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## RELIGIOUS FREEDOM IN OUR SCHOOLS

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## The Young Liberal

*The story of Rafael Palma*

## The "New" Japan

*Have they changed?*

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*The story of Rafael Palma*

# The Young Liberal

By **BEN REVILLA**



**W**HEN THE AMERICAN troops occupied Malolos, seat of the Philippine revolutionary government, the *La Independencia* staff decided to disband to join their families. Three of them—Fernando Guerrero, Cecilio Apostol, and Rafael Palma,—all unmarried, thought that that was no way to serve their country. Inside one of the railroad coaches of the Manila-Dagupan lines, they continued putting out the *Independencia* which had embarked on an intensive campaign against what appeared to be American imperialism.

As Palma (who had assumed the directorship of the paper with the death of the first director, Gen. Antonio Luna) recalled: *La Independencia* was the only paper left to proclaim to the world the ideals of the Filipino people. The revolutionary government's own organ, *La Republica Filipina* had earlier stopped publication, with the fall of Maiolos.

Setting up shop in San Fernando, Pampanga, the *Independencia* was later moved via the railways to Angeles when the boom of American artillery scounded dangerously near. After a month in Angeles, the office was transferred to Tarlac where the staff stayed another month. But the Americans were closing in. The staff finally decided to put up a last-ditch stand in Bautista, Pangasinan. They had reduced the paper to two pages instead of four. Although communication with the Filipino patriots in Manila was getting more difficult, the paper was still able to print correspondence not only from Manila but also from Hongkong where a revolutionary committee resided. The only time (for a week) when the paper did not come out was when the railroad line carrying the paper's necessary newsprint and materials for publication was disrupted by typhoon.

The Americans still moved northward pushing back the ill-

equipped Filipino army. To make things worse, the Americans landed in Dagupan, squeezing Aguinaldo's soldiers who finally escaped to northern Luzon. To prevent the Americans from getting hold of their printing materials and equipment, the staff removed them from the railroad coaches and buried them not far from the railroad station at Bautista, Pangasinan. Carrying their official seal and a few boxes of types, the editors escaped to Camiling, Tarlac. In a small banca, they still put out two more issues of the paper in such a form which Palma described as a "living picture of the unhappy state into which we had been reduced." Then Camiling fell, and Palma and the two others sought permission from the Americans to return to their homes.

THUS ENDED the wartime participation of Rafericansael Palma, the young intellectual who had learned to write at the University of Santo Tomas and imbibed liberalism from his readings of the Spanish republican writers (Castelar, Pi and Margal), Rousseau, Lammenais, Hugo, Sue, Mabini and Rizal.

When the Philippine revolution broke out, Palma did not join the Katipuneros; instead, he worked at the Bureau of Lands which suddenly had many vacancies. He wrote, how-





ever, in his autobiography (which his daughter translated from Spanish to English after his death in 1939):

“The overthrow of Spanish sovereignty produced a tremendous change in my ideas and habits. It seemed to me that with the breaking of ties with the old Metropoli, I was released from my old inhibitions. I felt that I had lived in complete error. The principles of the old political, social, and religious systems that I had defended no longer seemed as solid and invulnerable as before. The propaganda of the revolutionary government which was based on the republican principles gave me ideas of a new order of things unmistakably superior to those we had

known. It suggested the principle of liberty and equality of men. All the old restrictions on the freedom of reason and human will which constituted the foundation of the catholic system appeared unnatural. I was converted into a genuine revolutionary.”

Palma also recalled that the first time he took notice of Rizal was when his first professor at the Ateneo asked the class to pray for the conversion of the soul of a great man who was an alumnus of the Ateneo. Palma knew the professor was referring to Rizal. He had been reading *La Solidaridad* and the other publications of the propaganda movement, but he confessed he never realized the “true scope of that campaign.” Perhaps, he said, he was too young to understand. He re-read Rizal’s novels when he was more mature, and felt that he was “slowly contaminated by anti-Spanish and anti-Catholic ideas.” In his work at the Spanish-controlled Bureau of Lands during the revolution, Palma had his own unpleasant experience about Spanish oppression and arrogance.

WITH THE DEFEAT of the Spaniards and the coming of the Americans, Palma knew that his work was with the intellectuals who had decided “to establish a newspaper which would serve as spokes-

man for the newly acquired independence of the country."

After *La Independencia*, Palma joined Sergio Osmeña and Jaime de Veyra to continue the work for the cause of independence. The three founded *El Nuevo Dia*, said to be the first daily in Cebu. After several months in Cebu, Palma was recalled to Manila because of the illness of his uncle who was also his godfather and whom he owed many favors. The boat he took was delayed a number of times at different places so that when he arrived home, his uncle was already dead. He did not return to Cebu for he said "I was thinking of the future." He now reviewed for the bar examinations which were to be given in August, 1901.

Passing the bar, he did not immediately go into practice as he was thinking of establishing a newspaper which would fight the platform of the Federal Party which had advocated annexation of the Philippines to the United States. He collected about seven thousand pesos, gathered together the survivors of the *Independencia* who had not yet fallen for the Federal Party line, and established the *El Renacimiento* (Rebirth). The first issue came out on September 3, 1901 which was the anniversary of the *Independencia*.

For a year and a half, he managed the paper which had

frequent journalistic encounters with *La Democracia*, the Federal Party organ. The influence of the paper on public opinion was great. Palma admitted that his work with the paper gave him so much political prestige that a group who wanted to adopt a stand against that of the Federal Party asked him to join them. The Nacionalista Party was born, and after a series of discussions, a platform was finally approved, seeking independence, self-government, bicameralism, free entry of Filipino products in the United States, and protection of Filipino industries.

Palma left the *El Renacimiento* so he could practice law. Later he had to defend the paper in libel suits filed by the constabulary and Secretary Worcester. The last suit proved to be fatal to the paper. Secretary Worcester, Palma recalled, fought his case for years until he won. Not contented with that victory, Worcester hounded all the publishers of the paper.

In his autobiography, Palma wrote: "I have always believed in the power of ideas, and in the newspaper as a condenser and molder of public opinion. The newspaper has always been a powerful instrument by means of which the democracies have corrected the errors and guided the better ideals to triumph. I have always had an almost su-

perstitious faith in the power of the press. Many times in the course of my public life, I have made use of the press to defend my ideas or to combat those ideas which I believed pernicious."

Palma, after his newspaper

stint, became a member of the First Philippine Assembly, member of the Philippine Commission, president of the University of the Philippines and delegate to the Constitutional Convention. He led a full life as a thinker and a great liberal.

\* \* \*

### *Palma on Academic Freedom*

"Political, economic and governmental matters cannot be exempted from the academic freedom of professors. If someone who feels competent to write on these subjects decides to do so, there should be no restriction on him, except to maintain decency and equanimity in thought and in its presentation. Why should politics be a forbidden topic to professors when as citizens, imbued with democratic spirit, they ought to be interested in good government and the wise administration of public affairs? If this destructive belief be allowed to spread, we would hereafter be deprived of that invigorating contact and influence upon politics of the best portion of our sound citizenry which does not make of politics a profession, but which, by its training and lofty sense of duty, has the aptitude and the desire to cleanse and elevate politics.

"If the professional groups were not so suppressed but allowed more freedom to take part in public discussions of political questions, there would doubtless exist a favorable influence in the management of our public affair, because then the government can count with the vigilance, criticism and counsel of that group of good citizens whose zeal is to stick to the truth without fear or favor."—**RAFAEL PALMA**, after retiring as *U.P. President* in 1933.

\*



# *Nationalism and the Filipino Intellectual*

*A man without  
a cultural or political home*



By *JOSE A. LANSANG*

**W**HETHER ARTIST, writer or scientist, the Filipino intellectual appears to have an increasing problem with nationalism, reputedly an important force loose in our world today. And it has not become clear to anyone—certainly not to this writer—whether it is nationalism that creates the problem, or the Filipino intellectual that is maladjusted to this supposedly important force in our contemporary world.

In view of this unresolved issue that serves as the starting point of these rambling observations and which has opened various trains of thought crowding in the mind, I will just go on, leaving the issue to fare for itself. In 1955, in our Philippines, a writer has to work in order to live; he would naturally prefer just to write, but necessity is a ruthless taskmaster, and Nick Joaquin has had to read proofs at the *Free Press*,

Jose Garcia Villa at one time clipped newspapers for a living, N.V.M. Gonzalez teaches class, Amador T. Daguio writes press releases for the Armed Forces. And, it is more or less the same with the other writers, or those who are trying to become writers in our country.

While this is an old plaint, dating back to Homer himself who had to sing for his meat and wine in order to live to compose epics, and at a time when nationalism as we know it today had perhaps not existed, it occurs to me now that one of the possible causes of the intellectual's maladjustment *vis a vis* nationalism might be the probability that nationalism has some relation to economics, or economics to nationalism. However that relation is turned around, the fact that an artist or writer has to eat and remain alive and tolerably presentable to his fellow beings seems to argue that, whether he likes it or not, economic forces do entangle him, and perhaps had entangled him since Homer's days to ours.

The artist, writer or scientist never has lived by bread alone, but he must pursue the staff of life nevertheless in whatever awkward way he can, and whenever the pursuit becomes a conscious one the seed of nationalism, or nationalistic feeling, is already sown, and begins to sprout willy nilly as the



days go on. Until the day is inevitably reached when nationalism becomes some problem to the intellectual.

Looking back at what might loosely be called the history of Filipino nationalism, one remembers that Rizal's motivating grievance was the usurious and later confiscatory treatment by the powers that be then of his family's lands in Calamba, and that Bonifacio, the fanpeddler and later warehouseman in a Manila foreign firm,<sup>1</sup> sublimated his thirst for economic stability with deep draughts of night reading applied no less than to the most subversive chapters of Carlyle's *History of the French Revolution*.

And since Jose Rizal and Andres Bonifacio have been accepted by common consent as the fathers of our nationalism,

with the significant incident that Rizal, by any standard, was irrefutably an intellectual, even if Bonifacio was not exactly one, I would offer the surmise that the land troubles of his family in Calamba might have had something to do with the feeling of nationalism which, like a quick-growing vigorous plant, sprouted and matured in Rizal, nurturing his splendid intellectual labors for Filipino redemption; just as Bonifacio's fruitless job as a *bodeguero* in an alien commercial house in his homeland may be surmised, in these Freudian times, as having had something to do with his leadership of the Filipinos' one and only Glorious Revolution.

Keeping such tentative surmises in mind, I am fascinated by the vague recollection that in order for Filipino intellectuals of Rizal's time to give free expression to their rising nationalistic sentiments, and to nourish such sentiments into further vigor, they had to go abroad, principally to Europe where, at the time, the social and political atmosphere appeared to be hospitable to their feverish intellectual activities. Some went only as far as Japan and Hongkong, but they seemed to have found the intellectual climate there already much better than that in the Philippines.

My further fascinating thought about these Filipino in-

tellectuals of Rizal's time who may be said to be among the founders, or at least harbingers, of Filipino nationalism: They seemed to have had the knack of going to the countries or cities where they could find nourishment, or at least sympathy, for their budding nationalism. They went to Madrid, Barcelona, London, Ghent, Brussels, Berlin, Paris, Tokyo, Yokohama, Hongkong. Rizal passed through New York and visited the Niagara Falls.

**T**HE WORLD'S currencies were not yet inflated in Rizal's time and the Spanish *real* and the Mexican peso, I imagine, bought a lot more than what our peso today can buy; but still it must have meant some fair sums of money for a Filipino intellectual in those days to live, study, and carry on "propaganda" for Filipino rights and liberties in Madrid, Barcelona or Paris. It is known, of course, that Rizal lived frugally, Marcelo H. del Pilar starved on the sidewalks of Barcelona, and Graciano Lopez Jaena who Rizal, according to General Jose Alejandrino, rated as the most talented Filipino he (Rizal) had known, squandered all his money like a true Bohemian in the cafes where he sat for endless hours and where he wrote some of the best editorials of *La Solidaridad*. Still Rizal and his



family were not exactly poor, nor were the Lunas (Antonio and Juan), nor Mariano Ponce, and certainly not Pedro A. Paterno. These expatriate Filipino intellectuals received regular remittances from home, and it was not urgent for them to earn their daily bread.

They were all patriots and nationalists; or, rather they were consciously founding Filipino nationality. And economic status did not seem to have affected the degree of warmth or conviction of each patriot's championship of his country's cause. The well-to-do Rizal was no less uncompromising than the penurious Plaridel, and the bohemian Jaena was as conscientious in his advocacies as the fairly opulent Ponce. The common denominator of their individual drives, all sublimated into fiery championship of the Motherland's cause, was, I believe, the desire for human dignity. Rich or poor, landlord or starving artist in the Philippines under the Spanish colonial administration was equally treated an inferior, an "Indio"; and, how bitterly Rizal felt about this debasement of the Filipino may be felt, by contagion, so to speak, by any sensitive-minded Filipino today reading his essay, "The Indolence of the Filipinos."

As long as the Filipino intellectuals who pioneered in the struggle for rights and liberties

for their countrymen—in other words, for human dignity—were still remote from the fruits of victory, their nationalistic sentiments help them together, although rivalries such as those that developed between Rizal and Plaridel over the leadership of the Filipino intellectuals in Spain suggested that economic and ideological motivations were present, as potential divisive factors, albeit submerged for the time being by what Rizal wisely invoked as the need for unity as a prerequisite for the success of the Filipino community's labors for the Motherland.

Rizal, the intellectual genius and scion of a landed family, a deeply religious man in his own fashion—as all his writings show—would be called in today's terms a partisan of what President Eisenhower, for instance, has called "progressive conservatism"; Plaridel, the penurious journalist and founder of masonry in the Philippines would, on the other hand, fit into the category of what are called today "left-wing" democrats, or even "anti-Soviet" socialists. These economic and ideological undertones which characterized the intra-group relations and activities of the Filipino intellectual community in Spain would suggest an expansion of my original surmise about the possible relationship between economics and nation-

alism. It may be said that nationalism, economics and ideology have perhaps intimate connections and even—*quien sabe?* as the Filipino intellectuals of Rizal's time used to say—organic relationship.

**A** WIDER VISTA of speculation now opens before us; and interesting features may be found if we glance briefly at the "social and economic landscape" on which Bonifacio's revolution was staged, and what transpired thereon immediately after. The interesting features may be best suggested by a number of questions. Aside from the amorphous, disorganized aggrieved masses in the country who rallied behind Bonifacio's revolt, who were the main supporters and moving spirits of the *Katipunan* organization, besides the Tondo proletarian? What was the social and economic status or standing of these supporters? What were their individual calculations, in so far as improvement of personal fortunes was concerned, if, and after, the organized revolt had succeeded? Were their ambitions merely political in character, or were their aspirations colored and motivated by social and economic considerations?

It is one of the serious gaps in our historical record, of course, that facts and information on which to base more or

less dependable answers to those questions are still awaiting to be unearthed and to be classified and organized by the historical researcher. And there was the conflict between Aguinaldo and Bonifacio, and the unfortunate killing of the *Katipunan* founder and hero; what were the real causes of the conflict? Did the fact that, essentially, Aguinaldo was identified with the land-holding class while Bonifacio, the plebeian, had little respect for vested interests in land have anything to do with the conflict between the two?

An interesting aspect of the rivalry between Aguinaldo and Bonifacio was the fact that neither was an intellectual. Aguinaldo, scion of a family of means, did not belong to the group which formed the Filipino colony in Europe where the ideological preparation for the revolution, so to speak, has been matured. What were the motivations of Aguinaldo, aside from the obvious one of patriotism, which made him dispute the leadership of Bonifacio? Were there social and economic motives involved? And, again, what lay, really, behind the later conflict between Aguinaldo and Antonio Luna? To ask a more general question, were there social and economic cross-currents pulling as undertow beneath the storms of conflict on the surface between

Aguinaldo and Bonifacio, and between Aguinaldo and Luna, indisputable nationalists and patriots all? And, a last intriguing question: How and why did the intellectuals lose control of the revolution which they had ideologically prepared for?

My own impression, after having asked the foregoing questions, is that to this day the substantial content of what we call Filipino nationalism is so shapeless and indeterminate because we have no informative answers to those questions. We have been let down by our historians.

**L**ACKING FIRM facts of his country's history to provide his nationalism with ballast and perspective, the contemporary Filipino intellectual is, I venture to say, a man without a cultural or political home. He thinks more often than not of human liberty as having been won at Runnymede and in the battles of Lexington and Concord—for he has committed to heart much Anglo-Saxon history—while he is confused about the issues of the battle of San Mateo or the bloodier one at Zapote bridge. He recalls Bataan and Corregidor, but their curious aftermath does not lift his heart, because it was not really his nation's own free decisions which had exposed his country to terrible

devastation, and after the cruel ordeal was over Japan and the Japanese appeared to have received better treatment by the free world itself than the Philippines and the Filipinos.

Filipino nationalism has thus been stunted and stultified, and the Filipino intellectual has not shown so far any strong inclination to look for ways of fashioning a political and cultural home buttressed by solid and autochthonous elements of sound nationalism. It is not young intellectuals of the Rizal type, nor even of the Bonifacio type, who, in the Philippines today, are developing a conscious nationalism that shows prospects of being seriously and sustainedly asserted, and therefore likely to result in the construction of a political and cultural home that Filipinos can truly call their own. These new conscious nationalists are found among the youth who are enlisting in the public service, or who are entering the technical professions, and perhaps the greatest number, those who are trying to find a foothold in the commerce and trade and productive industries of the country. Here, then, is a possible support to my earlier surmise regarding the connection between nationalistic feeling and economic factors.

(See page 87)

# The Woman Beside You

Look closely: she may be your wife

By CARMEN GUERRERO-NAKPIL

THE Filipino woman of today is a sort of compromise between the affected little Christian idealist of the Spanish regime, the self-confident go-getter of the American era, and, faintly, the pagan naturalist of her Asiatic ancestors. This composite character of the modern Filipina is never more apparent than in her attitude towards men: by turns that of clinging vine, sassy equal and queenly matriarch.

Perhaps because she has heard of the law of supply and demand (men have always outnumbered women in the Philippines), she is extremely hard to woo. Her Victorian mother has taught her that men never mean what they say, that compliments are only their way of getting what they want, that men are fiendish, lustful creatures, swinish fellows hankering after pearls. A man, pressing his suit, therefore becomes *ipso*

*facto* and *ex officio* a low kind of creature with dim criminal tendencies, never to be trusted alone, like a minor offender on people.

Thus the *subok* or testing period is part of all but the most esoteric courtships. A suitor must, during this time, become inured to coy refusals, cultivated indifference, even rudeness from his girl and her family, patiently reappearing for weekly calls, discreet gifts and chaperoned dates. Frequently, the *subok* culminates in the *dukot*, in which the young man crazed with so much humiliation simply abducts the girl.

The post-marriage phase in a Filipina's relationships with men is remarkable. Once married, she considers it wrong to continue to attract men, even her own husband. She begins to run to fat, to dress dowdily—foreigners comment that she “does not age well.” Her whole

manner towards her suitor-now-husband undergoes such a change that anticipation of it is what gives many men the endurance to go through a typical Filipino courtship. A Filipina will fan her husband all throughout a meal on a hot day, she will urge him to take a long siesta while she does the washing, she will change her hairdo and ignore her best friend at his prompting, and cry secretly into her pillow when he is faithful to her in his fashion and brings home his child by a mistress for her to educate. She lives only to please him, or so she tells him.

The Filipino woman is extremely conventional. Her life is circumscribed by sets of norms handed down from grandmother's grandmother, all expressed by a cliché: *No woman ever does that!* No woman (even a child of six) ever shows her knees, ever travels alone, ever speaks to a man first. Being a woman in the Philippines is often like having a clubfoot, or a feeble mind or an incurable disease—everyone is so terribly kind about your having to stay home with it.

**T**HE FILIPINO woman is, traditionally and as a matter of course, virtuous. Her spiritual power in the community rests largely on her virtue, and the men whose own

virtue has a much more comfortable periphery, thanks to the double standard, respect their womenfolk for it.

Religion, with the Filipino woman, is an inescapable tradition. Because it is so much a part of her background, her religiosity is at once instinctive and perfunctory; it is an assertion of femininity rather than a quest for spiritual values. The Filipina goes to church on Sundays or Wednesdays or Fridays, whichever is most fashionable at the moment, but her piety, though partly an expression of a crude appeasement-to-the-supreme-being faith, is largely a matter of convention. It is the custom for Filipino women to wear saints' habits, drape a black veil over their heads and walk on their knees down the church aisle, without a thought to spiritual regeneration or mystical communion with their God.

In the Philippines, as in no other country in the world, the men are tied to the women's purse strings. Women, foreign commentators never fail to note, have a great deal more skill in trade than the men, and indeed "business" is the only profession Filipino women can practise without violating convention or losing caste. They run farms, little corner stores, real estate and brokerage firms, eating places, dress and jewelry shops.

Besides making money of their own, the women have an accepted right over the whole of the husband's earnings. She buys her husband his suits and shirts, she pays the bills, the taxes, decides when the family can afford a new car or another carabao.



She thinks less these days of the kingdom of Heaven than of that California Mission castle in Quezon City. She has become a great one for diplomas and careers. Farm girls go to night school; housemaids take up secretarial course; otherwise meek little chits make their old fathers mortgage the farm so they can become pharmacists or Ph.D.'s. Some of this education "takes"; most of it, however, becomes a stepping stone to marriage at one caste level higher.

Any part-time psychoanalyst will be able to tell, at this point, that the matter with the Filipino woman is a split personality. Part of her has remained the innocent, poetic, vulnerable homebody that she was at the close of the Spanish era; the other part tries hard to catch up with the modern American woman.

WITHOUT ACTUALLY discarding her traditional Filipina dress, she has made it into a costume-ball travesty, to be worn only to some dances and Rotarian parties. By throwing away the overskirt, the shawl and most of the bodice, ac-

quiring a new figure with imported whalebone and fashioning the conventional butterfly sleeves of Swiss material, she has given the national dress the hybrid character of her own person. She goes to church in the morning, and gives her opinions on free love to the *Philippines Free Press* in the afternoon. She has learned to blow cigaret smoke into her eyes and to hold an eight-hour job in Manila's downtown, but she has to be home before dusk or *Mama* will spank. She still has not decided which is more fearful, hellfire or social disgrace, and neither is she sure whom to follow, *Emily Post* or the catechism.

She is a woman sorely confused and uncertain, trying to balance the well-insulated goodness of the age of Victoria with the hard-boiled bonhomie of the jitterbug era, always groping towards self-realization. — Adapted from *Philippines Quarterly*.

\* \* \*

# Rebels With A Cause

*The case of the  
delinquent mother-land*

By

GABRIELA N. SISON

UNTIL VERY recently, the Philippines was one of many Southeast Asian countries without special juvenile courts or legislation for the rehabilitation of child troublemakers. Only a lack of funds and trained personnel could excuse such a situation, since the Philippine constitution expressly makes the government responsible for the proper upbringing of its youngest citizens. And even now that the courts exist, a primary constitutional objective—the *prevention* of juvenile delinquency—has hardly been begun.

Somehow this reverse sequence is the natural order of human consideration: punish-

ment and treatment precede prevention. A UNESCO survey at the end of 1953, reported that juvenile courts in India were only 25 years old; in Thailand, about three; in Japan, five. At that time, such courts did not even exist in Ceylon, Burma, Pakistan or the Philippines. In no country had conscious diagnosis and prevention been effected.

Yet in a larger sense, and often unconscious manner, preparation has been made for the reduction of delinquency, simply through post-war attention being directed towards the general social and economic environment which creates a predisposition towards near-crimi-



nal misbehavior.

Effort has been exerted, in the words of Dr. Katayun H. Cama, "towards the prevention of cruelty to juveniles or of crime against juveniles by adults, and towards the punishment of adults who victimize juveniles, treat them cruelly, live on their immoral earnings or lead them into a life of social vice and moral danger."

However, child guidance clinics as such are rare — diagnostic services which might lead to "the early detection of the 'problem personality.'" Investigation and classification, for example, in Japan and India is restricted almost completely to juveniles already under arrest — those declared uncontrollable by their parents. Few are even familiar with the elaborate tables of Sheldon and Eleanor Glueck which help distinguish the true predelinquent from those "very probably headed for a criminal career."

PAKISTAN, Ceylon, Thailand, Burma and most of India lack organized programs for prevention. Thailand merely empowers the courts to prevent children from associating with questionable characters or frequenting undesirable places. In Pakistan, outside Karachi City, there is not even any protection of the young from being given intoxicating liquor, etc. Ceylon prevents only vag-

rancy and smoking in minors. In Burma, vagrant children or adults selling them into prostitution are arrested: but there are no community or national programs of positive scope to redeem children *before* they are lost to society.

A notable exception, rare even in India, is the Nagpada Neighborhood House in the heart of Bombay's slum and crime center, but in the same building as the Health Visitors' Institute, the Tata Institute of Social Sciences and a child guidance clinic. Mothers are given pre- and post-natal care; and children are organized into athletic, debating and dramatic clubs; literacy and sewing classes are provided for women, and halls and a library are open to community use. Similar work is done by the Madras Children's Aid Society. But even in these advanced Indian states, full utilization of facilities has not been achieved.

Conditions in the Philippine Republic offer a contrast. Despite lack of laws and courts, Manila especially took steps immediately after World War II, to arrest the waves of delinquency. The city mayor became chairman of the Council for the Prevention of Juvenile Delinquency (composed of the police, church organizations, Boy Scouts, Red Cross, SWA, Bureau of Education, etc.) In

1947, the Manila Boys Home was founded for the care of orphans and destitute children, potential delinquents often with court records. Later, these were transferred from Old Bilibid prison to suburban Boys Town where, under a priest's direction, boys live in cottages and receive scholastic and vocational training.

In 1948, at Balic Balic this Council established its first community center, hoping to rehabilitate an area of poverty and unemployment. That same year it sponsored mobile community programs in the city slum districts and two weekly radio programs.

A 1949 LAW provides Japan with means of assisting predelinquents (as well as potential adult offenders). The high court of Tokyo administers its metropolitan problems through commissions in its Kanto district. Other headquarters are located in main districts in each major city: Kinki, Osaka; Chubu, Nagoya; Chugoku, Hiroshima; Kyushu, Fukuoka; Tohoku, Sendai; Hokkai, Sapporo; Shikoku, Takamatsu. Japan is the most centralized of all nations, in its administrative organizations.

Because the prevention of juvenile delinquency is still in its infancy in so many Far East-

ern countries, data on "youth crimes" is scanty. Yet two facts would seem clear, according to Dr. Cama's report: the offences committed by girls are negligible in comparison with those committed by boys; and offences against property are most numerous of all.

In Pakistan, only 3 out of 191 cases in juvenile court (1947) were girls. In Sind, from 1947-49, not a single girl was involved in court. In the Philippines, for every girl in juvenile training schools, there are 7 boys. In Japan, the 1950 ratio was 11 males to each female offender; in Ceylon, 20-25 males to each female. (India's figures are more difficult to interpret since they include orphans as well as those children victimized or destitute: everyone comes before the court.)

Probably the cause lies in family customs and organization of the Far East "where girls lead a much more sheltered and protected life, and where they have distinct functional roles as future wives and mothers." In Pakistan and India, Moslem girls often are still made to observe purdah, to wear the veil and stay at home after puberty. The same countries usually see their children married at an early age.

IN PAKISTAN, from 1947-49, 40% of juvenile offenses were against property. In East Bengal and the Philippines, over 90% have been directed against property; Japan, over 50%; Ceylon, almost 50%; India, more than 25%.

Such property offenses might seem explainable in terms of recent urbanization of the Far East, accompanied by disorganization of family life. Yet in the countries under study, Dr. Cama points out, the process of urbanization has been slow. Population masses still inhabit the rural areas. In nine Indian states, for example, 88% of the people still live in the country. However, it is certain that most of the delinquents come from poverty-stricken families, the "have-nots" whose perpetual indebtedness is traditional.

Some sociologists claim that there are no delinquent children, but only delinquent parents. Surely, however, there are also delinquent communities, castes and governments. Ceylon, for example, passed a

Children and Young Persons Ordinance in 1939; but ignored it both during and after the war; so that in 1951, a Criminal Courts Commission had to be appointed by the state to re-study the whole problem. Since 1939, no statistics were available except for offenses classified as "fingerprintable crimes." They did discover, however, that in 1949-50, almost 3000 youths between 16 and 21 were sent to adult prisons; and that many under 16 had been detained in adult jails, awaiting trial! Only one industrial school existed, for the sake of rehabilitating young people.

Only then did Ceylon act, renting private buildings until proper public ones could be built. Other nations also have been slowly trying to compensate for previous carelessness and lack of attention. Not only is more direct legislation being applied to the juvenile and adolescent situation, but indirectly — through improvement of society as a whole—the Far East is trying to recover its youth.

\* \* \*

### ON SOCIAL JUSTICE

Let no one believe that he can still continue exploiting his fellowmen without in the end suffering from it. He who owns had better give a part of what he owns to the community in which he lives if he wants to conserve the rest for himself.

—QUEZON IN 1939

## CAMPAIGN DOUBLETALK

By FENIX MADURA

IF THE PHILIPPINES continues to use English as its second national language, it is to be hoped that it will borrow only words mature but not yet senile, and make its own idioms to suit local situations. The word "anomaly" which hardly appears in American or British journalism but makes Manila's front page daily, is too long to be well-chosen; but at least it should be applauded as a sign of native preference, rather than submission.

If one must borrow, however, the last person to be indebted to is the English-speaking politician, on whatever continent discovered. George Orwell, a particularly observant correspondent who followed world events as an Imperial policeman in Burma and a Loyalist volunteer against Franco in the Spanish Civil War, was critical of the speech of such politicians until the day of his death.

One of his finest satires, *1984*, portrays the double-talk of totalitarian regimes, the re-writers of history for whom truth is whatever the party in power says it is: Stalin is a hero; Stalin is a cutthroat.

Politicians, searchers for power through deceiving the public, have a special talent for saying nothing, according to Orwell. The English language "becomes ugly and inaccurate because our thoughts are foolish, but the slovenliness of our language makes it easier for us to have foolish thoughts." Any clarity in thinking would lead to political regeneration.

Orators who have to keep speech-making for the two or four years of their term in office, regardless of the absence of fresh ideas, love "dying metaphors." These are words on their way out, having lost their vividness, but still usable because the common folk have finally become used to their

sound, if not to their sense. Such metaphors are easily mixed and therefore difficult to follow, if one cares to try; and their spelling is unpredictable. *Toe the line* becomes *tow the line*; *tract of land* becomes *track of land*.

Another political trick is the padding of sentences with extra syllables, thus multiplying jargon: *militate against*, *make contact with*, *play a leading role in*, *exhibit a tendency to*. Simple verbs are kept off the premises; so are simple conjunctions and prepositions, replaced by *with respect to*, *in view of*, *on the hypothesis that*. Sentences end with a whimper: *a development to be expected in the near future, deserving of serious consideration*.

**S**ORDID INTERNATIONAL politics is dressed up in adjectives such as *epoch-making*, *inevitable*, *clandestine*; or buried under newly coined words: *deregionalize*, *impermissible*, *non-fragmentatory*. Other words are so variable, as used, that in the average context they are meaningless: *class*, *science*, *progressive*, *equality*.

To illustrate, Orwell takes a verse from *Ecclesiastes*:

I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor

yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

Translated into modern gobbledegook, this becomes:

Objective consideration of contemporary phenomena compels the conclusion that success or failure in competitive activities exhibits no tendency to be commensurate with innate capacity, but that a considerable element of the unpredictable must invariably be taken into account.

Despite our living in a supposedly scientific era, the tendency of much modern prose (outside the works of Hemingway) is away from concreteness. Man prefers saying, "In my opinion it is a not unjustifiable assumption that," rather than simply, "I think." Modern speech "consists in gumming together long strips of words which have already been set in order by someone else, and making the results presentable by sheer humbug."

Men in a hurry, between trains of pacing before a stenographer, are capable of saying, "The Dissident octopus has sung its swan song." Or they can write five negatives in 53 words, as Harold Laski once did:

I am not, indeed, sure whether it is not true to

say that the Milton who once seemed not unlike a seventeenth-century Shelley had not become, out of an experience ever more alien to the founder of that Jesuit sect which nothing could induce him to tolerate.

The politician seldom stops to ask: What am I trying to say? Is this image fresh enough to have an effect? Could I put it more economically?

**E**SPECIALLY does orthodoxy, whether in a manifesto or a White Paper, dictate bad writing. Every party, under most circumstances hacks off the familiar phrases: *bestial atrocities, iron heel, blood-stained tyranny*. Orwell, who felt things deeply himself, was moved to say: "one often has a curious feeling that one is not watching a live human being but some kind of dummy: a feeling which suddenly becomes stronger at moments when the light catches the speaker's spectacles and turns them into blank discs which seem to have no eyes behind them."

Listening to such a man talk in a reduced state of consciousness, despite the importance of his subject — the dropping of

atom bombs on civilian centers, kidnapings in East Berlin, the Indian march on Goa — the average listener will doze too in conformity. Sometimes the rhetoric of evasion is used because the statesman is forced to defend the indefensible. Refugee Arab masses are invisible in the phrase *rectification of frontiers*; dead corpses on telephone posts are *unliable elements being eliminated*.

Who would defend Russian terrorism by saying, "I believe in killing off one's opponents when good results can be obtained"? Instead, he will say:

While freely conceding that the Soviet regime exhibits certain features which the humanitarian may be inclined to deplore, we must, I think, agree that a certain curtailment of the right to political opposition is an unavoidable concomitant of transitional periods, and that the rigors which the Russian people have been called upon to undergo have been amply justified in the sphere of concrete achievement.

Thus Dictatorship mutilates language with the same chopping motion that mutilates man's mind.

\* \* \*

He bids fair to grow wise who has discovered that he is not his own lies.— *Elbert Hubbard*

# The FILIPINO Ideal of FREEDOM

By *CONRADO BENITEZ*

**I**N THEIR long association with western nations, Filipinos took two decisive and most important steps which enabled them to make their contribution to the growth of human freedom in Asia. First, Filipinos took Christianity seriously; second, they took Democracy also seriously.

Spain came to the Philippines, as a result of the expansion of European trade from the Mediterranean — following the commercial revolution of the 15th and 16th centuries, and leading to the great geographical discoveries by Columbus, Magellan, and others, and the colonization of the world by Europeans. It is to her credit that of all European colonizers, Spain did the most to spread Christianity in her colonies. With the exception of the Moslems of the South who were able to resist until the end of the Spanish regime, and

the inaccessible mountain people, the majority of the Filipinos accepted Christianity, thereby showing adaptability to changing cultural influence for the sake of progress.

It is true that from the beginning of Spanish conquest, many rebellions occurred, but they were mostly because of sheer physical, personal or economic oppression and abuse. But after the middle of the 19th century, Christian Filipino leaders like Rizal and M. H. del Pilar — and before them Filipino priests like Fathers Burgos, Gomez, and Zamora — openly and courageously questioned the kind of treatment the Filipino people were getting from the Spanish, invoking for their argument the essential teachings of Christianity — the dignity of man, the equality of men as children of one God, Brotherhood of Man, the Golden Rule.



Filipinos demanded that these basic Christian ethical and social principles be applied to them by the Spanish. In advocating the application of Christian principles to the people and in fighting for basic human rights, being violated by those in power, Rizal and contemporary leaders proved to be pioneers in Asia in man's struggle for freedom — a fact of history now recognized by visiting American Fulbright scholars.

It is now generally recognized that in Asia's fight against European colonialism, ours of 1896 was the first undertaken on a national scale and was succeeding. When, as a result of the Spanish-American war, the American navy attacked the Spanish navy at Manila, we cooperated with America, in the belief that she was espousing at that time the cause of "Cuba Libre"; for in spite of intense Spanish propaganda against the "Yankees", it was known that the United States was the first colony in the New World to revolt against colonialism — an event of great significance to the libertarian movement, for it started a chain of political reaction which led to the independence of most of the European colonies in the Americas.

Encouraged by the initial cooperation of a great American

republic against our European colonizer, Filipinos set up in the historic Malolos Constitution a truly democratic government, with a Bill of Rights protecting basic human rights so much violated under colonialism, including separation of church and state — as a wise lesson from our sad experience that even church men when wielding great power over government and political affairs, may be tempted to abuse it to the detriment of human freedom.

**T**HE LITERATURE of our Revolution and of our relations with America shows that we had taken Democracy seriously, and when the United States government dealt directly with Spain in the alleged capture of Manila, and the final disposition of the Philippines, we waged what I call the War of Misunderstanding with America — an unfortunate event that lasted three years and caused much damage and irreparable sacrifice. And yet, as we regard it in retrospect, I can not help feeling that it was one of those divinely-inspired heroic stands taken by men to prove the sacredness of their cause — in our case, to prove to America and the world that to Filipinos, liberty is man's greatest boon, and that not only eternal vigilance, but life itself is the price we have to pay.

Thus was the foundation of a tradition of liberty — so essential for the existence of liberty in any country — strengthened not only by the heroic sacrifice of innumerable Unknown Soldiers and Civilians, but also by individual acts of sacrifice such as that of Rizal at Bagumbayan Field, and of Del Pilar at Tirad Pass.

Paradoxical as it may seem our defeat by America proved to be an important turning point not only in the growth of our tradition of liberty, but also in the colonial policies of European colonizers in Asia. With the coming of America to the Philippines there was initiated in this part of the world a unique experiment in international relations characterized by two essential factors: first, the extension of the Bill of Rights, guaranteeing to Filipinos the basic rights of free individuals, and second, the formulation of a new colonial policy based on increasing self-government, and ultimate independence.

**D**URING THE American regime the protection of individual rights by an hon-

est and independent judiciary further developed our tradition of liberty, and the increasing participation of Filipinos in the public service, both as legislators and administrators, enabled America to implement her colonial policy of self-determination. The ideal of independence and the need of proving ourselves worthy of liberty served as a wholesome stimulant in our body politic. It served as an effective antidote to corruption in the public service. Election fraud was by all means to be avoided for it was especially regarded as proof of unfitness for a democratic form of government.

The patriotic motivation aroused by our long struggle for individual freedom and national independence has in the past been effective factors of social control. With political independence already achieved, but with post-war demoralization and subversion still threatening the stability of our nation, should we not invoke the basic principles of Christianity and Democracy as guide posts to real freedom and happiness?.

\* \* \*

Some guys are lucky—their first proposals are usually turned down.

## Are You Word Wise?

Most of the twenty words given below should be in your reading vocabulary. That is, you should be able to recognize them, although you may not be able to define or actually use them in writing. Select the proper definition for each, then turn to page 80 for the correct answers. Fifteen is passing.

1. *impale*—(a) to surround or confine; (b) to free; (c) to capture; (d) to make pale.
2. *gory*—(a) famous; (b) unpleasant; (c) bloody; (d) dirty.
3. *fiat*—(a) openly defiant; (b) license; (c) artificial; (d) temporary.
4. *skim*—(a) to paint the surface; (b) to remove forcibly; (c) to read rapidly; (d) to penetrate.
5. *soppy*—(a) soft and sloppy; (b) drunken; (c) juicy; (d) sleepy.
6. *pun*—(a) a huge container of liquids; (b) a play on words with the same sound but different meanings; (c) a joke; (d) a long poem.
7. *exhort*—(a) to classify; (b) to destroy; (c) to deny; (d) to urge or entreat.
8. *mania*—(a) long, flowing hair; (b) men's quarters; (c) public domain; (d) a desire or craze.
9. *grope*—(a) to evade or parry; (b) to search uncertainly; (c) to improve upon; (d) to force open.
10. *kibble*—(a) to wiggle; (b) to dispute about trifling matter; (c) to laugh boisterously; (d) to inconvenience.
11. *perforate*—(a) to pierce; (b) to elevate; (c) to accomplish; (d) to tell a lie.
12. *intone*—(a) to make melodious; (b) to publish; (c) to chant; (d) to whisper.
13. *stark*—(a) complete or utter; (b) expensive; (c) terrifying; (d) undemiable.
14. *muck*—(a) a nasty mess; (b) a muddy road; (c) a long-legged bird; (d) quicksand.
15. *prod*—(a) to pursue; (b) to weave, as cloth; (c) to arouse mentally; (d) to neglect.
16. *stentorian*—(a) correctly dressed; (b) loud voiced; (c) huge in stature; (d) unpleasant of odor.
17. *glum*—(a) tasty; (b) moody and silent; (c) sticky, as glue; (d) sickly.
18. *qualm*—(a) a paste-like medicine; (b) a palm tree; (c) self-confidence; (d) a twinge of conscience.
19. *imbibe*—(a) to announce; (b) to distribute; (c) to drink; (d) to make one's own.
20. *fracas*—(a) a disturbance or fight; (b) a successful party; (c) a huge painting on the wall; (d) a formal dinner jacket.

# The First Atomic Airplane

By NARCISO ROQUE



THE ATOMIC submarine *Nautilus* cost America \$32 million, from inception to completion. But as an experiment in cutting government red-tape (as well as in solving technical problems), the *Nautilus* was worth every dollar. Now an atomic airplane, which can reach speeds of 2,500 miles an hour and fly 80 times around the world without refueling, may be possible in America by 1958. Scientists who once said that the job—if it could be done at all—would take 20 years, have cut their estimate in half; and the nuclear-powered aircraft project began ten years (and half a billion dollars) ago.

The *Nautilus*, commissioned in 1954, can cruise 25,000 miles without additional fuel, or cross

the Atlantic submerged at 20 knots. It has proved nuclear power practical for war craft. An atomic plane conceivably could serve as a flying aircraft carrier, from which four to eight jet fighter-bombers could be launched for continuous patrol. Or, by keeping up with the earth's speed of rotation, it could circle the globe under constant cover of darkness.

Unfortunately, fast as the Free World's scientists have been, the Soviet's brainpower apparently has been faster. U.S. Intelligence has verified what the Russians have been boasting of recently: the USSR may produce atomic aircraft first.

When an atomic-powered plane was first proposed to the American government in 1945, atomic experts "proved" that the

plane could not be built. Further study, however, at the Massachusetts Institute of Technology reversed these findings. According to Washington correspondents Anderson and Blumenthal, the still-unpublished "Lexington report," issued in the late 1940's argued categorically that such a plane was feasible.

Nevertheless, as late as 1952, the U.S. Air Force was still ignoring the Atomic Energy Commission's urgent appeal to assign top men to the plane's research. Not until 1955 did the Defense Department give atomic planes and intercontinental missiles first priority over other projects.

One problem is how to shield crew members from atomic radiation. Otherwise no human would be safe within a mile of a high-powered nuclear reactor in operation. A standard lead and cement shield would weigh close to 100 tons! On the other hand, one pound of U-235 is equivalent to the power in 1.7 million pounds of gasoline. Thus lightness of fuel consumed helps to compensate for the shield's enormous weight.

At the same time, it has been discovered that ordinary lubricants turn to tar or even solidify under radiation. Consequently, oiled machinery has to be avoided.

THE REACTOR itself probably will be a simple cylinder through which fissionable material, U-235 or plutonium-239, will be distributed. "Passages in the reactor must contain a heat-removing coolant, and a material called a 'moderator' which helps control neutrons liberated in the fission process."

Because the atomic plane's weight will be tremendous and its landing speed very fast, to sustain such weight, it has been suggested that take-off and landing be from buoyant water rather than from land. (The Russian design, on the contrary, is a land model, cigar-shaped to extremity, with a broad "delta" wing only at the very rear.) The Navy, therefore, has suggested an adaptation of the Douglas A3-C Skywarrior, which flies faster than sound.

In any case, the first atomic plane will be equipped with a standard jet engine for take-off, to conserve atomic output and to minimize radiation, which lessens during cruising.

Ground-testing will have to be elaborate: the Air Force is concerned with what might happen, should an atomic plane crash in a populated area if it ever goes out of control due to mechanical defects or malfunction.

Work on the plane has been sub-contracted to six companies, coordinated by a 50-year-old West Pointer, who bears the

title Chief of the Office for Aircraft Nuclear Propulsion. Gen. Keirn supervised construction of the first American jet-propelled aircraft, the Bell P-50 Airocomet; and later was the Air Corps' liaison officer to the original atomic-bomb project. Cautiously, he has promised the plane only sometime between three and eight years in the future.

Russia has promised *hers* in from two to five years.

When the two nations announced that they were competing for the launching of a basketball-size electronic satellite into the earth's orbit, the matter was largely one of prestige. But whoever launches the first atomic-powered aircraft will have a weapon of vast power and limitless range.

\* \* \*

### MAIN ATTRACTION

According to Eugene Zuckert, former Atomic Energy Commissioner, "The atomic plane will be the Hollywood of technology. Everything about it will have to be described in superlatives."

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### ATOMIC FURNACE

An atomic reactor splits uranium atoms into nuclear particles, the radioactive elements used in medicine, agriculture and industry. The heat developed in a reactor can be turned to the production of electricity, much as coal is used now. A large reactor, using only the fissionable material donated by the U.S., could make enough radioactive cobalt to equal 1,000 grams of radium worth ₣60,000,000. One ounce of radioactive gold can treat scores of tumorous patients. The spent fuel elements are still usable for pasteurization and sterilization of foods.

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# The "New" Japan



By *HESSELL TILTMAN*

**T**HE "OLD" Japan — meaning the Japan of pre-war times when uniformed politicians and their nationalistic allies dominated the Tokyo scene and civilian statesmen of moderate views walked in fear of assassination — was a tightly disciplined nation. Its military masters sought by a mixture of regimentation and indoctrination to eliminate liberal influences, to re-create an authoritarian society, and to establish Japanese domination over east Asia and the western Pacific. They went far towards achieving their objectives.

Had the Imperial General Staff won the Pacific war, it is clear where the single-track minds then in command of the nation's destinies would have landed the country; Japan would have entered upon an era of state socialism indistinguishable from that which the Nazis fastened upon Germany, with every order issued in the name of the 124th descendant of the Sun Goddess and Emperor Hirohito powerless to influence the course of events.

The big and little Tojos lost. And so it was left to General MacArthur, the great American



proconsul who ruled defeated Japan as the Supreme Commander for the Allied Powers, to turn that nation inside out and conduct the experiment which that soldier fondly believed to represent a social revolution without precedent in the history of mankind.

As events turned out — and as might have been expected — it is the Japanese people themselves, nearly 90,000,000 of them, who are having the last word, and who, after two great national upsets within two decades, are today engaged in making over Japan once again, and this time in their own image. That image draws its inspiration from neither General Hideki Tojo nor General Douglas MacArthur, but from the impact of more than twenty-six centuries — of recorded history upon the race-mind.

It was never within the bounds of human probability that the fundamental thought-processes of the ancient, proud, and patriotic Yamato race could be transformed by handing out candy bars and good advice, or that the Japanese could be legislated into western-style democracy by uniformed reformers, however benevolent.

What happened is history. The Emperor ordered the Imperial Forces to surrender, and armies numbering millions — most, undefeated — did so without one major incident.

Following this the Japanese nation, in a unique and imposing display of national unity and discipline, cooperated with the occupation authorities in reforming everything in sight, from the Emperor himself to the geisha industry and the graveyards, meanwhile keeping their thoughts, compounded of emperor worship, filial piety, patriotism, and the Confucian concepts of obedience or authority, to themselves, and their reverence for their national heritage and the Japanese gods deep in their hearts.

SO COMPLETELY and efficiently did the Japanese enter into the spirit of the Occupation that within a few months after the surrender ceremony on the American battleship *Missouri* in Tokyo Bay, General Tojo had become for millions “Idiot Tojo”; the atomic bombs exploded at Hiroshima and Nagasaki were being regarded by many as blessings in heavy disguise; they had even, at terrible cost, liberated the nation from military tyranny. Japanese cities were holding special “days” to greet what banners across main streets called “our gallant American visitors.”

A group of influential Japanese industrialists called a press conference to inform a group of foreign correspondents that Japan needed economic

aid and we were all friends again, so why the delay? And the purple passages in *communiques* issued by General MacArthur's headquarters in Tokyo recording the wonderful transformation that had allegedly taken place in Japan served to emphasize the prevailing belief that Japan had indeed undergone a change of heart and that, as an American fellow-passenger declared, the Japanese had genuinely embraced the nations and the men who had inflicted upon them their first defeat in more than twenty-six centuries.

En route from Yokohama to San Francisco in 1948, this American fellow-passenger remarked to me: "Those Japanese have certainly changed." Enquiry disclosed that the gentleman — who hailed from California, the optimistic state — had spent two days in Japan, during which he and his party had been efficiently shepherded around by English-speaking guides of the Japan Travel Bureau.

Japan has changed. But such changes as have happened have been those approved and embraced by the Japanese themselves, while those in accord with the national will and purpose have remained mere words on paper. The Japanese masses, having suffered greatly through war and the mistaken policies pursued by their militarists, want no more military

adventures. They are today among the most universally and genuinely pacifist of peoples, who resent having to spend even three per cent of their national income on what they call an "imitation army" — American trained, clothed, and equipped down to its shoulder-patches and Army Post Exchanges in which goods are on sale at fifteen per cent below civilian prices.

And in recreating their new armed formations — camouflaged as self-defense forces because of the "no war" clause in the Constitution — every precaution which human ingenuity could devise against the resurgence of the militarists has been written into the law — only one of the five-man Japanese supreme command, the naval member, had any previous military experience whatever.

**T**HAT REPRESENTS the most dramatic change in the Japanese mentality. But there are other equally hopeful. It would be difficult to imagine the Japanese farmers going back to their pre-war tenant status which was the lot of the majority before the occupation land reform: or Japanese women giving up the vote; or the people surrendering their constitutional freedoms without a bigger uproar than the rightists would dare to precipitate.

Equally significant have been the changes in the past ten years at the every-day level. The Japanese press, in pre-war days cowed by the police state and censorship and all the paraphernalia of totalitarian-style control, is today vigorously free.

The trade-union movement, nearly 6,000,000 strong, is young and exhibits on occasion the follies of youth, but it displays signs of an increasing sense of responsibility. In the factories, the old regimented subservience of workers to management has largely disappeared and been replaced by a freer and more democratic relationship.

The former Imperial Forces, the men of which were so heavily indoctrinated with a sense of mission and so arrogant that they neither noticed civilians nor smiled in public, have been replaced by the troops of the Self-Defense Forces which wave and whistle to pretty girls in the authentic G.I. manner.

Democratic ideas are slowly taking root. There exists a growing awareness, thanks largely to an outspoken press and radio, that the basic freedoms are no less desirable because they were sponsored in modern form

by the Americans. There is in Japan the beginnings of a public opinion, which is something novel in that country. More people are asking questions — and demanding answers. Each year more young Japanese brought up under the influence of western ideas reach voting age. And some of them even argue with the police on occasion. Given another ten years without any serious curtailment of the right to inform, to think, and to argue, parliamentary freedoms could take solid root. It nearly happened once before.

In the twenties prior to the militarists' incursion into politics and the rule of the assassin, the nation enjoyed a Japanese brand of democracy, liberal thoughts were not unusual, the country was cheerful, soldiers were modest and officers chivalrous. Whether present conditions last, or the clock goes back, depends largely on the course of economic events, which, in a land in which nearly 90,000,000 people are cooped up in an area smaller than the single American state of California, colour and condition the political atmosphere and anything else.—Adapted from the *Listener*.

\* \* \*

An active verb shows action and a passive verb shows passion.

# *Public Housing in the Philippines*

By SEVERINO CORPUZ

**M**ANILA'S housing problem dates back to pre-war days but a pressing need for its immediate solution was acutely felt after World War II during which thousands of people found themselves homeless and destitute. Reconstruction, though steady, could not keep pace with the increasing flux to the city of people from the provinces who have been lured either by the city's bright lights or get-rich-quick opportunities and sought refuge from marauding Huk bands. Coupled with this migration is the equally steady natural growth of the city's population.

A marked awareness of the dangers posed by this situation has led the government and civic bodies to formulate and implement measures aimed at easing, if not altogether eradicating, this problem by providing Manila's ever-increasing population with decent, lowcost housing facilities.

The initial step was the organization of the People's Homesite Corporation on October 14, 1938, by virtue of which the Vistas Tenement Houses in Tondo, the housing project on Herbosa Street near the Pritil market in Tondo, and the so-called "Barrio Obrero" project

in Kamuning, Quezon City, were undertaken. But the object for which these projects were launched to provide decent housing facilities for low-income families—has not been fully realized because a majority of the tenants sell their houses at a profit, unmindful if they live in shanties again.

On June 16, 1941, the Philippine National Assembly passed Commonwealth Act No. 648, creating the National Housing Commission which provides for: (a) the acquisition, development, improvement, construction, leasing and selling of lands and dwellings in the cities and populous towns of the Philippines, with the object of providing decent housing, and (b) the promotion of the physical, social and economic betterment of the inhabitants by eliminating slums and dwelling places which are unhygienic or insanitary and by providing homes at low cost to replace those which may be eliminated.

**I**MMEDIATELY AFTER the war, former President Sergio Osmeña formally organized the Governing Council of the Commission, the chairman of which was the late Dr. Bienvenido Gonzalez, former president of the University of the Philippines.

On November 1, 1945, the National Assembly passed Commonwealth Act No. 709, ap-

propriating P5,000,000 as the working capital of the Commission. On November 25, 1946, the Commission acquired control of the People's Homesite Corporation and on October 4, 1947, by virtue of Executive Order No. 93, the two were merged and the resulting corporation was called the People's Homesite and Housing Corporation (PHHC). Under Executive Order No. 93, the PHHC was under the supervision of the President through the Government Enterprises Council. The new corporation's objectives are similar to those specified in Commonwealth Act No. 648, to wit: to provide decent housing for those unable to provide themselves therewith and to eliminate slums.

About the middle of 1947, the corporation installed in Quezon City a factory for the manufacture of concrete hollow blocks to be used in its various housing projects. On January 2, 1948, the late President Manuel Roxas called a meeting of the Government Enterprises Council at which he directed the People's Homesite and Housing Corporation to draw up plans for the establishment of a housing project containing single-and twin-family dwelling units.

With a two-million peso presidential aid drawn from the Sweepstakes fund, this project got underway in the middle of

1948 in what is now known as the General Roxas District. This project is located in the southwestern tip of the Diliman Estate, where it abuts two Quezon City subdivisions and the Sta. Mesa Estate and the Magdalena Estate. It covers an elongated piece of land, almost triangular in shape, with a total area of 398,708 square meters.

In the latter part of 1948, the corporation formulated rules and regulations providing for the manner of selecting the tenants, as well as the terms and conditions of the lease contract. In order that an applicant might be entitled to a dwelling, he must be a Filipino citizen, a government employee or a laborer whose income did not exceed ₱215 a month or ₱8.60 a day, respectively, and that "he or any member of his family was not afflicted with insanity or any highly communicable or contagious disease." Communists or those connected with subversive organizations were disqualified.

THE PHHC classified the dwelling units into 10 different types, ranging from "Type 20-T" to "Type 41-T". Type 20-T, the smallest type, was to be awarded to a family of 3 whose total income did not exceed ₱214 a month; Type 41-T, the largest, was awarded to a family of 9 whose gross income

#### A TYPICAL COMMUNITY

The Roxas Homesite District is a community within the larger Quezon City community. It has adequate educational facilities which offer kindergarten instruction and complete elementary and high school courses. It also has a Catholic Church supervised by priests belonging to the Society of the Divine Word. A well-staffed health center takes care of the medical needs not only of the residents therein but also of those living outside the Homesite compound. Other necessary facilities include an improvised market place popularly known as "talipapa", beauty parlors, sari-sari stores, photo studios and a playground.

did not exceed ₱215 a month.

These rules were later amended because some of the tenants were found to have received salary increases since their transfer to the Homesite. Under the revised rules on family income, the total monthly income is increased to ₱245 provided that the head of the family is the only breadwinner, and in case of a family with 2 or more members earning, the combined total income does not exceed ₱260 a month.

Also under the revised rules, a family is given priority in leasing a larger house if its income has increased during its stay in the Homesite district.

However, if no dwelling is available and the family income has exceeded P350 a month, where the lessee is the only earner, or P400 a month for the combined earning of 2 or more members, said family is obliged to move out after a period of 6 months.

Similarly, a family is given priority to lease a bigger house if its size exceeds the maximum number stipulated in the rules. The addition of 2 members beyond the limit may allow the family to stay for an additional 12 months, if no larger house is available. Beyond that period, such family is required to move out of the Homesite.

Moreover, the lessee is obliged to pay monthly rentals promptly, to allow the personnel of the corporation to inspect the premises, to keep the premises and the house clean and healthful, and to notify the corporation at least 30 days before he vacates the place.

Furthermore, the tenant is neither allowed to "sublease nor assign his right nor make alterations, additions, or new constructions without the consent of the corporation." The corporation has the right to impose "penalty interest not exceeding 12 per cent per annum for late payments, or to eject the tenant for delinquency in payment of rentals for three consecutive months or for



breach of other items of the contract."

The construction of Project No. 1 (Roxas District) was completed on June 30, 1951. All the 1,013 units were immediately occupied. Later, the corporation constructed similar housing projects, to wit; Projects 2, 3 and 4 in what is known as Quirino District on a plateau overlooking the Mariquina Valley. Private business firms, such as the Philippine American Life Insurance Co., have constructed similar projects in different parts of the archipelago.

**I**N A COMPARATIVE study of two groups of families, one group living in Roxas District and the other group in different parts of congested Manila, the writer learned that the construction by the government

of a public housing project is indeed a constructive step towards the solution of the housing problem.

The houses in such a project are ideally located, provided with ample space between them, and large enough to accommodate comfortably their occupants, all of which contribute, to a large measure, to the rare occurrence of disease. Moreover, a house in the Homesite looks, and actually

is sturdier than the Manila counterparts. It is less expensive to maintain, for which reason its occupants can save for the future, as well as engage moderately in wholesome recreation.

The Homesite residents find time to organize societies and community clubs aimed at improving community life. A feeling of security is prevalent among them; morale is at its zenith.

\* \* \*

### THE KINDS OF MARRIAGE

The model marriage: one in which the wife is a treasure and the husband a treasury.

The successful marriage: this kind of marriage can be of two kinds: (1) the marriage in which the wife is the boss and the husband does not know it; (2) the marriage that is based on two books: the cookbook and the checkbook.

The successful marriage: marriage in which the wife married the man for better and for worse: better for her and worse for the man.

—*Wilfredo Mathay*

\* \*

It was a typical British club, where members walk in and sit down for five or six hours and never say a word to each other. Two of these boys had been sitting in their chairs for about three hours when one finally said to the other, "You know, I observe here in the papers that you buried your wife yesterday."

The other Britisher said, "Oh yes, had to. She died, you know."

\*



# Woodman Spare That Tree

*We do not  
have much virgin  
timber left.*

**By LUIS L. REYES**

Formerly Wood Technologist  
Bureau of Forestry and Bureau of Science



**A**UTHORITIES AGREE that once upon a time all the islands of our archipelago, with few exceptions were covered with dense vegetation. From the sea coasts up to the high mountain tops, stretched unbroken virgin forests of various types with members of the lauan family (*Dipterocarpeae*) predominating in the low and middle elevations. With primitive tools, the first settlers must have toiled hard to make the clearings they needed for their settlement and places to plant crops. Except for the fish and game found in them, the forests were more of a liability than an asset. By cutting the trees down and letting the grasses grow, not only

attracted deer, but they also found that burning the grass helped them push back the forest. This practice continued for hundreds of years, and it has not stopped to this day!

Increase in population and subsequent waves of immigration have required new clearings and so more trees were cut down in order to meet the demands of agriculture and primitive economy. Years of shifting method of cultivation and uncontrolled timber cutting have reduced the area and volume of our timber stands. The barren mountains of Rizal, Cavite, Batangas, Zambales, Cebu, Bohol, as well as most of the grass lands throughout the nation are the result of primitive system of cultivation known as "kaingin."

It is disheartening to think that all these mountains were, once upon a time, covered with virgin timber; now, whether we like it or not, a certain portion of these must be reforested at high cost to the nation, in order to keep them under vegetation to serve as reservoirs for irrigation and soil protection. Verily, stripping the mountains of trees invariably results in dry rivers. Needless to say "kaingin" making must be stopped and discouraged even in second growth forests.

Besides "kaingin" making, we have during the last twenty-five to thirty years another fac-

tor which threatens the forest of the future. I refer to uncontrolled timber cutting. Every forester, at one time or another, has been asked the question: "Are we over-cutting our forests?" Alarmed at the rate at which the forests are being cut down, namely: about 1,200 million board feet a year, people continually ask this question of us foresters, who are trained in the science and art of managing forests.

Indeed, examples are many of countries that discovered too late the evil effects of over-cutting. China is a classical example of such a country and even America in one generation has cut down her "inexhaustible" forests of the Lake States, then those of the Gulf States and are now logging the remaining stands in the Northwest. Several large American companies have already moved to Canada, where some of the most active logging operations are in progress.

But in the Philippines, where will we go after cutting down the remaining virgin stands? Where will our children and their children secure the timber for their homes, and for the wood-using industries that must be supplied with raw materials?

ONE OF THE basis upon which foresters determine future timber supply is a knowledge of growth of trees under

different sets of conditions. W. H. Brown and D. N. Mathews, who were the first to study dipterocarps and dipterocarp forests, have discovered valuable information on growth. For example, they found that young trees of lauan up to 60 cm. in diameter are fast growers and put on as much as 3.10 cu. m. (1,314 bd. ft.) of growth per hectare per year. Those above 60 cm. make relatively slower growth amounting only to 0.7 cu. m. (297 bd. ft.), indicating that those that have reached a diameter of 60 cm. may be considered as having reached merchantable size although they are still capable of growing to larger diameters, until finally trees stop to grow and die of old age or of some other causes.

Brown and Mathews also found that "the total growth of 3.9 cu. m. (per hectare) is equal to the annual growth on capital of 203.9 cu. m. (86,454 bd. ft.) and is therefore a growth of 1.91%. Assuming that the percentage of growth as shown by the forest is approximately normal for equal volume of timber throughout the Philippines, we are in a position to make an approximation of the total production of our timber in the forest."

To quote further, "Whitford estimates the total stands of timber of the Philippine Islands at 822,584,000 cu. m. By apply-

ing our percentage growth of 1.91%, we can estimate that the total annual production of timber in the Philippine Islands amounts to 15,711,000 cu. m." *This growth amounts to 6,711 million board feet per year.*

It is apparent that the conclusion arrived at by Brown and Mathews to the effect that our forests are putting on a yearly growth of about 6,711 million board feet has been taken as the basis of official estimates on growth for years. *It is high time therefore that we should call attention to the fallacy of these figures, which took into account only the growth of individual trees without at the same time deducting the mortality due to old age or by some other causes.*

We should realize that our forests are old: they have been in existence for thousands of years. As proof of old age we find petrified trunks of big dipterocarps and other forest trees in many islands of the Philippines; E. D. Merrill, former director of the Philippine Bureau of Science, has shown an imprint on a rock of a leaf of tangle, *Shorea polysperma* Dyer, which he said was thousands of years old. Besides these, many of our mountains which were once upon a time active volcanoes could not have been covered with mature forest except after a lapse of thousands of years!

*It can therefore be presumed that our forests have already attained their maximum volume capacity and that no appreciable increase could be expected in them even in ten, fifty or one hundred years from now.*

In other words, our forests have reached a state of equilibrium insofar as volume growth is concerned. While young trees are growing, yet the old ones are dying and this cycle continued uninterruptedly for centuries. *It is erroneous therefore to say, as former Forestry Director Florencio Tame-sis claims, "that our total annual cut of both logs and sawn lumber is still far below the estimated annual yield of our timber stock.*

Because if it were true that the total cut is far below the annual yield of our forest, then through the years the volume of our timber stands would have increased; it would have been much greater than it was say thirty years ago when more serious attention was given to the exploitation of our lauan forests. True enough, there is growth taking place in logged-over areas, but this is only a replacement of what has been cut down; furthermore, many of these lands are being settled for agricultural purpose being suitable for growing crops or else converted into "kaingin."

It is improper, therefore, that we should rest in the illusion "that we could still increase our present cut, at least three times without affecting our timber capital." Great harm has already been caused to our forests by this mistaken belief. But now the time has come when we must face the bitter truth. *We do not have much virgin timber left.* The choice tracts of easily accessible timber in Bataan, Quezon, Camarines, Negros and in many places throughout the country have already been cut down, and what virgin timber is available are found in remote, broken terrain, expensive to log and require high transportation expenses to bring them to the market.

ON THE BASIS of these facts it seems *imperative that a revision of our forest policy should be made* insofar as it pertains to the administration of timber licenses. This is a matter that needs our immediate attention now when our timber production is assuming ever increasing proportions.

Foresters know that there is a way by which forests could be managed whereby it would yield the maximum benefit possible, at the same time insuring continuity of timber supply.

(See page 76)

## *Panorama Peek*



*Photo by DERRICK KNIGHT, Shell Photographic Unit, London*

***THE RUINS*** of *Sto. Domingo Church* tell  
the story of a once proud *Intramuros*.





**T**WICE THEY asked him to move his weapons carrier: the governor and the generals might park where he was. Indignant, Cris parked off to one side of the airstrip; but he did not say anything.

He had been there two hours,

most of his morning; the Sergeant had left to help Lt. Blas fix some papers. Five of his friends were coming home—in flag-draped caskets. And so there was to be some speech-making; the generals were late for that.

It was bold print in the papers—**KAMLON GETS FIVE MEN**. And up north, in Bam-ban where he and the five men came from, black dresses were being sewn. What was to be done about it? Marta was probably sewing for Ka Ines. He jumped from behind the steering wheel before he could fully think: when would she be sewing for herself?

He walked to the back of the carrier and sat dangling his muddy shoes. He wished he could open his shirt. (In Bam-ban he went about shirtless and shoeless. Was it far better to worry over worms in the rice-fields? Already there was a man who had found a way to raise a hundred cavanese of rice from a hectare. Before he joined the army, twenty cavanese were all you got; with luck, perhaps thirty or thirty-five.)

Behind him, men were talking and raising their hands. To Cris, gesturing while talking was a mark of a big man, but now he felt that it was bad taste to talk of politics when there were five men. . . . He was startled by someone suddenly at his side.

"Friends of yours?" the man asked and slid a foot under the tire.

"The men? . . . yes, we're from Bam-ban."

"Pangasinan or Tarlac?"

"Tarlac," he answered. "Tarlac" — and looked far out as if

he expected to see a general's Cadillac. He stared long at the airstrip shed and watched the men, coming and going, break the shaft of sunlight from some crack in the roof. He felt the man looking at his name tag over his breast pocket: **EVARISTO, CRISPIN**. He felt uneasy. Why doesn't the man go? Friends of his!

"Hadn't you better wait for the generals there?" he said and jumped from the carrier holding his helmet by the strap. "They might come soon."

"I'd like to ask some questions. I'm a reporter." And the man gingerly fished a pencil from his breast pocket. "8th BCT?"

"No, we're from different combat teams. I'm from the 6th."

"You have been to Korea?"

"After the 19th. We've been here three months."

"Three months? How often are you shifted?"

"It depends. We'll stay here till Kam-lon is caught."

"That may be never," the reporter laughed. "Anyway Jolo is a paradise — *batik*, perfume, rugs from Arabia. Manila matrons would want to change places, I'm sure."

**H**E NODDED from habit. (Would they wade knee-deep in Luuk; drink swamp water that the chlorine tablets could not clear? In three months

he had been to Jolo only four times, twice on duty. The fourth to take his friends to the airstrip. Would they crawl in the mud and trying to sight the Moros, be shot between the eyes? Would they be content with just so many pesos, not enough even for Bamban since a hundred pesos there was—what? Probably he should have stayed home . . . now that he could raise a hundred *cavanes* from a hectare. It was just a matter of spacing and choosing seeds. Simple enough if the Huks were not on your land.)

“Was it true that the napalm bombs were duds?”

“Maybe.” (They exploded two to a dozen. You saw Moros moving in. You dropped a napalm — and it made a splash in some deep swamp. That was all. You stepped forward knowing that there were bullets waiting always. Even at night sure-eyed Moros could snake in past the guards, right into camp.)

“Where do the Moros get the bullets?”

He sighed and wiped the dried mud from his helmet.

“Is it true that the soldiers themselves sold their supply of bullets? I’m not meaning you, but the others. You could tell a man who did wrong . . .”

(Could you? Three months ago the lieutenant told him when he first came in: bullets were given before every ope-

ration and were not to be sold otherwise, court martial . . . They still say the same warning to the incoming men. Then the next trip to Jolo the men come in with *batik* and perfume and step-ins. No one is caught. But in some houses far out to sea any soldier with a full supply of bullets is welcome. And now and then one finds a gun missing. Could you tell?)

Not receiving an answer the reporter frowned a little and then the screech of tires filled the airstrip. The generals had arrived.

“How fast you go!” the Sergeant told him between jolts. The Sergeant stretched his legs sideways and yawned. “Well, they’ll get medals anyway. Ka Inang’s son will probably receive *Sebio’s*. She is hysterical. She might not even be able to stand up for at least a week. Like when her mother died. But there is the pension. Her boy can go to school and become a *politico*. After all a man . . . sooner or later . . .”

“I’m not Ka Inang,” Cris replied curtly. Because it made him think, would the Sergeant tell it to Marta some day?

He drove past the Princess’ house.

**T**UMBLEDOWN,” the Sergeant spat. “Is she or is she not with Kamlon? You know, Lieutenant Ramos was telling



me that when he was guarding the Moros, the mayor had a bed prepared for him inside the house. If he had accepted... you never can tell what these Moros will do, ha? He's PMA, the lieutenant. No family yet. In a way that's good. Not talking again?

"I heard the general and some officers talk about... you know... the bullets. They strongly suspect that the soldiers are the ones selling them to the Moros. But who? You and I know we are not the ones. We know who, but would we tell? Like Butalid: your own squad. He wants to talk but he sold bullets once when his wife was sick. He would be telling on himself. I can't because if I had known all along... You? No, you're not the type that squeals. You know what the men say? You are bound to get it some day. The good die young, they say. But this is what I think: you are bound to break up. Like a volcano, when it comes.

"They should act on this fast. But I hear that they are already searching the houses near the sea. The Chinese. For all we know they might be the ones landing submarines. Communists. But I don't suppose that Kamlon is a Communist. Do you think that Kamlon has escaped? They were saying that he might be in Borneo now. Then he'll raise an army and

invade us. Why don't they give him these islands back? The Philippines won't get any smaller."

Luuk came into view now; the high point where the Moros hid looked like a bump. He was racing: 50, 60...

"You left your extra clips?"

"Under my clothes."

"Even then."

He stepped on the gas. The flaps came off the nails at the sides of the weapons carrier and looked like clothes on a line, flapping up and down. Reaching camp, he backed out near the trucks, hardly looking back; then stepping once on the gas, he slid off the key. He went straight to his bag, to check.

"Well! Shopping again, ha?" the Sergeant fingered the *batik* on top of Pastor's bag. "And perfume. What's this? No small... Santalia de Paris. Pastor's wife must have a store by now. Where's Pastor?"

"Outside," Butalid said without looking up from cleaning his gun. "Outside."

"Imagine: P10 here and in Manila, P30 or even F40." The Sergeant tossed the things back and approached Cris.

"They're not here!" Cris growled accusingly.

Butalid shrugged. He did not see anyone take them. He had just come in. Pastor and Lucas...

Crispin jammed the clothes back into his bag. A double-

length pencil with a yellow hooked end caught at the cord. His son's birthday gift.

"So you've been shopping, too. Pencils!" Pastor had come in. "And how many bullets did you sell? One peso per bullet... four hundred bullets..."

"Oh, shut up," the Sergeant snapped. "Shut up and hide your loot!"

"Loot? Why loot? I bought these for my wife with my own..."

Crispin came near. He broke the pencils in his hand and threw them across Pastor's face.

**P**ROBABLY it was ten years since he had fought last. His hands bled at the knuckles. He fell over the cot but stumbled up again. One knee at a time; sweat was loosening his muscles. He clinched with Pastor, feeling hands pounding against his kidneys, ears. He tried to break Pastor's ribs with his arms but he had to release Pastor who swung out and back, ramming into his stomach. As he doubled up, he reached for Pastor's waist. Together they fell over the cots. They were standing again, dripping, facing each other. Crispin's right eye could not see. When Pastor rushed forward, he ducked instinctively and Pastor fell flat over his shoulder. Crispin gripped the cot and, feeling a bot-

tle, threw it clear across the sawali tent.

Pastor was led out first. "You'll pay for this. After selling your bullets, you have the guts..."

Butalid held Cris back as he stood up. "Would you talk? Would you tell them now?"

Cris wiped his face with his shirt sleeves and stepped out.

He ducked out of the command tent and, feeling that he was being watched, walked to the twilit trucks. He did not half care if they thought that he was a squealer. It was all over. Like a sudden storm coming up just as the palay was gorming body. You cursed but the rains still came down. And what could you do?

He noticed the flags of the weapons carrier hung loose, so he started rolling them up. And then the sharp deep pain... somewhere... where?

The camp rolled over, alerted.

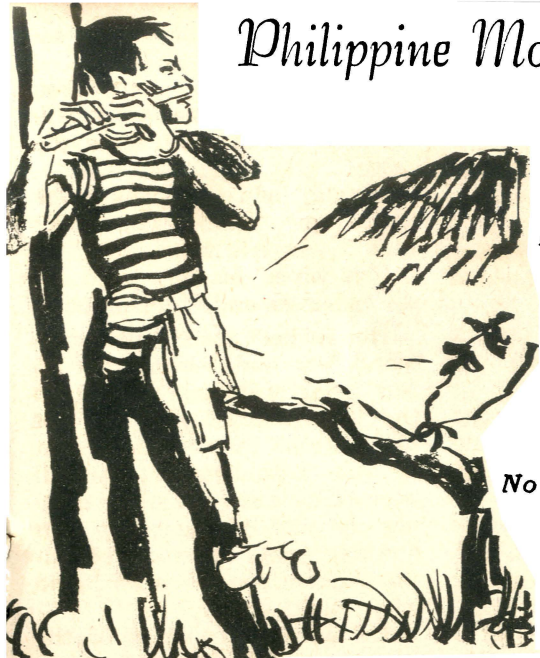
Then there was another shot. At him. Now he knew it was in his leg. "Drop," he heard someone shout. "Drop!"

Then he saw, far off between in his leg. "Drop," he heard marked the end of the camp, where nothing else moved, *where nothing else moved!* a man run, then feint and start back, shouting: "Come on; Moros, Moros!"

It was Pastor.

\* \* \*

# Philippine Mountain-Music



By LUIS REANTASO

*No one records the twists*

PHILIPPINE folk music is as diverse as any people's can be; yet in all the various folk forms, this music's general characteristic, like that of all Oriental music, is found in its emphasis on melody, rather than on harmony (as in Western music). For Esther Samonte-Madrid, *Diliman Review* critic, the folk music of the hill-races, the mountain tribes, is most representative of the Philippines: so that an Igorot song (of a medium possessed by a spirit) may serve as our example.

Such a song is distinctly melodic in structure. It is major

in tonality (by virtue of its key) but pentatonic (five-toned octave) in flavor; yet it has half-steps which cannot serve as intervals in the pentatonic scale. Mrs. Madrid suggests as its closest equivalent a Japanese "tuning," the *hirajoshi*.

A definite scale, as the Europeans conceive of it, is absent in Philippine music. Instead, the "diversified choice of scales only points to the fact that the development of the indigenous music in the Philippines is not at a standstill." Nevertheless, although experiment is continuously going on, Filipinos from the hills have always had

an especially keen sense of the minor.

Even the Igorot *balognima*, a martial air with a modern irregular beat and a well-defined swing indicative of an emphasis this time on rhythm rather than melody, is "strangely cast" in a minor scale. The *daeng*, sung in religious ceremonies, also illustrates this "innate sense of the minor."

The *na-way*, sung at the close of mourning for the dead, conveys a primitive atmosphere through the use of the scale of E-minor which, according to Mrs. Madrid, happens to coincide with the tunings of the Japanese, 13-stringed *koto*. This tuning, in turn, came from the ancient Chinese *chi'n* or *kin*.

Also, the *diwas* "sung at night by the friends of a sick man" preserve this haunting, mournful combination of minor scale and pentatonic feeling.

All these songs—religious, martial, spiritualistic — allow vocal expression of personal or group feelings. And the mode of all is pentatonic-minor (where, for example, Western music invariably casts martial songs into major modes). But such concentration in choice of tone-range does not mean that Filipinos have no feeling for the existence and usefulness of other ranges and arrangements, any more than, in speech, recurring patterns and choices of words betray ignorance of other

words. As Mrs. Madrid says, "...just as not every word that may be found in a dictionary is appropriate for a given literary work, so not every note which is contained in such a scale can be discriminately employed in a given piece of music."

A PEOPLE'S choice of tones is also decided "by the construction of their musical instruments and by the difficulties of instrumental technique." Sometimes people will even arrange flute holes, for example, according to visual symmetry rather than according to sound production. It would be premature, therefore, to conclude that the hill-people's music is based on a specific scale, whatever the coincidental appearances so far noted.

Actually, in Philippine folk music, tonal relations are not yet stabilized. A key will suddenly change or be lost in general disorder, "as if the attention of the folk were incapable of combining more than a few consecutive notes into a contended whole."

On the other hand, "In the tunes of very primitive peoples who have always sung in unison and have no knowledge of polyphonic music, we often meet with successive tones which, when sounded together, produce true consonances. It has been suggested that such

consonances have been actually heard by these people, owing perhaps to their chance occurrence in nature or to the occasional want of strict time when members of a chorus sing together." The resultant similarity to simultaneous harmony and near-chordal structure seems however not to derive from any conscious feeling for harmony, since melody still dominates.

Similarly, since polyphony (as in African songs) is entirely absent in Philippine folk songs, the occasional "sense of two moving lines of tonal succession" in some songs is probably only chance "doubling."

Nevertheless, if polyphony is missing (harmonic singing of many voices), sometimes part-singing (the division of a song into *alternate* "voices") is observable, as in the Bontoc Igorot *pagpag*, a song accompanying-rica-pounding at weddings. In the *pagpag*, male voices are divided from the female. This same basis of division occurs in the Igorot *ayoweng* (evening song). Voice follows voice in a question and answer pattern.

ONE OF THE striking features of native Philippine folk music is the embellishments — "curious turns, twists, quavers, and the intentional striking of certain notes just a shade off key" — which

defy fixed transcription within the usual system of notation. Nor have most modern compositions been able to imitate the facile change from duple to triple rhythm of primitive music, without loss in note values.

A. Gale, working among the Luzon Tinguians, has noticed also a whole range of tone productions:

1. *Dying tones*: rapid diminishing sound volume, "like a short groan, with no anguish in it" (Mrs. Madrid).

2. *Inhaled tones*: produced well back in the throat.

3. *Pulsated tones*: an extra-rhythmic stressing, for esthetic purposes.

4. *Swelled tones*: increasing, then decreasing volume of sound, usually on a single syllable, though successive swelling may occur on a series of syllables.

5. *Jog*: over-emphasized shortened note, pointedly accented and followed by a drop in voice.

The rhythm of folk music tends to derive from their workaday world: from planting rice on mountain terraces, harvesting tobacco leaves, gathering beeswax or loading nipa palms on river boats. The pace is always set by a leader: just as in the case of melodies, whatever violations of set rhythmic rules occur, a "superior rhythmic law" is nonetheless discernable always.

# HOW ARE U. P. GRADUATES DOING?

*They don't earn enough*

By *EFREN SUNICO*

EMPLOYED graduates of the University of the Philippines, especially those connected with the government, feel that they are not earning as much as they expected. But this fact and others such as the fact that they have to work from 8 to 10 hours in many cases do not discourage them from seeking positions in government institutions or those sponsored by the government.

These are some deductions made from the comments given by some 3,000 alumni in an occupational study, to find out the trend of employment and unemployment among U.P. graduates, as conducted by Dr. Warren C. Davis, former U.P. Fulbright professor, and Mrs. Flora C. Lansang, social science researcher.

The survey, entitled "An Educational Research Project: An Occupational Study of U.P. Graduates," was begun in 1953 to determine whether U.P. alumni were finding employment in the areas in which they were trained, and if they were not employed in their fields of training, to find out the percentage of unemployed graduates, including other relevant data.

The study ventured that one of the likely explanations for the quest for government positions is "the mistaken notion that there is prestige, over-rated we think, connected with this desire." It went on to say: "A government official is looked upon with respect, the position and designation thrown in during introductions of a man or

woman as 'He is a special agent of the President', or 'Mrs. So-and-so is coming to the party.' She is connected with the Social Welfare Administration."

The study also discovered that many alumni in the different fields or professional areas did not consider themselves employed unless they were really employed in a government branch or department or by private firms and business. Self-employment or going into business which entails sacrifice, much spade work and risk does not appeal too much to the graduates especially before World War II. They felt lost if they found themselves without paying jobs in some establishment or government entity and went scouting around for a living as a last resort. Hundreds, according to the study, had to do this during the Japanese occupation, and they did not like it so much.

On the other hand, hundreds made good by themselves and did not wish to go back to their government jobs even when they could after liberation. Some alumni, described as "a few exceptions with daring, imagination and initiative who tasted the rewards of freedom and material gains by 'working without a boss'" are now some of country's outstanding business tycoons, leaders in private business and industry; proprietors of their own businesses or are

company officials, such as presidents, vice-presidents, managers, supervisors or superintendents of many going concerns, employing scores or hundreds of other people.

These men, according to the study, are in positions of responsibility requiring initiative and sound judgment. Men in these positions buy, process, distribute, and sell the products of the country. In many instances they also supervise the processing, manufacture, and distribution of imports needed in rehabilitating and developing our national economy.

THE STUDY learned that the 2,000 graduates who responded to a follow-up on their careers and occupations are looked up to in the cities and provinces they live in. They are in the government as leaders and officials, in business, in schools and universities, leaders in educational, social, cultural activities; they are land-owners and to a small extent farmers (the researcher hopes that there were more of them as farmers especially when they had professional training as agriculturists); they are teachers, pharmacists, foresters, doctors, lawyers, veterinarians, dentists, nurses, artists. A little more than 60 per cent are in the public service.

Other findings of the study:

In addition to income from the major occupations reported by the graduates, many indicated they had a secondary source of income. It is common for a graduate employed in most cases he rents out or provinces or in many cities, for example, to own a farm (which in most cases he rents out or leases out thereby making himself an absentee landlord) on the side. A total of 22 per cent or roughly 500 alumni said they have a supplemental source of income derived from work other than their primary occupations.

There is an apparent need in certain fields of training to take advanced courses and degrees to enable them to succeed in one's line or to get the kind of job one wants. In medicine, 43.2 per cent of alumni respondents reported themselves as holding advanced degrees. This is due to the need for specialization in medical practice here, since the general practitioner, especially in a city like Manila where the well-to-do are financially able to fly to America for treatment at Johns Hopkins in Baltimore or the Mayo Clinic in Rochester, has a very small chance of building a satisfactory practice.

The same trend is observed in pharmacy (21.5 per cent), in liberal arts (19.2). As a general rule, the financially and intellectually capable among

liberal arts graduates who aim at college teaching positions, and those who graduate in education of the same capabilities, continue to take graduate studies because of the notorious fact in the Philippines, especially in private colleges and universities, of giving great preference to holders of M.A., M.S. or Ph.D. degrees in the hiring of their faculty staff. An A.B. or a B.S. degree, unless the holder has specialized abilities or an outstanding personality, is a poor equipment for landing a good teaching job in a private school in the Philippines.

AMONG AGRICULTURE and veterinary graduates, no one reported as being unemployed — in view of the current acute scarcity of trained professionals in these fields. In agriculture 18.5 per cent of the alumni reported themselves as holding advanced degrees. Most agricultural graduates do not farm at all but seek jobs in the government or teaching positions, and for these reasons they need advanced degrees in order to have a competitive advantage in a crowded field.

According to the study, the validity of a university's courses is mainly determined by the percentages of those alumni who find positions in their fields of training. The statistical summaries on this score suggest:



The highest percentages are those for education (82 per cent), law (74.2 per cent), fine arts (77.2 per cent), medicine (82.8 per cent), and nursing, also 82 per cent. The lowest percentages of alumni employed in their fields of training are those in agriculture (27.8 per cent), pharmacy (45.4 per cent), business administration (57.7 per cent), dentistry (60.3 per cent), and liberal arts (61.4 per cent).

\* \* \*

### ON THE STATE UNIVERSITY

"The proposed transfer of the University to a more appropriate place where academic spirit may be better fostered and the student body may be more closely supervised not only in their studies but also in their daily lives; the contemplated employment of foreigners as professors and instructors so as to obtain the best available assistance in the training of our youth in the arts and sciences; the plan to improve the library, the laboratories and other equipment of the University, as well as other reforms which, with my approval, the Board of Regents is now considering—all these measures are plain evidence that I believe in the need of intellectual leadership and that I look upon this university to provide the nation with that leadership."

—QUEZON IN 1939

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"Our universities generally do not encourage research or do so only without proper inducement. They overload their professors with work and compute their pay according to the number of courses they teach. And they teach a minimum of five or six periods. In some universities professors teach as many as eight, or more periods (30 hours a week) in order to earn enough money to support a family. Our university professors cannot be creative producers under that kind of dispensation, and no wonder they have no time to read new books in their fields of specialty, and no wonder, too, that they have no time to think, much less to write. This is the most expensive kind of economy."

—G. F. Fabella

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## Edith L. Tiempo: The Golden Orbit

*One flesh, one family*

UNTIL EDITH TIEMPO returned to Bayombong, Nueva Vizcaya, as a third-year high school student, her memories of this her birthplace had been largely borrowed ones. She had been following her father, a provincial auditor, from town to town at government whim, before she had even celebrated her first birthday. Yet after his death in 1932, when the family returned to Bayombong, she felt that although she had left her first home long ago, it would never leave her.

She still feels, with those special senses trained by memory, "the green contours of hills, high, narrow winding mountain roads, ravines, cold morning fog on the last lap of the trip from Manila to Bayombong, rushing green winds . . . the quiet solid folks whom you know in your bones as being truly your own from way, way back"

It was her Ate Arlyne who took her past the outskirts of high school anthologies, to the wild dark estate of those bearded Russian giants: Dostoevsky, Tolstoi, Chekhov.

It was the family of Dot, another sister, with whom she stayed in Surigao the year after graduation from high school, that made her eyes and heart feel at home in such a mining camp as her new novel, *A Blade of Fern*, uses as setting.

When the rest of Edith's family settled down in Manila, after the father's death, she met Edilberto Tiempo and other young writer-friends: T.D. Agcaoili, Joe and Roz Castro, N.V.M. and Narita Gonzalez, Tony Gabila, Estrella Alfon . . . Although Edith was working in downtown business offices, she had already begun to take authors seriously.

When her husband returned to Silliman to teach, in 1940, she accompanied him to their new home and soon found herself with him in the resistance army during the Japanese invasion. In the midst of death, they often found their most tranquil moments; but the Tiempos lost two in-

fant sons, both by premature birth, during the war; "and it was eight years later that Rowena was born here in Dumaguete. Before this, the gynecologist in Iowa City was sympathetic but surprised when I told him (my frankness disarmed him, I could see) that I got my scholarship not so much to earn the M.A. abroad as to try to have a baby."

**B**OOTH THE TIEMPOS studied fiction and poetry for three post-war years at the Writers Workshop of the University of Iowa. From its director, Paul Engle, they learned what they tried to adopt later in their own workshop (often on the lawn of their house, on Silliman campus): the discipline of forming fiction creates more than a story; as a way of thinking, a way of being, it creates persons as well, with the power to live with other persons.

Only the objectivity developed in her by the Iowa Workshop made personal writing possible for Edith. "Otherwise," she has said, "people had somehow seemed so naked and vulnerable, it hurt at times just to look at them, let alone write about them. From the first, Paul Engle was the working example of this new approach—outwardly, all mind and technique and control; inwardly, a very warm and human soul."

At first, she had sat up long hours in bed, reading the incomprehensible ideas of the New Criticism. But when Ed answered her muttered objection with a simple, "Why do you read it, then?" quieted and chastened, she continued to read in peace, until today she is considered one of the closest textual critics in the Philippines. She has even found herself in agreement with Tony Gabila, former *Evening News Saturday Magazine* editor and present public relations officer at Silliman, who once observed, "The Workshop here need not produce writers of all who take the course; it's enough that it will produce perceptive readers."

Edith herself, however, has set an example of versatility. At Iowa she finished the first draft of a novel, *The High Incline*. A group of her poems were published, at Wallace Stegner's urging, in the *Pacific Spectator*; another, in *Six Filipino Poets*. Her stories have won Palanca awards in 1951 and 1955, and the *Free Press* prize last year; others have appeared in major anthologies.

SINCE HER HUSBAND is himself a critic, novelist and short story writer, people often wonder if Edith and Ed help or disturb each other's writing. According to Mrs. Tiempo, "Ed and I do not collaborate on creative or imaginative writing. On textbooks, yes, any day. We have done three textbooks together. Once, before the war, we tried collaborating on a short story. Once. The story was published, but not before he had called me 'an unreasonable woman,' and I had also decided—silently at first, then openly—that he was pretty stubborn himself. The story was entitled 'Don't Break the Illusion,' and we heartily decided to endorse that idea thenceforward."

However, although they do not actually collaborate, "my manuscripts go to him for the final criticism; he often talks to me about the story he is writing at the moment."

Her approach to literature-in-the-making is methodical: "There is nothing eccentric about my procedure. I do not write out the story in white heat, but rather think the *idea* of the story in white heat. The character and fate of the protagonist are usually my concern at this point. Then I give myself time, usually a month, to decide on the form—tone, incidents, setting, etc. Next I draw from these items what I call to myself a 'sequence-outline,' which is a 'block' picture of the story form as a whole; and guided by this outline I finally start to write. The actual writing feels almost effortless and free, since I have thus closely defined my boundaries, so to speak. I do the same for a poem, only the actual writing of a poem often takes twice as long as for a story."

However troublesome this method may seem, the stories themselves of Edith Tiempo are visibly fluent, all particles joined in one supple flesh, one family; each of the best like the child Rowena, beauty intended and cared for and labored after, but finally resplendent from any distance, "Turning in God's own orbit, my golden one."

\* \* \*

Let your boat of life be light, packed with only what you need—a homely home and simple pleasures, one or two friends, worth the name, some one to love and some to love you, a cat, a dog, and a pipe or two, enough to eat and enough to wear, and a little more than enough to drink.

—Jerome Jerome

## X-RAY PICTURES IN TEN MINUTES

**E**MERGENCY x-ray pictures can now be produced within ten minutes without electricity, water or a dark-room. A new portable unit, powered by an atomic substance, is undergoing testing by the United States Army.

An on-the-spot x-ray picture has several advantages. It determines the exact nature of a wound or injury without moving the victim. In cases of critical injuries, fast x-ray pictures can be the deciding factor between life and death.

The atomic substance that powers this remarkable new device is a capsule of radioactive thulium about the size of a kernel of corn, surrounded by lead plate to protect the user from exposure to radiation. Under normal use, this capsule remains potent for a year, after which it can be rejuvenated in an atomic reactor.

The capsule and its lead shield are packed ready to carry on a man's back. Included with the unit is a holder in which the pictures are made with radio-sensitive paper and pads instead of film. These are saturated with developer and stabilizer, separated by leak-proof dividers. The holder is wrapped in a light and water-proof covering. When it is exposed, the dividers are removed and the radiation-sensitive paper makes the x-ray picture, called a radiograph. The exposure is timed with a wrist watch.

Although a radiograph lacks the fine detail of a standard x-ray film, the atomic unit compensates for this disadvantage by its ability to make on-the-spot records of injuries.

Weighing 43 pounds, the unit can be carried and operated by one man. Its operation can be learned by an adult within a few hours.

The medical profession is enthusiastic about this important new discovery. Many lives are expected to be saved by this atomic x-ray unit which was developed through U.S. President Dwight Eisenhower's "atoms for peace" program.

## No Certain Weather\*

By LEONARD CASPER

MUCH OF WHAT is protestant in Ricaredo Demetillo's *No Certain Weather* seems to derive from the proposition that as long as one man is yet unborn, it is too early to define humanity; therefore, let each man be free to make himself up as he goes along. The poems rebel against all "who plan tomorrow like a meal"; or tailor the man to fit the suit; and such rebellion, the assertion of selfhood against the ancients, perhaps is natural in a first work.

But if some part of the future is unmade, is pliant to a man's strong hand, then the prophecies of even a poet must be as tentative as the yardstick has become ever since Einstein discovered relativity. The future need not conform to the weather's forecast, any more than poet to current codes of conduct. This is the reader's good fortune. He has the pleasure of anticipating what self Demetillo's next book will have fabricated, out of time and chance and change.

Meanwhile, the reader must see himself as the poet sees him, his average profile silhouetted "in a time of darkness," and "tea-cup age." Although the ground beneath his feet is about to vanish in a rainwash of universal solvent, Mr. Average Man complacently fattens on Christ's blood or, in trousers "a faultless shade of grey," decorously passes through forgotten family graveyards.

"The Storm" strips off their inadequate flesh from seven frightened people, each ready for shipwreck with his weather-bent spar of self-delusion . . .

In Balara Park, the jungle's retreat seems temporary only, since the wallowing heart still chokes with kangaroo grass . . .

\* Ricaredo Demetillo, *No Certain Weather* (Diliman: Guinhalinan Press, 1956).

Don Angel flinches, watching the ominous wings of oncoming night slowly erode sixty-five years of "rotted certainties" . . .

Each face passes, drenched and disfigured, to the sound of brass cymbals, through this climate of pending catastrophe. Complacency; conformity: these are the futile umbrellas sailing like kites through *No Certain Weather*. Modern Ulysses is no longer hero, but unresting sleepwalker facing "The one-eyed monster in the neural cave." The mind becomes its own labyrinth. "Is there a Minotaur?" finds answer in "The Victims" with these worried words, "The fear itself becomes the Minotaur That gores our guts." As the Night of the Gods descends, most valiant mortal is merely a "gentleman of wounds": "He stands bare-headed and his outshirt flaps. Only a pebble fills his pocket now."

A DRIVING SEAWIND-WHISPER of death is in the air; strange bombers are in the air (no matter from where). This is a book of recognitions; it is not for sunbathers.

Neither does the poet come as a healer. Punctured Mr. Average Man is left enlightened but still bleeding; while the poet, detached, alone but not suffering, not properly lonely at all, points and proclaims. He is largely "other," the divorcee proceeding from his history as a rebel, marked principally in "Rebellious Sonnets" and "Vicious Idol." Because of his Filipino father-the-god, sternhanded on bamboo lash, he lost faith in the love of God the Father. Under a tipped icon, "I felt ant pellets leak on my shocked child's hands." Finally, from the oppressive commandments of a too-proper town, he fled to a lake where "I was a bronzed god bared against the brake."

Although in resisting authority Demetillo avoids the extreme narcissism of Jose Garcia Villa ("Cavalier and Priest"), yet his resistance is clear and adamant. He will not be stampeded into Nick Joaquin's backward flight to handy traditions ("Born in an Age of Lead"). He is his own man: or rather, he is still in a sense bronzed boy-god reveling in morning's lake. Myths which fail Mr. Average Man yet work magic for this poet; *his* Pegasus chafes at dray service; *his* Phaeton on rampage careens around bright circuits of the sun. This would seem Demetillo's one standing faith: the imminent destruction of all but the spectator-poet. The rebel, unruffled, insists that he is different; therefore, invulnerable.

Such detachment makes for cameo-rhetoric, a poetry often expository, gently ironic, almost decorous, not confounding or apocalyptic: since Mr. Average Man is too cocksure to be shaken, why get excited? The poet's bravest metaphors are never lost in ellipsis; his sentences ride even-keeled.

**B**UT NO POET can make a career of detachment. At present, proudly secular, ex-seminarian Demetillo thrives on uncertainty himself, because it authorizes freedom. Yet a reactionary who insists on severing himself absolutely from precedent, may well be unable to act! A man must participate if only in his own life. The time comes for a rebel to write his constitution, form his government, however provisional, however subject to amendment. Blind denial is complacency as surely as is blind faith.

The poet's next step may already be planned, and evident, in "Rock Sprouted Springs" and "Life and Death," where mortality makes tremble even on the poet; or "Longinus" and "Sand and the Lolling City," where suffering is meaningful in accord with philosophies older than print . . .

No *first* book, not even with poetry's ingathered wisdom, deserves to be read as the *last* will and testament of its author. It is the initial only, of a name still unforeseen in full.

\* \* \*

"Now music is always spoken of as a 'universal language' that is true for those parts of the world who have been brought up in that universal language, let's say Europe and all the parts of the New World that were colonized from the old, North and South America, Australia and New Zealand; but it is not true of all those parts of the world where music is based on a different conception entirely; the world of Arabia, Idnia, China and Japan. The European, especially the British, lived in India and China for hundred and fifty years, appreciated their arts in painting and metal work, brought home their fabrics and their pottery, ate their cooking, but could not swallow or understand their music."

—*Sir Stuart Wilson*

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# OTHELLO COMES TO TOWN

By MIGUEL A. BERNARD, S.J.

IT IS CHASTENING, and not a little exhilarating, to discover that Orson Welles has succeeded not in murdering Othello but in making him live and in a manner not unworthy of the great acting tradition which culminated in Edmund Kean and the Booths.

The film opens with a magnificent funeral procession in silhouette, slightly reminiscent of the ending of Olivier's *Hamlet* but on a grander scale. The bodies of Othello, Desdemona, Emilia, and Roderigo are borne aloft, while Iago is dragged to his cage whence, like a captive animal, he watches the procession of all the deaths that he has caused. There is a grandeur to this scene, suggesting the peace that comes at the end of all great tragedy. It is also the whole play in synthesis.

We are then taken into the splendidly-architected city of Venice where the elopement is briefly enacted, Othello makes his first impressive speech. Then, before we know it, we are in Cyprus where the wind lashes the surf against the shore and flaps wildly the mantles of Desdemona and Iago. Then Othello's colorful arrival, and Iago's first assault on the Moor's jealousy.

Iago's second assault is made while both are walking on the ramparts, their faces bright in the brilliant sunlight. This scene is climaxed with Iago's "O beware, my lord, of jealousy..." They now leave the bright sunshine of the ramparts and enter the dimly lit castle where the somber light is in perfect keeping with the darkness that has now descended

upon Othello's mind. Iago talks while divesting Othello of his armor, and Othello stands in front of a mirror listening intently, while the camera catches the glint of his eye in the mirror.

IT HAS BECOME traditional for Othello to seize Iago by the throat at "Villain, be sure thou provest. . .!" Orson Welles does not follow this convention. Instead he edges Iago to the edge of the parapet with the raging sea below, and the sight of the sea and the sound of its surge supply the ominous counterpoint to Othello's demand for proof.

The strangulation scene is well executed. Othello walks through the dark corridors, and from the darkness one hears the bass voice.

It is the cause it is the cause,  
my soul—

Let me not name it to you,  
you chaste stars!

In traditional Shakespearean acting, Othello comes on to the dark stage carrying a candle which lights his face. In the film, Othello carries no candle but there is a burning taper in a bracket on the wall. The camera is turned to the candle and Othello says

If I quench thee, thou flaming minister,

I can again thy former light restore

Should I repent me;

the camera is then turned on Desdemona's face sleeping peacefully on the pillow:

but once put out thy light,  
Thou cunning'st pattern of  
excelling nature,

I know not where is that  
Promethean heat

That can thy light relume.

There is a mosaic of the Madonna on the wall, above the candle, near which Othello stands as he bids Desdemona say her last prayers. A gauze cloth then covers Desdemona's face and the camera is trained on Othello's back and the audience is spared the sight of strangulation. I have often thought it comical that Desdemona, after being thoroughly strangled by Othello (who makes sure that she is dead), should later on speak, and speak coherently! Orson Welles makes this scene more plausible by having Desdemona roll down from the bed to the floor. The shock, presumably, revives her sufficiently to give her dying lines.

These are some of the virtues of the film. The chief defect is that the film is unintelligible to anyone who does not know Shakespeare's *Othello* well. A play should be self-explanatory. Orson Welles' *Othello* is not.

Most of the other defects come from preoccupation with trick photography: the elopement scene is confused; so is

EDMUND KEAN'S  
OTHELLO

*"He was short (five feet four inches) and looked puny beside Macready when the latter played Iago: but when in the Third Act he hobbled to Iago and seized him by the throat and throttling him shouted, 'Villain, he sure thou provest...!' we are told that 'he seemed to swell into a stature which made Macready appear small.'"* —

M. A. Bernad, S.J.

the street brawl in Venice, so that Othello's.

Keep up your bright swords, for the dew will rust them loses point completely. Shakespeare apparently intended the line to be very impressive: the Moor, by one word, quells a street riot. In the film the words are part of the chaos.

**M**ORE CONFUSED still is the brawl in the bath (and why in the bath?) in which Roderigo attempts to kill Cassio and gets killed by Iago instead. Orson Welles seems to like to photograph movement for movement's sake: men running, daggers shaking, bodies swaying, water falling—all in semi-darkness, making confusion twice confounded.

Many lines lose their point, or their meaning, from the fact that they are heard while something else is being photographed. Perhaps less serious but just as deplorable are the omissions of very dramatic scenes; for instance, the great scene when Othello, having called upon the Pontic Sea, kneels and invokes yond marble heaven to witness his vow of vengeance, and Iago also kneels to make his mock vow.

A worse omission is that in which Desdemona sings the willow song. Its tenuous surface of seeming humor, its underplayed pathos, and the deep undertones of approaching tragedy are difficult to surpass.

A seemingly trivial omission, but of more than trivial import, is that of Iago's song:

And let me the canakin clink,  
clink;

And let me the canakin clink,  
A soldier's a man;

O, man's life's but a span;

Why, then, let a soldier drink.

It is true that in the film the song is sung vaguely by the multitude in the background while Iago and Cassio drink. But I believe there is a special significance in making Iago himself sing it. The reason is this: although Iago is in reality a "demi-devil" whose one desire is to destroy other people, yet it is the uniform impression of everyone in the play that he is an exceedingly good man. He

must be (externally) a love-able man, a hail-fellow-well-met. Hence his drinking song.

Perhaps the worst defect of the play is the botching of the scene in which Othello falls to the ground in an epileptic fit. Iago usually kicks the prostrate body of the unconscious Moor. Verdi in his opera makes Iago sing over the prostrate Moor: *Eco il leone!* (Behold the lion) with supreme contempt. But Orson Welles does not show Othello's fall. There is talk one minute: the next minute the camera is focused on a horrible face, upturned, with gaping mouth, followed by scenes of buildings and sky

—presumably what the prostrate man sees as he regains consciousness. This makes sense to the Shakespearean student who knows his *Othello* well. It makes nonsense to everyone else.

One final defect: the events after Desdemona's strangulation are confused and unintelligible. Cassio's reappearance is unexplained, Iago's crimes are not fully proved to Othello, Othello's suicide is not clear—it is confusion thrice confounded, relieved only by Othello's splendid rendering of well-known lines.—Adapted from *Philippine Studies*, P.O. Box 3169, Manila.

\* \* \*

Later he was able to say, "Where there is great love there are always miracles . . . One might almost say that an apparition is human vision corrected by divine love. I do not see you as you really are, Joseph; I see you through my affection for you. The Miracles of the Church seem to me to rest not so much upon faces or voices or healing power coming suddenly near to us from afar off, but upon our perceptions being made finer, so that for a moment our eyes can see and our ears can hear what is there about us always."

—WILLY CATHER, *Death Comes to the Archbishop*.

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# RELIGIOUS FREEDOM IN OUR SCHOOLS

By *CARMEN DINGLASAN-CONSING*

Representative, 1st District, Capiz

**I**N THE PHILIPPINES, where the people not only profess various religious faiths but even the Christians themselves are of different denominations, the subject of religion in the schools has been extensively discussed. The state, as our founding fathers have laid down as a matter of policy, refrains from getting entangled in religious conflicts. Our Constitution, while recognizing the belief in God and laying down express guarantees of religious freedom, nevertheless refuses to identify itself with any particular form of religion.

Occasions arise, when the exercise of a religious profession or worship may clash with the supervisory and police powers of the state, as when a man in the pursuit of his religion may adopt a conduct violative of the rights of others, contrary to public interest, or patently repugnant to public policy.

In the field of conscience and conviction religion is beyond the jurisdiction of human laws. It is only when a man commits overt acts in pursuance of what he believes is his form of religious worship that he might be subject to the regulatory powers of organized society. Thus, indecent behavior would not be condoned by law even if it were done in the guise of religious practice; most certainly a crime (of commission or omission) would be punished even if the defense of religious freedom were to be alleged.

Much has been said about "separation" between church and state. There have been misconceptions regarding these terms. Some have thought "church" to refer to the Catholic Church alone; others have thought it has to do only with property ownership of religious denominations.

There have been well-mean-

ning people who have interpreted this principle to mean that religion should be excluded from all state activities; and others who have implied thereby that the interest of religion is opposed, if not inimical, to that of the state.

Actually, both the religious and civic lives of man go together; nay, they complement each other. The domain of the former is primarily the spiritual life of a person; that of the latter, his social life. In this respect, "church" stands for the religious organization to which a person belongs (a term which also means the instrumentality by which the religious organization is governed) while the "state is the social organization to which the person as a citizen belongs (which also means the governmental instrumentality by which the organized civic society is ruled).

It is, of course, significant that the word "separation" is used; even the layman would see in this term merely a demarcation line—not necessarily a trench line to divide two opposing camps. It has been the better and sober view to construe this principle with the broader positive principle of religious freedom. We are, indeed, a democratic country, "tolerant" of religion and not intolerant; we are admittedly a "religious" people and not anti-religious.

IT WOULD be quite proper to discuss the subject of religious freedom in our schools in the light of the above observations. The first relevant question that arises would be: Does "religious freedom" (or freedom of religion) in schools allow teachers and school-children to exercise their right of religious worship within the school premises? There is no question that they are free to do so outside of school, as in the home or in places especially devoted to religious worship.

It seems also agreed that in schools not owned by the government, and therefore not public but private property, religious practices may be performed under the authority of the owners of the educational institution. The question narrows down, therefore, to whether the practice of religion should be allowed in public schools.

On this point the Constitutional provision in Article VI, Section 23, paragraph (3) is very clear:

"No public money or property shall ever be appropriated, applied, or used directly or indirectly, for the use, benefit, or support of any sect, church, denomination, sectarian institution, or system of religion, or for the use, benefit, or support of any priest, preacher, minister, or other religious teacher, or dignitary as such, except when such priest, preacher, mi-

nister, or dignitary is assigned to the armed forces or to any penal institution, orphanage, or leprosarium."

From the above, the only exception therefore to the prohibition of the use of public money or property for religious purposes is when it is used to maintain a religious minister assigned to the institutions enumerated, the minister more often known as "chaplain." If religious practices to be allowed in public schools (financed by public money and consisting of public-owned properties) should entail expenditure of public funds and/or use of school property, the prohibition in this provision is clear.

However, the Constitution provides elsewhere what amounts to another exception. This is the provision in Article XIV, Section 5, which reads:

"Optional religious instruction shall be maintained in the public schools as now authorized by law."

The "law" that authorized the use of public schools for a definitely religious purpose in this instance is the Revised Administrative Code which provides under Section 928 that:

"It shall be lawful, for the priest or minister of any church established in the town where a public school is situated either in person or by a designated teacher of religion, to teach religion for one-half hour three times a week, in the school building, to those public school pupils whose parents or guardians desire it and

express their desire therefor in writing filed with the principal of the school, to be forwarded to the division superintendent, who shall fix the hours and for such teaching. But no public school teachers shall either conduct religious exercises or teach religion or act as a designated religious teacher in the school building under the foregoing authority, and no pupils shall be required by any public school teacher to attend and receive the religious instruction herein permitted. Should the opportunity thus given to teach religion be used by a priest, minister, or religious teacher for the purpose of arousing disloyalty to the Philippines, or of discouraging the attendance of pupils at such public school, or creation of disturbance of public order, or of interfering with the discipline of the school, the division superintendent, subject to the approval of the Director of Education, may, after due investigation and hearing, forbid such offending priest, minister, or religious teacher from entering the public school building thereafter."

One is led to conclude, therefore, that within the provisions of our fundamental and statute laws, "religious freedom" in schools extends to and includes the exercise of such a religious practice as the teaching or dissemination of a religious faith, provided it is done in the manner prescribed by law.

What seems worth reemphasizing here, as some authorities on constitutional law themselves advert, is that religious freedom, like all inherent rights of the citizen, is not to be su-

bordinated lightly to considerations of lesser import and consequence. The Constitutional guarantee of this freedom is explicit in paragraph 7 of Section 1, Article III:

"No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed. No religious test shall be required for the exercise of civil or political rights."

**I**T HAS BEEN said that the only viable reason behind the prohibition of the use of public funds and property would seem to stem from the prudent policy of avoiding what could result in unequal benefit among the public, considering that our people are not equally divided. It is also said that the prohibition does not arise essentially from a fundamental repugnance of religious aims as against civic aims and purposes. Such a discussion, to my mind, would be too academic for any any practical use in our country, and it had best be left to our jurists.

From the broader point of view of social ethics, however, the incident of religion in schools would seem a matter of necessity in that religious instruction is just as much a part of a child's education as the other subjects designed to

equip him for useful citizenship.

It has been said that the mission of educating the youth embraces two considerations, namely, (1) to prepare him for what his Creator intended him to be, and (2) to rear him for what the organized society of which he is a member expects him to be.

All these are aimed at enabling the youth to succeed in his pursuit of happiness. Parents, who have the inherent duty of educating their offspring (a duty delegated by them to schools, public or private), cannot overlook the first consideration without grave risk. Incidentally, the sovereign people of a country are, in the main, also parents. If, for reasons of prudent public policy, the people have chosen to delegate to the state the task of "rearing the youth for civic efficiency" alone, it still does not mean that the people must not seek the means to educate the youth likewise in "knowledge of their religion, and their God, in accordance with the tenets of their respective faiths.

As the situation stands today in our country, it seems that the religious education of the youth of a particular faith or religion could very well be attended to if the "heads" of such a religious organization would discharge their task in the same manner that the state attends



to its appointed task of rearing the youth for civic efficiency.

If our statutes have allowed the use of public schools for religious instruction in the manner so provided, it would seem that the state has leaned backward to help religious organizations or groups solve their problem of bringing up the young in the faith of their fathers.

There seems to be good reason for such religious groups, irrespective of number, to avail themselves of the opportunity granted by an enlightened government.

**N**O TOPIC is probably more fraught with pitfalls nor more conducive to misunderstanding than one involving religion. In discussing such a topic, prudence and

sobriety are in order. To be on the safe side, reference could easily be made to established and accepted authority, like our Constitution and statutes.

One can, however, choose to be on a more sincere side, and listen to the dictates of his own conscience, the voice of sound reason, the reminder of parental responsibilities, and the consciousness of one's duties. Certainly, it would take more than ordinary statecraft to equate the principle of religious freedom with the principle of separation of church and state.

In any case, as a people who believe in Divine Providence, it is only fitting that we express the hope God will so ordain human events in His own good time that His will shall be done and served on earth here in our country.

\* \* \*

## RELIGION AND PUBLIC SCHOOL TEACHERS

*Frank Laubach, in a study conducted during the mid-1920's, discovered that in the Philippines the ratio of Protestant teachers to total church membership was 1 to 74; Catholic, 1 to 533; Aglipayan, 1 to 898.*

\*

# Operation Brotherhood



**I**N FREE Vietnam, a current saying goes: "The shortest way to the heart of a Vietnamese is through a Filipino."

This is a tribute to "Operation Brotherhood," the mission of mercy and friendship which has not only won the undying gratitude of the Vietnamese, but has stirred the imagination and the pride of free Asians everywhere. Since October 14, 1954, when the first team of seven Filipino doctors and three Filipino nurses left Manila for Saigon by plane in the early light of dawn, "Operation Brotherhood" has expanded into a major project under which volunteer Filipino doctors and nurses—and more recently other Free Asian volunteers—have undertaken the task of ministering to the medical needs of the young, the aged and the sick in war-ravished, refugee-crowded South Vietnam.

*The story of  
humanity in action*

"Operation Brotherhood" was originated by the Philippine Junior Chamber of Commerce (Jaycees) shortly after the Geneva Conference of 1954. The project was undertaken following a trip to Saigon by the 1954 Jaycee International Vice-President Oscar Arellano, who was also in charge of the Jaycee Asia regional office in Manila.

He saw the plight of the thousands of weary and sick non-combatants who were seeking a haven in Free South Vietnam where they would be safe from the communists who were taking over their homeland in the north. Returning to Manila, Arellano eloquently ap-

pealed to the people for help in alleviating the sufferings of these pitiful refugees from communist-domination.

Warm-hearted Filipinos responded to the appeal. In a speech launching the campaign Carlos P. Romulo, now Philippine Ambassador to the United States, said: "This is indeed Operation Brotherhood, for it is as brothers that we must feel the sufferings of the refugees of Vietnam. There is neither distance nor creed where it is human dignity that is affected, and where there is hunger and disease that cannot be satiated or curbed, it is human dignity that is outraged."

"Operation Brotherhood" is not just another charity project; it is humanity in action. Started as a project of the Jaycees of Asia, it puts into positive action the Junior Chamber tenets that "Brotherhood of Man Transcends the Sovereignty of Nations" and that "Service to Humanity Is the Best Work of Life."

Since the first group of Filipinos left for Saigon on October 14, 1954, their number has increased to 120, and they have become a symbol of friendship and sympathy to the people of Vietnam. Using interpreters where available, but at other times using sign language, these Filipinos have given a feeling of confidence and hope to refugees whose lives have been

interrupted by an oppressive invader.

The Philippine program stirred interest among Jaycee organizations throughout the free world to such an extent that, at the 1954 International Congress held in Mexico, it was unanimously voted to adopt "Operation Brotherhood" as a worldwide Jaycee project. Campaigns were launched to raise funds for this worthwhile project. Recently, the Taiwan Jaycee organization sent a group of six doctors, 12 nurses and three administrative assistants to Vietnam to join the Filipino volunteers in caring for the people's needs.

**T**HE FIRST Filipino mercy mission directed their efforts primarily to the refugee camps where the need was most immediate and most urgent. As the available staff increased, their activities spread over a wider area. Teams moved into remote villages and established OB clinics.

At first the villagers warily observed the Filipino teams. Nothing in their experience had conditioned them to the idea that foreigners would come to their village only to help them in their distress and ask nothing in return but acceptance of their service. But the OB volunteers, with their easy, friendly manner, soon became

an integral part of the community they were serving. As word of their work spread throughout Free Vietnam, the villagers looked hopefully toward the establishment of an OB operation in their areas.

There are now ten OB teams in operation. They are established in areas specified by the government of Vietnam as needing immediate medical assistance.

When an area has been designated for OB service, a team composed of three units—a hospital unit, an out-patient department and a mobile unit—is dispatched from OB headquarters in Saigon. The hospital unit takes care of setting up a station hospital with a 50-bed capacity with the help of the Vietnamese government and other volunteer agencies. The size of the hospital is increased as soon as possible. The outpatient department and the mobile unit serve the surrounding villages. The doctors and nurses serve on a round-the-clock basis frequently working under very difficult conditions, in addition to extreme limitations in manpower, medical supplies and equipment.

In the seven-month period from February to August 1955, OB operational teams treated 308,005 patients. Respiratory diseases and malnutrition are of highest incidence with gastrointestinal diseases following a

close third. Since July, the number of cases treated has shown a slight decline. Treatment in OB hospitals, dispensaries and clinics now average 1,000 per week per team as compared with 1,132 patients treated in a single day by one team in July 1955.

The major concern of "Operation Brotherhood" now is to make the work that they have so far accomplished as permanent as possible. For, although the over-all health situation has improved now that refugees are no longer streaming in by the thousands each day, concrete steps need to be taken to remove the primary causes of poor health. Unless these conditions are remedied, it is feared that the conditions which OB has tried to relieve will return and reduce the effectiveness of the work that OB has accomplished.

Efforts are being made to initiate the second phase of "Operation Brotherhood". A social and educational program directed toward implementing community projects is underway. Resources of Jaycee International units and local and national social welfare agencies are being used to teach the Vietnamese people how they can help themselves through well-directed community action.

Training programs for Vietnamese doctors, nurses and social workers are being started

to enable the Vietnamese to carry on the activities of the OB teams without outside help. Community centers and self-help projects and a general campaign on health education are being undertaken. Through these, the OB teams expect to stimulate interest and motivate action through citizen participation.

**P**UBLIC HEALTH and sanitation programs are currently being conducted in each of the operational areas. The first project was a Clean-Up Campaign all over the districts where OB medical teams are in operation. Gifts and prizes were given to the cleanest districts.

Another project was the medical examination of some 270 school children in the Camau Peninsula. Those suffering from various ailments were given treatment in the OB clinics and hospitals.

Vietnamese, trained in the OB hospital courses, are proving very helpful in government clinics, as well as OB dispensaries. Also, these trained workers go out to remote inland villages, vaccinating and giving first-aid treatments.

As the OB program broadens so do the expenses involved in the operation. It is for this need that Jaycee organizations throughout the world are contributing. The urgent need con-

tinues to exist for more medicines, particularly antibiotics, vitamins and blood plasma.

For the social and education program, there is a critical need for public health nurses in every village; water pumps and artesian wells; sanitary facilities; farming equipment; relief goods in the form of clothing, food, soap, vegetable seeds and other items; teaching facilities and audio-visual aids for the general educational campaign.

The initiative taken by the Philippine Jaycees in launching their mercyproject has aroused the interest of this young men's organization throughout the world. It is proving that the people of all nations can cooperate and work together. The recent arrival of the Taiwan team and plans being made by other Asian countries to send workers all add to the effectiveness of the project.

In August 1955, three Filipino OB workers—a doctor, a nurse and a teen-age interpreter—lost their lives while traveling by riverboat to bring medical aid to the refugees in the village of Go-Chai.

This tragic accident, rather than reducing the number of Filipinos who daily volunteer their services for the project, has tended to spur more Filipinos to offer their services in helping relieve the sufferings of the unfortunate refugees in Vietnam. Many, many more

volunteer their services than the Philippine Jaycee organization can afford to send to Vietnam. As funds have become available, the number of workers in Vietnam has been steadily increased.

“Operation Brotherhood” in

its broader significance is linking together the free people of Asia with bonds of mutual understanding and brotherhood—a mutual understanding that all people must have as they band together under the common banner of freedom.—*Free World*.

\* \* \*

“The misfortunes we had endured together with Vietnam and Laos resulted unexpectedly in the fact that too many foreigners, hearing about the Indochinese war, confounded us with our neighbors. Even now this confusion still persists at times. Nevertheless, we are entirely different from them on the ethnical plane (the Khmer race being the oldest in the Indochinese peninsula) as well as on the historic, cultural and civilization plane.”

→*Prince Norodom*

\* \* \*

WOODMAN . . .

(From page 42)

Good forestry practice calls for harvesting of mature trees upon reaching merchantable size, but adequate protection should be given young trees. It is certainly not the present system with almost no limit set as to the amount that can be cut from timber concessions, and with little or no regard made to save young trees that would take the place of those cut down.

The logged-over areas in most operations are left so denuded of young trees and the land exposed to direct sunshine that fast second growth species, of

little value from the standpoint of timber production, quickly take hold of the open spaces. No harm is done on lands which are more suitable for agriculture than for growing timber crop, but in absolute forest lands much more attention should be given to the protection of young trees than is given at present.

A more optimistic note can be made here to the effect that the Bureau of Forestry, realizing the great harm that certain system of mechanical logging (See page 80)

# It's Sportsmanship

By JESSE OWENS

*Jesse Owens, America's famed "Ambassador of Sports," delivers in this article reprinted from Free World a message to youth of the Asian countries he recently visited. Olympic-champion Owens set eight world track-and-field records between 1934 and 1938, one of which has never been equaled—the running broad jump. During his U. S. Department-of-State-sponsored Asian trip, Jesse Owens conducted track-and-field clinics for Asia's youth.*

I FOUND a great number of "Olympic-struck" athletes throughout my wonderful tour of India, Malaya and the Philippines. I encouraged every coach to point his most promising athletes toward the highest of all goals—that of competing on the Olympic field. I told them that winning medals, however, is not the only point to be kept in mind. The point is to participate; to enter your country's colors on the field; to enjoy the strong ties that will be made with youth from other lands.

There is no reason why Asia cannot turn out medal winners. I observed the enthusiasm of its strong, sturdy lads, and talked with its hardworking, determined coaches who tirelessly give of themselves because of their interest in these youngsters.

It takes two to make a champion—the coach and the athlete. Asia has fine coaches, and promising youngsters, and they must work as a team. The coach is the athlete's eyes, his camera and the corrector of his mistakes; his instructions must

be followed to the letter, or the athlete might as well get off the field.

Size? That's no handicap. One of the fastest men in the world is no taller than the average Asian.

Diet? I started my training during the height of the economic depression of the 1930's on a daily diet of little more than potatoes. I had to scrub floors and shine shoes after school to help put those potatoes on the table.

Poor facilities? This will not hinder a good athlete. When I started I did not have even a field to train on. Some of our best American athletes, lacking proper cinder tracks, trained on the sidewalk—any sidewalk. Yet they made the grade. Where poor facilities do exist, the public should be aroused to realize the needs of Asia's Olympic-conscious youth.

I told the Indian, Malayan, Philippine and Chinese youngsters who came out to my track-and-field clinics that you must be able to give more than you receive if you participate in sports. I feel strongly that any youngster, of any country, with grit, the will to win and the desire to compete for his country, will stand a good chance of bringing honor to the flag which flies over his homeland.

**T**HE SPORTSMANSHIP and the code-of-ethics that is learned on the athletic field does not know anything about race, creed or color. I am an American Negro, and my countrymen—regardless of color—reached out many a helping hand during my early struggles. The greatest day of my life—that day in 1936 when I stood on the Olympic field in Berlin as a member of Uncle Sam's Olympic Team — was possible only because of the help of so many wonderful people. You are alone on the field, but you do not travel to that field alone.

I am sending a "Jesse Owens Trophy" to the cities that I visited during this trip so that the youngsters I met will not forget me. This trophy is to be awarded each year to the boy or girl voted the most promising athlete.

As the trophy is passed around from school to school during the years, it is my high hope that the youngsters will always remember this: The trophy that is won in athletics becomes corroded and tarnished with age until, finally, you can not read the names or the dates. The code of sportsmanship and ethics learned while competing for the trophy never becomes, tarnished or corroded if used in the everyday life of the athlete. The "athlete" then becomes the "champion."



# Panorama Quiz

One mark of an educated man is the possession of a reasonable fund of general information. The highly specialized individual, often dubbed an "expert," frequently knows little or nothing outside his own line. Try yourself on the following questions, then turn to the next page for the correct answers.

1. Over a hundred years ago a blind man invented a system of raised dots on paper which enabled his fellow blind to read. He was: *A. Henri Dunant; B. Louis Braille; C. Louis Pasteur; D. Thomas Edison.*

2. The only American president elected to a fourth term was: *A. Thomas Jefferson; B. James Madison; C. Herbert Hoover; D. Franklin Delano Roosevelt.*

3. The automobile has its Henry Ford; the camera its: *A. George Eastman; B. John Kodak; C. Sam Goldwyn; D. William Haines.*

4. Did you know that besides the British colony of Hong Kong there is one other foreign-owned territory on the Communist Chinese mainland? It is: *A. Goa, B. Macao; C. Matsuo; D. Singapore.*

5. Scientists have estimated the temperature in the central core of the earth to be: *A. 10,000 degrees centigrade; B. one million degrees centigrade; C. 1,000 degrees centigrade; D. one billion degrees centigrade.*

6. If a psychoanalyst tells you that you are suffering from narcissism, he means that: *A. you imagine parental oppression; B. you are secretly in love with your brother or sister; C. you are in love with your self; D. you have an abnormal longing for excitement.*

7. Who is John Wilkes Booth? He is: *A. the first American to fly across the Atlantic; B. the assassin of Abraham Lincoln; C. the inventor of the telegraph; D. America's ambassador to Germany.*

8. A famous character of fiction in Philippine literature is Crisostomo Ibarra, who is generally identified with its creator: *A. Jose Rizal; B. Pardo de Tavera; C. Apolinario Mabini; D. Nick Joaquin.*

9. One of the following craftsmen, who uses the medium of tempera, must be: *A. a sculptor; B. a musician; C. a painter; D. an interior decorator.*

10. Since the end of the second world war, this country has held the record for having the most unstable government: *A. the United States; B. Canada; C. England; D. France.*

## ARE YOU WORD WISE?

## Answers

1. (a) to surround or confine
2. (c) bloody
3. (b) license
4. (c) to read rapidly
5. (a) soft and sleepy
6. (b) a play on words with the same sound but different meaning
7. (d) to urge or entreat
8. (d) a desire or craze
9. (b) to search uncertainly
10. (b) to dispute about trifling matter
11. (a) to pierce
12. (c) to chant
13. (a) complete or utter
14. (a) a nasty mess

## ANSWERS TO PANORAMA QUIZ

1. B. Louis Braille
  2. D. Franklin Delano Roosevelt
  3. A. George Eastman
  4. B. Macao (Portuguese)
  5. A. 10,000 degrees centigrade
  6. C. you are in love with your self
  7. B. the assassin of Abraham Lincoln
  8. A. Jose Rizal
  9. C. a painter
  10. D. France
- 
15. (c) to arouse mentally
  16. (b) loud voiced
  17. (b) moody and silent
  18. (d) a twinge of conscience
  19. (c) to drink
  20. (a) a disturbance or fight

## WOODMAN . . .

(From page 76)

has done and is doing our forests, *has started to limit the allowable annual cut in some districts and this is a step in the right direction. It should be applied in all forest lands where active logging operations are in progress.*

Lastly, in the revision of rules and regulations concerning the the operation of timber licenses, it is important that the government should consider not only the protection of the forests, but also the heavy investments in the industry consisting of logging and milling equipment together with costly improvements — all made in good faith with the advice and encouragement of the government.

It will not be an easy problem to solve, but it is our earn-

est hope that a happy solution would be found that will be fair to all parties concerned.

In the first place *a reduction of the annual cut is in order, while at the same time we should take determined steps towards the protection of young trees in absolute forest lands.* These, coupled with a more vigorous program of reforestation throughout the country would enable us to put into the forest what we have taken away from it, thus insuring to posterity ample timber supply, at the same time making available to them forests that will prevent soil erosion, and act as reservoirs of rain water indispensable to agriculture. — *From Forestry Leaves.*

# In the Beginning. . .

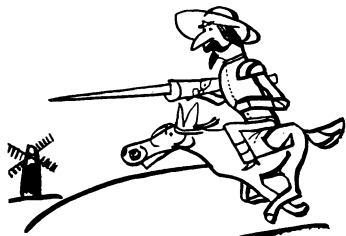
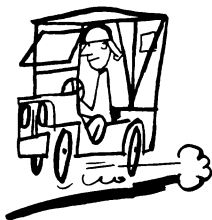


## MESMERIZE (to hypnotize)

Derived from Dr. Franz *Mesmer* (1733-1815), German physician who developed the theory that a power similar to magnetism could influence the human body, the term has since been a synonym for hypnotism.

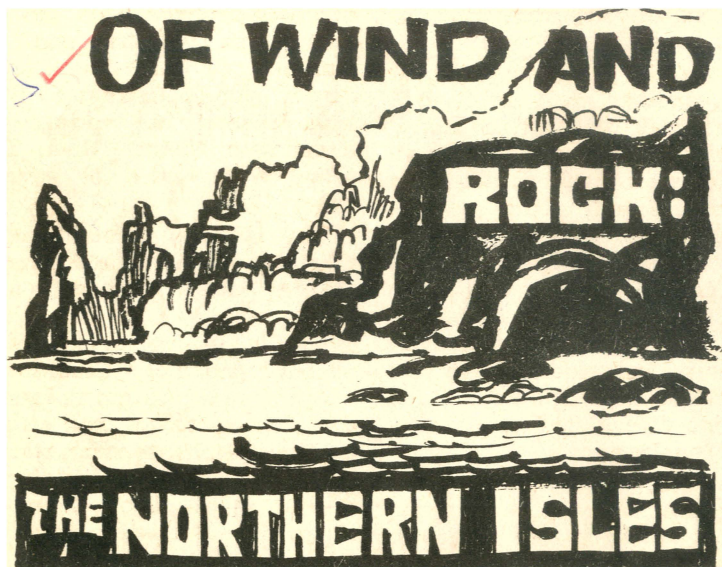
## JEEP (a small military vehicle)

There are two theories regarding the origin of this word. One says that it is derived from the name of a fabulous character in the comic strip "Popeye;" the other attributes it to the alteration of G.P. (for General Purpose Vehicle).



## QUIXOTIC (impracticably idealistic)

From Don *Quizote de la Mancha*, hero of the satirical romance of the same name by Cervantes (1547-1616), comes this modern term with its implications of lofty but impracticable idealism in a person.



**T**HE BATANES ISLANDS, consisting of three inhabited islands — Itbayat, Batan, and Sabtang — and seven uninhabited islands — Y'ami, Mabudis, Iuhos, Dequey, Diogo, North, and Siayan — form the northern frontier of the Philippine archipelago. The northernmost island, Y'ami, is 270 kilometers from Cape Engano, the nearest point of Luzon, 107 kilometers from the Chinese island of Little Botel Lobago and 160 kilometers from the southern point of Formosa. From Mount Iraya of Batan the Formosan mountains can be seen on a very clear day.

The Batanes are separated from Formosa by the Bashi Channel, which has a minimum depth of 1,009 fathoms, and from the Babuyanes by the Balintang Channel, which has a minimum depth of 95 fathoms. The Balintang Islands, lonely rocks jutting from the sea, lie in the center of the Balintang Channel and form the link between the Batanes and the Babuyanes groups. It is believed that in the pre-Miocene times this group of islands emerged from the sea as a land mass of considerable extent as a result of enormous explosive eruptions. This land was gradually worn down by streams to an

extremely mature topography resulting in the formation of the islands.

From the Miocene to recent times another great uplift took place which renewed the activity of the streams and the cutting of steep canyons. Volcanic activity is still going as indicated by earthquakes, but the land appears to be stationery. The growth of coral reefs is the only force that opposes the erosive action of the waves, streams, and tides. There are several harbors, however, which provide refuge for vessels crossing the Pacific.

Sabtang, the southernmost island of the group, is extremely rugged, but to the northwest there is a strip of arable land. The western coast is covered with sand dunes that reach a height of about 100 feet. These have dammed back the waters of the interior and formed a line of small ponds.

Y'ami, the northernmost island, is bleak and uninhabited.

As he approaches to the island are littered with crags, making it impossible for seacraft to land. A big-pointed rock, where stunted shrubs grow, is a landmark of Y'ami's north side. The island is a haven of large turtles.

**T**HE TOPOGRAPHY of Batan island falls into two distinct parts: the extreme north-

ern end from Santo Domingo, which is dependent on the extinct Iraya volcano, and the southern end which has a topography similar to that of Sabtang. Several hot springs are found near Mount Iraya. The island is traversed by several ridges.

The Batanes islands have a short dry season from February to May and a long rainy one during the rest of the year. They lie in the track of typhoons (northeast monsoon) which destroy the crops, largely corn and rootcrops, and reduce the inhabitants to near starvation. But orchids and ornamental plants abound in the tough little forests; a rare, delicious fruit, *chao-wi*, akin to the lychees, is found in Sabtang.

Because of the frequent typhoons, the people have built most of their houses with thick walls of soft stones. They also wear the *suut*, a headwear made from reed-grass and rattan to protect themselves from the rain and the heat.

The people are generally seafarers and the best pilots are the most important men of the community. Between Itbayat and the southern islands the currents are so strong that the natives of Itbayat are isolated. They have retained their own language and peculiar art of basket-making.

**I**N 1687, DAMPIER, an English freebooter who visited the place, found the people living in organized communities and in possession of a civilization of their own. He remained in Batanes for about three months.

The Spanish government did not undertake to establish its authority in Batanes until about the close of the eighteenth century. There were various early attempts, however, to carry on missionary work among the natives. The first efforts to christianize the natives were made in 1686 when some Dominican friars were sent to Batanes. Two friars died and the work had to be abandoned.

In 1718, Fray Juan Bel, newly appointed vicar of the Babuyanes, visited Batanes. He established a new mission on Calayan island and assigned

there 25 Dominican friars. The credit of conquering Batanes islands and of bringing them under Spanish authority belongs to Governor Jose Basco, who sent an expedition in 1791 to establish civil government in the islands. For his achievement he received the title of "Count of the Conquest of Batanes." One of the towns which is now the capital and port of the Islands, was named after him.

At the end of Spanish rule, Batanes was a politico-military province. In September, 1897, Batanes came under the control of the Philippine revolutionary government which remained in power until 1899 when the Americans took possession of the Philippines. With the establishment of civil government Batanes was made a part of Cagayan. In 1909 it was organized as a special province.

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"Rural leadership can be developed and fostered through rural organizations. It is for this reason that the Department of Agriculture and Natural Resources, through the Bureau of Agricultural Extension, is sponsoring the formation of such rural groups as barrio councils, 4-H and rural improvement groups. Officials and members of these organizations get training in agricultural and extension work so that they develop into reliable and competent voluntary service workers."

*Salvador Araneta*

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*Fun-Orama. . . . . by Elmer*



*"Yes, I know, the view is better by moonlight."*

# The Story of Sound



**S**TEREOPHONIC reproduction has risen to be an art of considerable commercial value. The pleasure derived from listening to a live story or orchestra, just like seeing people who are not limited to the thickness of a screen, has pushed on numerous experiments to provide systems which will give the sensation of the spatial distribution of the original sound.

We recognize that the ear-nervous system-brain combination can estimate the position of a sound source with notable accuracy. Any sound not from the median plane will strike one ear differently from the other in three respects. The first is due to the ear separation. The others are of intensity and frequency characteristic.

Electrically, there are two solutions to the problem of stereophonic reproduction. The stereoheadphone system produces results which are extreme-

ly impressive. It consists in taking two samples of the sound field and transferring these two signals to the remote listener's ears through completely separate electrical systems and two headphones.

Two high-quality microphones mounted on a space model of the human head are used at the transmission end. After amplification the signals are conducted by two separate channels to the two earphones. However, earphones can get into one's hair, figuratively and literally; loudspeakers were tried without success.

The next approach attempts to reproduce the entire acoustic field. A large number of microphones, each connected through an amplifier to a corresponding loudspeaker would be accurate but economically impractical. A means of reducing the number of microphones is needed.



The most difficult problem in stereophonics is technique to be used in obtaining two or three channels between studio and reproducer. Phonograph records may acquire the stereophonic touch by using the lateral and vertical modulation of the single groove. Another solution is to use two sets of grooves, one starting at the outside and the other halfway from the center. Two pickups in the same arm

are connected each to its own amplifier and speaker system.

On account of increased competition from television the movie industry has made great strides in a short time. Twentieth Century-Fox uses a four-channel system for its CinemaScope. Cinerama reproduces the sound field by using six separate channels. The engineering techniques are the same as with other systems.

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## NATIONALISM . . .

(From page 12)

Young Filipinos who believe themselves capable of making good in business and industry and are eager to enter these fields and find them either crowded or pre-empted by well-entrenched non-Filipinos with whom, of course, young and inexperienced beginners cannot easily or successfully compete. The blatant anti-foreignism of some Filipino elements in the retail trade is one manifestation—an unfortunate because an unhealthy one—of the new feeling of nationalism that circumstances are inducing upon Filipinos of various interests and ambitions. I may put the matter this way: In the time of Rizal, the rising Filipino intelligentsia, as well as the more practically alive among the working class, found their paths to achievement and self-respect

blocked by a foreign dispensation that opened no opportunities for dignified fulfillment of normal human urges and aspirations. That frustrated rising intelligentsia tried to do something about it, and in the course of its efforts, it found it had nothing to fall back upon as a sustaining force, except love for the native land, the economic grievances of the people, and nationalism. Thus Rizal glorified the beauties of the Motherland, denounced the *obras pалos* and the usurious *canons* on the friar lands, and the seizures of estates, and systematically sought to arouse the people's sense of nationhood. Bonifacio resorted to more direct means, complementing those of Rizal; he organized a subversive society, and upon the

(Turn to next page)

discovery of this by the authorities, he and his men tore up their *cedulas* (poll tax certificates) and launched the revolution. In our time, however, the rising Filipino merchant and industrialist class which is also finding itself blocked and frustrated in the pursuit of its legitimate economic ambitions may not need to organize a subversive society like the *Katipunan*, (although the late Manuel Roxas, shortly before the last war tried to organize a *Bagong Katipunan* with frankly economic objectives) but its obvious inevitable direction will be to ally itself with the more

nationalistic among the politicians and, of course, the Filipino intellectuals. In short the new rising class, willy nilly, will need to make use of nationalism and, as in the case of the inarticulate Filipino gentry in Rizal's time, may seek the inspiration and leadership of the intellectuals. But if the Filipino intellectual of our time has not yet resolved his problems with nationalism, what then?

Is there not, therefore, an opportunity and a challenge to the Filipino intellectuals today that is perhaps not yet recognized and realized, let alone squarely met? — *Literary Apprentice '55*.

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“When we reflect upon the significance of the writings of Rizal and of his contemporaries, not in Filipino struggle for liberty but also in man's struggle for freedom—beginning with the Magna Carta in England and culminating in the Bill of Rights today—is it not alarming to know that there are schools and colleges controlled by foreigners in our independent Republic that prohibit the reading of the writings of Jose Rizal? I submit that in the light of a new form of colonialism being imposed upon the Philippines and the world by Communism, we must not allow foreign influences to weaken our people's faith in human freedom by permitting them to destroy the inspiring literature produced by Rizal and his associates—which was the ideological background of 1896—led by Andres Bonifacio and Emilio Aguinaldo—who became convinced of the futility of mere ideas and,—especially after the supreme sacrifice of Rizal—dared to uphold human rights through a Revolution.”

—Conrado Benitez

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