

c2

Panorama

Magazine of Good Reading



OCTOBER 1960
Centavos

woodcut style

CONTENTS

Articles:

Earth's Interior Is Cooler Than Previously Believed	2
Our Political Parties <i>Claro M. Recto</i>	3
How Serious Is the Fallout Threat?	
<i>Helen Buechl</i>	22
Bottles in the Briny	25
Writers and Our Educational System	
<i>Vicente G. Sinco</i>	29
A Hard Look at the Anti-Red Law	
<i>Perfecto V. Fernandez</i>	40
Why We Can't Speak the Same Language	
<i>Maximo Ramos</i>	49
In Search of Magicians and Princesses	
<i>Francis A. Neelon</i>	57
Numbers Game	
<i>I. G. Kahn, Jr.</i>	60
Beauty and the Beast	
<i>Virginia R. Moreno</i>	61
What Makes a Man a Hero ..	
<i>Glendon Swarthout</i>	71
Spare Parts for Sick People	
<i>Ray D. Owen</i>	82
The Dying Seas	
<i>Horace Loftin</i>	89
The Teeth of the Matter	
<i>Horace Loftin</i>	92

Regular Features:

Book Reviews: Liberation of the Philippines	
<i>Leonard Casper</i>	73
Literary Personality — LXIX: <i>Nevil Shute: The Heart Is a Condition</i>	76

PANORAMA is published monthly by the Community Publishers, Inc., Inverness St., Sta. Ana, Manila, Philippines

Editor: ALEJANDRINO G. HUFANA

Foreign contributing editor: LEONARD CASPER

Art director: NARCISO RODRIGUEZ

Business Manager: MRS. C. A. MARAMAG

Subscription rates: In the Philippines, one year ₱8.50; two years ₱16.00. Foreign subscription: one year \$6.00 U.S.; two years \$11.00 U.S. Single copy 75 centavos.

Tell Your Friends

about the *Panorama*,
the Philippines' most
versatile, most significant
magazine today.

Give them

a year's subscription — NOW!
they will appreciate it.

SUBSCRIPTION FORM

..... 1 year for ₱8.50 2 years for ₱16.00

..... Foreign subscription: one year \$6.00 U.S.

Name

Street

City or Town Province

Enclosed is a check/money order for the amount specified above.

Please address all checks or money orders in favor of:

COMMUNITY PUBLISHERS. INC.
Inverness St., Sta. Ana, Manila, Philippines

Earth's Interior Is Cooler Than Previously Believed

Temperatures inside the earth are probably somewhat lower than they were believed to be a few years ago, a geologist reported.

Present observations indicate the bottom of the earth's crust to be about 900 degrees Fahrenheit and the outer boundary of the core to be about 3,600 degrees Fahrenheit.

The origin of heat changes that lead to volcanism and mountain building, however, is still obscure, Dr. Verhoogen said. If more could be learned about the temperature distribution within the earth, man's understanding of such geological phenomena would be greatly enhanced.

Temperature distribution could be exactly determined if one knew the earth's surface heat flow, the distribution of heat sources and the mechanism of heat transfer and relevant thermal conductivity, he said.

Temperature at any depth can also be evaluated from phase relationships, such as melting, or from the effect of temperature on elastic properties and density.

The latter method seems most promising, he said, although it still involves "considerable uncertainties." —
Science Service



MAGAZINE OF GOOD READING

Entered as second class mail matter at
the Manila Post Office on Dec. 7, 1956

OCTOBER
1960

VOL. XII

MANILA, PHILIPPINES

No. 10

In the valley of decision

Our Political Parties

by **Claro M. Recto**

FOR MANY YEARS the nation has stood on artificial props. We have allowed alien and beguiling forces to chart for our people a course that does not lead to the realization of their legitimate aspirations. We have been made to fear new ideas, to abhor independence of thought and action, to shun examples, precedents and experiences of other peoples that have attained their goals. We have been basking in the feeling that all is well with us and all good things will come to us under the protection of powerful friends. So we have come of age with frail limbs and

a lethargic mind, unable to stand on our own feet or to think for ourselves, light-hearted and complacent in an attitude of dependency, with our most vital problems, such as national security and survival and economic reconstruction, left in the hands of a guardian who has to look after his own more numerous and perplexing problems.

The onrush of world events has reached such mighty proportions that we can not but be shaken from our lassitude. The change in the balance of world forces which has ended myths of impregnability to nuclear devasta-

tion among the super-powers, has made us realize that, after all, we will still have to fend for ourselves for our survival. Every conscious nation that has a mission to accomplish and a destiny to fulfill is doing it. Peoples on whom we have hitherto wasted hardly a shred of sympathy and attention, are marching with firm determination on the same trail which the industrial nations of the West had to blaze to reach the summit of wealth and power. Self-help and self-reliance are the order of the day. It is time that we pondered and took stock of our situation, bearing in mind George Washington's wise and prudent counsel in his political testament—his Farewell Address—that "it is folly in one nation to look for disinterested favors from another," because "it must pay with a portion of its independence for whatever it may accept under that character."

THE impact of our revolution against Spain on other Asian dependencies was formidable and there was a time when we were looked up to as the pioneers of freedom in colonial Asia. But that was only for a short while. Today we are only camp-followers of the mighty movement that is sweeping the under-developed countries of the world. But, sad to say, nationalism which is the soul of that movement and a na-

tional dogma in Asia and Africa is still being challenged in our midst by the pharisees and prophets of the colonial-agricultural economy. And, what is worse, men of little faith and unrepentant prodigal sons and foolish virgins of our own race, richly deserving the gospel's appellation of "a generation of vipers," indulge in the suppression of the teachings of Rizal which indoctrinated our people in patriotism, civic consciousness and national dignity at the supreme sacrifice of his noble life.

A nation's political, economic and cultural life is of its people's own making. Of course there are what we call the forces of history but it is for the people, in the present advanced state of civilization, to channel them toward the realization of national objectives. We must accept, therefore, full responsibility for the backward condition of our economy, our political immaturity and pompousness, our opportunistic mentality, our predilection for dramatizing minor issues to the neglect of long-range basic questions, and for our confusions and indecisions that have delayed for decades the progress of the nation.

One of the most influential factors in the shaping of a nation's life is its political system as developed by its political parties. I shall, therefore, comment as brief-

ly as possible, on the manner they have conducted the affairs of the nation, political and economic, during the first three-score years of this century, and the impact of their actions on our mentality.

IT IS TO BE deplored that our major political parties were born and nurtured before we had attained the status of a free democracy. The result was that they have come to be caricatures of their foreign model with its known characteristics—patronage division of spoils, political bossism, partisan treatment of vital national issues. I say caricatures because of their chronic shortsightedness respecting those ultimate objectives the attainment of which was essential to a true and lasting national independence. All over the period of American colonization they allowed themselves to become more and more the tools of colonial rule and less the interpreters of the people's will and ideals. Through their complacency the new colonizer was able to fashion, in exchange for sufferance of oratorical complaints for independence and for patronage, rank and sinecure, a regime of his own choosing for his own and in his own self-interest.

TO ANSWER the question as to why the Americans embarked upon the conquest of the Philip-

pines is to define the role that our political parties actually played, or were allowed to play, before the attainment of independence.

Shortly after the War of Secession the United States saw the rise of corporations and the obliteration of the so-called American frontier. Her industrial capitalism expanded rapidly with the result that her domestic market became alarmingly insufficient for her mounting manufactures and farm produce. When in the 1890's she was gripped by a major economic crisis, her leaders in trade and finance thought that the best way to solve it and avert new ones was to expand her economic frontiers. The new thinking was summarized by Senator Beveridge in 1892, in the following words:

"American factories are making more than the American people can use; American soil is producing more than they can consume. Fate has written our policy for us; the trade of the world must, and shall be ours."

It was during this period, too, that the Western powers were "cutting the Chinese melon" by establishing their respective enclaves and spheres of influence in that huge prospective market. Having joined the scramble for China late, and not possessing any enclave on Chinese soil the United States announced her

Open Door policy to preserve—that was the stated purpose—Chinese territorial integrity and secure equal trade opportunity. But America was not a Pacific power like Britain, Japan, Russia, France, and Germany, and to compensate for this disadvantage she sought to establish nearby a springboard to the China mainland. The Philippines was found to be the ideal springboard.

The evolution of American thinking, which inevitably led to the Spanish-American war and the conquest of the Philippines, may be readily perceived in the following quotations. Theodore Search, President of the National Association of Manufacturers, as early as 1897 said:

"Many of our manufactures have outgrown or are outgrowing their home markets and the expansion of our foreign trade is their only promise of relief."

He was followed by the Assistant Secretary of the Treasury, Frank A. Vanderlip, who said in 1888:

"Together with the Islands of the Japanese Empire, since the acquirement of Formosa, the Philippines are the pickets of the Pacific, standing guard at the entrances to trade with the millions of China and Korea, French Indochina, the Malay Peninsula, and the islands of Indonesia to the south."

On January 4, 1900, Senator

Beveridge, in sponsoring a Joint Congressional Resolution (S. R. 53) spoke in this guise:

"The Philippines are ours forever . . . and just beyond the Philippines are China's illimitable markets. We will not retreat from either, we will not repudiate our duty in the archipelago, we will not abandon our opportunity in the Orient. . . . Our largest trade, henceforth must be with Asia. The Pacific is our ocean. More and more Europe will manufacture the most it needs, secure from its colonies the most it consumes. Where shall we turn for consumers of our surplus? Geography answers the question. China is our national customer . . . the Philippines give us a base at the door of all the East."

In the light of these pronouncements it is not difficult to see in retrospect what Admiral Dewey was really doing in Hongkong in the last stages of the Philippine revolution against Spain, and how the sentimental fiction came to be woven that America could not bear to see us, orphans of the Pacific after the end of the Spanish rule, swallowed up by the Germans, English and Japanese who were waiting for the opportunity to fall upon a priceless booty.

It was President McKinley and the American Senate who explicitly announced America's purpose in taking forcible possession of

the Philippines in 1898, indirectly but plainly revealing the reason for the presence of Dewey's fleet in Hongkong long before the outbreak of the Spanish-American war. McKinley said:

"There is nothing left for us to do but to take them (the Philippines) all and to educate them all, uplift and Christianize them, and by God's grace do the very best we could for them, as our fellow-men for whom Christ also died."

According to McKinley himself, when he made that fateful decision he was on his knees before the Almighty in search for divine guidance, and that, right thereafter, and I quote, "I went to bed, and went to sleep, and slept soundly . . ."

The unbelieving *Christian Advocate* of New York, in its issue of January 22, 1903, commented irreverently:

"It seems probable that McKinley confused the voice of the people with the voice of God, for he touched upon almost every string in the familiar harmony of imperialism."

As for the American Senate, that body merely supplemented the presidential statement with the adoption of the so-called Emery Resolution, by adding the following, in the indicated order of priority:

"And to make such disposition of said Islands as will best pro-

mote the interests of the citizens of the United States and the inhabitants of said Islands."

Our attitude towards our erstwhile conquerors, incurably biased in favor of everything that comes from them, must have been based on this mystical belief in the "providential" origin of our historic relations. Since nothing lasting can be built on such a delusion, we must, in order to enable ourselves to evolve the rightful policies for our country in the future, start ridding our minds of out-dated superstitions.

THE ARMED FORCES of the First Philippine Republic were still fighting fiercely, though disorganized and poorly equipped, against those of the mighty new conqueror, when some wealthy and conservative members of the Filipino community, aided and abetted by the first Civil Governor of these Islands, W. H. Taft, later President and, still later, Chief Justice of the United States, decided to organize a political party. It was called the *Partido Federal* designed to cooperate, as its immediate purpose, with the American military authorities in the task of coercing and cajoling the people into accepting American rule. Its platform, which had Governor Taft's blessings, decried further resistance and advocated as its final goal a statehood in the American Union. Patronage was

promptly awarded to the new party by the colonial Administration and, in consequence, its leaders were exclusively chosen for the juiciest and choicest positions in the government. Don Cayetano Arellano and Don Victorino Mapa, the two greatest Filipino jurists of the time, and Don Florentino Torres, were appointed Chief Justice and Associate Justices, respectively, of the first Philippine Supreme Court. The great scholar Pardo de Tavera, together with Benito Legarda and Jose Luzurriaga became members of the Philippine Commission which was headed by Taft himself. Other prominent *Federales* were appointed Judges of First Instance, public prosecutors and bureau directors.

TO INSURE the supremacy of the Federal Party, liquidate the remnants of the resistance movement, discourage all independence propaganda, and stabilize the new regime, several expedients were resorted to: 1) monopoly of patronage for those affiliated with the Federal Party; 2) enactment of the Sedition Law (Act No. 292, November 4, 1901), which made it a criminal offense "for any person to *advocate the independence or separation from the United States, whether by peaceful or other means, or to publish pamphlets advocating such independence or separa-*

tion"; and 3) approval of the Act of Brigandage or "Ley de Bandolerismo" (Act No. 518, November 12, 1902) under the provisions of which any person could be sentenced to death, to life or from 25 to 30 years imprisonment, for stealing a carabao if it could be proved, even by circumstantial evidence, that the accused was a member of an armed band organized for the purpose of stealing carabaos or other personal property, without the need of establishing that he actually participated in the robbery but only that he was a member of the band.

It is well to remember that under this Act, within a period of ten years only, hundreds of Filipinos who remained in the mountains in opposition to the American regime were sent to the gallows, or imprisoned for life or for 30 or 25 years. These were General Macario Sakay and his fellow officers and their men, and hundreds of others. Separate criminal informations were filed against them in the various courts of first instance of the country, and in all of them the different judgments of conviction were affirmed unanimously by our own Supreme Court.

With reference to the Sedition Act it made impossible for Filipino nationalists to organize themselves into political groups advocating independence, until after

the middle of April, 1906 when the Act was repealed. It was for this reason that the Nacionalista Party could not be organized before 1907.

Those were the years, according to a Filipino historian and political writer, of "suppressed nationalism."

POLITICAL patronage, a characteristic of the American party system, was established forthwith by Taft himself under a policy of this tenor:

"In the appointment of natives, the fact that the man is a member of the Federal Party is a good recommendation for him for appointment for the reason that we regard the Federal Party as one of the great elements in bringing about pacification, and if a man is in the Federal Party, it is fairly good evidence that he is interested in the government we are establishing and would do as well as he could."

This frank, forthright statement presents the principal characteristic of the new colonization policy, which was to establish a government with a semblance of Filipino representation through trusted Filipino agents enjoying the respect of the people because of their social position or intellectual reputation. For, in a country with such limited economic opportunities, men of intelligence and ambition had to look up to the gov-

ernment to further their personal advancement. Government appointments, carrying handsome emoluments and distinction, were adequate rewards for acquiescence, loyalty and cooperation.

From 1901 to 1907 the Federal Party was the only one legally in existence. Not only was it the party in power; it was *the* party. It won, as was to be expected, all local elections prior to 1907. Its leaders, however, did not know how to make the most of the spoils system to strengthen the party. Doctor Pardo de Tavera, the head, was a great man and a highly educated Filipino, but he was not a politician. From the point of view of party politics and its connotations his direction of the Federal Party was a failure.

WITH THE popular sentiment fast crystallizing with a new note of urgency for self-government and independence, the abandonment of the statehood plan of the *Federales*, a plan which was openly discouraged by influential members of the American Congress, and the repeal of the Sedition Act in 1906, the Filipino nationalists saw the opportunity for organizing themselves into a political group, and took full advantage of it. Thus the Nacionalista Party, which later made history, and a very brilliant one, came into existence. This was early in 1907.

The first encounter between *Nacionalistas* and *Federales* in the same year, to elect *diputados* to the First Philippine Assembly, resulted in a sweeping victory for the *Nacionalistas*. This made it manifest that the Filipinos were unqualifiedly ready for independence, and that in the face of such an overwhelming popular sentiment even patronage and official pressure counted for nothing at the polls. The American administrators, practical politicians that they were, thought correctly that if they were to accomplish their colonial objectives, they would need the support of the triumphant political group. Such support they could secure only by entrusting to that group the distribution of government jobs and allowing its leaders freedom in their advocacy of independence, in exchange no doubt for the group's cooperation in the execution of the essential policies of the colonial power. Taft, then Secretary of War proclaimed the Speaker of the Philippine Assembly the No. 2 official of the Philippine Government, a rank second only to that of the American Governor-General. From that time the partnership between the representative of the new sovereign and the Filipino leader operated smoothly as pre-arranged.

Professor Dapen Liang rightly commented:

"During the later years of the

Forbes administration legislation became largely a matter of private arrangement between the Governor-General and the Speaker."

Forbes was succeeded by Harrison, and what follows is the appraisal made by an American writer of that period, D. R. Williams, of the relations between the American Governor-General and the leader of the "Filipino participation in the government:

"During the Harrison administration, this (control of the patronage) lay with the *Nacionalistas*," whose chiefs "dictated appointments from auxiliary justices of the peace to Supreme Court justice."

The death knell tolled for the *Federales* and it was a "red letter day," if I may use the expression, for the *Nacionalista* leaders. There was general jubilation. But how long was it to last?

BECAUSE THE broad colonial policies for the Philippines were pre-determined and formulated in Washington, the limited authority given to the Filipino participation found expression mainly in the distribution of patronage and in the constant jockeying for positions of rank and distinction.

Political patronage on the scale and in the strictly partisan manner it was being administered, and the lack of autonomy of

provinces and municipalities in the administration of local affairs, particularly in the matter of raising their own revenues, placed these administrative units completely at the mercy of the central government. Their growing needs, especially permanent improvements like markets, schools, barrio roads, made inevitable the continuous grants of aid by central government to the local governments which practically made the latter veritable fiefs of the former, with the controller of the party patronage as the feudal lord, whose will had to be obeyed in all matters of party business by the local chieftains under pain of political liquidation. In such circumstances no opposition party could survive. In reality true party system became known in this country only since 1946 with the birth of the Liberal Party, a splinter of the Nacionalista, motivated by a purely personal rivalry between two Nacionalista leaders in the struggle for the Presidency.

But on top of the party in power was the American colonial administrator, the prime source of government patronage, who could at will continue to dispense it or could withdraw with its implied commitment to accommodate the administration in the attainment of the latter's own colonial objectives. The Nacionalistas were

so aware of the political implications of the situation that they could not afford to displease the colonial power and alienate its good will. It would have meant the loss of their political paramountcy. They needed each other and, therefore, acted as was expected. Oratorical clamor for independence continued to thunder deafeningly and patronage kept on being distributed abundantly while economic policies were silently but surely chaining the nation to the oars of the colonial galley.

With the government as the main employer and with economic conditions as backward as those of any other agricultural-colonial country, the efforts of the people to insure their livelihood were principally directed to securing government jobs. The limitation of opportunities outside the official world made centralization inevitable and the government omnipotent. This was the corrupting influence which impelled the astute and the ambitious to use politics as an instrument for personal advancement in the social, official and economic spheres. Patronage and centralization became, therefore, the twin products of that peculiar colonial situation which seemed to fit the designs and wishes of both parties.

BUT THE gravest sin of Philippine politicking was the gross neglect to exert efforts towards economic emancipation. So obsessed were the politicians with their power struggles and the doling out of the spoils of office that, either they did not foresee, or having foreseen, they completely neglected the economic problems of independence. Politics, with its enlivened election campaigns and its dispensation of patronage, became a national sport which distracted and amused the people, in the same manner that bread and circuses distracted and amused the Roman populace, which did not mind whether it was Nero or Cincinnatus, or Caligula or Marcus Aurelius, who was their Caesar. In our case while the more fortunate of us were living in comfort and luxury with the fat proceeds of our privileged agricultural exports and the holding of high government positions, the nation was slowly being consigned to perpetual economic slavery.

Had our leaders been from the beginning more far-sighted, and had they prepared the people for the responsibilities of independence, in the same manner that a true Christian is trained to stand ready at every hour for his final accounting because death comes as a thief in the night, our sovereignty and independence would now be real and complete

and on the other hand, our leaders would not have exposed themselves to the charge that they did not sincerely desire independence that their outcries and agitations for it were just intended for political effect, and that their sole aim was to win and retain the monopoly of power with its accompanying privileges.

UNDER ARTICLE IV of the Treaty of Paris Spanish ships and goods were admitted to Philippine ports on the same terms as ships and goods of the United States for a ten-year period. Consequently no preferential arrangement between American goods and Philippine products could be established then without violating that Treaty or necessarily extending the same privilege to imported commodities from Spain. Moreover, the establishment of preferential rates for the Philippines at the time would have proved embarrassing to the Americans who were bidding for equal treatment in the China market.

When the 10-year period ended the United States approved without loss of time the Tariff Act (Payne-Aldrich) of 1909 establishing a limited free trade with the Philippines. This allowed the entry of American goods on a preferential basis and geared Philippine agricultural production to the American market. Such was

the situation until certain Philippine agricultural products came to be a serious menace to powerful vested interests in the United States, which prompted her, at the irresistible behest of those interests, to terminate, in form if not in substance, the colonial relationship between the two countries. Thus, the hour for Philippine independence struck when, according to a distinguished American historian, already "the wiser Filipino leaders had ceased to desire it."

NO MORE dispassionate and correct analysis of the motivations behind the so-called "grant" of independence to the Philippines could have been made than the one by Dr. Julius W. Pratt, Professor of American History of the University of Buffalo. From his book, "America's Colonial Experiment," I offer to this select audience the following excerpts:

"No chapter in the history of American policy towards its possessions was marked by such glaring contradictions and inconsistencies as that relating to the Philippines. Although political policy pointed steadily toward self-government and eventual independence, economic policy has steadily built up the Philippines as a source of raw materials for the American market and created an economy dependent upon conti-

nued free access to that market. (p. 291)

"The Independence Act of 1934, then and since adverted to the world as an exemplary deed of renunciation, found probably 90 per cent of its motivation in a cynical desire of American producers close to the American market to the Filipinos at whatever cost to the latter. Independence was granted when the wiser Filipino leaders had ceased to desire it and upon terms almost certain to produce economic disaster in the Philippines. (p. 291)

"As early as 1924 one writer had noted that independence for the Philippines was advocated by certain groups in the United States engaged in the production of beet and cane sugar, tobacco, and vegetable oils of the competition with their products of duty-free commodities from the Philippines. (pp. 301-302)

"Of special interest, in view of the economic motives of the legislation were its trade provisions. These were hardly generous. Throughout the transition period American products would continue to be admitted free of duty to the Philippines. Philippine imports into the United States, on the other hand, would be subjected to progressive restrictions. (p. 306)

"All in all, the economic outlook for an independent Philippines was gloomy enough. Cer-

tain features of the act were glaringly unfair. The time allowed for economic readjustment was too short. The free market guarantee to American products in the Philippines to the end of the transition period would postpone till independence any opportunity for the Philippines to make reciprocal trade arrangements with other countries. (p. 307)

"The United States was the first modern power to grant independence voluntarily to a rich colonial possession. American public men have frequently pointed to the act as one of generosity and statesmanship, which other colonial powers would do well to copy. It is unpleasant to have to record that the law thrusting independence upon the Philippines showed little statesmanship and no generosity. It sacrificed the well-being of the Philippines for the supposed benefit of American farmers and workers, disguising the injury with the kiss of independence. It was, of course, within the power of Congress to restrict or tax Philippine imports and yet to refuse independence. But it is no valid defense of an ungenerous act to say that a still more ungenerous one was possible." (p. 310)

OUR FREE TRADE with the United States precluded the establishment of local industries, and, by channeling our farming

activities towards a few selective export products, we prevented ourselves from diversifying our production and from attaining greater economic flexibility, growth and stability, while our domestic consumption continued to increase far beyond our capacity to supply. As Philippine economy became more dependent on the American market and manufactures and our people became more accustomed to American products, the struggle against free trade became increasingly hopeless to a point where it had to be abandoned altogether. The result was the sorry spectacle of confused leaders now debating on whether we can afford to be independent or not, now pleading for the extension of free trade after independence, in mortal fear of losing tariff preferences for our export products and of having to dispense with consumer goods to which we have been so accustomed and which we could not produce. Those leaders, who had taken upon themselves the task of carrying to a successful conclusion the fight for freedom which our heroes and martyrs began in 1896, have sadly mistaken, so it seems, the shadow and vanity of personal power for the substance and honor of a true national independence.

SO GRIEVOUS a mistake, amounting to official dereliction, on

the part of our leaders, can best be illustrated by an analysis of the platforms of the major political parties which have dominated the national scene the turn of the century.

The Nacionalista platform of 1907 contained no economic program at all. What follows, which is one of its planks, cannot be considered as having any economic connotation from the point of view of our discussion:

"Our people are thoroughly adaptable to democratic institutions and have men with sufficient wisdom and intelligence to organize a stable government, and wealth and natural resources to maintain an *economical public service*, the more so when it is hoped that under their own law, the material conditions of the islands will develop and increase satisfactorily for the benefit of the Filipinos."

The platform adopted by the two Nacionalista factions in 1921 dealt with generalities and made no mention of any economic plans. When the two factions reunited in 1924, the platform they adopted also failed to make reference to economic policies or programs essential to independence. It was apparent that our leaders had already come to accept limited free trade with its anti-industrialization connotation as the correct pattern of our eco-

nomie relations with the United States even after independence.

THERE WERE, however, political elements which saw the necessity of preparing the country for the economic responsibilities of independence, and of granting autonomy to provincial and local governments to release them from the domination of the central government and thus encourage the formation of opposition parties and insure free elections.

At the height of the Speaker's supremacy as national leader, a group of Nacionalistas led by General Sandiko seceded from the party to form a new group, the *Partido Democrata Nacional*. It was launched in April, 1914 with a platform advocating industrialization, markets for Philippine products, and protection to national commerce, trade and agriculture. But in the national elections which followed, the new party was overwhelmingly defeated. The people were still unconcerned with economic problems; patronage and pork barrel were still the favored securities in the political stock-market.

Sumulong's *Progresistas* joined the *Democratas* and a new group was born in August, 1917: the *Partido Democrata*. This party advocated autonomy for local governments, promotion of agriculture, commerce and industry and development of our natural re-

sources. It, too, was disastrously defeated by the all-powerful party in power. The people remained apathetic towards the economic future of the nation; to all appearances pork barrel and patronage were still the only things that mattered to them.

Our masses continued to suffer from their age-old poverty, but the well-entrenched plutocracy and the politically-minded and active American-educated minority enjoyed a measure of colonial prosperity. The latter's indifferent attitude toward economic nationalism helped the party in power in defeating Don Juan Sumulong's attempts (1914-1934) to bring to the political forum a frontal discussion of our economic problems.

Our political historians have dismissed with a few derogatory remarks such movements as the *Sakdal* in Southern Luzon in 1935. It was a mistake. The case for the *Sakdals* could not have been regarded as a mere temporary aberration, for the membership of that party was numerous enough and loyal enough to elect in 1934—in the only province, Laguna, which was the seat of its organization—the provincial governor, the two representatives to the Legislature and the majority of the local officials. But people who rise up in arms under the banner of independence and economic emancipation do not risk

their lives simply because some silver-tongued rabble-rouser tells them to. What may have impelled them to take up arms could be the sincere belief that their poverty and lack of opportunities would be remedied only if the Philippines were politically and economically free. They became skeptical of peaceful solutions. For while our political leaders were orating on independence the mainstream of mass consciousness was being directed toward liberation from total economic bondage: the bondage of a feudal-agricultural structure which had been keeping them impoverished, and the bondage of foreign over-all control of our economy, which gave them no hope of improving their means of livelihood. Vice-Governor Hayden, who was here during the *Sakdal* uprising in 1935, described them as "hard-working, family-loving people who exemplified the fine basic qualities that are typical among the Filipino masses . . . they were desperately worried about earning a living for their women and children and genuinely concerned over the welfare of their country . . ."

Not all, therefore, were apathetic, or, as *Filosofong Tasio* in Rizal's *Noli* would say: *No todos dormian en la noche de nuestros abuelos.*

JUST BEFORE the outbreak of the Second World War our leaders realized the deleterious effects of continued economic dependence on the United States, and they recoiled in horror, but, strangely enough, the only solution they thought possible was the continuance of preferential trade agreements over a period of readjustment. It was a solution that merely complicated and aggravated the problem. It only postponed the impending disaster. Years of dealing with petty matters, of squabbling over the spoils of office and of big talk while picking crumbs from the American table, had so sapped the strength and courage and so dimmed the vision of our leaders that they became incapable of opening a new path which would lead the nation to real political freedom through economic emancipation from alien control.

The sterility of pre-war political thinking on economic problems is reflected in the Nacionalista platform of 1935 which advocated a revision of the Tydings-McDuffie Act, "so that preferential trade with America may be allowed to continue after independence and shall not be terminated until the expiration of such period as may be considered reasonably necessary to permit the Philippines to make a proper adjustment of her economy." This was the result of the prevailing

political and economic fallacies of the time namely: that the special relations between the Philippines and the United States were mutually beneficial, that the Philippines could not live and survive without America, and that somehow American benevolence would prolong the so-called adjustment period indefinitely.

The war years and the rigors of enemy occupation gave us an opportunity to reassess our needs and our capabilities as well as our policies, to bring out the best in our own initiative, and to strengthen the national character. Many realized for the first time in those trying days that we could stand on our own feet if we only exerted the necessary effort, and make a fresh start on a more independent basis, politically and economically, after the war was over.

BUT THE popularity of G.I. Joe, his jeeps, his cigarettes and his candy bars, the early handouts of canned goods and used clothing, rekindled within us the dying embers of old colonial beliefs. Flushed with the excitement of MacArthur's dramatic return, the people did not detect beneath the surface of magnanimity the same old imperialistic policies at work slipping round our necks once more the leash of economic control. The new party in power, a chip off the old Na-

cionalista, whose leadership could have set this country on the right road to economic independence, chose to accept, on the very eve of the nation's independence, a reimposition of the colonial economic control.

Its new-found devise was the Bell Trade Act and its twin-sister legislation, the War Damage Act, which made payments dependent on our acceptance of the former, particularly its iniquitous "parity right" clause. The new imperialists, led by a ruthless American High Commissioner, used the poverty and devastation brought upon us by their war as a lever to get what they wanted. Inheritor of a pre-war political tradition of reliance on the United States with a blind faith in her benevolence and sense of altruism, the new post-liberation leader, thinking no doubt of the needs of his own administration, quickly capitulated. His new party accepted the Bell Trade Act and amended the Philippine Constitution granting parity rights to Americans in the enjoyment of our natural resources, and bartering future economic stability and the nation's natural resources for short-term gains and temporary accommodations. The pitiful and shameful surrender of our patrimonial, political and economic rights was almost complete. We became the only losers in the war we had just helped to win. It was a sad ex-

perience in Philippine-American relations.

PERHAPS BECAUSE it was temporarily out of power and therefore had the leisure and was at a better distance to view the national problems in a clearer perspective, the Nacionalistas offered to the electorate in 1949 a platform that expressed some recognition of the country's need for industrialization, for developing our power resources and for attaining other economic objectives. But the election in that year was the most cynical piece of fraud ever perpetrated in the history of our democratic experiment and the Nacionalistas were defeated.

In the Nacionalista platform of 1953 I succeeded in incorporating, with the help of Justice Barrera, Senator Locsin, Councilor Barredo and other nationalistic Nacionalistas the following planks:

"Readjust the character of our economy from its present predominantly colonial-agricultural status to a progressively industrial system, thus removing unemployment and accelerating the attainment of economic independence and sound national prosperity.

"Remove present limitations on our economic freedom of action contained in existing executive agreements and trade agreements under the Bell Trade Act."

For the first time in our political history a major party came out with an unequivocal statement for an industrial economy against an agricultural economy and continued foreign economic dependence and control.

The victory of the Nacionalistas in 1953 was unprecedented, but because their standard-bearer himself, as it turned out, did not believe in his newly-chosen party's nationalistic platform, the Nacionalista goal of economic emancipation through industrialization suffered, ironically, a resounding defeat. The new President, ill-advised by his foreign advisers, tried to maintain our agricultural economy, reviving the pre-war myth that we are essentially agricultural and that we cannot hope to industrialize. Instead of abrogating the parity rights in the Voltairean spirit of *ecrasez l'infame*, or at least of limiting their field of application, the same administration expanded them, through the Laurel-Langley Agreement, to all other forms of business ventures or enterprises.

IT WAS at that period of our political history which saw my break with certain leaders of the Nacionalista Party. It was not motivated by personal considerations. It was purely a matter of principle: whether we should continue our agricultural-colonial status, or industrialize in order

to achieve real, true independence, and whether we should formulate an independent foreign policy and act accordingly, or continue to be retainers of the State Department. It was, in fine, a break between the growing legions of nationalism and the well-entrenched forces of colonialism.

I took pains to explain the issue of nationalism to our people in the 1957 Presidential campaign and, although I lost, I sincerely believe that the task of bringing to the attention of my countrymen the need for a nationalistic orientation in our political and economic life, which my fellow-crusaders and I have set for ourselves, has borne fruits beyond our expectations.

We should all feel gratified that the present administration has decided to follow the nationalist planks of the Nacionalista platform which the Nacionalista standard-bearer in 1953 discarded so disdainfully. The present administration, by its advocacy of the Filipino First policy and its acceptance, at least in principle, of the need for real industrialization, has at last come to grips with the true vital issues in this period of our national existence. Of course, one may say quite candidly, that nothing more than a modest beginning has been made; in fact, on some aspects of nationalist policy, notably industrialization, the Administration

has acted in a curiously half-hearted manner, as if it were not yet fully certain of the course it must take, or as if there were powerful extraneous forces working on it. The Administration should show, I suggest, greater vigor and determination now that it has started to move in the right direction.

The problem of corruption still plagues the government. It can not be helped. How much of this should be ascribed to the present Administration is anybody's guess. But if we are fair, we must admit that there was a tremendous backlog of it that has been received from previous administrations. The Opposition party which, for all the oratorical protestations of its titular head, is still basically anti-nationalist, has tried to make graft and corruption an overpowering political issue despite its own questionable record, little realizing that it is colonialism that has been mainly responsible for this cancer that is gnawing at the entrails of our body politic. But with power-politics still as a primary concern of our political parties there can be no permanent cure for graft and corruption. Only industrialization and eventual economic emancipation will provide our people not only with economic security and well-being but a greater latitude of economic opportunities which will minimize the influence of

government patronage and allow merit to become the yardstick for employment and promotion.

TODAY THE nationalist struggle is far from won. There are elements in both parties that seek to perpetuate colonial rule. Alien economic interests are trying hard to oppose and to sabotage the movement. Some enemies of nationalism are fighting it frontally. Others, masquerading as nationalists, are boring from within, acting as fronts for powerful foreign interests, or seeking to emasculate its meaning by trying to limit its operation to our cultural life alone so that the nation's economic exploitation by aliens may continue undisturbed behind a pleasant facade of cultural relationship.

But these anti-nationalists must realize that their hours are numbered, that everywhere there are unmistakable signs that the people are experiencing a reawakening of the nationalistic faith which animated and gave meaning and substance to the lives of their forefathers, and of a growing awareness and understanding of the vital importance of reshaping our policies with a view to freeing them from alien control, so that, after our economy shall have passed into Filipino hands, this and future generations may at long last come into the full fruition of their heritage.

If the party in power is courageous and loyal to its goals and the people are steadfast and determined, we shall be able to eradicate once and for all from our national politics the dual role of serving God and Mammon at the same time which our political parties have been playing since their inception, with such disastrous results for the nation.

After fourteen years of independence it is certainly time we developed a political leadership whose sole allegiance is to the people, whose sole concern is the welfare of that people, and whose

sole desire is an unquestioned obedience to the people's will. After fourteen years of independence surely there could be no earthly reason why our political parties should still allow themselves, wittingly or unwittingly, to be used as instruments of colonial rule. Our people must demand undivided allegiance from the men they have chosen to govern this country. And they must be vigilant and profess loyalty only to the leadership that best expresses their will and only for so long as such leadership continues to express and obey that will.

* * *

Verdict

A NEW YORK ATTORNEY made such a bombastic closing argument that the jury seemed overwhelmed by his sheer volume. As the reverberations died away, his opponent rose.

"Listening to the thunderous appeals of my learned friend," he began, "I recalled an old fable. A lion and an ass agreed to slay the beasts of the field and divide the spoils. The ass was to go into the thicket and bray to frighten the animals out, while the lion was to lie in wait and kill the fugitive as they emerged. In the darkest part of the jungle, the ass lifted his awful voice and brayed and brayed.

"The ass was intoxicated with his own uproar, and wanted to see what the lion thought of it. With a light heart, he went back and found the lion looking about doubtfully.

"What do you think of that?" said the exultant ass. 'Do you think scared 'em?'

"Scared 'em?" repeated the lion in an agitated tone. 'Why, you'd 'a scared me if didn't know you were a jackass!'"

The jury's verdict went to the quiet lawyer.

No kidding?

How Serious Is the FALLOUT THREAT?

by Helen Buechl

EVERY TIME IT RAINS, it rains fallout from nuclear blasts. The amount of fallout that comes down with each rainstorm varies, but the fact remains that radioactive particles accompany each shower.

The fallout consists of such radioactive particles as iodine-131, cesium-137—and strontium-90. Fallout is classified either as “local” or widely distributed.

The larger particles produced by the nuclear explosion give the local fallout. This radioac-

tive debris falls to earth within a radius of a few hundred miles of the blast.

Widely distributed fallout consists of smaller particles thrown very high into the atmosphere by the explosion. This debris tends to remain in the stratosphere for a few years, losing some of its radioactivity during this period.

Man receives radiation from the radioactive particles that drift down from these bomb blasts. He acquires this radioactivity through the food he eats and drinks. The particles settle on vegetables and grains that man eats, and on the grains and feed that animals eat. When animal products are eaten by man, some of the animal's radioactivity is added to the human diet. Such is the case with milk.

Local fallout can produce radiation sickness, skin burns and death. These acute effects depend mainly upon the dose of radiation. Chronic effects such as cancer, lowered resistance to stresses, premature aging and premature death also depend upon the size of the radiation dose from local fallout.

SCIENTISTS are still wrestling with the concept of threshold. That is, can man receive a certain dose of radiation without harm, and if there is such a "safe" amount, what is it? Another unknown is the rate at which fallout is settling on the earth.

In an attempt to answer these questions, scientists have been studying the strontium-90 level in milk. This is a relatively revealing index of the amount of fallout reaching the United States daily. It is measured in strontium units.

Strontium-90 levels in milk across the country reflect the increased amount of fallout that has cluttered the atmosphere since 1954. For instance, Atomic Energy Commission reports show that at that time the strontium-90 level in milk in New York City was 2.5 units or micro-microcuries of strontium-90 per gram of calcium. (A micromicrocurie is equal to one million-millionth of one curie; the curie is an amount of radia-

tion equal to that produced by one gram of radium.)

Before January, 1959, the figures reveal, the level had risen to more than 11 micromicrocuries of strontium-90 per gram of calcium.

The National Committee on Radiological Protection has established a maximum permissible level of 100 strontium units for the general population. Meanwhile, the International Committee on Radiological Protection (ICRP) has tentatively lowered the level to 67. This includes the entire radioactive count of strontium-90 in man's complete diet, not just milk.

The permissible level does not mean that any radiation level over the limit will automatically cause death or injury, nor, on the other hand, does it imply that any dose below the level will automatically be safe. It is simply a recommended ceiling in the lifetime strontium concentration in the bones.

Other data show that bread picked at random off the shelf of a supermarket in New York City in February, 1959, was four times as "hot" as the ICRP maximum permissible level. The clover grown on a Raleigh, N. C., farm in July of 1957 registered strontium-90 content of more than twice the 100 units allowed.

FURTHER alarming news was revealed in a summary report by scientists on the 1959 Fallout Prediction Panel to the Congressional Joint Subcommittee on Atomic Energy. The report predicted that the dose of radiation to the reproductive organs of Americans would double within the next few years. This increase will occur when cesium-137, now stored in the stratosphere, begins to descend.

This prediction applies to all persons living in the north temperate zone, including Europeans and Russians as well as Americans. Currently, the dose of radiation to the reproductive organs of persons in this zone is already two and one half times the world average. This figure, however, is within the maximum permissible level, scientists reassure.

Despite this evidence, the General Advisory Committee to the Atomic Energy Commission recently stated that total external radiation from fallout to date, together with any estimated fallout from future weapons tests, is less than 5 per cent as much as the average exposure to cosmic rays and other natural background radiation. The amount is also less than 5 per cent of the estimated average radiation dose Americans receive from X rays for medical purposes, the committee added.

(Man-made radiation sources

include X-ray machines, radioisotopes, fluoroscopes and radioactive waste products. Another source is radium.)

This, however, is only an average. The percentages fluctuate from 15 percent to 30 percent, depending upon the section of the U.S. that is sampled.

THE COMMITTEE also reported that human beings have lived for many generations in parts of the world having five or more times the background radiation normally found in this country, or more than 100 times the average amount of radiation from fallout in the U.S.

No one has yet proved these levels are safe, however. No studies have been made to determine the biological effects of these higher levels.

But it is now beyond question that humans exposed to fairly large doses of radiation have an increased chance of developing leukemia, Dr. Austin M. Brues, director of biological and medical research, Argonne National Laboratory, Lemont, Ill., stated before a Congressional Subcommittee on Atomic Energy. Similar evidence makes it clear that radium in the human skeleton has been responsible for cancer of the bone in humans, he said.

There is still no direct evidence that small doses of radiation, such as those from natural background and fallout, will de-

finitely produce a proportionally lower number of leukemias and cancers, nor that a low dose will necessarily shorten the average life span, the scientist said.

On the other side of the coin, Dr. W. L. Russell of the Oak Ridge National Laboratory, Oak Ridge, Tenn., presented revealing evidence concerning the effects of radiation on pregnant mice.

He showed that genetic damage—sterility, for example—can occur in unborn female mice, depending upon the length of time a dose of radiation is directed on a target. He suggested there may be a similar reaction to radiation in pregnant humans that could result in sterile baby girls. But this does not necessarily lead to the conclusion that there is a threshold dose of radiation above which genetic damage will occur.

SCIENTISTS appear to agree that the most likely victim of radiation exposure will be the unborn child and the infant. This is due to radioactive iodine attracted to the thyroid gland, which, in the infant, receives

some 15 to 20 times the dose received by adults.

In addition, bone growth is most rapid during this stage of human development. Since strontium-90 is attracted to bone, and since both radioactive iodine and strontium are present in milk, an important component of the child's diet, it seems logical that the youngsters will be the more likely candidates for thyroid and bone cancers.

Meanwhile, Atomic Energy Commission scientists are busy considering methods for testing weapons that will avoid creating fallout in the first place. Dr. Willard F. Libby, a scientist on the Commission until last June 30, has reported several proposed ideas. One method is underground testing deep within rock formations. The rock contains and seals off the radioactivity produced. Five nuclear explosions have been detonated in this fashion to date.

Weapons may someday be fired into outer space to avoid the dangers of fallout. A distance of halfway to the moon or beyond would be most desirable, the AEC scientist said.

* * *

Philosopher: *"What's the difference between a stoic and a cynic?"*

Coed: *"A stoic is what brings babies and a cynic is what we wash them in."*

Bottles in the Briny

DON'T IGNORE THAT half-buried bottle on the beach. It could contain a message that might help solve a mystery of the sea, win you a wife or husband, save a shipwrecked sailor or make you rich.

One winter day in 1955, Aarke Wiking of Goteburg, Sweden, tossed a bottle off his ship into the Mediterranean. The bottle contained a note which asked "all girls aged 16 to 20" if they wanted to marry a "handsome, blond Swede." Last May, Sebastiano Puzzo, factory worker and father of many girls, found the sealed bottle on a lonely Sicilian beach. Smashing it open, he saw the Swedish sailor's message, had it translated and promptly sent him a picture of his 18-year-old daughter, Paolina. She soon started corresponding with the 24-year-old sailor, and married him not long ago in Syracuse, Sicily.

A farm boy in the Azores discovered a sealed bottle containing a note which promised to pay the finder \$1,000—if the note were forwarded to a

New York address. The boy duly collected his reward from a radio-program sponsor who had cast the bottle into New York harbor as a publicity stunt. Such "money-bottles" are often tossed into the sea by wealthy cruise passengers.

Recently a scrawled S.O.S. sealed in a bottle, supposedly signed by two shipwrecked German pilots 15 years ago, washed up on the island of Majorca. Written on the back of an instruction that told how to inflate a life raft, the message said: "August 1943, shipwrecked south of Espiritu Santo Island, S.O.S. Heil Hitler." It carried two signatures — of men who were never found.

Twenty-five years ago, Doyle Branscum sealed a picture of himself in a basketball uniform inside a bottle and tossed it into a river in Arkansas. Last winter the bottle washed up on a beach near Largo, Florida. Bill Headstream of Largo found the photo and, using the return address on the back, mailed it to Branscum. Headstream and Branscum were boyhood friends when Headstream lived in Ar-

kansas. They hadn't heard from each other until the bottle incident.

Some years ago, a Soviet fisherman plucked a small watertight container from sea ice in the Russian Arctic. Inside was a note, written in Norwegian and English, which read: "Five ponies and 150 dogs remaining. Desire hay, fish and 30 sledges. Must return early in August. Baffled."

THE MESSAGE HAD been released by the polar explorer, Evelyn Baldwin, and had drifted in the Arctic Ocean for 45 years. (The expedition came through safely anyway, and Baldwin died a natural death in 1933.)

Scientists for many years have been using bottle-mail to study ocean currents and winds. Such studies enabled Benjamin Franklin to chart the Gulf Stream.

Perhaps the busiest bottle-mailers are members of the U.S. Navy Hydrographic Office, Washington, D.C. Each year, they throw thousands of corked bottles, containing forms printed in eight languages, including Esperanto, into waters around the world. Finders are asked to take or mail the enclosed forms to any U.S. consul for forwarding to Washington, where the information is used to study ocean currents.

Some time ago one such bottle was dropped into the Indian Ocean. It was subsequently picked up off the coast of British Somaliland by a Moslem named Mohammed Mustapha. Unable to read any of the printed languages, he jumped on his camel and raced to the nearest British agent, who filled out the form and mailed it to Washington.

About two months later, the native rushed back to the agent's office waving a large pilot chart of his native waters and a letter from the hydrographer thanking him for his services. The chart, Mohammed insisted, was a draft on the U.S. Government, and he demanded to know why the local bank would not cash it.

Bottle messages are also used to help spread the word of God. A West Coast preacher collects empty liquor bottles. After cleaning them, he inserts sermons and sets them adrift on the seas.

There are, of course, the bottle-message practical jokers. Once in a while bottle-mail washes up a message such as "Ship sinking! Help!" These are readily recognized as hoaxes because the alleged ship's given position usually plots atop a mountain or miles inland.

Beer bottles, ketchup bottles, whisky bottles, champagne bot-

bles, Chianti bottles — all kinds of bottles are bobbing up and down on the waters of the world. What messages to they

contain? S.O.S.? Lonelyhearts? Money-mail? Not even the winds and the ocean waves know the answers.

* * *

Try Again

OFF THE COAST of Newfoundland, a ship collided with a fishing boat in a heavy fog. No real damage was done, but as the offending ship tried to back off, it banged into the boat again. The captain was afraid he might have done some damage with the second blow. "Can you stay afloat?" he shouted through a megaphone to the floundering victim.

"I guess so," called back the skipper of the boat. "Do you want to try again?"

Young Logic

FIVE-YEAR-OLD Jimmy's mother was seldom surprised by anything she found in her offspring's pockets. However, she was a little more than curious when she found a wad of grass in his pocket one day. She called him in from play and asked why it was there.

Answered Jimmy with firm logic, "That worm I have in there had to eat, didn't he?"

Writers and Our EDUCATIONAL SYSTEM

THE DEAN of one of our colleges once told me that the reason he has quite a number of eccentrics in one of his departments is that there are several writers in it and these men and women are well-known for their eccentricities. But he added, he expects them to produce sooner or later excellent poems, essays, and novels which will surround the University of the Philippines, so to say, with a halo of fame and glory. At the same time these men and women are themselves the very creators of more creative writers who in turn will bring more fame and glory to the Filipino nation. The argument is beautiful and quite persuasive even if not completely convincing. At any rate, the fact that we have in the faculty of the University of the Philippines a number of well-known Filipino writers is sufficient proof that our institution has at least some understanding of the importance of writers as teachers and as scholars.

By Vicente G. Sinco
President
University of the Philippines

WHEN WE SPEAK of writers, giving it a restricted meaning, it is assumed that we refer to men and women who produce literary works of a creative nature. I understand that this group belongs to that category. Their productions take the form of poems, dramatic plays, novels, essays, and treatises, either creative or critical. In that restricted sense, I should not include writers of textbooks and reporters of newspapers. But we must admit that they perform an important service to a particular group, and in the case of textbook writers they need not at all be dull and unimaginative. Many of them can also be creative and even literary. If given the right incentive,

they should be able to write textbooks that stimulate interest, curiosity, and a hunger for aesthetic, intellectual, or emotional possessions and aptitudes . . . If they do rise to that stature, their textbooks may perhaps even find their way to the higher literature of the nation. As a matter of fact, we have read purely informational and factual works that have become classics and, in my student days, were used as textbooks in our political and social-science courses. I have reference especially to De Tocqueville's *Democracy in America*, Woodrow Wilson's *The State*, and James Bryce's *The American Commonwealth*, which are considered treatises, but nevertheless serve and may still serve as effective textbooks. They are literary masterpieces, for behind their factual content they reveal brilliant imagination and an appeal to the finer sensibilities of the individual for love, beauty, valor, and truth.

To say that our country is in need of good writers and that in our social and cultural milieu native literature of some excellence is altogether inadequate is to state the obvious. This is not, however, saying that we have no competent writers at all. Your presence in this room would contradict such a thought. I believe, however, that we have but very few of them who are giving their

full time or much of it to the production of works comparable with those produced in the countries of Europe, in the United States, South America, and some countries of Asia. I would not be positive in concluding that the works of Filipino writers, whether they be the works of Rizal, or Recto, or Apostol, or Gonzales, or Lopez, and others, are inferior in their intrinsic literary value, their style, or their significance, to similar works of men and women in Europe or in America and other Asian nations. I am quite convinced that the reason they have not received due recognition outside of our country is that they have not been given the right amount and the right kind of publicity. In fact, they have not received wide and general recognition even among our own people and are known only by a small circle of habitual readers and book lovers.

The question that has to be answered is how we would develop a sufficiently large reading public in our country that appreciates the works of our own writers. I am convinced that this task may well be started in our colleges and universities. In fact, the work might well be started in our elementary and high schools. It involves improvement of our teachers, revision of textbooks, and some overhauling of the curriculum. And the process might

also result in giving more vigor and vitality to the nationalistic element in our culture.

Thirty or more years ago, the high-school curriculum was not quite as empty and sterile as it later became. The deterioration of secondary education has been brought about by the simplification of courses and the removal of certain subjects from the curriculum. This action was largely the result of the desire of certain educators in the United States to adjust the standards of secondary education to the level of the mentality of the poor student who must have an education which could be labeled secondary education as he or his parents desired. That the curriculum had to be watered down, made no difference at all to those whose concept of education was not intellectual training, but the mere learning of a job. While the change was partly brought about by outside pressures, this idea had also an appeal to a certain tribe of educationists who formulated a special theory made to fit the new system, the theory of *learning by doing*, which was practically substituted for the principle of *learning by thinking*. That theory had a strong appeal to many persons, some of whom were rightly critical of the old rote and memory system. But the remedy applied was not only far from being a cure, but was

actually a death-dealing blow to real education, which is basically improvement of the mental faculties. Mechanical standards were used in evaluating the quality and excellence of schools and colleges. Teachers who prepared themselves to work in such schools lost their sense of appreciation of books and intellectual development. I shall quote from David Riesman's article in the *Anchor Review* what one of the high-school principals in an American city stated about intellectual training:

Through the years we've built a sort of halo around reading, writing and arithmetic . . . The Three R's for All Children and All Children for the Three R's! That was it. We've made some progress in getting rid of that slogan. But every now and then some mother with a Phi Beta Kappa award or some employer who has hired a girl who can't spell stirs up a fuss about the schools . . . and the ground is lost . . . When we come to the realization that not every child has to read, figure, write and spell . . . that many of them either cannot or will not master these chores . . . then we shall be on the road to improving the junior-high curriculum. Between this day and that a lot of selling must take place. But it's coming. We shall some day accept the thought that it is just as illogical

to assume that every boy must be able to read as it is that each one must be able to perform on a violin, that it is no more reasonable to require that each girl shall spell well than it is that each one shall bake a good cherry pie . . .

When adults finally realize that fact, everyone will be happier . . . and schools will be nicer places in which to live . . .

FOR SOME REASON or other the depreciated system of secondary education in the United States found its way into the schools in the Philippines. Thus the quality of the high schools of thirty years ago in our country was debased. The literary works that used to form part of the courses of study in our former high schools disappeared one after another. I still remember vividly some of the literary masterpieces that we had to study in our high school. Among them were the essays of Lord Macaulay and Ralph Waldo Emerson, some of the longer poems of Longfellow, Tennyson, Walter Scott, and Arnold, some of the novels of George Elliot, Hawthorne, and Dickens, and the tales of Washington Irving. I doubt if these works or other works of the same literary excellence and broadening effect are required reading even in our college courses today.

Perhaps the time is now pro-

pitious for our education authorities to re-introduce in our high schools and colleges the study of good literature, such as we formerly had in our high schools and, by way of establishing a cultural balance, to introduce more and more the writings of Filipino authors, both past and present, which could well be considered worthy of being placed side by side with the literature of other countries. Reading and studying them day after day, students in our schools and colleges may soon develop a deeper appreciation of the works of their fellow countrymen. That appreciation will be a source of encouragement to our writers to improve their literary output. At the same time, the wider distribution of these literary products in our country will bring them to the attention of countries outside our own land.

REFERRED a while ago to the development of nationalism through a more intensive reading program of the works of our own writers. This method of spreading the spirit of nationalism does not seem to have been given much importance. The teaching of nationalism in our schools seems to have been confined largely to the teaching of the biographies and works of our great men in public life and our national heroes. While it is doubt-

less one way of fostering nationalism, it could have a more telling effect if its scope is broadened. Even the study of the works of the great men of our country should be supplemented by the writings of newer authors in order that a more realistic understanding of the contemporary national ethos may be obtained. I for one would not care to confine my reading to decalogues and platitudes, which abound in older Filipino writings, and to the national episodes of the distant past, which could not have any significance to our new environment. Nationalism is better fostered by understanding the thoughts, the sentiments, the aspirations, the hopes of the nation than by listening to mere exhortations and verbal effusions of the demagogue, the parvenu, the nouveau riche, the Sybarite, or the so-called leader who preys on the credulity of the masses. The spirit of nationalism is more concretely revealed in the account of the typical lives of the average man and woman, the forgotten man and woman, and the masses that furnish the physical, the moral, and the psychological make-up of the nation. The triumph and tragedy in the lives of our great men are interesting to know. They are springs of inspiration to us. But the daily trials, sufferings, joys, ambitions, disappointments, problems of the men

and women that do not hold high public offices and do not occupy the brilliant stage of our national life supply those elements that enable the artist to draw the picture of the life of our people and of our country. From these elements are derived the themes of great literary works, and these are the things that we want the world to know in order that the Filipino may be better understood and better seen in his true perspective.

The question of what language to use in an intensive promotion of Filipino literature should not find great difficulties for its answer. In my opinion, we should count ourselves fortunate because we have considerable groups who have acquired two of the most widely-used languages in the world, English and Spanish. Both languages have been imported into our country and used by our people not just as mere second languages. The fact remains that they are still our official languages. Our national Constitution is written in the English language. The two languages have been with us as vehicles of instruction in different epochs of our national history. In many instances they have been and are being used even as a means of communication in the home, in business, and in social intercourse. Therefore, not just among a few of us these two languages

have been assimilated in the thinking process and in the expression of emotions.

BUT BESIDES writers in these two foreign languages, we have had authors who have employed the native language of the region where that language is spoken by no less than a million people. While the works in these indigenous languages are not quite as widely distributed and read as those written in English, their popularity is steadily growing. This is especially true in the case of those written in our new national language—Tagalog, which promises to become more widely used all over our country. Aided by the radio, the moving pictures locally produced, some magazines, and the schools, Tagalog threatens to displace English as the most widely used language in this country. But English may not be easily uprooted from its position in the intellectual and literary life of the Filipinos in which it has been developed for over half a century. It still remains the language used in all the principal daily newspapers of the country with steadily increasing circulation, and it is the language actually used by most of the better writers of the nation.

But there are certain essential factors beyond the direct control of writers and educators that

must appear in an environment where literature is expected to flourish. Without them a country cannot hope to produce an adequate crop of excellent writers, scholars, and thinkers. Chief among these is the economic well-being of the country. The flowering of any national literature requires the existence of a degree of national economic prosperity as a prerequisite. Genius, especially literary genius, cannot thrive on starvation rations. To grow, to acquire robust dimensions, to produce and be productive, the man of genius should be relatively free from the harassment of hunger and worry. Above all, he should have at his command ample moments of leisure.

We are informed that in the cultural history of Great Britain, the continental countries in Europe, and the United States, we find the truth of these observations portrayed in lucid outlines. The English author John M. Robertson in his *Essays in Sociology* devotes a portion of it to a discussion of what he entitles "The Economics of Genius" to disprove the theory of Francis Galton that genius is sure to work its way to the front, to appear by itself, independent of the conditions and the social environment in which he lives. Galton emphasizes the role of heredity and the supposed superiority of certain races from which a

large number of great writers and other men of genius have risen in proportion to the country's population. Robertson, citing several studies by Cooley, Nichols, and Candolle on the subject, disproved Galton's thesis, which was based principally on the relative infrequency of great writers and thinkers in the population of the United States as compared with that of England. He was referring then to the conditions obtaining fifty or sixty years ago when elementary schools were more numerous and made more easily available to all classes in the United States than in England. Galton argued that if genius were suppressible by adverse social conditions and cultivable by favorable conditions, the American people ought to have yielded more writers, thinkers, poets, artists, and scientists than the British at that time. Robertson, however, disposed of this argument, which is only apparently plausible, with this statement: "That the emergence of high literary capacity is the outcome of the totality of intellectual and economic conditions, and that Galton has given no thought to the totality, which varies greatly from age to age, and which differs widely as between England and the United States." He then mentioned the different factors which existed at that period of English history and which he considered

responsible for the rise of a proportionately larger number of famous writers and thinkers in England than in America. Among those factors were (1) a much larger leisure class in England, who attained their condition through inherited incomes, (2) a large provision for intellectual life in the way of university and other endowments and ecclesiastical semi-sinecures, (3) public offices with sufficiently high salaries permitting a speedy accumulation of savings or a great deal of leisure, (4) certain kinds of business positions, such as that of banker or stockbroker, which permitted a much larger amount of leisure in England than was usually possible in similar positions in the United States, (5) the presence of an old and relatively rich literary soil and literary atmosphere furnished by the liberally educated classes and the scholarly groups with good incomes, and therefore an adequate amount of leisure, (6) the high prestige attached to the work of British writers not only in their own country, but also in America, where reprinted books by English authors were sold at lower prices, because American laws gave them no copyright protection.

THUS THE TOTAL opportunities arising from these factors were pointed out by him as res-

possible for the development of a larger proportion of literary men and productive scholars in England than in America. These conditions, of course, have changed since the time Robertson made that comparative study. But the validity of his argument has not been impaired. Instead it has found additional support. For the opportunities for greater leisure in the United States, resulting from the enhancement of the economic prosperity of its people during the last generation or so, have given rise to a greater number of writers and scholars in America. The large number of books that are published every year in the United States find a big market not only in the schools and universities, but also with the general public at large. The standard of living of the American people has risen to such height, that the mass of the population does not only have the money to spend for books and magazines, but also the leisure to read them, either for enjoyment or for edification or for escape from boredom. On this subject, I should like to quote a portion of the monumental work of Max Lerner, who spent twelve years to finish his book, which has just gotten off the press. Here it is:

In the last generation something like a revolution in reading has taken place in America in the form of low-cost paperbound

books, making of Americans a nation of readers. With this has come a rise in publishing costs, which makes books that are destined for a very limited audience a luxury few publishers can afford. Thus there has been simultaneously a dwindling of the Small Audience for reading and a vast growth of the Big Audience.

The emergence of the paperbacks, along with the book clubs, has had a revolutionary impact on American reading habits. The clubs have served not only as large-scale distributors, but also as reading counselors, and through them millions of Americans have shaped new reading tastes and habits. The book industry had been more backward than most American industries in developing large-scale merchandising through retail outlets. There are 1,400 bookstores in America, compared with 500,000 food stores, 350,000 restaurants and bars, almost 200,000 gas stations, and over 50,000 drugstores. The revolution of paperbacks has been accomplished by mass-production cuts in cost, by a shrewd editorial selection of titles suggesting sex, crime detection, and violence, along with a number of classics, and finally by a revolution in distributing techniques. This has been achieved mainly by adding drugstores, newspaper stands, and even food markets to the bookstores, thus

bringing the reading habit to the ordinary American in his everyday haunts.

At mid-century Americans were buying almost a quarter billion paperbacks a year, with about a thousand titles appearing annually. Freeman Lewis calculated that the five most popular authors have been Erle Stanley Gardner, Erskine Caldwell, Thorne Smith, Elery Queen and Mickey Spillane. Three of the five are murder-mystery writers, and Spillane's books embody the worst fusion of violence and sexual exploitation in American writing. Yet a different kind of book, including some of the classics of social science and literature, has already found a way to a mass-reading public. The long-range consequences of paperbacks are likely to include the popularization of the best in literary achievement. Whether this will counterbalance the shoddy and sadistic stuff is an unresolved question. It should also be added, for perspective, that, despite their astronomic sales, paperbacks are bought by something less than 10 per cent of the American population.

At this juncture and by way of what you might call an episodic digression, I wish to draw your attention once more to our schools, particularly the elementary and secondary schools, which at present offer the only large market for the works of our writ-

ers. It seems most unfortunate, however, that the requirements obtaining in this field, more often than not, repel, rather than encourage, good literary writing and sound scholarship. I fear that the demand in this area is not for originality of presentation and free expression of an author's understanding of subject matter. The field has been made available only to those dogmatically prescribed in minute detail by textbook committees and their assistants. The books for elementary schools have to be written on the basis of an extremely limited vocabulary which must be mechanically and rigidly followed if writers expect their works to be adopted as textbooks. Unless a change has taken place in the last four or five years, the books that had been prescribed either as basic or supplementary readers in elementary schools are either written by American authors and published by American publishing companies or written by Filipino authors who are mostly teachers in public schools or persons who were at one time connected with the public schools. The criteria of adoption have nothing to do with beauty of presentation. They emphasize instead the slavish use of a very limited vocabulary and the boring repetition of simple words of one or two syllables. If such conditions are suggested by studies and researches of

some educational psychologists of twenty years ago, it is about time that we suggest a re-examination of the whole system. After all, we are living in a dynamic society which calls for constant re-examination, review, and revision of our mode of thinking, our ways of working, and even our methods of dying.

No wonder that most of the textbooks used in our schools make reading so unpleasant and disagreeable a task that the cultivation and acquisition of the reading habit becomes impossible. The objective apparently is to adjust the book to the immature mentality of the young rather than to pull up his undeveloped intellect and lead him to an appreciation of well-written books on things that arouse his interest within the field of his limited experience. Stevenson's "Child's Garden of Verses," for instance, becomes too difficult for a fifth- or sixth-grade pupil in our schools to understand and appreciate and yet it is a book intended to stir up the imagination and the interest of the young child who has reached that stage in his schooling.

WHILE MOST of the books for primary and elementary grades are now being written and published locally, the textbooks for secondary schools and colleges, with a few exceptions,

are still written by American authors and produced by printers and publishers in the United States. There is absolutely no excuse for this state of things. Academically and economically, the practice is detrimental to the interests of our nation. I believe that a country that claims to be politically independent should never remain educationally and culturally dependent in this manner. To be so is to perpetuate colonial mentality. It should be a cause for national embarrassment that a group of leading American university administrators and professors who came to make a survey of the University of the Philippines ten months ago urgently recommended in their report that we prepare and publish our textbooks for college and university students. If they as Americans are convinced that we could write such advanced textbooks, is it not strange, if not downright shameful, that we have not taken steps to stop the importation of elementary and secondary textbooks for our schools and prepare them ourselves in our own country? Where is our spirit of nationalism?

Let me not be misunderstood when I appeal to the spirit of nationalism before this audience. There are things that should properly belong to one's country and should be done by it, unless that country should choose to be dis-

loyal to its duty and thereby lose its self-respect and the respect of others. It is neither national bigotry nor fanatical patriotism for a nation to let no other people perform its own obligations or carry its own burdens.

But the writer, the thinker, and the scholar of today cannot afford to cultivate or to encourage any form of national Philistinism. We need not adopt an attitude of hostility to strangers in order to feel proud of our own nation. Our writers could exalt the virtues of our people without pouring contempt on the character of other nations. They need not be smug and cocky. For in the final analysis their field of service need not be restricted to a specific area of the earth, or to their native

country, or to a particular class, or to specific interests. It is man and humanity. "For," in the words of Lewis Mumford, "the writer is still a maker, a creator, not merely a recorder of fact, but above all an interpreter of possibilities. His intuitions of the future may still give body to a better world and help start our civilization on a fresh cycle of adventure and effort. The writer of our times must find within himself the wholeness that is now lacking in his society. He must be capable of interpreting life in all its dimensions, particularly in the dimensions the last century has neglected, restoring reason to the irrational, purpose to the defeatists and drifters, value to the nihilists, hope to those sinking in despair."

* * *

A Case of Latin

IN A BACKWOODS courtroom in Oklahoma, a farmer was suing a railroad for the death of his cow, struck down by a train. The railroad attorney claimed it was a clear case of "damnum absque injuria"—*damage without liability*.

The farmer's lawyer, a backwoodsman, sauntered to the jury box.

"Gentlemen," he drawled, "I don't know much Latin. But I think I can translate that expression 'damnum absque injuria.' It means: It's a damn poor railroad that will kill a cow and not pay for it."

The farmer collected in full.

A Hard Look at the ANTI-RED LAW

By Perfecto V. Fernandez

AS MEN WHO claim to live in a free society it is well that we ask ourselves from time to time, how free are we?

If we find we have enough freedom, there would be some sense in believing that we are in a Republic. On the other hand, if we find we are not free this will provide us ground for complaint that may later motivate action for freedom. Knowing our condition would not always help, of course, as when we find ourselves in a strait-jacket. But there is always an advantage in knowing where we really are, so that we will not feed on moonbeams and so

that we can start the struggle for the greater mobility that we need.

A law passed last year invites such an inquiry. Its official designation is "Republic Act No. 1700" and it outlaws the Communist Party of the Philippines.

On the surface, this law raises no problems. It worries no one save the communists and few would be anxious for their mental composure. The great number of our people have not heard of the law; even if they have, it is doubtful whether they would care. There are few who know better but these peo-

ple value the law for a variety of motives and their voices are loud enough to pass for popular sentiment. Public opinion, as a consequence, is said to applaud the law.

Outlawry serves the communists right. For it is obvious that they seek to replace our democracy with a totalitarian government and make us all slaves. This is a change that must not be allowed to happen. Democracy is good — especially for those who get more than enough to eat under it; all other forms of polity are evil. Surprisingly, some of those who say this profess an admiration for Franco but this can be excused because Franco has the appropriate religious views. With the communists, it is different, so we are constantly told.

And so a law is adopted outlawing the Communist Party and declaring its members prospective inmates of the calaboose. Unfair? Of course no. The Republic has both the power and the right to take care that it is not replaced by something worse. At least, it is entitled to maintain and preserve its own existence. Such is authorized by the fundamental laws of nature.

Those who like the law argue thus and it cannot be said that their reasoning is unsound. But it misleads because it leaves out one big question.

How does freedom fare under the Act?

This question is legitimate because individual liberty is among the chief aims of the Republic. At least, that is the fair inference to be gathered from our fundamental law. If our Constitution is to have meaning, it is not to be taken that the sole aim of the government is to preserve itself against threats to its safety; it is equally important that whatever it does, it preserve its republican character.

A Republic, to be true to its nature, should take care that enough freedom remains to make it democratic. It cannot always seek safety in suppression, for suppression carried too far would annihilate freedom.

Our government then has the duty to maintain individual rights as far as it can. This was recognized by the CAFA itself in its warning against subversion "emanating from those who in their sincere desire to fight communism would go so far as to do away with the very freedoms which we are supposed to defend against the communists themselves."

So we are back to Lincoln's dilemma once more. Is our government too strong for the liberties of its people or is it too weak to maintain its own existence? The opposition is between the safety of the State and the liberty of the indivi-

dual. The problem is how to have enough of both.

It is not always true that a sharp anti-thesis obtains between governmental stability and individual freedom. A government that respects the liberties of its citizens is not necessarily weak. In the long run, it is more stable than a tyrannical government because it can count on such popular support as comes with giving its citizens the multitude of opportunities we call freedom. Justice Jackson has shown as much in his decision in a famous flag-salute case.

BUT WHAT HAPPENS when sharp conflict occurs? Naturally, the demand of the State for safety is preferred. It cannot be otherwise. Its existence is a precondition of liberty. Freedom is founded on law and there can be no law without some government. It is idle to talk about constitutional rights unless there is a government not only democratic enough to respect them but also strong enough to enforce them.

But when is the sacrifice of freedom necessary? So that freedom may receive enough protection, necessity should be the sole test. Freedom must not be abridged except when the danger to the government arising from the exercise of freedom is at least clear and

probable. Such is the logic of constitutionalism. Such is the theory of our Constitution which establishes not just a government but a government burdened with the duty to provide a maximum of liberty to its citizens.

Let us now particularise. Has Republic Act No. 1700 clashed with this logic and with this theory? Is the vise on civil liberty tighter than what is clearly needed for the safety of the Republic?

The answer depends on how the courts will rule as to what its provisions mean. The pivotal point is whether this law permits the Communist Party of the Philippines to seek control of the government through legal means. If our courts say it can, there is no quarrel. This law would be consistent with the democratic hypothesis. But if our courts say it cannot, the law thus interpreted immediately clashes with the theory of the Constitution and the clash is serious.

Let us investigate this latter possibility. The thesis of this brief paper is that Republic Act No. 1700 would in such a case have unreasonably abridged political liberty.

The argument may be briefly outlined thus. Political freedom is, in essence, tolerance of anti-democratic creeds and ideas. To be real and effective,

such freedom includes not merely the freedom to think and speak one's mind on public questions but also the freedom to seek political power through lawful means so as to implement belief as to what is good and proper for the country. If our courts should then forbid the Communist Party from taking part in elections even in a lawful manner, there would be a denial of this freedom. It is not sufficient to argue that the Communist Party seeks power so as to change the government from a democratic one to a despotism. No Republic can be true to its nature if it declares illegal the ambition of a group to amend the Constitution through legal means. It would render the amending clause in the Constitution without significance.

Our inquiry will thus center on the implications of the democratic hypothesis. We propose to answer two questions. First, does the democratic hypothesis provide freedom for anti-democrats in their peaceful bid for control of the government? Second, if so, what means are constitutionally open to them?

Answer to the first is made difficult, not because tolerance is not an explicit democratic principle, but because the tolerance of anti-democrats does not fit our natural feelings. It goes against human nature to

allow freedom to ideas which oppose ours, ideas we deeply feel to be mistaken.

NEVERTHELESS, WE provide freedom for these heresies for a number of reasons. We have to allow a man some chances of getting the government to follow a policy of which he is enamoured; for to deny him lawful advocacy is frustrate him badly and thus sow the seeds of revolution. This is in the interest of peace and stability.

A better reason than simply giving him a chance to speak out the mind is that he might have something important to say. Freedom here is given in the interest of truth.

But much better than these two reasons is that the people are entitled to know whatever a man has to say on public questions. There are a hundred opinions as to what is good and proper for the country but perhaps the hundred-and-first might be the best. We cannot then forbid any man his free voice, for the crucible of free discussion may later prove his opinion to be the wiser. Freedom here is in the interest of a wise choice of policy for the government.

But ultimately, faith in the toughness of democracy to survive opposition is the basis of its tolerance of anti-democratic ideas. Republicans are so sure

that very few reasonable men will refuse to share their ideals if given a choice, that radical theories may be allowed free voice and propagation without much danger. There is little reason to fear defeat at the polls by ideas admittedly futile because inferior. It is this faith in its own invincibility, its belief in the irresistibility of its appeal, its confidence in its power to fire the imagination of men and keep their loyalties, which makes democracy willing to give the adherents of totalitarian creeds a chance to be heard.

We go to the second question. What means remain open under the Constitution to proponents of radical views for securing control of the government?

The Constitution sanctions only lawful and peaceful methods of seeking political power and introducing change. There are two. If change in the administration is sought, the way to do it is through the elective process. This means organizing a party, putting up candidates who believe in the platform, convincing the electorate of the wisdom of their ideas and getting enough of the people's votes to win.

If the change is in the structure or purpose of the government, the way to it is by amendment as provided for in the

Constitution. This means getting the Congress to consider amendments or to call a convention for that purpose, securing the passage of proposals to amend through either of these bodies and convincing the electorate to ratify the proposed amendments. These two methods of change exclude all others.

VIOLENCE THEN AS a means of reform is frowned upon. The theory of the Constitution is clear. Where the battlefield is the mind of men, democracy as an idea is given a better than even chance of winning. Its victory is assured where appeal to reason through free discussion is the only instrument in political struggle. This is part of the democratic faith.

But where a rival creed like communism appeals no longer to reason, no more to the mind of citizens, but to brute force and the power of arms, democracy loses its advantage. It may win or fall not on its merits as free reasonable men would see them, but through the accidents of war. It then uses the army to defeat radical groups which resort to violence and similar techniques; and for this it cannot be blamed because the competing creed by appealing to arms forfeits the right to be rationally considered. You cannot answer with

mere words and still expect to win against the advocate who uses bullets. When the Communist Party of the Philippines then used the Huks in its attempt to overthrow the Republic, the government committed no constitutional breach in meeting fire with fire. It was not obliged to become a victim by using reason when its enemies were using force, by using only weapons of debate as against weapons of steel.

Our Constitution then allows change but it must be peaceful change and according to procedures provided for. It does not dogmatise its perfection and instead grants freedom to those who think it can be improved. It thus allows the communists, among other radicals, the freedom to propagate their ideas through free discussion, the freedom to secure political power through elections and the freedom to establish a communist state under the Constitution by appropriate amendment of its provisions. This is not fool-hardiness. It grants freedom because it is convinced of the futility of the attempts of such creeds to gain power through peaceful means.

But what does the law say? Section 2 declares as illegal and outlawed the Communist Party of the Philippines and any other organization having the same purposes, after finding that the

former "is an organized conspiracy to overthrow the Government of the Republic of the Philippines for the purpose of establishing in the Philippines a totalitarian regime and place the Government under the control and domination of a foreign power."

No mention, it may be noted, is made as to the means, the technique, the method, by which the anticipated capture of the government would be attempted. The preamble of the Act makes a finding of fact and states that the Communist Party seeks its goal "by force, violence, deceit, subversion and other illegal means," but the law itself makes no distinction between constitutional and improper ways of seeking power. This would enable our courts to deny the Communist Party the right to work for the control of the government even through legal or parliamentary means. The communists will be prevented, whatever means they use, from legitimately aspiring for political power.

Such construction would negate political liberty. It would present a new version of freedom. It offends the democratic hypothesis because it says in effect that the democrats have no right to work through lawful process for the changes they want; that unpopular ideas are to be denied the chance to get

embodied in the Constitution through amendment; that only the friends of freedom are free to secure power. It translates the principle of tolerance into intolerance of minority ideas. Its effect on the amending clause in the Constitution is especially hard. It is restricted to mean that changes can legally be proposed only when such are not serious. The Constitution is closed to amendments which would alter its republican character.

If freedom here is still to have meaning, this interpretation must be avoided. The Communist Party should be accorded the right to seek power as long as the means are lawful. I am not unmindful of the risk. I do not underestimate the danger which communism poses to our democratic institutions. But if we are to remain a democracy, we cannot behave as totalitarians do. We have to accord freedom "not for the thought that agrees with us but freedom for the thought that we hate."

I T SEEMS to me we have not much to fear. If violence is resorted to, the army may be utilized. If preaching of violence as the way to power continues, we can penalize them for conspiracy to rebel. If they use infiltration and deceit and other illegal means, we can give

full publicity to such. We can keep a strict watch on their activities through various agencies like the N.B.I., the M.I.S. and the N.I.C.A. We can even forbid the appointment of known communists to governmental positions. As long as they and other radicals use illegal means, the full terrors of the law should be brought to bear upon them. This is not only understandable, it is laudable; it is consistent with the democratic hypothesis.

It should be otherwise when their way of seeking power is legal. It matters not that their attachment to the constitutional process is not sincere, that they resort to it because it is the only feasible means under the circumstances. What is important is that the lawful way prevails. Freedom in such a case should be accorded them. They should be permitted to seek through debate and the ballot in the same open manner as do the Nacionalista and Liberal parties. They should be tolerated if our constitutional craftsmanship is not to go away.

Outlawing the Communist Party even when it takes legal action has been defended as consistent with the requirements of freedom. What is made illegal is the Communist Party and not communism, the instrument for power and not the ideology. It is then claimed

that tolerance is observed. Though a communist is forbidden to act, he is free to believe.

This distinction is not convincing. Freedom would not be real. For ideas are not entertained in a vacuum. They are instruments of action. They are held as imagined possibilities of what can be realized in the world of fact. They are as futile as dreams if not allowed a program of political action—legal, if you will, but action.

If our Constitution grants only the right to believe it would give only the same quantum of freedom which fascistic societies give, and no more. What is bestowed as liberty of thought is a farce. Whether it likes what is conceived or not, law cannot control thought and therefore has to allow it since it cannot effectively forbid. Our law thus conceived would say, in the manner of Stalin and Hitler: You can believe in communism or syndicalism or fascism but you cannot express your ideas through a party, you cannot work for a change in the political system, you cannot be allowed to persuade people to vote for your program of government. Your mind is free but this is all. The government cannot reach into your brain and control your thought; but it can restrict what you do.

This seems to me strangling freedom in the effort to pre-

serve freedom. So evil a result can be avoided if we do not hearken too much to our fears. Democracy has its toughness and its appeal. We need not fear that democracy will be defeated in the agoras of opinion. If communism is a sham, why do we have to be afraid? We have enough safeguards against subversion through violence and other illegal means. Against communism's insidious propaganda, we have the weapons of freedom. A thorough airing in the halls of public discussion would make short work of its claims. Exposure is our remedy, for repression would lend to it the color of truth when there is none.

FEAR IS entertained that freedom could end in disaster for democracy. I do not share this pessimism. I do know that unless we grant enough freedom to the radicals in our midst, democracy as we know it would disappear. My bet then is still on freedom. We can both be free and secure. For freedom for the communists does not mean their victory. I doubt whether our people would by their ideological wares. I doubt whether they could steal the allegiance of our people to our democratic traditions. As we have said, democracy has also its appeal and in the clash of opinions, we need

have no fear but that it would appear more palatable.

Freedom, of course, involves a gamble. The attachment of our people to democratic ideals may be much less than I suppose. My faith might be misplaced. Nevertheless, I would insist on their fullest liberty. Our Constitution makes our people king. They are free, I think, to vote communism into its provisions. It would be a

most unhappy turn of events were that to hapen, but it would be lawful. Our Constitution not only declares our people sovereign, it provides for them the freedom to experiment. The only significance of the amending clause is that the sovereign people have the power and the right to change their minds through the ballots as to what form of government shall most likely effect their safety and their happiness.

* * *

Elaboration on Dinner

Does the Asiatic anteater capture his ants with his tongue?

Not a first. When the Asiatic anteater finds a swarm of ants, he plumps himself down on them, opens his scales and gives the ants a chance to crawl under them. Then he snaps his scales shut and shuffles off and into the nearest stream. There he opens the plates and allows the ants to rise on top of the water. Then while they float about on the surface, he licks them up with his tongue.

*

Why We Can't Speak the Same Language

by **Maximo Ramos**

A WHOLE LOT has been spoken and written about the language ills of our country. Should we keep English in our schools? Can we? Was it wise to start our children's schooling in the vernaculars beginning last school year? Are our vernaculars adequate means of communication in a technological world in which peoples speaking a wide variety of languages are meeting one another across the conference table as they could hardly have dreamt of doing not so long ago? Why did we add to our language headaches by requiring our students in liberal arts, law, commerce, education and foreign service to present 24

units of Spanish before we grant them a college degree?

These and numerous related questions have occupied our educational leaders for some time now and, on the whole, we have answers to them neatly formulated and tucked back of our collective minds. What has not received the attention it deserves, however, is the body of sociological bearings of our language situation.

Frequently in history, language has been used by an entrenched minority to dominate a population. Such of a minority may be the priestly class, a group of political schemers or a self-appointed upper caste. Just as literacy in a dead language

in China or Tibet and in Latin and Greek was employed by the class using its ability to read and write in that language as a means of controlling society, so has literacy in Spanish — and in more recent years English — which have been learned by relatively few of our people, been used by the social elite in this country to lord it over the majority.

During the entire American regime, the ability to use English was the chief test for employment in the civil service. More than a decade after independence, and in spite of the Constitutional injunction that we develop a national language based on one of the native tongues, the ability to read and write in English is a prerequisite to the practice of the professions: the board examinations for instance, are all in English.

A class language helps the members of the group using it to monopolize the cultural and social advantages in the community. Thus in early modern Europe, since French was used as the language of the court, this helped the privileged classes preserve their feeling of belonging to a brotherhood of the elite. Hebrew, Latin and Greek had earlier served their users in a similar way. In its time, Hebrew was considered the language spoken in Paradise. It was,

therefore, believed to be the ancestor of all languages, and only those who spoke it were regarded as truly patrician. Latin grammar used to monopolize the European child's school hours, to the neglect of such subjects we now consider indispensable to the child's education as science, arithmetic and social studies. Grammar was synonymous with Latin for centuries, since only Latin was deemed worth studying. The traditional secondary school in England was known as the "grammar school" until almost yesterday, and in Denmark the secondary school is still known as "latinskola." For Latin was the language of the Church and the universities. Those whose only languages were the "vulgar" tongues were fit to be exploited. Similarly, Spanish has long been a class language in the Philippines, and English, if we do not drop it or, keeping it, we do not upgrade the efficiency with which we teach it to more of our people, may well become another class language in a few decades.

EACH ONE OF the colonial powers, as indeed each of the peoples of the world at all times, thought its language the most beautiful language ever spoken and the most adequate for the needs of mankind, including those who were unfor-

unately not able to learn it. The Spaniard, the American and the Japanese, unless he was of a scholarly turn of mind, never bothered to learn a Filipino language when he was here. He held the native tongues in contempt — thought them crude, unwieldy, completely inadequate for the communication needs of civilized society. Some writers, more fluent than reliable went so far as to try to make others believe that the language of a people was accountable for their cultural achievement, or their lack of it. It used to be contended, for example, that in chemistry the Germans were way ahead of other peoples because the German language easily lent itself to the formation of new words, i.e., the chemistry of words. It was seriously claimed that England was the first European state to become industrialized because the English people spoke English instead of Russian, German, French, or Italian.

What these writers forgot is that functionally, as Richard T. La Piere has put it, "one language is or can readily become just as good as another for any particular purpose." It is true, of course, that European culture was in a number of ways superior to that of the peoples the Europeans conquered. But the difference did not lie in any superiority of the European lan-

guages over those of the natives; it lay, rather, in the materials and methods for conquest the Europeans had perfected.

DREAMERS HAVE long envisioned a world society whose members are bound to one another by common language ties. Esperanto and the more recent Basic English have been advanced as languages that should unite the world by making it easier for people to communicate with one another.

It is true that people are getting to meet and know one another better because new inventions have made travel and communication faster. And it is true that the more people get to know and another the more they will find that they have a lot more things in common than differences among themselves. A world language, therefore might well be a means of blending the many dissimilar cultures of the human race.

Unfortunately, the problem is formidable. For instance, there are at least 28 principal languages in the world each of which is spoken by at least 20 million people. The physical problem, alone, of disseminating a universal language all of them can use profitably seems insurmountable under our present political and technological arrangement.

Nor is the picture dim only

because of numbers. More important is the fact that language is deeply seated in the psychology of the people who speak it, and it cannot be easily superseded either by edict or by cultural domination. The sociologist Kimball Young has written: "While technology and modern business, politics, sports and so on may have made for a kind of universal *lingua franca* in these matters, the deeper emotional meanings of culture, which are imbedded in speech and writings, serve as a basis for variability and separateness which cannot be gainsaid. Certainly any plan for an international order must reckon with the linguistic factor if it is to fact reality."

Even more important is the fact that languages are constantly being changed by those who speak them. Only a dead language, one no longer spoken or written, does not change. Hence, even if the world's three billion people were to speak the same language today, that language would not sound and look the same everywhere tomorrow. The ways in which the people spoke their old languages, plus their particular needs, chance a language. Note how the English spoken by Filipinos varies with the vernacular background of the speaker.

Those who propose Esperanto and similar synthetic tongues

make their own task even harder by not stopping at the claim that their new language will unify the world. They also aver that the new language is superior to any of the existing tongues in that it is more precise, more logical, more versatile, more easy to learn. The proponents of these made-up languages forget that no language, living, dead, or artificial, is superior to any other language. To any given society the language that is the most useful the most adaptable, the easiest to learn, the most accordant with logic, the most musical and sonorous and mellifluous is its own language.

The misconception about the alleged superiority of the language to all others led to the myth of the superior race which saw in Hitler's regime what tragic excesses a foolish myth can lead to. The race myth is traceable to certain doctrines of the later years of the 18th century. Some imaginative writers of the time came up with the idea that what they called "national character" was all that accounted for the differences in people's cultures and institutions. Johann Gottlieb Fichte, for example, claimed in his much-cited Address to the German Nation (1807) that what gave rise to German culture was the unique quality of the German language. The stress laid

by Fichte and his followers on the decisive place of the German language in determining the German character as a people triggered a series of reactions. It gave rise, first, to the science of philology — certainly a fruitful result. Philology, in turn, led to comparative studies on the languages and institutions of the languages of Europe and Asia. Scholars were particularly fascinated by the similarity between certain European languages and Sanskrit, the ancient languages of faraway India. The belief soon grew that Sanskrit was the original language from which the European tongues were descended, Hebrew having long been deprived of that preeminence.

IT WAS ALL very fascinating indeed, and for an entire generation after 1830, the philologists were engrossed in the nice game of tracing the origins, migrations, and kinships of these languages which soon came to be known as "Indo-European," "Indo-Germanic," or just "Aryan." Before long, a doctrine which won wide support grew; this claimed that there had been a parent Aryan language and that a primordial Aryan race spoke it. This, it was held certain, explained the unmistakable resemblances between Sanskrit and the languages of Europe.

From this point, it was only

one short step to the claim of the cultural superiority of a race and the consequent call on such a race to save the world from barbarism.

It could have been easy, of course, to show that contrary to such racist nonsense, race and language are not identical. Even a well unified race like the American Indian, for example, has over 100 distinct languages, plus a far more numerous variety of dialects. Different races in some European states speak the same language, for language is no respecter of national boundaries and historical barriers.

THE RACES have also been assigned "temperaments" by superficial observers who fail to realize that the differences they see are merely caused by differences in gestural language. For example, the Western visitor's idea that Filipinos are a placid and unemotional people, and on the other hand the Filipino's idea that Westerners are by temperament violent and lacking in self-control may be traced to the fact that the Westerner uses more and livelier gestures in his language than the Filipino.

Our continued use of English and Spanish in our schools at the expense of our mother tongues has hampered our artistic development as a people. Thought and language are inseparable: "It can be said that

the whole history of an area will be mirrored in the ways of saying things, the ingenious meanings words take on, the idioms, proverbs, humor, and the like." Dr. Clifford E. Prator, who was Fulbright lecturer in the teaching of English here some years ago and later wrote what is perhaps the most definitive study of the language problems besetting this Republic, has arrived at the conclusion that we Filipinos are — to make a blunt summary of his chief finding — wasting our time on English. He goes on to say: "When command of the language is imperfect, then thinking is inhibited. If a man borrows a strange language to express himself, at least part of his thought is also borrowed and vital elements of his individuality are sacrificed. Yet true creativeness involves the fullest possible expression of self. . . . Four centuries of colonialism have reduced Philippine cultural individuality to a low ebb. Much of the art, architecture, music and literature of the Islands is unmistakably derivative. There can be no doubt that this cultural eclipse is due partly to the long-continued neglect of the local languages in which the native culture found expression. In the eyes of the child who finds his natural medium of thought and communication almost entirely banned from school, the vernaculars lose pres-

tige. The child fatally develops an inferiority complex toward his own thinking."

To illustrate, thousands of Filipino children grow up bating or, at least, indifferent to Lapulapu, Diego Silang and even Gregorio del Pilar and Andres Bonifacio, all heroes in their ancestors' long fight for liberation from their conquerors, because even some Filipino historians treat these men little better than hoodlums.

One argument often advanced to frighten our people into continuing with our wasteful attempts to master English and Spanish is that we have more than 80 vernaculars. As a matter of fact, however, too much has been made of the differences among Cebu Visayan, Iloilo Visayan, Tagalog, Ilocano, Bicol, Pangasinan, etc. The proponents of the foreign tongues blind us to the fact that the Philippine vernaculars are really variants of one and the same language; they have identical patterns of sound and structure. Dr. Cecilio Lopez, a German-trained Filipino linguist, has compiled a list of some 2,000 words common to all the major Philippine vernaculars. Surely, with all the means of travel and communication that modern technology has made possible, a Filipino national language is bound to arise much faster than we have heretofore be-

lieved possible. In the course of time, the dialectal differences between the Lancashireman and the Bedfordshireman have been blended out into modern English, and that between the Rhinelander and the Prussian into modern German. Without doubt, the differences among the Philippine vernaculars are bound to disappear and blend into a Filipino national language, an outgrowth of Filipino culture. Philippine social life and Philippine history.

Almost every country that has been faced with a language problem as knotty as ours has decided that each child's education should begin in his mother tongue, a transition being later made to the national or common language which is the principal medium of instruction. In fact, there has been what amounts to a world-wide movement in that direction. In Mexico, the school system saw a complete rejuvenation under Jaime Torres Bodet, the country's minister of education and later the Secretary-General of UNESCO, who made general the use of the different Indian dialects in the first few grades of school. A carefully written series of bilingual primers is now being used in Mexican schools. Both Peru and Bolivia are finalizing plans to follow Mexico's

lead in this program. Upon advice of American educators, Haiti has abandoned French in the first two grades of school and put the Creole vernacular in its place. The American authorities in Puerto Rico have reluctantly, but finally, accepted the hard fact that it is unwise to continue using English as the vehicle of instruction in the grades. In all the dominions and colonies of the British Empire, the children's native tongue is now used as the language of the first few grades of school.

WHAT IS THE probable outcome of our language situation? Do our native tongues have a chance of survival? They have no influential backers, and their literature is, admittedly, not exactly rich. But they belong to the population, and they have proved their durability by surviving half of millennium of linguistic colonialism.

A Filipino writer who has produced a considerable body of highly competent English prose, having been writing in the language since 1930, summed up the whole situation in a remark he made to me soon after he returned from Korea and Japan where he had gone on a writing scholarship. "I never realized how silly we Filipinos have

been in trying to use English until I heard two Koreans trying to speak to each other in English."

* * *

Is That So?

"I hear that your uncle who tells those tall tales has a slight cold."

"He's dead."

"Still exaggerating, huh?"

Is There Such an Animal?

Husband: "It says here that the musk ox of the far north is not really an ox at all, but a member of the sheep family."

Wife: "Well, just who is he trying to fool?"

A Juvenile Report

MY SMALL DAUGHTER had spent some time with her grandmother and broke something for which she had been reprimanded.

A few days later, she was listening to a discussion and I were having about weapons, and afterward my daughter asked me what the word meant. I answered that it usually referred to an object that did damage.

She thought about this for a moment, then asked in a little voice, "Mother, am I a weapon?"

—MRS. W. H. DE MOURE

*

In Search of Magicians and Princesses

by Francis A. Neelon

FEDERICO GARCIA LORCA is a poet. He was also a Spaniard, the net result of which is that practically everything written about Lorca's work is concerned with the poems as they appear in the original Spanish, the English translations being perfunctorily dismissed as falling short of the attainments of the Spanish verse. If however, we look at both the Spanish and English we shall see that in the incredibly difficult business of translation Lorca's poetry fares quite well. Most of the translations,

besides remaining faithful to the spirit and the letter of the text, are fine poems in themselves. To be sure, some of the nuances and subtleties of the original are bound to be lost; and allusions and inferences which are quite familiar to a Spanish audience evade an English. For the two languages are exceedingly different, and we cannot look to find in the one what we would expect in the other: the two tongues have their own ways of approaching the same end, and if the two roads are different, both are interesting;

and one, at least, is certainly well worth traversing. We shall take the low road, as it were, of the English translations and though we lose some of the euphony of the Spanish and some of the references to Lorca's native literary idiom along the way, we may glimpse a sight of something more important in the poetry, something which transcends language barriers and which gives Lorca more than a tinge of immortality.

LORCA was born in the tiny Granadine village of Fuentevaqueros on June 5, 1899. His parents belonged to a well-to-do Andalusian family, his mother, Doña Vincenta Lorca, being a sensitive and intelligent schoolteacher. It was she who encouraged and nurtured the poetic and musical sensibilities of the young Federico; and it was in the Garcia Lorca household that Federico early presented his first attempts at a rhetorical drama. He would produce original puppet shows in theaters of his own design and construction; and displayed youthful piety and considerable histrionic ability as priest in his home-made "masses." In fact his sermons were delivered with such gusto and ardor that one of the servants (and thus a particular favorite of Lorca's) would weep spontaneously and fervently at the orations.

At the age of eighteen Lorca left to study the law at the University of Granada. It was here that Lorca came under the influence of Fernando de los Rios whose encouragement and advice led to Lorca's decision, in 1919, to quit Granada and take up student's quarters at the famed *Residencia de Estudiantes* in Madrid. The best teachers of Spain had already begun to gravitate to Madrid under the influence of Francisco Giner de los Rios, of whom it has been said that there was not one of his Spanish contemporaries who had come under the influence of his teachings.

It was at Madrid that Lorca became intensely interested in his national literary heritage, studying with fervor the writings of his countrymen—Lope de Vega, Calderon de la Barca, Luis de Gongora and the other writers of the Spanish Golden Age (1500-1700). Lorca soon became a prominent member of the *avant-garde* Madrid literary set, and his poems, many of which were composed verbally and delivered spontaneously, were passed from mouth to mouth for want of publication. It was in Madrid likewise that Lorca's musical talents (he played the Spanish guitar and the piano with such skill that the great Manuel de Falla took him under his wing and at one time considered Lorca his most promising pupil)

and his love of the gypsy *cante jondo* (literally, "deep song") began to exert their lyric effect on his poetry. During his nine-year stay at the Residencia he began painting, which endeavored led him into contact and close friendship with Salvador Dalí. But his paintings were received without much acclaim, and the visual arts have never been considered one of Lorca's fortes despite a one-man show of his paintings in Barcelona in 1927. It was, however, during this period of the Residencia that Lorca laid the foundations for the development of his deeply personal poetic idiom that subsequently raised him to the pinnacle of modern Spanish poetry.

IF WE ARE to attack that body of Lorquian poetry which we find in English translation it will be necessary, then, to consider the aspect of Lorca's which is the most immediately striking and which is the most perplexing to the uninitiate reader—Lorca's imagery.

The image is a compressed objective index into the subjective; it tells us something we did not know before; it focuses our attention upon some point, some aspect of reality which had previously escaped our notice. The image may give us a genuinely new insight into the comings-in and goings-out

of the real world, or it may present us with a new way of looking at familiar things; but one point is of paramount importance and must be kept in mind whenever we are discussing poetry: the valid image deals always with reality. At times the poetic imagery of the so-called "moderns" (an extremely inept terminology, since many contemporary poets write in only the most lucid and simple of styles, while many of their historical predecessors did not) may seem to be so oblique or so surrealistic that there can be only the most tenuous contact with reality. But if an image has no relation with the real world it is not an image in the veridical sense, only a private "sign", and the poet has defeated poetry's own purpose. That is not to say that such "poetry" and such "poets" do not exist, but that they are not poets and that Lorca is not one of them.

"I, in my intricate image, stride on two levels," says Dylan Thomas, and so do all poets in the symbolism contrived from their poetic images. For just as images are the stuff out of which poetry is made, so are they the building-blocks of symbols. And symbols (in this case, verbal symbols) may be divided into two broad categories: the traditional and the personal, and these two catego-

ries may be distinguished in all art forms. If an artist emphasizes the traditional we can understand his works with relative ease, for he has used that which is common and familiar, frequently from the treasure trove of racial memory. If on the other hand, the artist's work preponderates in a highly personal symbolism we tend to regard his work as hermetic and abstract, perhaps defying "understanding."

But the two are never completely divorced, for it will be found that the artist can never escape himself; that he is inevitably the victim of the past, of Tradition; as there can be no art without Tradition as T. S. Eliot says, much of the appreciation of the individual artist lies in "the appreciation of his relation to the dead poets and artists." To judge we must compare and we can compare artist with artist because, despite differing personal idioms, they have a common meeting ground in tradition. For traditional symbols are the concrete images of the race experience, those contained in the body of world literature and available to all people. They are, in this sense, universal in meaning and significance. Now, some symbols are traditional within the folk culture of a particular race or country; others are the common proper-

ty of the entire human race, for example, the sea, the wind, or the sun. But even those symbols fundamental to each particular nation's oral traditions—those we might expect to be somewhat esoteric—seem to transcend ethnic barriers, for as Jung points out, his theory of the "collective preconscious" gains weight from the universality and striking similarity of the common mythic symbols of all tribes.

There is, however, a rather more constricted notion of tradition which has come to mean that which has already been done, those ideas which have been used in the past and have gained respectability from their durability, if not always from their own indubitable, intrinsic merit. We are not interested in "tradition" in this sense. Rather, the *traditional* symbols in which we are interested are the sum total of all the thoughts, feelings and emotions of mankind (albeit experienced by individual men acting individually) and preserved in such a manner that Everyman can take them up and say: "These are my own."

LORCA IS NATURAL, not cerebral, that is, his works are sensuous, emotional—not primarily intellectual. His poems are born of a deeply personal,

if perhaps only semi-conscious, experience as he himself admits: "The poet who embarks on the creation of a poem... begins with the aimless sensation of a hunter about to embark on a night hunt through the remotest of forests." Yet interwoven with the personal elements are the tradition, the great pity being (as far as the average reader of the translations is concerned, at least) that the traditions are, for the most part, wholly unfamiliar; where they are not peculiarly Spanish they are nevertheless not in the mainstream of European literary and philosophical thought. The Iberian peninsula, separated from greater Europe as it is by the Pyrenees, has continued to go its own way, paying little heed to the artistic trends and developments of the rest of Europe. As a result Spain has produced some wonderfully original artists—Picasso, Dali, Cervantes, de Falla—and mystics—Theresa of Avila, John of the Cross. But the religio-cultural atmosphere that produced these giants (all of whom were familiar to Lorca) is almost entirely alien to non-Spaniards. To one unacquainted with the Spanish mentality, it is difficult to identify those aspects of Lorquian poetry traditional or racial in origin. We may, nevertheless, indicate some of the factors which exerted their influence.

Many of his verbal practices were derived from the body of medieval Arabic-Andalusian folk poetry and ballads; others from the writings of Spain's Golden Age authors, especially the "conceptist" poet, Luis de Gongora; some of his lilt stems from the gypsy are of *cante jondo*; and his complexity from Arabic poets (who, in their turn, were influenced by the neo-Platonism of the Greeks). The Moorish occupation has left an indelible stamp on Spain; and the Arabic poets have duly influenced Lorca who freely adapted their *casida* and *gacela* (short, rhymed, fixed verse forms) to his own system. As Edwin Honig reminds us, the tendency among the Arab poets was to "petrify the image, to treat the metaphor according to definite analogies based on hierarchies found in nature: man compared with animals, animals with flowers, and flowers with precious stones." Lorca follows the pattern:

from SOMNAMBULE
BALLAD

Green, how much I want you,
green.

Great stars of white frost
come with the fish of darkness

that opens the road of dawn.
The fig tree rubs the wind
with the sandpaper of its
branches,

and the mountain, a filching

cat,
bristles its bitter aloes.
But who will come? And
from where?

She lingers on her balcony,
green flesh, hair of green,
dreaming of the bitter sea.

The Arabs also liked to work microscopically; that is they would take some small event, some insignificant happening and discover in the microcosm the wonder of the universe. To do this they attempted to represent an ever-flowing, mutable world in a frozen, crystalline, immutable image—a form ever present in Lorca's poetry:

NIGHT

Candle, lamp,
lantern and firefly.
Constellations
of arrows.
Small windows of gold
are quivering,
and superimposed crosses
trembling in the dawn.
Candle, lamp,
lantern and firefly.

In seeking the traditional in Lorca's poetry we must remember that he was a "popular" poet in the most elemental sense of that world. His themes rose from the deepest experiences of his people, especially the gypsies, and his art frequently employs the Andalusian folk-image. We must remember that in Spain even children's tales are couched in a metaphorical style closely resembling the Lorquian technique.

Thus a confection is a "nun's sigh"; a fountain rises up, a "bull of water"; and a cupola is a "half-orange." There is nothing in our traditions of Grimm and Andersen or in our abortive attempts of nursery "rhymes" which can give an inkling of the intense poetic imagery to which even the most illiterate of Spaniards is exposed. And when Lorca says the "keel of the moon breaks purple clouds" or calls "the frogs, muezzins of shadow" he speaks the language of the people. So if Lorca seems abstruse to foreign readers it is in a good measure owing to the fact that he was observing a tradition of the most fundamental nature. The poet's brother, Francisco, is "convinced that he addressed himself to simple persons, or to what there can be simplicity in persons who are not simple."

AND NOW WE are arrived at the crux of our problem. The complexity and variety of Lorca's simple images impress us at first as alien and incomprehensible and, to be sure, some are just that. But diligence and patience can penetrate beyond the facade of obscurity, the rewards of knowing the work of one of the world's greatest modern lyricists being well worth the effort. For the great bulk of Lorca's poetry defies dissection, in the pejora-

tive sense. One must come to see that:

My heart of silk
is filled with lights,
with lost bells,
with lilies and bees.

means just that. We may squeeze each metaphor and scan each line, but the key to all of Lorca lies not in the squeezing or in the scansion, but in a realization that in the Lorquian paradigm the metaphor reigns unchallenged as the method of communion between poet and reader. The metaphor out of its context is like the fish out of water; out of its element it cannot function and meaning is lost. The reader must attempt rapport with the poet, he must become familiar enough with the poem to say: "My heart of silk is filled with lights." The meaning of the metaphor and, ultimately, the poem become part of the personal experience of the reader. The difficulties presented in the beginning by the strangeness of Lorca's metaphors will resolve themselves upon better acquaintance with Lorca and these very difficulties will come to be one of the stellar qualities of the poetry.

"The poetic image," says Lorca, "is always a transference of meaning." In Lorca's poems this transference tends to be radical that is, the poet does not describe the real world photo-

graphically; "instead he carries the object, the action, or the thing into the darkroom of his brain, from which it issues transformed." We must come to expect this transformation and look closely if we are to see what is being transformed and how. Once we have done that we have begun to understand. Lorca's comments on the poetry of Gongora could be as aptly applied to his own work: "Nothing could be more ill-advised than to read his madrigal to a rose with an actual rose in one's hand. Either the rose or the madrigal should be more than enough." In Lorca's poetry we must expect this divergence from the stereotype:

THE LITTLE MUTE BOY

The little boy was looking
for his voice.

(The king of the crickets had
it).

In a drop of water
the little boy was looking
for his voice.

I do not want it for speaking
with;

I will make a ring of it
so that he may wear my
silence

on his little finger.

In a drop of water
the little boy was looking
for his voice.

(The captive voice, far away,
put on a cricket's clothes.)

It is important to note also

that Lorca reveled in his "five and country" senses:

For the poet makes himself the mentor of his five bodily senses—the bodily in the following order: sight, touch, hearing, smell and taste. To command ideal images he must open the doors of communication between the senses; and frequently he must superimpose his sensations at the expense of disguising his very nature.

If we realize that this was part of Lorca's credo we can begin appreciate the marvelous nuances of some of his images which had hitherto been lost:

THE SPINSTER AT MASS

Under the Moses of the incense
you drowse.

Bull eyes are watching you,
your rosary raining.

In that dress of dark silk
you do not move, Virginia.

Give the black melons of
your breasts

to the rumor of the Mass.

Now the alchemy of the images is apparent: one can almost smell the vague, stale incense of some sleepy Spanish chapel. A spinster then, her beads "raining" softly; the very atmosphere is of our patriarch Abraham and the high priest Melchisedech. We can see her, her femininity remote in the dress

of black silk. In the distance we can bear the soft dull murmur of the priest.

We also note that the metaphor is the bridge which links the disparate worlds of Lorca's poetic images. Through the metaphor Lorca can compare the mineral with the vegetable, the human with the forces of nature. (Thus the wind is a "suitor of towers" and the "light shrugged its shoulders like a girl." His "quick" metaphor is a strange new look at our world, assaulting our obtuseness and, in the end, vivifying us:

Because the roses search in
the forehead

for a hard landscape of bone
and the hands of man have
no other purpose
than to imitate the roots below
the earth.

As I lose myself in the heart
of certain children,

I have lost myself in the sea
many times.

Ignorant of the water I go
seeking

a death full of light to consume
me.

And magnificent is the scope of Lorca's metaphor with its very limited range of subjects, creating so many poems from variations on that range. Practically all the themes (the false lover, the persecution of the gypsies by the Civil Guard, the madness of the "sane" world, the inescapability of one's des-

tiny) that are developed in the abundance of his later works are found in the slim mustard-seed of his first volume of verse. And here lies the clue to the best method of learning to enjoy Lorca (or poet for that matter)—read all his poetry and then reread it. For by seeing an image or a symbol in context we gain some idea of its *Lorquian* meaning and by seeing the same image in yet another context we gain new insight into its niceties and ramifications. In Lorca's poetry universality is attained by representing concrete situations which must be realized abstractly, then reapplied to the concrete, *personal* experience of the reader before full appreciation is achieved. The reader must come to say *with* Lorca as in the "Lament for Ignacio Sanchez Mejias":

But now he sleeps without
end.

Now the moss and the grass
open with sure fingers
the flower of his skull.
And now his blood comes
out singing;
singing along marshes and
meadows,
sliding on frozen horns,
faltering soulless in the mist,
like a long, dark, sad tongue,
to form a pool of agony
close to the starry Guadal-
quivir.

Oh, white wall of Spain!
Oh, black bull of sorrow!
Oh, hard blood of Ignacio!
Oh, nightingale of his veins!
No.

I will not see it!
No chalice can contain it,
no swallows can drink it,
no frost of light can cool it,
nor song nor deluge of white
lilies,
no glass can cover it with
silver.

No.
I will not see it!

* * *

Hi and Fi

Hi: "Where are you going?"

Fi: "For a walk around the park."

*Hi: "Would you mind wearing my self-winding
wrist watch? It needs the exercise."*

*

Numbers Game

by I. G. Kahn, Jr.

THE SCIENCE OF numbers, the foundation of all physical sciences is expressed in ten simple symbols, namely, 1-2-3-4-5-6-7-8-9 and 0. Through the mastery of numbers man has been able to achieve unbelievable technological advances.

Many of us though can still remember those grade-school days when we cursed the Hindu for having invented the Zero — a consistent hallmark of many a schoolboy's proficiency in arithmetic.

To cover up for such deficiency in arithmetic, we have come up with easy-to-follow tricks with unpredictable integers making us as precise as an IBM computer. These number tricks can be learned by an average third grader in ten minutes. Play them on unknowing parents, girl or boy friends, and anyone who can count. They

will swear that you have the making of another Einstein.

1. Examine the square of the figures below.

4	3	8
9	5	1
2	7	6

Notice anything about it? If you're keen you'll easily discover that any three numbers in straight line, including the diagonals, add up to 15. Thus, 4 plus 3 plus 8 equals 15; 8 plus 1 plus 6 equals 15; and 2 plus 5 plus 8 equals 15.

2. Now, for another trick. Have your friend — without your seeing it — arrange any set of figures in the following manner:

4
5 3 6
3

By having him tell you only the sums of the "outer" numbers, the horizontally-arranged numbers and vertically-arranged numbers

you will be able to "guess" just what digit he placed in the middle. (In our example —3). The trick works this way: By adding the outer numbers — 5 plus 4 plus 6 plus 3 (the circumference we call it) — we arrive at 18. Then total the vertical numbers — 4 plus 3 — is 10. While the sum of the horizontal numbers — 5 plus 3 plus 6 — comes up to 14. Add the horizontal and vertical totals and subtract it from the *circumference* total (whichever is bigger) and divide by 2. Thus, 10 plus 14 equals 24, and 24 minus 18 gives us 6. Six divided 2 equals — which is the middle number in our example. Simple as abc, isn't it?

3. *Nine* is an amazing number. With it and its multiples, i.e. numbers divisible by 9 like 18, 36, 81, countless numerical oddities can be drawn out. For instance, take any three digits (caution: the first digit must be bigger than the last). Subtract from it its inverted order, as the example below.

$$\begin{array}{r} 6 \ 4 \ 3 \\ -3 \ 4 \ 6 \\ \hline \end{array}$$

2 9 7 *difference*

By simply giving you 7 as your clue, you can instantly supply him the correct difference. This trick is guaranteed to leave them open-mouthed everytime. How it works: You will observe that in this trick the middle number is always 9. By know-

ing the last number, subtract it from 9, and the result will be the first number. Thus 9 minus 7 equals 2. Right off the butt, you come up with 297, the right answer in our example above. Caution: this applies only to three-digit minuends.

4. This is another one of those 9 tricks. Have your "victim" (always without your seeing it) draw up any series of numbers as many number as he desires. Next, have him add them all up, and from that same series, subtract its sum. Suppose he writes:

$$\begin{array}{r} 67336978 - 49 \\ \hline - 49 \end{array}$$

6733~~6~~929 *difference*

Ask him to cancel any number — he chooses from the difference, and minus the cancelled number, to add them all up again as in the first procedure. Thus,

$$677334929 - 39$$

By telling you that the resulting sum is 39, you will be able to tell your astonished friend that the number he crossed out is six (as in our example).

The secret: What number will you add to 39 to bring it up to a number divisible by 9? Why, 6, of course, to make it 45!

So that if the resulting sum is 18, 9 is the crossed-out number that will make it a multiple of nine, meaning 27. (Caution: if the resulting sum is either 9

or 0, then the cancelled number is also either 9 or 0.)

5. For our last game, we come to a process in addition also involving the queer number 9. First write down any five digits. Second, draw four horizontal lines under it, and immediately under the last line write down the total which will be based on the first set of numbers. Have your friend fill in the first and third lines with any set of numbers he wishes. After he has done that, fill in the second and fourth lines with enough rapidity so that your "victim" will not think that you've had time to do some quick mental calculations. Then, have him sum up the entire thing, and to his continuing amazement he will arrive at the exact total you wrote down at the very start!

HOW IT WORKS: suppose you wrote down the first set of five numbers and the four lines immediately below it in our example below.

$$\begin{array}{r} 63456 \\ 88888 \\ \hline 11111 \end{array}$$

33333

66666

263454

For our total, subtract 2 from the last digit in the topmost set of numbers and cast the subtracted 2 before the first digit, otherwise all numbers remain the same. Suppose further, that on the first line your friend jotted down 8-8-8-8-8, you'll know right away that the second line which you must fill should be 1-1-1-1-1 because it is the number you add to 8 to make it 9. The principle is the same for the next two lines. Thus, if he fills in the third line with 3-3-3-3-3, you fill in the last line with 6-6-6-6-6 because 6 plus 3 equals 9. Test the example yourself. Magical number, this number 9, isn't it?

The beautiful thing about all these tricks is that you can not possibly be mistaken with your answers if you follow carefully the procedures laid down. Your "victim" might be in error but not you.

* * *

A MAN NEEDS A WOMAN to take care of him so that she can make him strong enough for her to lean on.

Beauty and the Beast

by Virginia R. Moreno

WHEN MY HOUSEMOTHER ushered me and my motley baggage to Hopkins Hall in Kansas, Millie's "Hi, Honey Brown" and ear-to-ear grin were the first to greet me. Millie's deft hands toted—my *buri* bag, fat to its reedy seams with my Ang Tibay slippers, my huge pillow, my sweets-coconut honey in a bamboo shoot, my pickle-salted red eggs, my paper, the Philippines Free Press, my music-from *tinikling* to the nipa hut song, my Gogo shampoo, my rice powder and, for evening prayers, a brown Holy Family by Manansala. In brief, Millie carried my own games, comforts, pantry and ikons, a Philippine paper flag flying over them all, to my first home in

America. Millie's foot it was that kicked the door to our sitting room to let our startled roommates know that I had come—with her bang. I am sure that Barbara, Rita, Jo, Ann did things for me that first day but again it was Millie's so-willing arms that cradled my tar-black pine box chalked on all sides with "Fragile China Handle with Care" while I followed her gingerly up the stairs.

"Where to, Honey?" she asked me from the stairwell.

"Please, right next to my study desk," I said, running ahead to open the door for her and her frail cargo.

"Not this coffin!" She exclaimed, grinning, "no junk in the study room, house rules you know. We get the folks and

boys up here some days."

"It's Noritake china!" I announced and caught myself boasting pathetically. Names of Oriental makers would impress my islander friends, surely not a girl from the richest nation in the world? More, she had positive ideas on how our room should look. Here, everything must be jumping alive, Dutch-clean and neater than the U.S. Navy. I shivered, longing that instant for my Manila room, ay, lizards in the ceiling, typhoon rain on my bed and all. Barbara, Jo, Rita and Ann rushed out of our room just then, all eyes and hands suddenly on Noritake.

"Git!" screamed Millie, and realizing perhaps the new importance of the mysterious crate or her role in its safe arrival, she raised the black box above our heads like a sacred urn while chanting abracadabra until right next to my study desk she carefully stopped to ease Noritake down.

In the thrill of showing around my portable Philippines out of a buri bag, I forgot Millie's parting word: "Anytime you want Noritake hauled down, you call me, Honey." I never did call. You see, Noritake was a set of egg-shell-thin cups and saucers with a matching teapot, so small one could hold it in the palm of one hand, and with a delicate lip from

which can flow out but only the most fragrantly brewed tea. All these pieces were exquisitely handpainted with mere breaths of carnationhood. On my last day in Kobe, I saw this, first and last love in Japan, begging to be removed from its glass cage, singing only to me.

ALL THE GIRLS in the house except Millie knew soon enough of Noritake's odyssey and my secret fears that my family might not forget so easily the beast for the beauty. Millie had no time to listen to such idle tales. Minute-Silly, the girls called Millie, aways a demon for small work, routing dust and bugs and spiderwebs from the cloak-room, washing the telephones with alcohol, always moving our study-tables a fraction of an inch nearer the light so we could read better although Millie herself had no time to read. We were all grateful but terribly awed by Millie.

Every clean-up day, Millie espied one by one my out-of turn things, as indeed all the Philippine things I hugged in caprice across the sea to my American home would seem "crummy" to any Midwestern girl. First, the salted red eggs must go, not to our dinner table (I had hoped to share the delicacy with people who eat only plain boiled eggs) but "To the incinerator, Honey, they smell!" she said. I

wrote my best friend at home who can whip egg-foo-yung any old time that the Americans were no gourmet, my way of vengeance. Then the bamboo shoot that held the coco-honey attracted the ants, so off to the trash can it went, not without a secret scream from me. Thereafter I hid my *Free Press* copies lest she use them to start our picnic fires and I quaked to let my rice-powder spill on the floor, she'd think it was too white. But always with variations on the old theme of Noritake like:

"Honey, why don't we push Noritake a little under your bed, huh?"

"No, Millie, everybody keeps horse-playing on the double decker beds and I don't want Noritake as the late *Thousand-Pieces Art*."

"Why, I can cover the coffin with a handsome pillow and we can all use it sometimes for a divan right here in the sitting room."

"What if Fattie Sue sits on it and forgets it's Noritake under?" And so on.

By then, Noritake was notorious. In the house, in Lawrence and parts of Kansas where the girls go home and tell their folks of the war between Minute-Silly and Noritake, I was offered fabulous sums by Kansas housewives to part with Noritake. That would end gracious-

ly the house war but who sells his first love in a strange country?

Spring came. We were cleaning for the open house with Millie as our director, of course.

"Folks with lots of kids and the girls with their dates will be tumbling around here." Millie said oracle-like, "we must put Noritake away safely in the basement! She even held out a cotton pad for Noritake, like the one we had for the house-cat in winter.

I walked away in aggrieved silence. I could hear my family's voice scolding across the sea: "Be nice, give way, the bamboo sways with the typhoon so it never breaks, be nice."

Well, I didn't want to be nice. Noritake stays. In my eyes Noritake was the eccentricity for which there should be tolerance in the same way the Bill of Rights grants the right to work, to worship and, also, I thought, the right to be foolish. After all, what monsters of stuffed teddy-bears lay at the foot of the beds when the girls slept. One of them even had a real skull for a shampoo dish! And I washed my long hair from it gladly when asked to.

The first families came and Millie as official hostess received them in the parlor below. I was assigned our sitting-room upstairs as my gracious domain and there I received my first

guest for tea, a nice boy from my art class.

"What's that Pandora box?" he joked.

"It's Noritake," I said gravely, handing him his cup of tea, "It was my first love in Japan and Millie here..." All my sorrows and travails about the Japanese beauty flowed down my cheeks as foolish tears. He listened to me. Yes, I had a right to keep Noritake with me, Millie was a "square" all right and the black box was a cubist's dream in a proper midwestern girl's room. I was assuaged. I flew about to give him more team, more cookies and happier tales. Once or twice he bent over Noritake, feeling the sunken nails all around on the black pine box.

"Get me a claw hammer," he ordered.

"No!" I exclaimed.

"Yes!" he insisted, "everyone has a right to be foolish but it is a privilege to share a beautiful foolishness."

And Noritake emerged from its mattresses of straw, was rinsed, cup by cup, saucer by saucer, was filled with the amber liquid gold of my best Hongkong tea. Mr. and Mrs. Gordon, Millie's folks, got their

first taste of Oriental tea from Noritake, declared it splendid and Millie was not above putting her lips to it. Noritake was safely cached with me all year afterwards except when our house entertained at tea and my beautiful foolishness was passed around and after tea, was rinsed by Millie, as a museum piece caretaker would.

The year over, I went home to Manila with Noritake. I opened Noritake tremblingly before my family. When I held the first cup and saucer in all its exquisite carnationhood in my hand, my family hissed in a chorus: "Impractical!" and never used Noritake.

"Impractical!" hissed my shipmates in a chorus behind me.

I released the beautiful prisoners with a fistful of yen and carried them in the black box, luxuriously padded in straw and castings of ricepaper. Buying a Japanese beauty was to me forgetting Japan's beast.

No one would take home Noritake for me, neither the Kobe post-office, nor the ship agency in San Francisco. Manila had not yet forgiven. So I had Noritake shipped to Kansas with me, my heart in my throat each time a porter laid his rough hands on the black box.

* * *

Liberation of the Philippines *

By Leonard Casper
Boston College

AFTER THE LEYTE landings of October, 1944, had Admiral King had sufficient troops available to bypass Luzon and attack Formosa and Amoy, as he advised the Joint Chiefs of Staff, Communist China's history might have been altered. Similarly after mopping up Borneo months later, had General MacArthur been allowed to restore Dutch rule in Java, Sukarno's revolutionary movement might have been arrested. Samuel Morison, however, seldom pauses over such provocative speculations but pursues the actual outcome of decisions made.

Rather than chance an invasion of lukewarm Formosa, MacArthur insisted on honoring the promise of total liberation made when he fled Corregidor. Spruance seconded him, advising that Iwo Jima and Okinawa were better approaches than China to Tokyo targets. Consequently, while the AAF consolidated Leyte, baby flat-tops supported a landing on Mindoro, December 15, closing Manila Bay some 90 miles away and protecting the straits between for troop movements to Lingayen. Despite an unopposed dry landing, "suicide boats" and 200 kamikazes made Mindoro's D-plus days as costly as Anzio's. Only saturation flights (called the "Big Blue Blanket") over Luzon airfields by Halsey's Task Force 38 secured Mindoro.

Unfortunately, while refueling in the Philippine Sea on December 18, Halsey's force collided with an unpredicted typhoon that cost 800 lives and three destroyers—the worst Navy storm damage since the 1889 Samoan hurricane. The fact that planes, respecting radio silence, made weather reports

* Samuel Eliot Morison, *The Liberation of the Philippines: Luzon, Mindanao, the Visayas, 1944-45* (Boston Atlantic-Little, Brown, 1959).

normally twelve hours late was partly responsible. Nevertheless, collecting ships now dispersed over 2500 square miles, Halsey struck Formosan airfields to protect Lingayen during the invasion which meanwhile was underway.

In Lingayen Gulf on January 6, naval units preparing the beachhead for troops transported from sixteen Pacific bases, took the full force of kamikaze explosions. One ship was sunk, eleven damaged, and a USNR rear admiral, a British lieutenant general and hundreds of others were killed. Afraid of worse slaughter during disembarkation, US planes were asked to interdict Luzon airfields. In Philippine waters one out of every four kamikazes hit its target, and one in every 33 sank a ship. The rate of kamikaze effectiveness off Okinawa was only half so great because protective measures were devised. On the other hand, less support from naval gunfire was required at Lingayen than at any other major Pacific beachhead. There was little resistance to actual landings, January 9, because of extensive guerrilla action (as on Mindoro) and because of Yamashita's decision to withdraw to the Mountain Province in a delaying action that allowed Kyushu to prepare defenses.

WHILE MACARTHUR pretended a continued local emergency, Task Force 38 cruised 3800 miles, attacking Camranh Bay, Hong Kong, and Hainan, and other units prepared for the Iwo Jima assault. All that prevented Krueger's Sixth Army from dashing 100 miles south to Manila was its having become so accustomed to amphibious landings that it had little engineering equipment for overland movements! Meanwhile separate beachheads sealed off Bataan peninsula; and, south of Manila, Nasugbu. As soon as the 32nd and 1st Cavalry divisions arrived, the drive down the central plains began; and on February 3, prisoners of war at Sto. Tomas and Bilibid were freed.

UNFORTUNATELY, JAPANESE naval units refused army orders to evacuate Manila. Instead, 20,000 troops held out one month, reducing the "open city" to a rubble worse than Cologne. It was this same navy which held Corregidor until the 11th Airborne's drop hit Topside, February 16, and US destroyers sealed defense caves with shellfire.

In 44 days of the remaining months before V-J Day, MacArthur and the Seventh Fleet completed 38 landings through-

out the Visayas and Mindanao, in spite of Yalta's decision (February 1) to leave these campaigns to Philippine Commonwealth troops. Only on Cebu was there any resistance. Philippine guerrillas handed over every other beachhead (the Japanese had never secured more than five percent of Mindanao), and helped hunt the enemy out of the hills. When the British, preferring to be in on the Kyushu push at the expense of American supplies, refused to rescue their own territories, the Seventh Fleet and Australian infantry liberated Borneo, as well, their mine sweepers and frogmen working courageously under fire.

Aside from such occasional British pettiness and MacArthur's tendency toward personal dramatization, the liberation of the Philippines as Morison records it was an interdependent operation. Under such circumstances, although he is a naval historian, the scope of Morison's intelligence does not allow diminution of any part of that effort. Without editorializing he also makes clear that the spirit of the liberators was endeavoring to match the self-sacrifice of men like Tomas Confesor, governor of Iloilo, whose reply to puppet-President Laurel that he surrender is recorded in Morison's epigraph: "We shall never win or deserve the esteem and respect of other nations if we lack principles and if we do not possess the courage and valor to defend those principles at any cost."

—From the *Journal of Asian Studies*.

* * *

Nevil Shute: The Heart Is a Condition

NEVIL SHUTE NORWAY sounds like the pen-name for a poet, but the real man to whom it belonged had a domesticated imagination which came home running when the lights went on at night. Although his annual royalties, as he approached 61, reached \$175,000, he was more interested in flying; and had not the facts of our present, perhaps futureless generation not been startling, perhaps he might not have been either. As it is, *On the Beach*, his second-from-last novel, depicts the quiet cosmic end of man from radiation, between the wet kisses of Hollywood stars.

Like Somerset Maugham, an older British hack, Nevil as a boy suffered an agonizing stammer, partly compensated for by vacations on the Continent and subsequent tales of local color shared with his father, a postal official. His childhood companions were the pioneering planes of Bleriot and the Wright brothers, encased in the London Science Museum. After an engineering course at Oxford, he became a junior designer for de Havilland whose bombers had just helped win World War I. In 1923, he soloed; and decided that some day he would found his own manufacturing firm. That dream came true, in the form of Airspeed Ltd.

Changing his last name so that his employers would not think him frivolous, in his offtime he wrote novels. In 1930

he flew to Canada in his own design, the R.100; and blamed bureaucratic bungling for the crash of its sister airship, R101, some weeks later. He himself has never crashed. But he did find himself temporarily without a job until he organized Airspeed Ltd. By 1938, when he resigned, its annual orders exceeded three million dollars; and the old garage in which he had started had become a huge plant. That same year he published his fourth novel.

EVERY YEAR THEREAFTER a novel came off his typewriter, on the old secondhand rolltop desk. The style of writing was as plain and simple as the man, although the subjects should have been more inspiring; racial prejudice, in *The Chequer Board*; war's refugee children, in *Pied Piper*; and now nuclear suicide, in *On the Beach*. Sometimes he seemed to have clairvoyance, writing about the bombing of England in mid-1939, and the explosion of aircraft from metal fatigue long before the British Comets actually began to crash. But the public repaid him with sales not for his intelligence but for the fun in *A Town Like Alice*, *In the Wet*, *Round the Bend*, *Requiem for a Wren*, and *The Far Country*.

In World War II, Shute worked on secret weapons; but later the heavy British taxes convinced him to move to Australia. His heart no longer let him fly, so he settled down to a pig and dairy way of life at countrified Langwarrin, Victoria in 1950. He refused to attend the Australian premiere of *On the Beach*, on the grounds that the movie was insufficiently like his book; but it is not clear if he thought the movie too subtle or too distorted to be true to his work. In any case his heart did not wait to see the outcome of world fallout, but rushed him thirty miles north to Melbourne where he died in a hospital bed, in 1960. His heart had not spent its strength on any great causes, but like the great ships falling through space from metal fatigue, it had simply worn itself thin in the attrition of existence.

What Makes

by Glendon Swarthout

OVER THE FIELD telephone the battle-hollow voice of a commander would inform us that one of his men had done in action a thing which seemed to him deserving of the Medal of Honor and he would describe briefly the dead.

The soldier might have lain with an exploding grenade to save the lives of his comrades.

Both legs torn off at the knee by bullets, he might have manned a machine gun to cover a withdrawal until loss of blood overtook him.

To advance his unit, he might have gone unscathed through a prolonged killing of the enemy which amounted to little less than slaughter.

If our judgment concurred with the commander's the apparatus by means of which a nation recognizes its most phenomenal military heroes was unlimbered.

When the man survived, he was delivered at once to the relative safety of headquarters. Statements from eye-witnesses were taken, a citation written, and the various documents forwarded for endorsement from division to corps to army to the Pentagon and finally to the pertinent Congressional committee. Following the cable of approval, the soldier was flown to the States, his combat done, his life spared, paradoxically, by his very willingness to yield it.

This was Europe, this was the second of the World Wars.

Of all man's curiosities none has been more constant than that in the absolutes. Courage, deity, love, death, power, cowardice, beauty, evil; these are a few of the planets toward which he beams his impulses, his queries, and waits till answering signals rebound to him across the silences. My concern with courage dated from the days in

a Man a Hero

Italy and France spent with soldiers, dead and alive, who waited upon the coin-toss which would determine their rank in gallantry.

In them I could discern no common chemistry. They were young or middleaged and ebullient or reclusive and ingenuous or complex. In all cases their acts had been performed beyond what are considered to be the limits of human conduct. In all cases there had been time for conscious decisions. Nothing in their demeanor pointed to a death-wish.

FREQUENTLY what they had achieved terrified them in the recollecting. It was as though some instinct not yet named, sacrificial, stronger by far than any other, had stripped them of self, armored them to pain and crippling, and driven them at last to their deeds, transforming them, for minutes at least, into heroes. I stood in awe of them. Their mystery obsessed me. I resolved one day to write a book about them. At its center would be a man almost mortally motivated to seek the meaning of courage.

He would be granted a unique, an unprecedented opportunity to lay bare the heart of the mystery. He would live with heroes. His would be the choice which would sanctify them forever to anonymity. He would be eternal questioner. He would know himself a coward. His name would be Thomas Thorn.

Twelve years were required to hit upon the time and place for him. The present seemed unsuitable. Needed was the perspective lent by the past, even the recent past, which is often more remote. Nor should he be swallowed up by the leviathan of a world conflict. Let him have, for a large quest, a small theatre; give him for a major drama a minor action; provide him with a stage upon which he must stand almost alone, a landscape stark and empty against which he might loom. Finally, no matter how much narrative might be in literary disrepute, afford his search a sure, simple vein of story.

For these purposes no year answered better than 1916, no place than the sere plateaus of Chihuahua, Mexico, so close to

us yet far, and few episodes in American military records were more incidental than the Pershing "Punitive Expedition" dispatched to Mexico by Woodrow Wilson in vain chase of Pancho Villa. On his campaign our cavalry, doomed to mechanization within months, enjoyed the luxury of a last mounted charge against an enemy at a ranch known as Ojos Azules, or Blue Eyes. I was intrigued by the irony of the task: to fit within a forgotten historical event Thomas Thorn's attempt to define an abstraction so crucial to his kind that they have immemorably been unable to ignore it.

The planning of and research for the book, which I called "They Came to Cordura," were completed in another year, the writing of it in ten months. Its method is Platonic. The subject of courage is turned this way and that, inquiries are made and responded to, significances offered and withdrawn, although the dialectic is perhaps more of deed than of word.

MANY OF THE most central questions Thomas Thorn puts to himself. Is courage plasmal, something sent on from father to son? Is it a product of environment and training? Is it separable from other qualities? Is it possible that a man may be at once treacherous and brave, shiftless and brave, vicious and

brave, dishonest and brave? Or the converse, be faithful, conscientious, gentle, innocent and cowardly?

Does not behavior in battle which passes understanding prove the human race is human after all? Is there not latent in man an urge more compulsive than that of self-preservation, nobler than that toward martyrdom? Does an isolated act by its spectacle and eloquence outshining the mute grandeur of a lifetime?

When one publishes a novel which demands yet does not appear to reply, seems to offer yet denies, which involves rather than resolves, he must expect challenge by his readers. Question: What is Cordura? Answer: A town in Chihuahua. Question: Can it be found on a map? Answer: No. Question: What does it mean? Answer: Literally, in Spanish, wisdom. Question: And figuratively? Answer: Whatever you wish. Question: What does it mean to you? Answer: To this day I am not certain. If I could choose I should prefer to think of Cordura not as a place but as a situation, as state moral as well as physical, a conjoining of circumstances which would force upon man at peace a course of conduct in relation to his fellows and to his world equivalent in selflessness to that of those we honor in war.

For lack of an exact term, let us call it the instinct to magnificence. It lies deep, I have believed since Italy and France, in most of us. The single requirement is that we create in our affairs the conditions in which it must manifest itself. What I am saying, then, as un cryptically as possible, is that somewhere, beyond the rawest mountains of our animal natures, Cordura exists, and that we may all come to it.

DURING THE period of preparation for the novel I traveled in person to Mexico, engaged a car, and went on a journey west from the city of Chi-

huahua across the plateaus. The road ends. The gaunt grasslands reach. In the great distance waits the somber Cordillera of the Sierra Madre. The hacienda known as Ojos Azules stands today. The adobe walls of the cuartel are bullet-pitted from the cavalry charge forty-three years ago. Over them still call the clouds of crows.

I suppose it is inevitable that the writer find his symbols where he puts them. To me the small craters in hard clay represented man's desperate effort, including mine, to chip away at truth, to dig out of his own concepts a meaning which he may each day use.

* * *

Or Else!

A HUMOROUS STORY of strained relations is told about Joseph Addison, English author and statesman. A friend, to whom he had lent money, found it impossible to talk with him on equal terms. Instead, the friend yielded tamely to whatever his creditor had to say. One day, exasperated by the man's agreeing with him on some controversial subject, Addison exclaimed, "Either contradict me, sir, or pay me my money!"

* *

Spare Parts for SICK PEOPLE

By Ray D. Owen

WHEN A CAR or bicycle washing machine needs repairing you take it to a mechanic with the idea that if he finds a part that is worn out or broken, he will almost always be able to replace that part.

Imagine how important it would be if it were also possible to replace parts of human beings that had worn out, or that had been destroyed by disease, or gone "wild" as in particular kinds of cancer. Within the next hundred years—perhaps rather early in that interval—it is very possible that a lively market will develop for good used parts for the human body.

Of course, the kinds of substitutions of parts now possible are very limited. If a person

needs a blood transfusion, it is a simple matter to transfuse the right kind of compatible blood into his veins. But unless his body is able to make the blood he needs, he will require another transfusion soon, and then another. The transfused blood doesn't settle down and make more blood like itself. It is a "dead-end" tissue; it is used up and disappears.

Somewhat similarly, if a person needs to grow bone in a particular place, it is possible to take part of another person's bone and put it in that area, and new bone will often grow there. But this can be done with bone that has been boiled, frozen, or dried. Dead bone works because it provides only the inert scaf-

folding onto which the host's cells grow, producing more bone of their own.

In fact, there are very few kinds of tissues that can be transplanted successfully from one individual to another, to grow and function in their new home. The reason for this is that the animal body has a kind of machinery to recognize things.

This is the machinery of immunity. It recognizes the foreign, invading germ and responds by destroying that germ. When we have a foreign tissue transplant from another individual, the body isn't capable of making a moral judgment as to whether the foreign material is going to be good or bad for it; it recognizes simply that the material is foreign and destroys it.

IT IS POSSIBLE to transplant living, growing, surviving tissue from one person to another—if they are identical twins. Identical twins are so much alike, having the same heredity, that their bodies do not recognize each other's tissues as foreign.

But in the ordinary case, if a person has a burn and needs a skin transplant to cover it, the surgeon will take skin from somewhere on that person's own body, because only that skin will be accepted.

So the problem in developing

a market for good used parts for the human body is: How can we evade or control the immunological reaction—the recognition and response to foreign material—when there is need for a tissue or organ transplant? We don't have the answer now. But we have some rather promising leads.

One of the leads is, in part, derived from some observations made with my colleagues at the University of Wisconsin about 15 years ago. We were working on blood groups of dairy cattle and a very interesting and unusual case came to our attention.

It happened that, on a farm in Maryland, a breeder of purebred Guernseys bred a Guernsey cow one morning to the Guernsey bull on the farm. By accident, that same day the cow was bred again to the beef bull—a white-faced Hereford—on the same farm. At the end of the proper period, the cow gave birth to twin calves. They were a remarkable pair of twins because, while one was a female and looked as a Guernsey should, the other was a bull and had the dominant white-faced marking of Hereford.

It seemed evident, just from looking at this pair, that they were twins with different fathers. But when we tested their bloods, we found that their blood types were identical. This was hard to believe because

they could not have been identical twins; they were of opposite sex, and it was evident that apparently had different fathers.

STUDYING them a little further, we found out why their bloods gave the same reactions. There were two different kind of blood cells there, just as there should have been for two different kinds individuals. One kind of blood cells was marked with the characteristics, inherited from the Hereford bull. The other kind was marked with the characteristics which came from the Guernsey.

The cow had therefore evidently produced two eggs and one of the eggs had been fertilized by a Hereford sperm, the other by a Guernsey sperm. Both of the twins had a mixture of both of these kinds of blood cells.

Now, that shouldn't have been so surprising either, because it had been known for a long time that twin cattle usually have a common circulation; their blood vessels join, and they give each other reciprocal transfusions of blood continuously during much of their embryonic lives.

So, we might even expect to find that two calves born as twins have mixed blood. But the surprising thing was that, when we tested these twins again six months later, and again at the

end of the year, and again over several years, they stayed the way they had been at birth.

In other words, it wasn't just a matter of blood transfusion, with the transfused blood disappearing. There had been a persistent transplantation of blood-forming tissue between these calves while they were embryos. And this is interesting because it means that when a transplanted tissue is introduced to an individual while he is still very young (in the embryo, in this case) his body is not able to recognize the tissue as foreign and doesn't respond to it and destroy it. Instead, his body continues to accept this material as his own.

A little while later some people in England showed that it was possible to make skin grafts between non-identical twin cattle. And more recently some Scandinavian workers performed successful kidney transplants. So bovine fraternal twins really lack the ability to recognize what is different in each other.

NOT LONG AGO a similar case was found in a human being. A "Mrs. McK." came into a British blood bank to give a pint of blood. When the sample was typed, it was found that Mrs. McK. had unusual blood. Her blood behaved mainly as type A, but not all her cells had the A antigen. Quite a large proportion behaved as though

they were O. And the O cells lacked another antigen called Kell that was present in the A cells. Her blood was apparently a mixture.

Mrs. McK. was asked (with the twin cattle in mind), "Are you by any chance a twin?" "Yes," she replied, "I was a twin, but my twin brother died more than 20 years ago when he was a baby."

It was possible to do a complete job of blood typing on the long-dead twin brother because descendants of his cells that had been transplanted into his twin sister still survived in her body giving rise to blood cells in large numbers.

Here again, a successful transplant had occurred because the recipient at the time was an embryo. Of course, Mrs. McK. and her brother were fraternal twins; there is no implication that Mrs. McQ. has two fathers.

A few years ago a group of workers in England found a way of putting this kind of situation on a controlled, laboratory basis. These were the same workers that did the skin transplants in twin cattle, mentioned above, but in this work they used mice and chickens.

Does this suggest any recipe for human practice? Looking ahead in a rather starry-eyed way to the next hundred years, we could say, "Perhaps." It may

even happen that when two babies are born, cells will they can still accept them, so that each of these babies grows up as a walking "tissue bank" for the other. However, they may well be a situation with dangers in it that we don't recognize, so we would hesitate to attempt such applications to human babies as yet.

There may be special cases where these experiments could be justified. For instance, there are certain kinds of anemia the person is genetically unable to produce the amount of blood that he needs because of an inherent defect in his blood-forming tissue. If, when this person is a baby, we inject normal blood-forming cells into him from another individual, it might well be that these would be accepted as a transplant to provide a source of normal cells to take the place of his own defective ones.

Actually, the first steps in this research have already been accomplished with mice. Dr. Elizabeth Russell of the Roscoe B. Jackson Memorial Laboratory in Bar Harbor, Me., by making transplants, has succeeded in saving the lives of mice that are genetically severe anemics.

WHEN YOU look at the broader picture it is obvious that the treating of very young babies in this way is not

a general solution to the problem we are discussing. If you need a tissue transplant now because something is badly wrong in you, it doesn't help to say you could have been injected with some kind of cell when you were a baby.

What we need to solve this problem is way of suppressing and controlling the immune response in a normal adult. And it is with that in mind that a great deal of searching is going on now in laboratories all over the world.

Again, we have some leads. One of them deals with very large amounts of X-ray irradiation, or with particular kinds of chemicals which mimic the effects of radiation on animals. If, for example, a mouse is given 900 or 950 roentgens of total body radiation (a very high dose) it will die in a week or 10 days. But if, after the X-ray, this mouse is injected with bone marrow cells from another mouse, then he lives.

This has two points of significance for us. The first is that the life of the mouse has been saved by this kind of treatment. Looking toward a future in which we can expect increased use of high energy irradiation, and possible catastrophes from this, we could be very much interested in saving the lives of individuals who have been exposed by accident to these killing rays.

The second point is that the X-rays have had the effect of permitting the individual to receive a tissue transplant that his body would ordinarily reject. The X rays, or the chemicals that mimic the effects of X rays, have inactivated the animal's ability to give an immune response; the recognition and response machinery has been destroyed. So he accepts the tissue transplant that will save his life.

Some animal experiments of this kind have been made recently at Oak Ridge National Laboratory. An ordinary mouse-colored mouse was given a lethal dose of X rays and then injected with bone marrow from a rat. The mouse doesn't look really normal any more because for one thing, the X rays have killed the cells in his hair that produce pigment, so that hair is almost white. The X rays have also had some other effects on the mouse which the injection of bone marrow has not corrected, but the main thing is that this mouse is alive and well.

And within him are rat blood cells. Now, a rat is a very different kind of animal than a mouse—a different genus and species. It is remarkable that this mouse can live with all of his red blood cells derived from an animal so foreign to him.

WHAT ARE the prospects in this field for the next

hundred years? We now have blood banks for blood transfusions. We have some tissue banks for keeping tissues like bone, that don't have to live and grow in a new host.

I think we can predict that in the relatively near future we will develop tissue banks for storing the kinds of tissue banks to live and grow in the foreign host. When we do, the vista that opens before us is overwhelming.

Think, for example, of a diabetic—a person who lacks the ability to make insulin in the islet cells in his pancreas. The diabetic goes through his life being injected repeatedly with insulin from animals. How much better it might be if, instead of injecting the insulin, we could provide the diabetic with normal tissue, itself capable of making insulin in the diabetic's body under physiological conditions.

Or take the matter of transplanting healthy blood-forming tissues into the anemic individual. Or suppose we could destroy the diseased cells in leukemia (where a particular kind of cell goes wild) and replace them with normal ones.

There are many examples that might be cited. But the horizon is even broader than that. If in the course of our search we find ways of controlling the transplantation-immune reaction, the way might be opened

to treatment of many of the more serious aspects of important diseases.

Many diseases have bad side effects from the struggle that is going on between the host's immune machinery and the foreign invading germ. In many allergies, as well, the immune machinery goes wrong and causes bad reactions. Of we find a way to control this kind of reaction, the diseases of hypersensitivity may come under control, and we can do humanity a great deal of good.

Frankenstein created a monster. Mary Shelley, second wife of the poet Shelley, in the fantasy she published in 1818, had Frankenstein say, "The dissecting room and the slaughter house furnished many of my materials." Our aim, a used parts market for the human body, is not to create a monster. Instead, we will serve desirable and practical aims—the needs of man.

More than that, our effort will be to understand; and in this effort no one can predict what areas of human difficulty will yield to the understanding to be contributed by research in tissue transplantation in the next hundred years, or how far this research will help us to progress to ultimate comprehension of the essential mysteries of life.

Post No Bill

WHEN Mark Twain was editor of a small country newspaper, his salary was so small he could not make ends meet. As a result, the bills kept piling up, but Twain never took them seriously. One morning, the office boy handed him a bill from his tailor. Twain took one look at it and started to throw it away.

"Better read the other side," advised the boy. "He says if you don't pay him pronto, he's going to sue."

Twain turned the sheet over. Then he said impatiently:

"You should know better than to bother me with this kind of copy. Send him our form letter which says that manuscripts written on both sides cannot be considered."

Reservation

THE FOLLOWING dialogue took place between an office boy and his employer after the boy noticed two women with the boss.

Office boy: "Who were those two girls?"

Boss: "Well, one was my wife and the other was Marilyn Monroe."

Office boy: "Which one was Marilyn Monroe?"

The boss took a dollar out of his pocket and gave it to the boy.

Office boy: "What's this for?"

Boss: "Nothing. I just want you to remember, when you get to be President, that I once loaned you money."

Beware! The water is going up in smoke.

The Dying Seas

THE VAST OCEANS are still the richest source of food in the world—but the day may be rapidly approaching when there will not be “lots more fish in the sea.” If it does come, it will probably be the fault of man, not nature.

The danger signs are already clear. Fishermen from Gloucester to Osaka are finding it almost impossible to catch enough fish per voyage to stay in business. Here are two examples of how critical the situation has become:

The port of Boston lands more haddock than any other fishing port in the world and is one of the major fisheries centers of the United States.

Yet its total landings at the Fish Pier in 1958 were the lowest in thirty-six years, and haddock landed here amounted to 78,000,000 pounds, compared with annual catches of 200,000,000 pounds thirty years ago.

In 1953 the total haul of sar-

dines on the West Coast dropped from previous annual levels of 600,000 tons to 5,000 tons. The sardine industry almost vanished that year.

WHY HAVE THERE been these major declines in harvests of the ocean's food resources?

There are always certain fluctuations due to natural causes. Climate changes, ocean temperatures and unusual acts of nature such as earthquakes have profound effects on the numbers and locations of the innumerable species of marine life.

But some depletions are so severe and affect human life to an extent where intensive research and the adoption of corrective measures is called for.

Whenever money has been spent to outfit marine biological laboratories, ocean research vessels and oceanographic stud-

ies, big dividends have resulted.

Norway, Japan, Britain, France, Portugal, Iceland and the Soviet Union are devoting substantial efforts and subsidies to improve fisheries techniques, to harvest fish wisely and to fathom more of the ocean's mysteries.

The Soviet Union, for example, recently completed a sizable fleet of huge 100-man fishing trawlers, equipped for long voyages and containing modern freezing and processing equipment.

Oceanographers, marine biologists and research equipment will be carried by these ships.

The Soviet Union is also experimenting with oceanographic submarines fitted with underwater TV cameras and giant searchlights to learn more about the ocean's bottom deposits and the behavior of fish.

These innovations are the results of a program to expand the Soviet fisheries, which includes twenty-seven schools for the training of technicians, biologists and marine specialists.

It is doubtful that the United States has one such fishing trawler as these Soviet vessels.

POPULATION EXPERTS believe the land-growth food surpluses of today will not be enough to feed the world tomorrow. They believe we will have to turn to "our last fron-

tier" for food and other natural resources, including water to drink.

Over-fishing, waste, pollution of coastal regions, nuclear weapons tests and the dumping of nuclear wastes into the ocean may eventually poison the salt water, the plants and animals of the sea and man through the complex ocean food chain.

The cycle of ocean life is delicately balanced. Elimination of one species, through over-fishing, may lead to the extinction of other species that had depended on it for food.

Most dangerous is interference with the growth of plankton, minute ocean plants that are ultimate, basic food of nearly all ocean life.

Pollution could interrupt this growth and upset the marine food patterns.

Fresh water fish also are being affected by waste, pollution, and over-fishing.

More unusual is the danger to salmon, a fresh water spawner, resulting from dams that block the salmon's attempt to swim upriver to his breeding ground.

Pacific salmon constitute the single most valuable ocean resource of the northwest American coast.

In 1955 the American and Canadian salmon packs were the lowest in fifty years.

In 1958 the total salmon pack of the Pacific Northwest was up again, but the increase was due solely to a bumper

crop in Alaska, while Oregon and Washington experienced the effects of apparent declines in salmon populations.

* * *

Shrewd Seer

A FORTUNETELLER one prophesied that a good friend of King Louis XI of France would die on a certain day. The prophecy came true and the superstitious king, thinking the seer had worked some kind of magic that really caused his friend's death, planned to have the fortuneteller himself killed.

When the man was brought before him the king said, "I am told you are very clever but can you tell me what your future is going to be?"

The fortuneteller, suspecting the worst, answered, "Your Majesty, I shall die three days before you do."

From that day on King Louis XI took very good care of the fortuneteller.

Information, Please

DURING AN EXTREMELY hot day the sergeant in charge of bayonet drill at an Army base was trying hard to get his listless men to attack the stuffed dummies with more energy. Finally he halted the drill and said, "Listen men, those dummies are the enemy. They have burned your house and killed your parents. They carried away your sister, stole all your money and drank up all the whisky in the house."

The sergeant then stepped back and motioned the recruits forward toward the row of dummies. The line of men surged ahead with new purpose, eager to attack. One recruit, his eyes stern and his drawn back over his teeth in a snarl, paused to ask: "Sergeant, which one drank that whisky?"

The Teeth Of The Matter

by Horace Loftin

THE fine set of teeth of the alligator performs its function wonderfully well. They are sharp, stout peg-like just right for grabbing and holding on to the prey until it is ready to be gulped down, whole or in pieces. But as in all the vertebrate animals with teeth, up to the mammals, its teeth are essentially all alike.

The mammals, on the other hand, are characterized by having teeth of several kinds in each individual. For example, man has incisors in front for biting, rather degenerate canines for stabbing and holding, and premolars and molars for chewing and grinding. There are exceptions to this generality, of course, but they are so few that they prove the rule.

Each mammalian group or species has, as a rule again, its own particular kind of dentition, its incisors, canines, premo-

lars and molars being so modified (or lacking) as to fit its particular feeding habits. Man is an omnivorous (all-eating) animal, and his teeth reflect this by being quite generalized — no one kind of tooth outstrips the other in size or importance. Another familiar mammal with "similar" omnivorous habits carries a set of teeth remarkably like our own — the hog!

THE RODENTS are gnawing animals; and as might be expected, the front incisors are extremely well-developed and specialized. Canines, which would be virtually useless to rodents, are completely absent. Premolars and molars are present for grinding. The incisors of rodents grow continuously throughout life, being worn down (and kept sharp) by the opposing incisors on the opposite jaw as well as by hard usage.

Attention: All organization heads and members!

Help your club raise funds painlessly . . .

Join the *Panorama* "Fund-Raising by Subscriptions"
plan today!

The PANORAMA FUND-RAISING BY SUBSCRIPTIONS PLAN will get you, your friends, and your relatives a year's subscription to *Panorama*.

The *Panorama* is easy to sell. It practically sells itself, which means more money for your organization.

The terms of the PANORAMA FUND-RAISING BY SUBSCRIPTIONS PLAN are as follows:

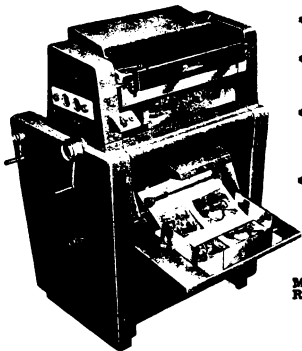
(1) Any accredited organization in the Philippines can take advantage of the PLAN.

(2) The organization will use its facilities to sell subscriptions to *Panorama*.

(3) For every subscription sold the organization will get ₱1.00. The more subscriptions the organization sells, the more money it gets.

Rotaprint

(Known in the U.S. as Miehle 17 Lithoprint)



- The most modern Offset press of its size (14 x 20 inches)
- The easiest to operate with its centralized control panel and push button operation.
- No dampening rollers to both with its patented Rotafount, giving mechanically controlled dampening.
- Hairline register—ideal for multi color jobs on any type of paper at low cost and great speed.

Model
R. 30/90

**Actual Demonstration now going on
You are invited to see**

COMMUNITY PUBLISHERS, INC.

PRINTERS * LITHOGRAPHERS * PUBLISHERS

Inverness St., Sta. Ana

Tel. 5-41-96