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No. 1

TALENT AND SUCCESS

Though it may offend our sense of justice to find that of two men who by equal effort have acquired the same specialized skill and knowledge, one may be a success and the other a failure, we must recognize that in a free society it is the use of particular opportunities that determines usefulness and must adjust our education and ethos accordingly. In a free society we are remunerated not for our skill but for using it rightly; and this must be so as long as we are free to choose our particular occupation and are not to be directed to it. True, it is almost never possible to determine what part of a successful career has been due to superior knowledge, ability, or effort and what part to fortunate accidents; but this in no way detracts from the importance of making it worthwhile for everybody to make the right choice.

In a free society a man's talents do not "entitle" him to any particular position. . . All that a free society has to offer is an opportunity of searching for a suitable position, with all the attendant risk and uncertainty which such a search for a market for one's gifts must involve. There is no denying that in this respect a free society puts most individuals under a pressure which is often resented. But it is an illusion to think that one would be rid of such pressure in some other type of society; for the alternative to the pressure that responsibility for one's own fate brings is the far more invidious pressure of personal orders that one must obey. — *F. A. Hayek in The Constitution of Liberty*, p. 82.

THE CASE FOR AUTONOMY FOR PRIVATE HIGHER EDUCATION

(Continued from the December 1966 Issue)

This discussion of the freedom of private schools from government control may be further reinforced by one other decision of the United States Supreme Court which involved a law so closely identical to the present Philippine statute and regulations on the subject as to make one think that it may have served as the model of the latter. That was the decision in the case of *Farrington v. Tokushige* (273 U. S. 284). The law was passed by the legislature of Hawaii for the regulation and supervision of private schools conducted in language other than English or Hawaiian. The main difference between the two measures is that the Philippine statute is not simply applicable to foreign language private schools but to all private schools without distinction. In other words, our law is more comprehensive. The Hawaiian law was declared unconstitutional first by the United States District Court which held that it violated the due process clause because it deprived the owners and managers of private schools of their constitutional right to liberty and property. On appeal, the United States Supreme Court upheld that decision and declared that the provisions of the law and regulations were parts of a deliberate plan to place private schools under a "strict governmental control" and thus violated the due process clause protecting the rights of owners, parents, and children in respect of attendance upon

schools as announced in the cases of Meyer v. Nebraska (262 U. S. 390), Bartels v. Iowa (262 U. S. 404), and Pierce v. Society of Sisters (268 U. S. 510).

A general summary of the provisions of the Hawaiian statute could impress us with their close similarity to those of our own law and regulations on such subjects or features as the following:

1. That no private school may be conducted in Hawaii without a written permit from the department of public instruction.

2. That the classes shall be held only during certain hours of the day and week and only for so many weeks in a year.

3. That the department of public instruction has power to prescribe by regulations the subject and courses of study of all the private schools, and the entrance and attendance, requisites or qualifications of education, age, school attainment, demonstrated mental capacity, health and otherwise, and the textbooks to be used.

4. That in every school no object of study shall be taught, nor courses of study followed, nor entrance nor attendance qualifications required, nor textbooks used, other than as prescribed or permitted by the department of public instruction.

5. That the department of public instruction has power to appoint one or more inspectors of the private schools who shall have the right to visit such schools and to inspect the buildings, equipment, records, and teaching thereof and the textbooks used.

6. That if the department is at any time satisfied that the holder of a permit to run a school or to teach therein has violated or failed to observe any provision of the act or the regulations, the department may revoke the permit.

After pointing out in detail these features of the Hawaiian statute and regulations governing the schools concerned, the Supreme Court declared:

"The foregoing statement is enough to show that the School Act and the measures adopted thereunder go far beyond mere regulations of privately supported schools where children obtain instruction deemed valuable by their parents and which is not obviously in conflict with any public interest. They give *affirmative direction* concerning the intimate and essential details of such schools, intrust their control to public officers, and deny both owners and patrons reasonable choice and discretion in respect of teachers, curriculum and textbook. Enforcement of the act probably would destroy most, if not all of them, and certainly, it would deprive parents of fair opportunity to procure for their children instruction which they think important and we cannot say harmful."

As previously indicated, the Philippine statute is substantially similar to the Hawaiian statute especially (1) in so far as it requires all private schools to secure a permit from the Department of Education before they may be opened, and (2) in so far as it "*gives affirmative direction concerning the intimate and essential details of such schools, intrust their control to public officers, and deny both owners and patrons reasonable choice and discretion in respect of teaching, curriculum, and textbooks.*" The Court categorically declared that these features constitute a direct invasion of the property rights of the owners and "deprive parents of fair opportunity to procure for their children instruction which they think important and we cannot say harmful."

It stands to reason that if a system of regulation amounting to control is unconstitutional when applied to private foreign language schools, it is doubly so

when applied to our own private schools, run by our own citizens, and devoted to the education of our own people.

The ruling in this case of *Farrington v. Tokushige* prohibiting the government to exercise control over private schools is cited and expounded by Justice Felix Frankfurter in the course of his opinion in the case of *West Virginia State Board of Education v. Barnette* (319 U. S. 624, 657-658) in which he pointed out the universally accepted rule that the state may control public schools because they are its own property but that it has no right to control private schools because they not belong to it. On this particular subject the distinguished jurist had this to say:

"Parents have the privilege of choosing which schools they wish their children to attend. And the question here is whether the state may make certain requirements that seem to it desirable or important for the proper education of those future citizens who go to schools maintained by the states, or whether the pupils in those schools may be relieved from those requirements if they run counter to the consciences of their parents. Not only have parents the right to send children to school of their own choosing but the state has no right to bring such schools 'under a strict governmental control' or give 'affirmative direction concerning the intimate and essential details of such schools, intrust their control to public officers, and deny both owners and patrons reasonable choice and discretion in respect of teachers, curriculum and textbooks.' (*Farrington v. Tokushige*, 273 U. S. 284, 298.)

The Philippine statute has, in effect, transferred the academic control and administrative management of the private schools and colleges from the hands of their owners to the hands of the government without

the consent of the former. The inescapable conclusion is that such an act is a plain deprivation of property without due process of law.

The illustrious jurist, Justice Benjamin Cardozo, one of the greatest judges and legal scholars America has ever produced, in his book entitled *The Paradoxes of Legal Science*, makes some pertinent observations on the constitutional development of the concept of liberty, how it has grown in scope and significance from specific and narrower bases to a much larger and comprehensive foundation which supports the protection of freedom in a much wider field of human activity including teaching and learning in private schools. To avoid any possible misconception of his thoughts in this connection, his exact words are here quoted as follows:

"The concept of liberty in our constitutional development has undergone a steady and highly significant development. The individual may not only insist that the law which limits him in his activities shall impose like limits upon others in like circumstances. He will also be heard to say that there is a domain of free activity that may not be touched by government or law at all, whether the command be special against him or general against him and others. By express provision of the constitution, he is assured freedom of speech and freedom of conscience or religion. These latter immunities have thus the sanctions of a specific pledge, but they are merely phases of a larger immunity which finds expression in the comprehensive declaration that no one shall be deprived of liberty without due process of law...

"A few typical instances will serve to point my meaning. The government may not prohibit the teaching of a foreign language in private schools and colleges. (*Meyer v. Nebraska*, 262

U. S. 390.) For the same reason, *we can safely say, it may not prohibit the teaching in such places of other branches of human learning. It may not take unto itself exclusively the instruction of the young and mould their minds to its own. (Pierce v. Society of Sisters, 268 U. S. 510). Restraints such as these are encroachments upon the free development of personality in a society that is organized on the basis of the family. We reach the penetralia of liberty when we throttle the mental life of a group so fundamental.*"

Another aspect of the Philippine statute affecting its validity concerns the broad discretion given to the Secretary of Education to promulgate rules and regulations of a positive nature purposely intended to improve *standards of education and the efficiency of instruction* in the private schools without specifically defining these terms. Assuming that the legislature could enact measures on the subject, nevertheless it is not authorized to delegate this power to administrative officials in broad and unlimited terms. This subject was involved in the case of *Packer Collegiate Institute v. University of State of New York* (298 N. Y. 184). The plaintiff, a private nonsectarian school for girls, challenged the validity of a New York statute on the ground that it unlawfully delegated legislative powers to the Board of Regents of New York by vesting them with plenary authority to prescribe regulations for the registration of any private school. The particular portion of the statute which was attacked on the ground of unconstitutionality provides: "No person or persons, firms or corporation, other than the public school authority or an established religious group, shall establish or maintain a nursery school and/or kindergarten and/or elementary school...unless the school is registered under regula-

tions prescribed by the board of regents." (Italics supplied).

It was admitted that the plaintiff school, by reason of its character and standing, would be entitled to a license if it should apply for it from the board of regents, the government office entrusted by the statute to grant licenses to private schools. But that school refused to apply for a license because of its claim that the statute was invalid and unconstitutional. Without wasting words and unnecessary reasoning, the Court of Appeals of New York, the highest judicial tribunal of the State of New York, on July 16, 1948, declared the statute unconstitutional as it was an "attempt to empower an administrative officer, the State Commissioner of Education, to register and license private schools, under regulations to be adopted by him, with no standards or limitations of any sort."

The statute being an invalid delegation of legislative powers, the Court stated that it was unnecessary to discuss the validity of the regulations issued by the Commissioner of Education. But to show the danger of placing an undefined power in the hands of an administrative official, the Court pointed out, that "the Commissioner, left without legislative guidance, proceeded to legislate, broadly and in many different areas. Summarized, those regulations provide that each such school shall apply for registration under forms prescribed by the commissioner, who shall determine the school's eligibility for registration on the facts presented; that registration shall be given only for a number of children to be specified by the commissioner, but not fewer than six children; that the program, curriculum and financial resources of school must meet standards to be approved by the commissioner; that the qualifications of the teachers shall be up to those of the public school; that the

number of children per teacher shall not be too large for proper education; that there shall be adequate equipment and space, adequate provisions for health and sanitation and fire escapes, adequate opportunities for parent education and adequate record-keeping; that the schools shall be in session approximately the same number of days as the public schools, and that no school shall be registered if it puts out misleading advertising. A comparison of those regulations with the bare and meager language of the statute forces the conclusion that, however good or bad the commissioner's rules may be, they were not controlled, suggested or guided by anything in the statute."

The Court explained the nature of the right of private schools and of the limitations of the power of the legislature to regulate such school in the public interest. It says on this point: "This is no small or technical matter we deal with here. *Private schools have a constitutional right to exist, and parents have a constitutional right to send their children to such schools.* (Italics supplied) *Pierce v. Society of the Sisters of the Holy Name of Jesus and Mary*, (268 U. S. 510). The Legislature, under the police power, has a *limited right* to regulate such schools in the public interest. *Pierce v. Society of Sisters supra: Meyer v. Nebraska*, 262 U. S. 390."

The fact that under the Constitution the government may regulate and supervise private schools does not mean that it can do so in any manner and form however unreasonable, oppressive, violative of constitutional rights, or prohibitory of acts that are in themselves harmless and useful. It is true that the maintenance and conduct of private schools may be used to commit fraudulent cases or to mislead the credulous as it has been actually done in some instances. But, as the Supreme Court of the United

States correctly stated in declaring unconstitutional and void a statute which prohibited employment agencies from demanding from any person fees for securing an employment for him, *the mere fact that abuses crop up in connection with a business may not justify "destruction of one's right to follow a distinctly useful calling in an upright way."* For, as the Court said in that case, there is "no profession, possibly no business, which does not offer peculiar opportunities for reprehensible practices; and as to everyone of them, no doubt, some can be found quite ready earnestly to maintain that its suppression would be in the public interest." (Adams v. Tanner, 244 U. S. 590)

Regulation and supervision, therefore, must be reasonable and must not be destructive of the rights of the individual to liberty and property. Statutes for such purposes must state clearly the prohibited acts that are in fact fraudulent, vicious, and undesirable. A statute of the nature here discussed goes beyond these constitutional limits. It vests in the administrative official unlimited power to issue restrictive rules covering all aspects of the organization, the conduct, the financing, and the life of private schools and colleges, the liberty of the teacher to teach, and the natural right of parents to rear their children in the manner they believe wise and proper. The power thus vested is no longer a power of regulation but a power of control, practically complete and absolute, a power which can be exercised to suppress constitutional rights.

It is quite clear that under the Constitution there are definite boundaries between the right of the owner and the teacher of a private school, on the one hand, and the authority of the government over such schools, on the other. It may be safely said that to the owner and teacher belongs the *control and direction* of the

private school; and to the government belongs the supervision over it so it may desist from doing fraudulent acts or from committing what is obviously harmful to its students and the public.

A review of the different legislative steps which eventually resulted in the adoption of the system of supervision and regulation of private schools and the circumstances which gave rise to it may be of help in understanding the present state of governmental control over private education. It may also enable us to determine the desirability or the disadvantages of restriction on the freedom of education in this country.

The law passed by the Philippine Commission on January 21, 1901, as Act No. 74, establishing the public school system of the country provided in its Section 25 that nothing in the enactment should be "construed in any way to forbid, impede, or obstruct the establishment and maintenance of private schools." In those early years of the American occupation the private schools were still run after the Spanish model. The Spanish language continued to be used in the existing institutions of higher education. Their students and graduates were not trained in the American methods of instruction; and they hardly had enough knowledge of English to meet the entrance requirements of the newly organized University of the Philippines and other government colleges or to qualify for civil service positions. Under such conditions there was much dissatisfaction with their courses and methods of instruction. The result was that in 1907, in the first session of the Legislature following the creation of the Philippine Assembly, bills were presented for the purpose of placing private schools under compulsory government supervision. But such legislation was not considered necessary by the American administration as it was believed that the pertinent provisions of the corporation law were sufficient

to carry out what the Assembly had in mind without provoking unnecessary trouble and bad feeling.

But public dissatisfaction with the performance of most private schools could not be wholly ignored. Some colleges began to realize the necessity of improving their standards of instruction; and as the government discovered that they actually reformed their courses and methods, they received official authorization to confer degrees and award diplomas. Seeing these results, more institutions decided to apply for government supervision of their courses of study, methods of teaching, textbooks, and equipment in the expectation of receiving similar privileges. (Report of Phil. Comm. 1908, part 2, p. 779). Consequently, the Department of Public Instruction's curricula and plans of study began to be voluntarily and uniformly adopted by private institutions for the sake of acquiring the privilege of awarding officially recognized degrees and diplomas to their graduates. Any of these gave a sort of an advantage to its holder as it permitted him to transfer to any public school with the right to have his record in the private institution accepted and approved.

But as Filipinos acquired greater knowledge and mastery of higher education and its administration, the practice or rule of prescribing a uniform schedule of courses, teaching methods, and other instructional ideas has obviously discouraged initiative and experimentation in the educational activities; and it has prevented diversity and flexibility of educational plans. Without being consciously and widely felt, it has created a real danger to individual freedom, made authoritarianism superficially advantageous, and insidiously preserved the colonial spirit of intellectual parasitism. The Filipino newspapers at that time showed a remarkable grasp of principle and moral independence when they criticized the action of the

Department of Public Instruction as a threat to the freedom of education. For instance, *La Vanguardia* in a singularly perceptive editorial of May 22, 1912, made the following comment and protest:

"The government, for the purpose of impelling all studious youths toward official schools, has surrounded the latter with certain guarantees and privileges in which private schools barely participate. The Department of Public Instruction has drawn up a course of study for all schools, as the condition *sine qua non* for their recognition, and the government is an Argus in spying out the slightest slip of private schools in order to withdraw the recognition given them. Is not this an offense against the freedom of education? Thus, the tendency is to make private schools disappear little by little in order to leave a wider field for official schools and in this way to be able to embed in the brains of our youth the ideas of the government." (Translation by Governor Forbes).

The thought expressed by this editorial of the *La Vanguardia* was not understood by Governor-General Cameron Forbes, whose previous personal experience was confined to business and banking matters. Without a sufficient background of educational experience and with a meager knowledge of academic problems, he referred to the system adopted by the Department of Public Instruction as an "admirable arrangement." But years later, it is remarkable how the ideas of the *Vanguardia* were practically upheld in their essence by those decisions of the United States Supreme Court which have been previously discussed in this paper. The basic theme of those ideas correspond to the views expressed by liberal thinkers and progressive writers in America, England, and continental Europe, as will be later shown in this paper.

(To be continued)

- In this country a search for science talent has been started but no serious appreciation of exceptional ability in mathematics has been shown with equal interest so far when real scientists and philosophers often come from the mathematically gifted.

EDUCATION FOR MATHEMATICALLY GIFTED

I believe that, scattered round the surface of the globe, there should be a few special boarding-schools for young people who show exceptionally high ability in mathematics. I am not suggesting that there should be many; for example, I believe one would suffice for an area with a population the size of Great Britain's.

I pick on exceptional ability in mathematics rather than in others, partly because mathematics, like ballet, is a subject in which exceptionally high ability does develop very young and can be recognized at a very early age. I use the words 'exceptionally high ability' to mean what is possessed by not one in five but one in 500 people, of whom at most a tenth would have this exceptional ability specifically in mathematics.

So I have in mind selecting about one in 5,000 from each age group for these special mathematical schools. But I want to avoid staking exaggerated claims for the importance of mathematics. Scientists too often make exaggerated claims for science, usually to get a lot of money. But since the sum of money needed for a single new school in a country the size of Great Britain is hardly exorbitant, grandiose claims for the importance of mathematics are not necessary to justify it. The pleading as I would put it for mathematics is based on two circumstances only.

First, the subject is a structure, each part of which rests logically and necessarily on the parts that precede it (you cannot do fractions till you have done whole numbers) and, secondly, the sub-

ject has been under intensive development, stage by stage, for 2,500 years. In that time the structure has grown to a phenomenal extent, till it has become a formidable task to become acquainted with even one major part of it, and therefore special education for those with a chance of achieving this aim may be desirable.

Admittedly this continual growth in complexity is from time to time reversed by some flash of insight, which shows how a great complex of steps can be simplified and reduced and unified and given clarity. But only by utilizing to the full the exceptionally able can we ensure the occurrence of these flashes of insight, that show the way ahead again when it seemed dark and cloudy.

Naturally enough, I am not advocating a curriculum for such a school that would aim exclusively at the production of pure mathematicians. It is well known that much of the finest mathematics today is going on in theoretical physics and in other fields of application of mathematics. Because the majority of these are at least

founded upon physics, it can be argued that physics might play a specially important role in the syllabus. Without doubt, however, many other subjects should be included, so that people able to apply mathematics in many different fields would emerge from such schools, as well as a number of pure mathematicians.

I certainly do not propose an exceptionally large fraction of the teaching time for mathematics itself. The aim, rather, would be mathematics teaching of high quality, that goes along at the pace which these exceptional pupils can take, unimpeded by others with different kinds of mind (who, I hasten to add, can of course in their different ways be just as valuable to the community or more so). Furthermore, the same material would be appropriate to those with inclinations towards pure or towards applied mathematics, inclinations which in any case are not usually finalized at school age.

But I have no wish to put excessive emphasis on curricula. A much more important topic is the benefit that

these children would receive just from living with large numbers of their own kind. It seems likely that contact with their peers on this scale would sharpen their wits, bring out their abilities, and give them ideas, more effectively than any syllabus.

So far I have argued in quite general terms. However, what I have said has been influenced by the fact that I know one part of the world, with a population close to that of Great Britain, where a school similar to what I have been describing has been in existence now for four years.

The part of the world where, it appears, the first school of this kind, selecting from a large population, came into being, happens to be Siberia. This might seem strange to anyone except those lucky enough to know Mikhail Alekseevich Lavrentiev, the very remarkable man who for ten years has been President of the Siberian Department of the U.S.S.R. Academy of Sciences. Academician Lavrentiev is one of the great figures of our time in science and the organization of science, and

he has managed to bring about during the past ten years a great flowering of science in Siberia.

It is in the headquarters of the Siberian Department, that is, in the famous academic town Akademgorodok, near Novosibirsk, that the special school was set up, an event which without doubt owes more than anything else to Lavrentiev's devotion to the cause of pure and applied mathematics, and to his conviction that, in the new town he was building, advanced mathematical and scientific education must be given not only at the graduate-research and undergraduate levels but also at the pre-university level. As a matter of fact the Siberian developments have been followed by three boarding schools being set up in European Russia with some similarity of aim.

I have emphasized Mikhail Alekseevich's personal contribution to this because it is rather important to realize that developments of this kind have nothing to do with politics. Such a boarding-school to cater for special needs could equally well

flourish under communism, under socialism, under liberalism, or under conservatism, as is shown by the parallel developments in the case of ballet. In mathematics a man with exceptional gifts who has chosen to devote himself to the cause of science in Siberia has, as it happens, succeeded in bringing about there the first realization of the aim I am describing.

In this realization, the arguments that I indicated earlier, for physics playing a role of special importance, were found convincing, and the Novosibirsk school is called 'physical and mathematical school', or *fizmatshkola* for short. While I am on names, which perhaps are important, I cannot resist explaining the name given to the pupils of this school. The Russian language has a special declension for the young animals, with singular in *-onok* and plural in *-ata*, so that a young goose is *gusyonok* and a young mouse is *mysh-onok*, with plurals *gusyata* (goslings) and *myshata* (baby mice). This generated a rather attractive name for a young pupil at

the *fizmatshkola*. He or she is called *fymyshonok*, and therefore of course the student body becomes the *fymyshata*.

There are just 600 *fymyshata*, and no intention to let the school grow longer. Their ages are between fifteen and seventeen. They are selected from the whole of Siberia and central Asia, so that the school draws on a population of about 50,000,000. A *fymyshonok* will spend three years, two years, or one year at the school, and go on to higher education at the age of seventeen.

The selection for the school is based in the first instance on a method of testing known as the Olympiads, and consisting of an examination essentially without time-limit. The questions are published annually in the youth magazines that are read in all Siberian schools. Actually, a different set of about thirty questions is given for each age group, but the general characteristics of them all are the same. They are puzzling out the answer will tell as much as possible about the child's

real ability rather than about his teachers'. To pick two examples at random, fourteen-year-olds were asked to prove that the first fifty odd numbers multiplied together come to less than one tenth as much as do the first fifty even numbers; and, again, to show that, in a country where the distance between each pair of airports was different, if an aeroplane took off from each and flew to the nearest airport, not more than five of them would land on same runway.

But, as I hinted earlier, educationists are generally in agreement that high mathematical ability can be identified at an early age. The Olympiads are the particular method used to do this in Siberia, although only for the purpose of initial selection. They could not be used for final selection because of the possibility of collaboration, but in practice, where everybody knows that further screening will follow, they are found to be a most valuable method of identifying those with really keen mathematical inclinations. I should mention, therefore, that similar Olympiad tests

are now being held in many parts of the world, including Britain, although at present purely for the fun of competition rather than for selection purpose.

About 2,000 of those who send in good answers to the Siberian Olympiad questions are brought to the university of Novosibirsk during the summer vacation, so that they can stay in the university dormitories (while the regular students are away) for a few weeks' so-called summer school. There they are subjected to an intensive programme, including lectures on mathematical and physical subjects by distinguished scientists, and more problem-solving work. Finally, only about 200-odd, those who really stand up well to this exacting environment, are selected for entry to the boarding school itself, and become *fymyshata*.

Boys and girls are equally eligible, but, at any rate in particular conditions of Siberia and central Asia, only one-tenth of those successful in these tests are in fact girls. It is stated that their presence in the boarding-school naturally in separate dormi-

tories, causes no outstanding difficulties.

At the school itself rather over half the teaching is in mathematics and physics, including high-grade courses of lectures by prominent members of the academic town's fifteen research institutes and of the University of Novosibirsk. A large amount of problem-solving is featured in the course. The other subjects studied are chemistry, biology, history, geography, Russian literature, and the English language (mainly for reading purposes only, I am afraid). There are, in addition, various optional specialist courses. A regular staff meeting is held with the aim of improving compatibility among the courses.

On Thursdays there is no work, but there is compulsory exercise, including especially skiing in the winter and swimming in the lake in the summer. Sundays, on the other hand, are completely free for the *fymyshata* to do what they like. The evenings in the *fizmatshkola* are stated to be periods of intense activity: over thirty societies, devoted to all kinds of different pursuits, meet, and

members of the research institutes participate in these meetings also. Some of the societies are devoted to exciting branches of science like astronomy or meteorology that can capture the pupil's imagination, some to musical and artistic topics, and some to games and hobbies. Certainly the teachers regard this free time as of great educational value, because of the way the pupils make each other think, as it were, in a vast variety of discussion and similar activities.

No claim is made that the selection methods are of great efficiency. In fact, between ten and fifteen per cent of the *fymyshata* fail to complete the course, and are relegated to ordinary schools on the basis of half-yearly examinations. Those who do complete it almost all go on to higher education, but it is only claimed that about half of those leaving appear really promising in mathematics and physics. However, this is perhaps not too bad a result at an early stage of such a development. — *By M. J. Lighthill, F.R.S. condensed from The Listener, October, 1966.*

FM CAN TAKE LESSON FROM MEXICO'S CARDENAS

There is a President's biography that President Marcos ought to be reading these days. It is the story of President Lazaro Cardenas of Mexico. Cardenas was the Mexican President who, on March 18, 1938, seized and expropriated 17 oil companies, all of them alien-owned, that were operating in his country.

He nationalized the companies after they had refused to abide by a decision of the Mexican Supreme Court ordering them to pay increased wages and extend additional social benefits to their Mexican employes and workers. The decision would have meant increased costs of only \$91,000 a month spread out among all the 17 companies, which had been making enormous profits. The companies thought, however, that all they had to do was talk

tough and Cardenas would capitulate. He didn't. He expropriated them instead.

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"It is the sovereignty of the nation which is thwarted," President Cardenas explained, "through the maneuvers of foreign capitalists who, forgetting that they have formed themselves into Mexican companies, now attempt to elude the mandates and avoid the obligations placed upon them by the authorities of this country. The attitude of the oil companies is premeditated, and their decision has been too deliberately thought out to permit the government to resort to any means less severe" (than expropriation). He then called upon his people to "furnish such moral and physical support" as would be needed to face the grim days ahead.

Not merely the oil companies and a wide sector of official and private opinion in the US, of course, but even some Mexicans themselves (just as not a few Filipinos would have reacted in this country) felt that Cardenas had only succeeded in digging his own grave. "Most American residents in Mexico," one account recalls, "were certain that Mexico's doughty leader had gone too far. He would never be able to run his country without foreign aid. (Familiar?) The oil companies would whip him if they could just get a little cooperation from Washington. They would starve him into submission. They would make it impossible for him to continue his reconstruction projects.

"They would tug so hard at the purse-strings of the nation that there would be no money to pay government employes, and then Cardenas, in spite of all his patriotic appeals, would have trouble in his own household. Dissatisfaction in the ranks of his supporters could be fanned into a flame by clever propaganda. Eventually, Cardenas

could be overthrown and people would return to a sane realization of the necessity of running Mexico in harmony with foreign interests."

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The more outraged Americans were clamoring that the Marines be sent into Mexico to deal with the impudent Mexican President. According to the same account, "Cardenas stated privately what would have been done if Washington had sent down an army to take back the oil fields. The Mexicans would have seen to it that there was nothing left worth taking. Every derrick would have been burned down, every well dynamited, and all the tanks and refineries blown to bits. Mexico would have sacrificed her oil before her self-respect."

The Marines never came, however. Instead the US government began to put the squeeze on Mr. Cardenas and his government through economic reprisals. US purchases of Mexican silver at premium prices were halted. A boycott was clamped on the products of the newly-nationalized oil fields. Although he

never ceased protesting his continued friendship for the US and his desire to agree on a reimbursement price to be paid to the oil companies, President Cardenas refused to be fazed or intimidated. He sold his oil to the Axis powers (just as all other countries, including the then still uninvolved US, were selling to them), and developed the South American region as a substitute market for the US.

By the end of 1939, President Cardenas could report to his people that the nationalized oil industry, instead of collapsing as his enemies and detractors had predicted, had brought in 23 new wells, increased domestic sales from P153-million to P172-million, exported P110-million to other countries, and spent many millions of pesos more in improving the lot of the laborers. Thirteen years after expropriation, during the year 1953 alone, 133 new wells had been brought into production, several new pipelines had been installed, 18 tankers were hauling products over the ocean lanes, more schools and medical

services had been instituted for the oil workers, sales had mounted to \$1,619,660,510, and government profits amounted to \$429,915,00.

* * *

It was during the administration of Cardenas' successor, President Avila Camacho, that agreement was finally reached on a reimbursement payment of \$40 million (against the \$400 million that the oil companies had said their properties were worth). What did Cardenas himself think of the value of the oil firms' investments in his country? He had said: "It has been stated ad nauseam that the petroleum industry has brought into this country enormous capital for its development. This assertion is an exaggeration. The oil companies have enjoyed for many years, during most of their existence, in fact, great privileges for their development and expansion; they have been granted customs rebates, fiscal exemptions, and numberless other prerogatives, and their privileges joined to the gigantic potentialities of the oil fields granted to them by the nation oftentimes against the

will of the latter and in violation of the country's laws, make up almost the whole of the actual capital so often talked about."

* * *

The Cardenas story is one of the most stirring and inspiring chapters in the long history of the struggle of "weaker" peoples to uphold their dignity and assert their economic independence. It may even inspire President

Marcos, who is being called upon, after all, not to expropriate any alien firms in this country but simply to seize and take advantage of the opportunity opened to him to help his people take over the channels of retailing and merchandising in their own homeland. If their own President won't help the Filipinos, who also will? — *By J. V. Cruz, in the Manila Times, December 28, 1966.*

AN ABSENT-MINDED PROFESSOR

The biology professor turned to his class and said:

"Now, it is time to dissect a frog." He groped a hand through his pockets and came up with a very wrinkled and rather crumpled cheese sandwich.

"My goodness!" he cried. "No wonder my lunch tasted so funny this noon!"

EVOLUTION OF PHILIPPINE RETAIL TRADE LAW

In the *Lao H. Ichong v. Jaime Hernandez*, Secretary of Finance, and *Marcelino Sarmiento*, City Treasurer of Manila, case on May 31, 1957 the legal test of R.A. 1180 was completed when the Supreme Court justified the Retail Trade Nationalization Law by invoking the police power of the state.

In the above case the Court said: "We are fully satisfied upon a consideration of all the facts and circumstances that the disputed law is not the product of racial hostility, prejudice or discrimination, but the expression of the legitimate desire or determination, of the people, through their authorized representatives, to free the nation from the economic situation that has been fortunately saddled upon it rightly or wrongly, to its disadvantage. The law is clearly in the interest of

the public, nay, of the national security itself, and indisputably falls within the scope of police power, through which and by which the State insures its existence and security and the supreme welfare of its citizens."

* * *

After signing the bill, President Magsaysay said in a message to Congress — "I have discussed H.R. 2523 (subsequently R.A. 1180), which seeks to nationalize retail trade, with experts and political leaders, and have devoted considerable time to evaluating the arguments for and against the measure. I am fully aware that the bill has imperfections, but notwithstanding this, I am constrained in concurrence with its primordial objectives, to sign this measure. I have taken this action after carefully considering representa-

tions from diplomatic sources and alien chambers of commerce for its disapproval, because I firmly believe in the principle — that it is for the best interests of our people and posterity. To my mind there is nothing in this bill that contravenes our fundamental law or our treaty obligations.”

* * *

The joint executive-congressional committee formed by President Magsaysay on Nov. 15, 1954 composed of such prestigious names as Oscar Ledesma, Salvador Arana, Alfredo Montelibano, Gil Puyat, Edmundo Cea, Quintin Paredes, Daniel Romualdez, Arturo Tolentino and Eugenio Perez, to study the Retail Trade Law recommended that the law be allowed to stand “to give it a chance to show its effect upon our economy.”

* * *

In the implementation phase of the retail trade nationalization policy a succession of institutions and measures were created and passed to expand Filipino participa-

tion in the retail trade. The appropriation of the Filipino Retailers Fund under the office of the Secretary of Commerce was quietly followed by the creation of the National Marketing Corporation (Namarco). Both moves were designed to promote aggressively substitute Filipino trade organizations. It is interesting to note that the Namarco has not only succeeded in taking over a big chunk of the retail trade from the aliens it has also muscled in “on the wholesale trade which is really the bulk of its activity.” So that one might say that Namarco was really designed to take over the wholesale trade from the foreigners.

* * *

As mentioned much earlier subsidies for Filipino retailers can be traced back even before the passage of R.A. 1180. In fact the National Trading Corporation created by an executive order on January 4, 1940 was described by a Manila Bulletin editorial of Oct. 18, 1940 as an attempt to “break the stranglehold of foreign retailers” upon Philippine trade. The NTC was

followed by the PRATRA (Philippine Relief and Trade Rehabilitation Administration). After the war this was replaced by the Price Stabilization Corporation (PRISCO) — which attempted to wrest control of retail trade from aliens by the transfer of importing business to Filipino hands.

• • •

Going back into history, we can therefore detect a line in the pattern of marketing which is characterized by a conscious attempt on the part of the government to transfer the retailing and wholesaling business from foreign to Filipino hands.

Tomorrow we will see the results of this policy in the last few years. — *Jose E. Romero, Jr. in Manila Bulletin.*

STINGINESS

Russell Sage, the financier, had a wide reputation as a man difficult to separate from his money. A couple of promoters approached him one day and tried to sell him on a scheme they had. Sage talked with them for a while but said he could give them no definite answer as yet. Telling them that he would communicate with them in a few days he showed them out of the office.

One of the promoters seemed quite optimistic and voiced the opinion to his partner that he thought Sage was pretty well sold on their proposition.

"I don't know," replied the other sceptically. "He seemed too suspicious to me. Didn't you notice that, after shaking hands with me, he started to count his fingers?" — *Anon.*

■ This is part of an address of President Ferdinand Marcos delivered at the YMCA 55th anniversary program, November 10, 1966.

THE REPUBLIC AND ITS YOUNG MEN

The vitality of our nation, compared with other developing countries, has often elicited admiring remarks. There is the energizing and catalytic effect of a broadly based educational system. And there is the vitalizing influence of volunteer civic movements.

Up to 70 per cent of our population, I have been informed, are below thirty years of age. This makes us one of the most youthful nations in the world today.

Even the heroes we revere most are taken from the ranks of youth. Jose Rizal, who first defined Filipino nationality, was only 35 when he was martyred at Bagumbayan field, and he was only 25 when he completed his major work, the novel *Noli Me Tangere*. Andres Bonifacio was only 29 when he headed the Katipunan, and his trusted associate, Emilio Jacinto, was only 19. Apolinario Mabini was just thirty when he framed the struc-

ture of the first Philippine Republic. And both Quezon and Osmeña were in their early twenties when they asserted their claim to the leadership of the nation.

The modern youth is of course epitomized by the college student. I am informed that the Philippines today, although still a developing country, already ranks with the top ten or so countries in terms of college enrollment per capita. This is a matter, of course, over which some of us may have some deep reservations. The high proportion of youth in college is an indication of a quantitative success. The qualitative aspect may be another matter altogether — this we must admit with becoming modesty and candor.

It is entirely possible that without proper channels of development, the youth will be more of a prey to their own destructive impulses. For it is when the energies of youth are inhibited, or

are circumscribed by lack of opportunities for their exercise, that the spirit of youth takes on a negative and destructive aspect. Then youth collectively becomes a source of grave danger to the whole society. We have seen this happen, with catastrophic consequences to social and political stability and the sanctity of human life, in some other countries in our own time.

The magical property of youth which all others envy is its overflowing energy and enthusiasm. It was this that made George Bernard Shaw remark so aptly that the time of youth was such a wonderful thing, it was such a shame it had to be wasted on the young. When this strength and enthusiasm are misdirected, the result is juvenile delinquency, immorality, vandalism, and assorted types of antisocial behavior. On a large scale, such misdirection of youthful energy can threaten the very fabric of the state and the foundation of existing society.

The qualities of prudence and tact are of course not associated with youth. An excess of prudence can perhaps be called a perversion of

youth; but an excess of zeal can be worse because it is self-defeating. What the adult community deplors in student demonstrations is not the liberty to demonstrate but in the capacity to maintain demonstrations on a responsible level. Where such demonstrations deteriorate into mob action, youth discredits itself and sullies the brightness of its own idealism. I also believe the authority of our laws must not be flaunted. I believe that our sovereignty is real and that the Republic should command the allegiance of all dissenters and its integrity must be maintained. I wish that all dissenters, especially among the youth, could honestly tell themselves, in their hearts, that they render due allegiance to the flag of the Republic of the Philippines. Dissent expressed within the framework of our common allegiance to the Republic is welcome; it is not only welcome but necessary. But any dissent which presumes the unlawfulness of the Philippine Republic, in favor of another, perhaps now latent, sovereignty, borders on sedition, and those who do so must be manful enough to

face the consequences of their own acts under our laws.

Ours is a young society. Previous to 1872, there was no distinct Filipino nationality. The thing the people of these islands had in common was the common experience of suffering, humiliation and degradation in the hands of the foreign tyrants that ruled us. Then in 1872, this experience of common suffering reached a point of combustion in the execution of the three priests, Gomez, Burgos, and Zamora. In view of Rizal, the sense of Filipino nationality emerged at about this point. Then this led to the Propaganda Movement and the Philippine Revolution. Our country's founding fathers, from Burgos, through Rizal, to Quezon and Osmeña, were invariably young men below the age of thirty-five.

The Philippine Republic, as it now exists, is the material result of all those labors of so many dedicated men and women. Its forerunner, the Malolos Republic, was the first constitutional government in the history of Asia. With such a distinguished heritage, our Republic faces its own sup-

reme test whose significance can affect the history of the world. This test lies in our ability to build a workable democracy in spite of the mass poverty, ignorance and disease which constitute the conditions of underdevelopment. The academies say this cannot be done; that underdevelopment is incompatible with democratic institutions; that despotism is a necessary stage in a nation's political evolution; that it is not the ballot but bullets that should arbitrate the issues in the life of a developing nation.

The Filipino people do not bend to this defeatist view of democracy. This is not the influence of America, which helped us develop some of our democratic institutions. This is the influence of our own authentic national experience. For if in 1898 our ancestors could assert the claim of 7 million Filipinos to the right to be self-governing democracy, why should our people now abdicate this challenge in 1966? Of all the developing countries in the world today, the Philippines has the longest democratic tradition. It has the social and economic

and political qualifications to succeed as a democracy. And if we cannot make a going concern of our democracy, what other country in the world can do so? Certainly not Vietnam. In the end, therefore, the Filipinos must bear the burden of proving that democracy can work even against a heritage of mass poverty, ignorance and disease. If we can prove this, we shall render the cause of human freedom a genuine service which no military exploit can ever match.

This is the burden of the Philippines, but this burden in immediate terms, becomes the mission of our generation — and the younger one that is immediately coming after us. The future of this nation belongs to the generation that is now in the elementary schools, the high schools and the colleges. The next twenty years are

the crucial years of transition; they define the decisive period for Philippine democracy. The task is so immense that it will defy all the energies and the best efforts of both the older and younger generations. But we must be mindful above all, of our own responsibility as the adult generation. We cannot plead any excuse for failure. We must provide principle and wisdom to the youth's energy and strength. There was something Henry Thoreau said that struck me as so apt that I memorized it. He said: "The youth gets together his materials to build a bridge to the moon, and at length the middle-aged man concludes to build a wood-shed with them. . ."

Our task, my friends, is to build the woodshed with which our generation is charged. Let us build it well.

- This is an Englishman's report on how Germans build their universities. It should be of interest to Filipino educators.

BUILDING UNIVERSITIES IN GERMANY

I knew of course before I went to Germany that their universities are different from British and American ones. For one thing, students there may take practically any number of years to complete their studies; they largely plan their own courses and timetables, how long they intend to take over certain studies, when they will go out to take a temporary job, and when they will take their examinations. The attitude seems to be that you use the university in the best way you can as a preparation for passing the final examinations.

There is fairly little individual guidance, which would in fact be difficult to get because there is nothing like the number of staff per student that we are used to here. Also many universities are very large: Munich has 24,000 students, Cologne has 18,000, Hamburg 16,000,

Frankfurt 13,000 and Bonn 12,000. They continue to grow because normally there is no possibility of limiting student numbers; according to law every young German who has the qualifications must be accepted.

But the different outlook among those responsible for building universities is largely a matter of a different attitude to the spending of money. What struck me was simply a very different attitude to capital investment generally. It seemed obvious to my German hosts that if the job of building is worth doing at all it is worth doing really well.

I was shown over a chemistry building in one place, and as the architect and I crossed the entrance hall I looked at the beautiful greystone floor and said that we would find it difficult on our budgets to use such expensive materials. He just said: "It lasts longer."

Buildings are double glazed against noise and cold, their services and other installations are over-sized to allow for future flexibility, and materials generally are of good quality so as to keep down maintenance costs in the future.

Since German universities are controlled by the *Länder* (the States) which make up the West German Federal Republic, their layouts are normally prepared by Ministry planners, although many of the individual buildings are done by private architects. Budgets for buildings are not usually rigidly fixed in advance but are approved in each case with the particular requirements of the building in mind, and this normally includes a very high standard of finishes and equipment.

The first place I went to on my trip was the institute of sociology in Mannheim where they have a working party for research into university methods. The university is in the old palace which has been completely reconstructed internally and has been added to. It has high and spacious rooms and

makes the most beautiful place for study. I was specially struck by the library: on opening the door I found myself in a large and tall room, a thick green carpet covering the whole floor and students working at individual tables with white tops. The whole place was spotless, silent, and luxurious. It was air conditioned, with windows double glazed and permanently closed. On going up to the counter one can get any book from the stack in a matter of a minute or two by way of a pneumatic tube of the kind we have in some of the older department stores to despatch cash. There are rooms set apart for typing, for dictaphones, microfilm, and individual study.

One of the lecturers at this institute asked me if it was true that the new University of Sussex in England started with an initial grant for building of no more than £1,500,000 (\$4,000,000 U.S.). I said yes, this was roughly true of all our new universities but that this was followed by further yearly grants of possibly similar amounts as the university grew to a viable size of say, 3,000 stu-

dents. He was amazed; he said that in Germany, when they had that sort of money, they might think about starting a university, or they might even start planning one, but in all probability they would just buy books and wait until they had vastly more before actually building anything. In fact, £1,000,000 (\$3,000,000 U.S.) was the sum that the new University of the Ruhr in Bochum was given for its initial purchase of books for the library.

A few days later I visited Mainz. This university started after the war in barracks of the Luftwaffe. These barracks surprised me: they are very large and handsome and built around three sides of a courtyard. They have pitched roofs, good heating, and are very solidly built. Apparently barracks too, if they were built, had to be built properly and to last. And why not?—since especially in building there is a definite limit to the sense of paring down. You can always use a good building, even if its original purpose had died. Money spent on the permanent parts is never wasted.

At the university in Mainz I visited the Chancellor whose office is in this ex-air force part. He told me that an average new university in Germany would start with a fund of between £50,000,000 and £100,000,000 (\$140,000,000 and \$280,000,000 U.S.) for building and equipment. These figures vary a lot from place to place because some of the Lander (States) are richer than others and there is a certain competition for cultural prestige between them.

Mainz University, the Chancellor told me, is economical by German standards. It is a university of 8,000 students and has 180 professors. It spends some £13,000,000 (\$34,000,000 U.S.) a year, of which about £5,000,000 (\$14,000,000 U.S.) are spent on building: this in spite of having inherited the barracks. And that is considered economical!

The Chancellor told me that the new University of the Ruhr at Bochum, which intends to grow to a size of 12,000 to 15,000 students plans to spend some £230,000,000 (\$600,000,000 U.S.) on buildings and equipment,

which is about £17,000 (\$50,000 U.S.) per student. This is not only more than we would spend, it is three to four times as much. Last year this university spent £10,000,000 (\$28,000,000 U.S.) on buildings alone, which makes it one of the two or three largest building sites in Europe.

The Ruhr area of Germany is a rich one and this no doubt accounts for their particularly high expenditure on this new university. There are many who regard it as extravagant but this could be said of a number of German university projects. I often asked myself if they might not spend a little less on various refinements and instead build more area so as to relieve the overcrowding they suffer from, and yet maintain good quality. Because it does seem strange that they should afford such high quality, even luxurious buildings and that yet, nationally speaking, their student numbers are smaller in relation to the total population than in Britain or, for that matter, in France, Sweden, or Holland.

In the most popular fa-

culties — economics, medicine, law, German studies, and mechanical engineering — students hardly ever have a chance to meet their professors face to face. I was told that many who used to finish their studies in about four years now tend to take six or more, and one-third of them leave university without finishing at all; and I wondered to what extent this overcrowding was to blame for that.

Apart from overcrowding, direct contact between students and staff is also made difficult because there are no colleges (buildings where classrooms, libraries, and dormitories are within each, as in Oxford or Cambridge in England) and only a few halls of residence. Only 12 per cent of the students live in students' homes, while in most other European countries the percentage is much higher and the aim is normally for half the students to be in residence. Various German universities have planned to build colleges on the English model but as far as I know none of them have been built.

I was struck by the qua-

lity of the research being done into university organization and teaching methods on the one hand, and physical planning and construction on the other. The impression I had was that research in the field of planning and building was most active in the Land of Baden-Württemberg. The capital is Stuttgart and I had been invited by the technical university there to lecture on university planning. A special institute for university planning is attached to the faculty of architecture, the only such institute in the world so far as I know.

In my lecture at this institute I talked about the new universities in Britain and the three different planning principles on which they are based: first, the type of plan represented by the University of Sussex, which has its centre, with its library, administration building, and main dining hall in the middle of the plan, and various faculty buildings and halls of residence surrounding that centre and extending outwards. Then the second type of plan — York is a good example — which has not got

one centre but is based on a number of colleges which form clusters, and extension could take place by adding further clusters. And the third type of plan, like that of the University of Lancaster, which has a linear centre in the form of a pedestrian street with buildings on both sides, with extension coming at either end — in other words the university becomes longer.

My feeling is that in general planning, many of the British universities show more cohesion and better provision for growth than the German ones. There is one aspect of planning, though at which the Germans are particularly good, and that is the very first phase, namely the choice of location of a new university.

While on this subject of organization, I want to describe a building which was typical of much else; the new central dining hall of the technical university in Braunschweig. In the old German universities of some fifty years ago, in places like Göttingen students would have lunch with the families with whom they had lodg-

ings. Here in Braunschweig half a century later they have it in the new large refectory – a simply looking building, one storey high, with walls of glass and surrounded by lawns and trees. The kitchen is cool and spotless and without the slightest smell: from the enclosed stainless-steel automatic cooking machines are filled the specially designed standard dishes with portions for each student.

You can sit outside on the

paved terrace to have coffee, and the whole building, despite its size, is friendly and not at all noisy. You buy your ticket at the barrier for about 2s. 3d., and even at the busiest time there are hardly any queues. The menu is displayed in large letters, as well as tomorrow's menu in case you want to give it a miss. – *By Gabriel Epstein in The Listener, November 3, 1966, abridged.*

- This story has the dignity of being part of the historical records of Mexico and the Philippines. In the learned "Sucesos de las Islas Filipinas" by Antonio de Morga, it is noted as a curious circumstance that the death of the Governor of the Philippines was known on the Plaza Mayor in the city of Mexico on the very same day. De Morga adds that he does not know how the news was brought. The Friar Gaspar de San Agustin in the "Conquista de las Islas Filipinas" published in Spain in 1698, tells the same story. — *Muller.*

THE TRANSLATED SOLDADO

On the morning of October 25, in the year 1593, there happened in the City of Mexico an affair most strange, which has not been explained to this day.

The day had well begun. The streets were busy. At the tall doors of the Palace the guard had been set. The Plaza Mayor in front of the Palace was full of people. Then, suddenly, in the bright sunshine, this strange thing happened.

The sentries of the guard saw all at once a strange soldier among them. He was walking back and forth like the rest with his gun on his shoulder, but his uniform was not that of Spanish soldiers in Mexico. It was the uniform of the guard of the Governor's Palace in Manila,

the capital of the Filipinas.

It was evident from his sturdy, bold carriage that he was an old soldier who had seen much campaigning; but it would be seen also that, though he did not seem at all timid, he did most assuredly look dazed and amazed, for he stared around him like a man lost.

"What is your name?" demanded the captain of the guard sharply. "What are you doing on a post to which you have not been ordered?"

The soldier saluted: "My name is Gil Perez. As to standing sentry here, I am doing as nearly as possible what I was ordered to do. I was ordered this morning to mount guard at the doors of the Governor's Palace in Manila. I know very well that

this is not the Governor's Palace, and evidently I am not in Manila. Why or how that may be, I know not. But here I am, and this is a palace of some kind, so I am doing my duty as nearly as possible."

If the captain of the guard was astonished by this extraordinary statement, how much more astonished was he when Gil Perez remarked most simply as one passing on a bit of gossip: "Last night the Governor of the Filipinas, His Excellency Don Gomez Perez Dasmaringas, had his head cracked with an ax in the Moluccas and is dead of it."

All the officers crowded around Gil Perez. He was wholly sober, and it was evident that he was not joking, but truly, was as greatly puzzled as they were. When they told him that he was at that moment in the City of Mexico, thousands and thousands of miles away from Manila, he would not believe it — as how could he?

They hurried him before the Viceroy, the great and noble Don Luis de Velasco. He and his Council examined the soldier in a manner

most subtle. Gil Perez answered correctly all the smallest particulars about the regiment to which he belonged, all about the persons and affairs in the Filipinas and all about the city of Manila. But when they asked him how he had come to be shifted from Manila to the City of Mexico, he could say only that one moment he was standing guard in Manila, and the next moment he was standing guard in Mexico.

Still less he was able to explain how he could know that the night before the Governor of the Filipinas had his head cracked in the Moluccas. He could only say that it was so. Having declared this, he twisted his mustachios and waited, boldly enough, to hear what might be said to him.

The Viceroy and his Council were not long in telling him. They found that the affair had an unmistakable odor of the Devil about it, and that Gil Perez necessarily partook of the odor. Therefore, they turned him over to the Holy Office and he was locked carefully into

the strongest cell in Santo Domingo.

The Familiars of the Holy Office examined him with the utmost shrewdness and industry, but could not shake his testimony. So, while they realized, of course, that the matter was a matter performed by the Devil, they could not find that Gil Perez had any guilty part in it. Consequently they treated him with solicitude rather than severity, and Gil Perez vowed that he preferred jail to soldiering.

Thus months passed, and at last a galleon arrived from the Filipinas. It brought the news that Don Gomez Dasmarinas had sailed from Manila on the 17th of October to help the King of Cambodia repel an invasion by the King of Siam, and that, putting into the Molucas, he met with the distressing bad luck of having his head cracked — on the night of the 24th of October, 1593, as Gil Perez had said.

Furthermore, said the people of the galleon, supernatural signs had announced the killing in Manila. On a wall of the Convent of San Augustin there was painted a portrait of His Excellency,

and at the very hour when he died a crack opened in the wall and ran straight across the picture.

Finally, a passenger who was an officer of soldiery in Manila was taken to the prison, and he recognized Gil Perez at once as a soldier of the Palace Guard. He said that he had seen this very same identical Gil Perez mounting guard in Manila only a day before he appeared in Mexico so miraculously.

Then the authorities of the City of Mexico were vastly puzzled as to what to do about Gil Perez. The Familiars of the Holy Office, being satisfied that he was innocent, insisted on setting him free. The authorities of the city, satisfied that something devilish adhered to him, even though it might be against his will, felt that he was not a fit person to be at large in the city.

So, in the end, it was decided to ship him back to the Philippines. This was done — not without violent protest from Gil Perez, who wanted to remain in the prison of Santo Domingo. — *As summarized by Julius W. Muller.*

■ An American visitor gives his reaction to Philippine life.

MANILA TO AN AMERICAN

An American visiting the Philippines is apt to experience a strange shock of recognition. For a half-century of United States colonial tutelage relinquished in 1946, seems to have fashioned the Philippines into a mirror of America. But the reflection it casts can be deceptive. Nothing is more disappointing to Americans than the discovery, often belated, that "our little brown brothers," as imperial propaganda used to call them, are only superficial relatives.

Americans are often led astray by the outward signs of resemblance. Manila looks, in many ways, like a sprawling, unwieldy city in the United States.

Its traffic-clogged avenues are blighted by billboards proclaiming American merchandise in high-pitched Madison Avenue jargon; sleazy drive-ins offer "colossal" hotdogs, hamburgers, and other gastronomic imitations.

Manila's suburbs, with their split-level ranch houses and California haciendas, rival Beverly Hills; its slums outdo Harlem. And many educated, urbane Filipinos appear more Americanized than any American.

Gentlemen with names like cigar brands — Benedicto, Modesto, Eugenio are known to their pals as "Butch" and "Baby," and they have an extraordinary capacity for behaving like Babbits.

They are avid golfers, earnest Rotarians, and proud students of "human relations" as taught by a local branch of the Dale Carnegie Institute.

Nothing is quite so disarming as to wander into a luncheon of the Junior Chamber of Commerce in a provincial town: The speeches might have been written in Cedar Rapids, even if the delivery is rather reminiscent of Wallace Beery playing Pancho Villa.

Filipinos may speak dialects like Tagalog at home but their public language is a kind of calypso American that would have delighted Mencken. Recently, reporting the mayor's investigation into police department complaints, a Manila newspaper headlined: "City Dad Probes Cops Gripes."

It is midsummer madness to hold Philippine weddings in June when the heat and humidity are at their worst. Yet fashionable Filipinas must be "June brides," and they perspire heroically through all the functions which, incidentally, feature delicacies imported from the U.S.

Though there are 7,000 Philippine Islands, Filipinos

thrive on canned American salmon and tuna fish. Manila high society rejects local avocados and bananas as lower-class "native" fare. When the late General MacArthur, an authentic Philippine folk-hero visited Manila a few years ago, a banquet at the presidential palace opened with tinned American fruit salad.

Thus this Philippine mirror of America is a kind of carnival mirror, casting distorted images. In contrast to Hawaii where the process of acculturation almost entirely assimilated a multiracial population, the Philippines was never transformed into a parcel of the United States by colonial rule. — *Stanley Karnow in Manila Chronicle.*

SNOBbishNESS

The Athenian general Iphicrates was the son of a shoemaker. One of his opponents in a suit at law, a descendant of the patriot Harmodius, referred insultingly to Iphicrates' humble birth. With the spirit of a true democrat, the general answered calmly: "Yes, the nobility of my family begins with me; just as that of yours ends with you." — *Anon.*

- The rate of population increase in the Philippine is 3.2% a year or about one million persons. The government does not seem to mind this grave problem, and so life in this country is becoming a very serious problem.

PHILIPPINE INDIFFERENCE TO POPULATION EXPLOSION

Dr. Gregorio G. Lim, the president of the Planned Parenthood Association of the Philippines, charged in a television interview that the secretary of health, Mr. Paulino Garcia, was "hostile" to the operations and objectives of his organization. Dr. Garcia not only has not done anything to be of assistance to the association but has forbidden officials and employees of the department from extending any kind of hospitality to it. Dr. Lim said Secretary Garcia's attitude was in contrast to that of his predecessor, Manuel Cuenco, who according to Dr. Lim, was help to the association. And this, Dr. Lim added, despite the fact that Secretary Cuenco comes from a prominent Catholic family that has included members of the hierarchy.

Undoubtedly what lies at the root of Secretary Garcia's negative attitude towards family planning in the Philippines is the total absence, which Dr. Lim himself noted, of any definite government policy regarding the problem of birth control. If there is a glimmer of a policy at all, it is one that leans towards hostility rather than approval. President Marcos, the last time he spoke on the subject before an audience of Catholic physicians, supported the shopworn and naive thesis that the only way to tackle the problem is to hope for the best. This is not, of course, a solution. It is sheer escapism and evasion of the issue.

The reason no President and no Philippine administration has dared touch the problem of population control with a 10-foot pole is,

of course, the strength and influence of the Catholic church in this country. And the Church, while it may be wrestling with the issue with an intensity never seen before, up to now has not budged from its doctrine that the only permissible method of birth control is the rhythm method. A Vatican Council-appointed commission delegated to make a comprehensive study of the problem has already submitted its findings to Pope Paul VI. The Pope has not yet announced, however, what decision he has reached on the matter, and no one really knows when he will get around to it.

Just the same, there seems to be no earthly reason why the Philippine government should not extend positive assistance to Filipino mothers who, through their own free choice, have decided to take advantage of the discoveries and aids of modern science in order to control and space their childbearing sensibly. The reservation could be made that this service would be extended only to those who ask for it, and that the government itself will not

undertake any proselytization in behalf of family planning. In more enlightened countries the government does enlist itself in this sensible cause, but in the Philippines some concession must be made to the Church. On the other hand, if a Catholic mother should, despite the injunctions of her religion, insist nevertheless on availing herself of assistance towards family planning, there is no call upon the government either to try to dissuade her from it because it goes contrary to the teachings and practices of her church.

For almost two years now, the city government of Manila (which has proved itself more enlightened than the national government on other fronts, such as free education and the medical care of schoolchildren) has been extending affirmative assistance to the family planning movement on this basis. And many Manila mothers, who might otherwise have gone on bearing children recklessly and irresponsibly far beyond their capability to bring them up decently, have thus been given the opportunity

to have only as many children as they should have.

The most inexpressible tragedy besetting the world today is that far too many children are being born who should have — and could have been avoided. Moralists are perpetually pretending to be repelled by the notion of family planning. The genuine immorality is to abet and encourage, especially in the face of safe and effective deterrents, the unlimited procreation of human beings who will never rise above the level of animal existence through their miserable, if mercifully brief, lives.

All the plans and dreams and hopes that the Filipinos may be nourishing about their future are meaningless unless and until the problem

of this country's fantastic population explosion is met squarely. To ignore it is to ignore the single most important factor in the situation. The Philippines' rate of population growth, 3.2 per cent, is the highest in Asia and one of the highest in the world. It is a voracious monster that will keep devouring the country's progress and advances as quickly as they realized, thus in effect keeping us in a state of perpetual stagnation. It is not, however, an invincible monster against whom all of us are powerless. On the contrary, it can be tamed and subdued if only the government would show some guts in facing the challenge. — *By J. V. Cruz in The Manila Times, January 11, 1967.*

- Was Pope a friend and protector of Hitler and the Nazis? This was a question that excited and disturbed many people in America and Europe.

POPE PIUS XII AND THE NAZIS

There are few subjects in recent history which have aroused more passionate feelings than the record of Pope Pius XII's attitude towards National Socialist Germany; and, it must be admitted, such evidence as has appeared tends to give more support to the anti-clerical side than to the defenders of Vatican policy. Dr. S. Friedlander has assembled an interesting collection of documents, most of them not previously published, mainly from the archives of the German Foreign Ministry, with the addition of some valuable evidence from the Zionist archives and other sources.

There is no doubt that the successive German Ambassadors to the Holy See were delighted to be able to report to their government the repeated expressions of the Pope's sympathy for Germany. Pius XII did have deep feelings of affection for Germany, where he had spent

many years of his life as Nuncio. He was genuinely worried that open opposition to the Nazis might lead to further difficulties for the Church in Germany. He believed deeply in the dangers of Bolshevism and thought that the Germans alone could save Europe at a moment when, in his view, Britain and the U.S.A. were pursuing policies which would open the door to Russia. There is already evidence for all these attitudes in the published American documents on the Foreign Relations of the United States and elsewhere. We know too that the Pope was slow and devious in condemning the massacres of the Jews (and Dr. Friedlander produces some convincing evidence that he knew what was happening by the end of 1942); but he was also slow and devious in protesting against what was being done to Catholics in Poland.

Some important evidence

has been released by the Vatican itself which has to be taken into account in any attempt to assess the reasons for the Pope's attitude. This new evidence is contained in the letters of Pius XII to the German bishops, which were published earlier this year, 1966, in both French and German editions. Much of this correspondence deals with purely ecclesiastical and administrative questions. Often when the Pope criticizes obliquely the German government's action one has the feeling that he was reacting to pressure from the German bishops themselves, rather than initiating policy. Above all, he was intensely aware of the difficulties of his position. When, for example, Mgr. Lichtenberg, who later died in a 'concentration camp', was arrested after offering prayers for the Jews in the Catholic cathedral in Berlin, the Pope, prompted by Count Preysing, the Bishop of Berlin, expressed his concern and issued a Christmas message in which he made a brief somewhat elliptical reference to the 'hundreds of thousands of people who... solely because of their nation or race

have been condemned to death or progressive extinction'. Yet Pius XII remained pessimistic about the effects of any direct or open intervention and believed that an attitude of 'impartiality', which he tried to distinguish from one of 'neutrality', would save the Church from worse difficulties.

This did not prevent some bishops and a number of lower clergy from speaking out or from taking action whatever the consequences. How far Pius XII encouraged such actions we still do not know; his successor certainly maintained later that he himself had been acting on the Pope's instructions in his own efforts to help Jews in the Balkans and in Turkey. Equally we do not know how far rival factions in the Vatican were urging rival courses. Although the publication of Vatican documents is to be welcomed, it is unlikely to tell the whole story.

The truth is that non-Catholics as well as Catholics perhaps expect too much of the Pope. The Vatican is an elaborate bureaucracy; its instructions are — even when not in Latin, as some of the

Pope's letters to the German bishops still were in 1944 — often extremely obscure. It is rare for the Pope to take an open and unequivocal stand on any issue in which the actual immediate interests of the Church are not directly concerned. Only by realizing the nature of Vatican administration and traditions and by treating the Vatican as a political institution — as stu-

dents of the Soviet Union regard the Kremlin — will we begin to analyze and understand, even if we do not forgive, the Pope's dealings with the Nazis, and for this reason we must welcome any publication of documents, especially when presented as impartially as in Dr. Friedlander's volume. — *James Joll in The Listener, October, 1966.*

PROLIFERATION IN COLLEGE

The bloated college curriculum is, I believe, the major impediment to increased effectiveness of most American colleges. One need not deprecate the hundreds of specialized courses of professional or graduate schools to point out that the liberal arts college ought not to offer such instruction. Able undergraduates who have had sound teaching in a selected but limited number of courses in their major fields rarely encounter academic difficulties in their advanced education, and if they do not have the ability and the desire to learn, no amount of premature and specialized forced feeding will give them any lasting advantage over their classmates who seize the opportunity to get a broader liberal education. — *By Earl J. McGrath in The Liberal Arts College and the Emergent Caste System.*

A DUTCH PRINCESS MARRIES A COMMONER

Princess Margriet of Holland, 23, married a Dutch commoner with the blessings of her countrymen as well as the royal family on January 10, 1967.

The widespread popular approval of her choice of 28-year-old Pieter van Vollehoven was in sharp contrast to the turbulence surrounding the recent weddings of two of her sisters.

Princess Irene aroused criticism in 1964 by her conversion to Roman Catholicism and her marriage to French-born Prince Carlos de Borbon-Parma, Carlist pretender to the Spanish throne.

Both decisions angered Holland's Protestant majority. Even the country's Roman Catholics — 40 per cent of the population — while expressing approval of her conversion, did not approve her choice of a husband.

Many Dutchmen — including government officials —

condemned the Carlists as fascists. There were demands that Irene relinquish her rights to the throne if she did marry the prince.

Irene did surrender her claim even though her parents, Queen Juliana and Prince Bernhard, gave last-minute approval of the match, but not a single member of the royal family attended the wedding ceremony.

Opposition to Irene's marriage was minor compared to the enraged popular outcry when Crown Princess Beatrix announced her intention to marry German diplomat Claus von Amsberg.

Holland still feels the sting of World War II and the destruction wrought by the Nazi forces as they swept across the tiny country to the sea.

German tourists to this day meet at best stiffly formal, correct welcome in Dutch cities. Feeling against Germany still runs remarkably high among an older

generation of Dutchmen slow to forget.

When newsmen digging into Amsberg's past revealed that he had been a member of the Hitler youth while at military academy — membership was compulsory — and had served in a wartime tank unit whose emblem bore a striking resemblance to that of the dreaded SS, seething public enmity erupted in violent censure of Beatrix for her seeming "incontinence."

Overlooked in the resultant furor were Amsberg's clearance in 1946 by an allied de-Nazification court, the fact he had never seen any combat, and his distinguished record in the foreign service of the West German republic.

No factual proof was ever found linking Amsberg to any Nazi activity. But for the great part of the populace he was a former German soldier and Hitler youth member. That was enough.

Beatrix refused to back down. The debates and angry charge-and-counter-charge raged on right up to the actual day of the wedding, March 10, 1965.

Even then the wedding cortege ran a gauntlet of smoke bombs thrown by "Provos," Holland's self-styled young rebels with — or without — a cause.

By contrast, young Van Vollehoven seems destined to win a lasting place in the hearts of his countrymen. Born April 30, 1939, he comes of a prosperous Dutch business family.

Before turning to the study of law at Leyden university, the slender, bespectacled youth won nationwide acclaim as pianist-leader of a highly successful Dixieland jazz band. The group won a prize at a Dutch jazz competition in 1959.

His extra-curricular accomplishments range from jazz to sports of all descriptions, including judo, in which he holds the coveted green belt. His favorite pastime is auto racing.

He was victor in the 1964 Sheveningen-Luxembourg rally in the 1000-cubic-centimeter class, driving a Volkswagen.

As president of the National Dutch Students' Sports organization he represented Holland at the 1963 Brazil "Universiade" and the 1964

winter games in Czechoslovakia.

He was employed as a lawyer by the council of state in February of last year. Less than two months later he was drafted into the airforce,

eventually being assigned to a legal branch with the rank of ensign.

Margriet's marriage leaves only Princess Christina, 19, unwed. — *U. P. I.*

THE BIBLE AS HISTORY

The 66 books which comprise the Holy Scripture represent the finest labors of the greatest minds of antiquity. To this has been added the work of literally thousands of translators, editors and compilers. The poetic books — for instance, the *Song of Solomon* and portions of the *Psalms* — are more accurately esteemed as magnificent fragments of the poetry of ancient peoples than as religious doctrine. Much of the great sagas of Abraham, Isaac and Jacob, of Moses, of Samuel, Saul, David and Solomon was first revered mainly as history — the story of the beginnings of the Israelite nation.

With the birth of Christianity the Bible, the racial library of the Jews, became no longer theirs alone. It became the spiritual wealth of the Greeks, the Romans, the Egyptians and eventually of the entire civilization of the West.

The Old Testament was 2000 and more years in the making. The New Testament represents the work of a mere hundred years. The Gospels — the recollections and biographies of Christ — were written within the century of His lifetime. And these magnificent accounts of the Master, as well as the histories of the Apostles and the letters of instruction to the churches, were at first not considered a part of the Bible. — *A. N. Williams.*

- 'The Master and Margarita' is a notable work revealing the thoughts of a Communist on the life of Christ.

RUSSIAN IDEA OF CHRIST

A new novel that for the first time in Soviet fiction sympathetically describes the trial and crucifixion of Christ has been published in Moscow last year and has rocked this country's literary circles.

The philosophical satire "The Master and Margarita," is the work of Soviet Russia's most eminent playwright, the late Mikhail Bulgakov. It was suppressed by Stalin-era censors before the author's death in 1940.

The scene is laid in Moscow in the middle 1930's with the arrival of Satan in the guise of a foreign magician who casts a malicious spell upon all and sundry and causes widespread evil, chaos and death.

Christ, of course, is the antithesis of evil.

The author develops his theme into a struggle between the powers of good and evil and, among other things, concludes that abso-

lute power untempered by a sense of dedication to humanistic ideals can only bring evil.

"And once a man takes a stand on the side of evil, encourages it or remains indifferent to it, power becomes tyranny and might become weakness," is how an editorial note to the book by literary critic A. Fulis interprets one of Bulgakov's messages.

The author relates an imaginary dialogue between Roman Proconsul Pontius Pilate and Christ to develop his allegory on the conflict between good and evil.

Portraying Christ as an unhumanly kind and saintly man who sees nothing but good in all his fellowmen, Bulgakov makes Jesus infuriate Pilate by declaring at His trial, "all government means violence over human beings and the time will come where there will be no government and no Caesars. Man will enter the kingdom

of truth and justice and no government whatever will be necessary."

Bulgakov poignantly and sympathetically describes the road to Calvary and the agony on the cross.

Although he does not follow the account of the four Gospels, Bulgakov does introduce a hero named Levi Matthew and a villain Judas who betrays Christ.

Judas is described as a "dirty traitor," and contrary to all traditional versions, Pontius Pilate, in a fit of remorse has Judas executed.

In a preface to the novel, Stalin and Lenin prize-winning writer Konstantin Simonov describes "The Master

and Margarita" as one of Bulgakov's greatest masterpieces.

According to critic Vulis the novel "is an outstanding phenomenon of Soviet Russian prose. . . . remarkable for its magnificent language, precise and subtle in the portrayal of characters and the matchless architecture of the book."

It is not the kind of book that will appeal to the masses like the post-Stalin muckraking novels exposing the horrors of concentration camps.

But to the Russian intelligentsia "The Master and Margarita," is easily the literary sensation of the year. — *U. P. I.*

SHREWDNESS

A boy, generally known about the village as being not too bright, was annoying the busy blacksmith. Hoping to scare him away, the blacksmith finally held a red-hot piece of iron under the boy's nose.

"If you'll give me half a dollar I'll lick it," said the simple-looking youngster.

The smith held out the coin. Without a word, the boy took the coin, licked it, dropped it in his pocket, and whistling softly, walked away. — *Anon.*

IMPROVING OUR ENGLISH

This section of Panorama will be regularly published for the benefit of Filipino students of English. It will be devoted to idiomatic English — nouns, verbs, adverbs, propositions, and expressive phrases. Idiomatic expressions are distinctive ways or peculiarities of using words and phrases in English. They are usually forcible, terse, and vivid. They are the most difficult part of the language for a person who is not an American or Englishman to learn. *They must be committed to memory and frequently used in speaking and writing.*

A. ADJECTIVE AND NOUN PHRASES

1. *An able-bodied seaman* is a skilled sailor.
2. *An absent-minded person* is a person inattentive to what is going around him at the moment.
3. *Advanced in years, or in life* means growing old.
4. *Argus-eyed*. Argus was a fabled monster of antiquity, having a hundred eyes and set by Juno to watch Io, of whom she (Juno) was jealous. Hence the adjective has come to mean jealously watchful.
5. *Augean stables*. According to Greek mythology, Augeus, King of Elis in Greece, had a stable occupied by three thousand oxen, which had not been cleansed for thirty years. Hercules cleansed it in one day by turning two rivers through it. Hence to cleanse the Augean stables is to correct widespread evils and abuses.
6. *Bad blood* between two persons means active enmity.
7. *A bad tongue* means an unhealthy tongue. *A foul tongue* is one given to uttering oaths; a *sharp tongue*, a sarcastic one.

8. A *besetting sin* is a vice or sin to which a person has often yielded as, intemperance, laziness, hot temper.
9. *One's betters* is colloquial, meaning one's superiors in rank.
10. *Blackmail* is money extorted by threats or intimidation.
11. *Black market* is the illegal traffic in officially controlled goods.
12. A *black sheep* means one who has a bad reputation in a company of people usually a member of a family.
13. A *blind alley* is a narrow street closed at one end.
14. *Blue blood* is noble blood. Formerly it was held that the blood of a nobleman was blue as distinct from the red blood of the common people.
15. *Bodily fear* is fear that harm will come to one's person.
16. A *burning question* is a matter in dispute which urgently calls for settlement.
17. *Capital punishment* is the punishment of death legally inflicted.
18. *The cardinal points* are the four points of the horizon known as North, South, East, and West.
19. A *chicken-hearted fellow* is a timid, cowardly fellow. The adjective chicken-hearted is used contemptuously.
20. A *close-fisted man* is a stingy, niggardly, penurious man; a miser. It is the opposite of 'open-handed'.
21. A *close shave* is colloquially used, meaning, almost an accident.
22. A *close vote*. When votes are counted and found to be nearly equal, for and against, it is said there has been a close vote.
23. A *cold-blooded murder* is an unprovoked murder, a murder done deliberately without any cause to excite personal anger, hatred, or revenge. Such a murder is often said to be committed in *cold blood*.
24. *Cold comfort* is something offered as comfort, but instead of really consoling the sufferer will only increase the pain or produce irritation. The offer may be

made with a kind intention, but in ignorance of what would suit the case, or it may be made with a secret wicked wish to vex and irritate the sufferer further.

25. To have *cold feet* is to feel frightened.
26. To give one the *cold shoulder* is to show a person dislike for his company.
27. A *cold manner* is behavior wanting in warmth of kindness, a manner without any enthusiasm.
28. A *cool head*. One whose nature is not easily excited is sometimes spoken of as having a cool head. A judge, for instance, needs to have a cool head.
29. *Crocodile tears*. Old travellers tell, though it is now known to be a fiction, that the crocodile sheds tears over its prey, as if the reptile wept for the victim it was going to destroy. Hence *crocodile tears* means hypocritical tears; pretended sorrow.
30. A *crying shame* or a *burning shame* is a phrase applied to something notoriously shameful.
31. A *dizzy height* is a very great height, to look down from which is enough to make one dizzy.
32. A *dog-in-the-manger policy*. A churlish man is said to follow such a policy when he cannot himself use what another wants, and yet will not let that other have it. The allusion is to the fable of the dog who made his bed in a manger of hay, and would not let the ox come near to eat the hay.
33. A *fair hand* is writing which is easily read.
34. A *fair weather friend* is one who deserts you in difficulties.
35. *Family likeness* is similarity of features of the face, such as is often observed in persons of the same family.
36. A *fast man* is an extravagant man; a spendthrift.
37. A *foregone conclusion* is an obvious one, resolved on beforehand, or determined before argument or investigation.

38. A *forlorn hope* is a desperate enterprise of which there is no reasonable probability that it will succeed. In military language, a forlorn hope is a body of soldiers told off to lead in an assault which is attended with great peril.
39. *French leave* is absence without permission, or going off without intimation.
40. A *golden mean* is a middle course or position between two extremes.
41. *Good breeding* is polite manners formed by a good education.
42. To *write a good hand* is to write in clear, legible penmanship.
43. A *good Samaritan* is one who befriends a stranger or friendless person in difficulties. The phrase is derived from the parable of the Good Samaritan.
44. *Good sense* is soundness of judgement.
45. *Good spirits* mean a cheerful and even hilarious state of mind.
46. *The green-eyed monster* is jealousy.
47. A *greenhorn* is colloquial for a raw, inexperienced person.
48. *Half-hearted* is having no enthusiasm for the business in hand.
49. *Hard-boiled* is used metaphorically to mean callous.
50. A *henpecked husband* is a man habitually snubbed by his wife.
51. A *herculean task* is a work requiring very great effort for its accomplishment, a work which only a Hercules could perform.
52. *Hush money* is a bribe paid to secure silence; money paid to prevail on someone to keep back information and to prevent a disclosure of unpleasant or compromising facts.
53. *Indian file* is one after another. *File* here means a row of men ranged after one another, and *Indian* here means North American Indian. *Indian summer* is another. American expression for the spell of fine weather which occurs there in late autumn.

54. A *jail bird* is a notorious offender who has often been in jail for his crimes.
55. A *laconic speech* is a short pithy speech; a bald statement of fact without any of the embellishments of oratory. Such speech the Spartan warriors, who despised oratory, were wont to indulge in and as Sparta was the capital city of that province of Greece called Laconia, any abrupt, bald, pithy speech came to be called a *laconic speech*.
56. A *laughing-stock* is an object of ridicule, a butt for amusement.
57. A *left-handed compliment* is one of doubtful sincerity, or ambiguous meaning.
58. A *light sleeper* is a person easily awakened from sleep. The opposite is a *heavy sleeper*.
59. *Long-winded* is tedious in speech or argument.
60. A *mealy-mouthed fellow* is a fellow so timid and sneaking that he is afraid to tell the truth in plain language, but speaks with feigned delicacy of speech. Tennyson speaks of one being 'nursed by mealy-mouthed philanthropies'.
61. A *narrow escape* is an escape effected at great risk, an escape involving exposure to serious danger.
62. A *one-sided statement or view* is a statement or view which gives only one side of a case and is therefore only a partial statement.
63. An *open-handed man* is a man generous with his money.
64. An *open mind* is a mind not yet made up. A man is said to have an open mind about a thing when he is waiting for further light before forming a definite opinion regarding it.
65. An *open question* is a matter for discussion and not yet decided.
66. An *open secret* is a secret that has become known.
67. A *pass word* is a word privately agreed on beforehand to be given as a sign before one is allowed to pass.

68. *Passing strange*. The word *passing* here is equivalent to *surpassing*, and the phrase means, *exceedingly strange*.
69. A *pious fraud* is a deception carried out under the plea of religion. It is justly regarded as doubly wicked because it is perpetrated in a holy name or cause.
70. A *practical joke* is a trick played upon a person by which it is sought to put him into a ridiculous position or show him in a ridiculous light. A practical joker sometimes gives grave offence and brings himself into serious trouble.
71. A *random statement* is a statement made without due consideration, a chance guess. It is generally implied by the phrase that the guess is not correct, or that the statement is far from the truth.
72. *Raw recruits* are men enlisted but not yet drilled to be soldiers.
73. A *red letter day* is an auspicious, fortunate day; so called because in the old Christian calendars the holy days or saints' days were marked with red letters, and the holy days were festival days.
74. *Red tape*. Official documents are generally tied with red tape, and so the phrase has come to mean excessive official formality.
75. A *right hand man* is one's chief helper or agent, a man whose active service one cannot do without.
76. A *rough guess* is a guess made without careful calculation, one only approximately correct.
77. A *round robin* is a petition or declaration to which men attach their signatures in a circle so that it may not be known who of them is the leader.
78. *The ruling passion* is the passion or motive which dominates a person's life, as the love of money, desire for popularity.
79. *Scot free* is, exempt from payment, untaxed; and hence, unhurt, safe, without molestation. *Scot* formerly was the name of a tax or assessment. Hence *scot free* is literally, *free* from the *scot* or tax.

80. *Saesoned timber* is timber so thoroughly dried that all the sap has gone out of it.
81. *Sharp practice* is a recognized euphemism for knavery. The phrase is probably derived from the practice of some unprincipled lawyers who are at pains to manage their cases so as to secure for themselves as much money as possible.
82. A *shooting pain* is a quick, sharp pain, coming suddenly like a shot.
83. A *side issue* is a question only indirectly akin to the question under consideration.
84. *Single blessedness* is a term jocularly applied to the unmarried state.
85. A *sinking fund* is a fund formed by setting aside a specified annual sum which will accumulate and in course of time wipe out a debt.
86. *Small fry* is colloquial for children or insignificant persons.
87. *Small talk* is trivial conversation, gossip.
88. *Spare time* is unoccupied time, leisure time, time to spare.
89. A *standing joke* is a continuous subject for mirth or ridicule.
90. *Standing water* is stagnant water, as distinguished from running or flowing water.
91. *Stone deaf* is completely deaf.
92. A *strait-laced person* is one who has very rigid principles and manners, and who acts in a narrow-minded way.
93. *Strong language* is severe, angry language.
94. A *swan song*. The swan, though not a singing bird, was formerly believed to sing a sweet song before dying. So when a man just before resignation or retirement makes a statement, it is sometimes called his swan song.
95. *Sworn foes* are bitter enemies.
96. *Tall talk* is a colloquial expression for exaggerated language, especially language that is boastful.
97. A *thankless task* is a work for which, if you perform it, you will get no thanks or credit.

98. *The three R's* are reading, writing, and arithmetic. The third word is pronounced as if the first letter were omitted — 'rithmetic.'
99. A *time-honored* custom is a custom which has been followed for a long time.
100. *Total abstinence* is entire avoidance of the use of alcoholic liquor. They who practise this are called total abstainers or teetotalers.
101. An *untimely end* is premature death.
102. *Virgin soil* is soil which has never yet been cultivated.
103. A *watery grave*. One who dies by drowning is said to have found a watery grave.
104. A *well-read man* is a man of literary culture — one who has read many good authors.
105. A *wet blanket*. A blanket saturated with water if put over a fire will slowly extinguish the fire. Hence the phrase has come to be applied generally to any person or anything who discourages enthusiasm.
106. A *white elephant*. The elephant is an animal so hard to supply with food that he would soon eat all that an ordinary person possesses. Hence, to call a thing a white elephant, means that it is an unprofitable possession.
107. *White heat* is intense heat. Iron when hottest looks white. We also speak of a person being in a white heat when he is in extreme passion.
108. A *white lie* is a harmless and non-malicious untruth.
109. A *wild goose chase* is a foolish, wild, unprofitable adventure, the pursuit of anything not knowing where it will lead one.
110. A *young hopeful* is an ironical expression referring to a naughty boy or a pretentious youth.

<p>FOR NEXT ISSUE</p> <p>ADJECTIVES, PARTICIPLES,</p> <p>AND APPROPRIATE PREPOSITIONS</p>
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