Countries

If the ruler of an oil-rich sheikdom of the Persian Gulf receives high royalties and profit percentages from a foreign oil concern, statistics on the per-capita-income in this small country—small, when going by the population figure—jump.

But the slum-huts housing the fishermen, the primitive camps of the camel shepherds, the clay "houses" of the oasis peasants still tell as little about a high standard of living as do the corrugated sheet-iron barracks of the workers in the oil fields.

If the per-capita-income is measured within political frontiers of a state instead of within economically linked regions, there is at once a source of mis-apprehensions (though, of course, not of errors because the mathematics are correct). If the spread of incomes can not be shown statistically, the picture may be so distorted as are the reflections in a concave mirror.

There surely are statistical methods for the true balancing-out of the spread-factors, but there are no reliable data for the factual spread: no bazar-merchant, high ranking civil servant or policeman will readily disclose his real income, and any evaluation in terms of money of the "rations" of the lowest clases is extremely difficult.

The Quality-Quantity Problems

It may be immensely difficult to express values established in the local currency in terms of a realistic rate of exchange related to the actual purchasing power of a local currency and thus allowing for international comparisons—but, this is nonetheless possible.

The real difficulty is in the nature of the "comparison problem" between quality and quantity, sociological and economic evidence.

We know these difficulties from attempts to calculate the economic values of "cultural demand" or "training investments", the "prestige value" or "status", from our own experience. Particularly the advertising industry faces

time and again the problem that economic figure-standdards and "imponderables" are not comparable. This has indeed been the cause of a number of bankcruptcies as a result of unforeseen trends in the public's taste.

In evaluating the standard of living it is perhaps not necessary at all to side-step into a third and only allegedly common level of the money value. Perhaps there are objective standards.

Search for an Objective Standard

The search for them is going on all the time, anyway. One has constructed "consumer baskets", one has compared calories' quantities, one has also tried to include minimum requirements for clothes or houses.

There are obvious objections against these endeavours: Allegedly, one quarter of a litre of wine belongs to the daily minimum for "the" Frenchman, whereas he will willingly abstain from consuming the Russian oatmeal. The minimum demand for spices is probably higher in Africa or Asia than it is in the case of the prosperous people in Europe. An Eskimo certainly needs more clothes than an inhabitant of a Pacific island, and the housing problem is quite different in Southern Europe than in Central Europe, Canada or Cuba.

On the strength of these objections the attempts to arrive at an objective standard should, however, not be abandoned. But they call for modesty on behalf of all concerned, because neither the economist, the sociologist, doctor of medicine or the technical expert, can alone solve the problem without all-round liaison and cooperation. It will not be possible quickly to arrive at actual figures, rather will it be necessary initially to agree on quantitative standards.

Climatically Comparable Areas

It is no longer the case that groups belonging to different levels of culture or prosperity live exclusively within certain latitudes. There are people of all cultural groups in all climatic zones: there are Negroes in Alaska as well as North-Europeans in the equatorial belt. There even are closed-in areas with a recognized high standard of requirements in zones previously reserved for other groups of the society—such examples are Hawaii or North-Eastern Australia.

One should in the beginning not set universal patterns but, instead, compare only climatically comparable areas with each other. It is, for instance, possible that air-conditioned installations in the hot zone contribute towards indolence or comfort; it is equally possible that air-conditioning has favourable psychological influences on health, appetite, working performance and mental capabilities.

Once these aspects have been clearly varified—but not before—it will be possible to try and establish their economic value. It is also necessary to find out whether air-conditioning has been installed in only one room of each dwelling house, public building (such as Government offices), hospital, school and large shopping centres or whether there is air-conditioning throughout the floor space. Perhaps the value of an air-conditioning system is after all only limited when compared with the traditional building style in climatically hot ountries?

Between the extreme of a modern house with electric air-conditioning and the hot and sticky mud-hut there are, however, many gradiations; other factors—such as the building density, water supply, sanitary facilities, the cleanliness or the neighbouring vegetation — are often more important for comfort and psychological effect than all technical building details together. It is equally possible to think in terms of a value-scale taking into account such things as protection against the heat of the sun, wind, rain, inquisity, theft, dangerous animals or insects, as well as other aspects: supply with fresh air, lighting, cleaning, durability, earthquake-proof. For instance. on the Indian-Pakistani sub-continent it is quite possible to evaluate the fencing of open verandas, which is as expensive as it adds to comfort and health.

Tangible characteristics of this kind can be established also in the field of clothing, food, learning and training or health preservation. It is for instance controversial whether whisky really contributes towards a high living standard in development countries. It has also not been established whether tinned pork represents a necessity in hot climates. It is, however, not open to doubt that not merely calories are required for the preservation of the full working capacity, but

proteins and animal fats. Whether a woman wears a sari, a loin cloth or a cotton dress can be left out of the considerations—not so, however, the necessities of minimum protection from weather and insects, as well as from others' view, in colourful and tasteful tissues not irritating for the skin and which are available in sufficient variety and quantities

Standards Arising from the Practice

In other words: in finding standards from day-to-day practical experience and observations we must abstain from basing our evaluations on questionable original statistics and, should, instead, endeavour to develop — from inter-disciplinary spade-work — concrete standards arising from the practice... standards which are of importance for the economic-social evaluation and commercial market prospects.

Romantic or interest-conditioned gossip that this group or the other is said not to want this or the other improvement may well be left out. It may of course be that some families did not like to go over from potatoes and inferior fats to a more differentiated diet. It has all the same been established that this change-over was good for them. Many people on our earth may not have a desire for electric current or healthier drinking water because their power of imagination has up to now been limited. Nevertheless, the transformation from the light-less night to the lamp or the waterpool via the well to the water-tap should, and can, be evaluated.

Science has a chance to prove, on the example of the working-out of standard measures, whether in the age of development aid it will and can face the mastering of tasks of this nature.

* * *

CONSTANCY

His companion bent over the dying man, to catch the last faintly whispered words. The utterance came with pitiful feebleness, yet with sufficient clearness:

"I am dying—yes. Go to Fannie. Tell her—I died—with her name—on my lips, that I—loved her—her alone always... And Jennie—tell Jennie—the same thing."

THE MUSES GO OUT IN SUMMER

Although in June or July of every year the generously-subsidized German theatres and opera-houses close for the summertime, theatrical and musical events are likely as not to be offered. The stages that are chosen for the summertime theatrical and musical events are likely as not to be the courtyards and gardens of castles and palaces. These often provide settings more spendid and enchanting than any indoor stage's painted canvas can offer.

Authentic Settings for Historical Dramas

What is more, on some of these outdoor stages an unsurpassable authenticity of setting can be achieved—namely, when a play is enacted at the very place where the events that it portrays took place.

An excellent example of this is picturesque Castle Jagsthausen, in the south-western part of Wurttemberg. This castle was once the seat of the famous knight Gotz von Berlichingen; now, every year in July and August, Goethe's drama Gotz von Berlichingen is performed in its courtyard.

A similarly appropriate event takes place at Rothenburg, on the Tauber, which, with its well-preserved medieval houses, is a great tourist attraction at any time of year. There, a play entitled Der Meistertrunk (The Master-Draught), recalling an event of the Thirty Year's War (1618-1648), is performed. History has it that Rothenburg's burgomaster saved his town from being ravaged by accepting a challenge. He managed to drink at one draught a beaker of wine so

large as to confound his challenger Field Marshal Tilly. The Flemish strategist had stipulated the successful downing of the "master draught" as the condition on which the town might be saved—and, in expecting the burgomaster to fail, underestimated a Rothenburger's capacities under stress of patriotism.

Every summer, too, the courtyard of Nuremberg Castle serves as a stage for folk plays by Hans Sachs. This 16th-century shoemaker and poet of Nuremberg was later immortalised by Richard Wagner in his *Meistersinger.*

Cloisters and Town Walls as Backdrops

Besides courtyards, a great number of other venerable settings are used as stages for summertime theatre festivals, whether or not they happen to have any historic links with the subject-matter of the plays performed.

One of the most striking examples of such setting is the thousand year old cathedral church in Bad Hersfeld, which has been a singularly picturesque, roofless ruin ever since it was war-damaged in 1761. It is the scene of an annual theatre festival that is under the patronage of the Federal President. Not long ago, the producer William Dieterle—of Hollywood fame —was put in charge of the Hersfeld festivals. This year, the plays he staged there included works by Aeschylus, Shakespeare and the contemporary American play-wright Archibald MacLeish. And Hugo von Hofmannsthal's *Das grosse Welttheater*—ideally suited as it is for outdoor presentation—is performed every year at Bad Hersfeld.

Another place where this Austrian author's works are a familiar part of every summer is the small Wurttemberg town of Schwabisch-Hall. There. on the broad steps of St. Michael's church, one or another of his plays is performed year after year.

Among the more notable outdoor festivals, one with an entirely "classical" repertoire. is a summertime event at Luisenburg (Franconia). In the same "classical" category are the performances in the cloister of the monastry at Feuchtwangen (Franconia). So are those at Augsburg (Swabia), which take place in front of a particularly beautiful gate in the old town wall.

Along Rhine and Ruhr

Even places as world-famed as the Rhine and its Lo-

relei are recruited as theatre settings in summer.

On the waters of the Rhine at Koblenz there is a floating, anchored stage where comic-opera performances are offered. In an open-air theatre on the Lorelei Rock, high above those same waters, well-known actors and actresses interpret the classics of German dramatic art: the plays of Goethe and Schiller.

An especially lively evening is promised by a visit to the open-air theatre of Bad Segeberg, in the northern province of Holstein. This theatre is devoted to dramatic versions of the works of Karl May, whose romantic adventure stories about American Indians have fired the imaginations of several generations of German boys and girls—and their parents.

Special mention is due the Ruhr Festival at Recklinghausen. It stands out not only for its scope and quality but also for the fact that it is organised in particular for miners and steel workers of West Germany's chief industrial area.

Music in Baroque Castle Gardens

Not only dramatic art, however, comes into its summertime splendour in outdoor settings replete with historical reminiscences. Music goes outdoors, too. Favourite settings for summer concerts are Germany's Baroque palaces, with their spacious parks and terraces. Concerts and operas are presented at the Hanoverian Schloss Herrenhausen (which has one of the loveliest gardens of its kind in all of Europe), Schloss Pommersfelden (Franconia); Schloss Nymphenburg (Munich); Schloss Bruhl (between Cologne and Bonn); Schloss Schwetzingen (near Mannheim); Schloss Eutin (Holstein) and Schloss Ansbach (Franconia). Nor does the Heidelberg Schloss, dearest of all to the hearts of countless tourists, fail to provide music in its courtyard on summer nights.

But for music, as for works of the theatre, other types of outdoor settings are also chosen. Then concerts that take place in the Gothic cloister of the former Monestry Alprisbach (Black Forest) are particularly popular events of the German summer.

The International Level

Another category of summer festivals devoted to the arts is that of the big, international, often world-famous

events. Some of these take place not in borrowed settings but in their own theatre buildings. First among them, no doubt, is the Richard Wagner Festival in the theatre that has been specially built for it at Bayreuth. This year, as every year, well-known Wagner operas will be performed there — *Tannhauser, Der fliegende Hollander, Parsifal, Die Meistersinger von Nurnberg, Ring der Nibelungen.*

Summer festivals are also sponsored by the opera house of Munich in the old *Residenztheater* and the *Prinzregententheater,* both of which look back on a long stage tradition. This year, the programme includes a contemporary opera—by Hans Werner Henze — and Wagner, Strauss and Mozart operas. Towns that regularly devote their summer festivals to a single composer are Wurzburg, with its Mozart Festival, and Stuttgart, with "Beethoven Days". Hitzacker, a small town situated on the western bank of the Elbe River, directly on the demarcation line that separates West Germany from the Soviet Zone, initiated its "Summer Days of Music" shortly after the end of the war; they are devoted chiefly to chamber music, and have become increasingly popular year by year.

Only the most significant theatrical summer events have been mentioned here. The visitor to Germany at this season will, however, find many another place throughout the country where artists and audiences are making the most of the long twilights and mild weather of the Central European summer.

Many of the less famous events have the same elements of charm that characterize the outdoor festivals for which people make reservations weeks—or months—in advance. For example, the visitor to Bonn during the warm time of the year might do well to learn if a chamber-music concert happens to be scheduled in the circular court, open to the sky, of the Poppelsdorf Schlob, which is on the outskirts of the Federal Republic's capital.

Whether world-known, or merely "local" and casual, these outdoor events in the German cultural calendar all have pleasing elements in common. They blend the music of instruments or the human voice with the forms of time-mellowed architecture, under a ceiling of summer skies.

THE I. L. O. STORY

Created in 1919, under the Treaty of Versailles which put an end to the first world war, the International Labour Organization (I.L.O.) is devoted to the principle of improving living and working conditions throughout the world since the poverty of certain peoples is a threat and an impediment to the common prosperity». Originally an associated body of the League of Nations, the I.L.O. became a United Nations agency after the end of the second world war; it is, indeed, the only world organization created in the aftermath of the first world war that survived the second conflict and its objectives are still based on social progress.

The sphere of action assigned the I.L.O. under its Statute (Part XIII of the Versailles Treaty) includes control of working periods, the 8-hour day and 48-hour week, recruiting of labour, reduction of unemployment, adequate wages, protection of workers against organic and occupational diseases, safeguarding of workers against accidents, abolition of child labour and special protection of young persons and women, old age and disability pensions, equitable treatment of foreign workers, equal pay for equal work, free trade union association, organization of vocational training and technical instruction for workers. These objectives were reaffirmed in the 'Philadelphia Declaration' of 1944 and included in the Statute. Upon this, the I.L.O. devoted itself to carrying out a vast programme that covered full employment and a better standard of living for workers, employment of a worker in that type of job which enables him to produce the best results, possibilities for everyone to receive wages that ensure the minimum necessary, the widespread use of safety measures, adequate protection against risk, medical assistance, special measures for expectant and nursing mothers in industry, adequate and comfortable homes

and possibilities of improving and furthering technical skill.

To reach such objectives. the I.L.O. follows a threefold path: drafting of international laws on labour and assistance and consultation on social questions, documentation and publication of regulations concerning the principal labour problems. Under the organization, workers, employers and government exponents contribute towards deciding a common policy to be adopted and, at the same time, they supervise activities. It is the participation of employers and workers that distinguishes this organization from any other intergovernmental body.

The organs of the I.L.O. are as follows: the «International Labour Conference», chief authority of the organization, whose main task is to establish international labour laws. Each member of the I.L.O. (1) is represented at the annual meetings of the conference by two Government delegates, a representative of the workers and a representative of employers; the «Executive», composed of twenty Government representatives, ten representatives of the workers and ten representatives of employers; the «International Labour Office» (better known as the B.I.T. (*Bureau International du Travail*), the permanent secretariat. The B.I.T., with its head offices in Geneva, consists of 800 officials recruited from more than sixty nations. Since 1948, it has been headed by David A. Morse, former U.S. Undersecretary for Labour. The B.I.T. prepares the annual report to the conference and other meetings arranged by the I.L.O. In this way, it guides and coordinates the work of experts from the various member states, provides information on the results achieved and gives particulars of the decisions approved, often using its many publications as a medium.

In order to study and possibly solve many specific problems, the I.L.O. has created a certain number of «commissions» and «committees», some permanent, others of a temporary character. Since 1945, ten industrial committees have been appointed to examine questions relative to mining, internal transport, iron and steel, mechanical industry, textiles, building, civil engineering and public works, oil and chemical industries, etc. Meetings of these committees are attended by two representatives of the workers, two representatives of employers and

two representatives of the governments of those countries in which the industry under discussion is considered to be at an advanced stage. Labour questions peculiar to one country are examined during regional conferences held by the I.L.O. while various other commissions and committees have been created to examine special aspects of the field of labour (Maritime Commission, the Consultative Committee on Africa, the Consultative Committee on Asia, the Permanent Agricultural Committee, the Committee of Experts for Social Security).

International laws adopted by the conference in relation to labour (conventions and recommendations) are included in an «International Labour Code». Up to the beginning of 1960, the International Labour conference had adopted 114 conventions and 112 recommendations. The regulations in some of these have been modified so that they meet the changed requirements of the labour world. These conventions may, in a certain sense, be compared to treaties, for the countries that ratify them are pledged to execute the norms they contain; recommendations, on the other hand, act as a useful guide to the social policy followed by the various member countries. A great deal of time is required for their drafting and representatives of all the eighty member nations of the I.L.O. participate in this important operation, for it is essential that such regulations or suggestions express the general opinion.

Since its foundation, the I.L.O. has given a great deal of active assistance to the execution of policy. The organization's operations in this particular field have increased considerably since the introduction of the United Nations assistance programme, and they are held to be among the most important of the agency's undertakings at the present time. Since 1959, the I.L.O. has been a member of the United Nations' Special Fund for Economic Development; the organization has chiefly limited its intervention to those countries that are considered to be under-developed, so that these may reach a stage of being able to benefit from the technical and structural experience of highly industrial nations. During the last ten years, on the request of individual governments, the organization has sent more than 2,000 experts on various missions and awarded over 300 scholarships. In 1959, six-

ty two nations and territories received I.L.O. aid under the technical assistance programme (in the form of vocational training, rehabilitation of persons disabled through labour accidents, rational employment of manpower). On a regional scale, aid has been coordinated with special agencies in Bangalore (India) for Asia, at Istambul for the Middle and Near East, at Lima for South America, Mexico City for Mexico, the Antilles and Central America and at Lagos for Africa.

Generally speaking, the real value of such programmes lies in their appeal to any country desiring to make use of the experience and knowledge of nations with different economic and social development stages and of the assistance of civil and cultural associations.

The I.L.O. has recently undertaken an educational programme for workers (courses, conferences, furnishing of audiovisual apparatus) and vocational training schemes (training of technical personnel, management, etc.), principally addressed to those countries that are now undergoing strong economic and industrial expansion and, in 1960, decided upon the foundation of an «International Institute of Social Studies» in Geneva, for the purpose of furthering a better understanding of labour problems in all nations and finding the most suitable solutions.

* * *

AN AMPHIBIAN CAR FOR EVERYBODY

The Industriewerke Company of Karlsruhe is just starting an assembly line for an amphibian car in its Lubeck factory. This amphibian automobile for civilian, private use will be known as the amphicar. The first 25,000 amphicars are bound for the American market. The amphicar looks like an ordinary car with four wheels and four seats. It is powered by a 1200 ccm four-stroke engine with four cylinders. On the road it does 75 miles per hour. You can drive it straight into any river or lake, switching the engine over to a couple of plastic propellers in the rear. This converts the car into a boat, though in water it does only six to seven miles per hour. Still, here is a car which can be used as a motor-boat, and no longer depends on bridges.

BEER AND THE . . .

(*Continued from page 2*)

Nine out of ten adult Germans occasionally drink beer. Many drink it regularly, others use it only to quench their thirst. Every region enjoys its type of local brew. For example, in North Germany a light-coloured, strong beer, rich in alcohol is preferred. Usually pure and strong hard liquors are taken with the beer. This habit will even make the somewhat reserved and surly inhabitants of the Northern provinces pleasant, amusing and sociable fellow-citizens, the Southeners say.

It is a fallacy to think that in the Rhineland, where the famous German wine is grown, less beer is drunk. For a few rural areas this may be true, but in the large cities, like Duesseldorf and Cologne, people like to crowd around the bar in pubs, and to talk over a glass of dark "old beer."

In South Germany, however, people order their beer in mugs, known also as steins, taking as much as one litre. Foreign tourists apparently like Bavarian beer; for many of them are regularly seen enjoying it, in old pubs. This beer is a little sweeter, and has a little less alcohol than the northern brews. Experts say that there are no less than 800 different brews of beer in Germany. The figures, however, show that although beer is popular here, the German nation does not drink more than other people. On the contrary, several other countries are known to consume more per capita, but proverbially the Germans are held to be a beer-drinking nation.

* * *

AN ELECTRIC BAROMETER

A household barometer indicating by a green or red lamp whether air-pressure is increasing or decreasing is made by the Moco Barometer Company of Hamburg-Stellingen. The barometer is plugged to the electric line like any other electric device, and needs only 0.2 watts. It is automatic, and requires no service.

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In case of publication other than daily, total number of copies printed and circulated of the last issue dated July 1960.

1. Sent to paid subscribers	7,200
2. Sent to others than paid subscribers	150
Total	7,350

(*Sgd.*) CONSTANCIA A. MARAMAG
Business Manager

Subscribed and sworn to before me this 4th day of October, 1961 at Manila, the affiant exhibiting his Residence Certificate No. A-248464 issued at Manila, on 2-10-61.

(*Sgd.*) AMBROSIO SAN PEDRO
Postal Inspector

NOTE: This form is exempt from the payment of documentary stamp tax.

ACT 2580 REQUIRES THAT THIS SWORN STATEMENT BE FILED WITH THE BUREAU OF POSTS ON *APRIL* 1 *AND OCTOBER* 1 *OF EACH YEAR.*

"The heart of the Philippines
is in the country,
and the heart of the country
is in the land"