

PROGRESS, LEARNI

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

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

sources or rather the lack of them is the reason for genuine pessimism.

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

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

We are proud of our so-called freedom of the press, our social and political freedom. Most of these freedom are more apparent than real. It is true we freely publish many things, but we also freely do not publish many things that should come to the knowledge of the public in the interest of good government and society. Furthermore, how can there be press freedom when about eighty per cent of the people cannot read the metropolitan papers because they are published in English? It is the discussion of the people in the organs of publication that makes the freedom of the press real rather than the opinion of some patronizing political salesman from abroad. Can there be, indeed, real social freedom when the highest public and educational institutions of the land are not our own? Can there be

freedom when much of our military bases, our banking and economic institutions, and the organs of publication and dissemination of information are largely in the hands of foreigners? We like to think we are free. But if we want to change the structure of our economic and political institutions to suit the circumstances of our history and the real interest of our people, can we really do it without covering our active interventions from the instruments of foreign domination? Finally, it is hard to believe, as we would like to believe, that we are a free people, politically free if you will, when the governing class, supposedly the best and highest of the land, with few exceptions, are graft-ridden and corrupt.

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

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

It is ever thus in the history of civilization, the history of Egypt, Greece, India, China, and Japan, that a portion of their population is the custodian of learning. And it is from this class that the ruling group was drawn. The case in point is the priestly class of ancient Egypt or the aristocrats of the Greek city-states from which Plato had painted the guardian class of his *Republic*, or the Brahman and Kshatriya classes of India, or the Mandarin of China, or the Samurai of Japan. The success of the Chinese civilization and the amazing continuity of the kind of government and social order that had been established by the Chinese people for more than

twenty-five hundred years are to be attributed in a large measure to the system of what is universally known as the Civil Service Examination system. By this system the officials of the Chinese government have always been the men of learning. But the Chinese system of government is only the practical exemplification of Plato's theory in the *Republic* that the guardian or ruling class must be possessed of the highest knowledge, in addition to the possession of justice, temperance, and courage. To be doubly sure that the guardian class would work for the happiness of the whole society rather than its own happiness, Plato advocated that the ruling class, though not the artisan or the lowest class, should have their wives and property in common. If there is a lesson to be learned from this great book of Plato's it is this: the confident assertion that knowledge is the highest requirement in the conduct of government. Just as in the individual reason must prevail over passion, so in politics the wise men must rule over the others. The history of civilization, therefore, points to this inescapable conclusion that there is no progress, which men call civilization,

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

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

The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their states, they first regulated their families. Wishing to regulate their families, they first cultivated their persons, they first rectified their hearts. Wishing to rectify hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sin-

cere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was made tranquil and happy.

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

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

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

We must first be one people with a definite goal, not for Americans nor for Spaniards but for ourselves, showing some appreciation and devotion to the higher goals of life. The Indian epic, *Mahabharata*, lists four goals of life, which are duty (*dharma*), wealth (*artha*), enjoyment (*kama*), and liberation (*moksa*). It seems that as a nation our vision has reached only as far as wealth and enjoyment as the goals of life. Our public officials, than whom we cannot find a more representative group among our people, consider their public trust as only an opportunity for making money. In their capacity as public servants the times are many when they have to choose between money and duty. Usually the choice is money; thus every time this happens the public official has be-

trayed his country and humiliated the Filipinos as a race. One recalls the case of ten-year-old little Fortunato in Prosper Merimee's story, *Mateo Falcone*. For a dangling silver watch he betrayed his solemn promise to hide an outlaw, from whom, previously, he had received five francs. Mateo Falcone, the father, shot his son to satisfy the demands of justice. Our public official deserves no less, his crime is greater. But our people condone the erring officer because their ideal is the same as his.

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

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

I have faith in the young, the old are corrupt.

The Filipinos lack guts, lack the fighting spirit to pull themselves out of the rut of poverty where they spend their lives.

The average Filipino is poor and will remain poor as long as the regime is so corrupt that every aid from other countries disappears and does not reach the common people.

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

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

NEW DISTILLATION PROCESS FEASIBLE

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

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

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

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

The goals of human society are easily set. It is the realizing of them that is difficult. Among these goals may be social justice, peace, and happiness of the people. But peace, as the Schoolman said, is the fruit of justice, and peace is a precondition of happiness. No justice can be realized if the government is not just, and the government cannot be just if every

official is not just; and ultimately the justice of every single official may be traced back to the just or corrupt life in which he privately lives. The future officials of our government must be men of the highest probity in their private lives. They shall be men who are more concerned how they would appear to their conscience than to the public. These are the men who will value honor more than money and wisdom and love of justice above all things.

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

possessed of the highest spiritual values common to all mankind. Being a young nation we cannot expect fullest maturity and ripest judgment in our conduct as a people. It is enough that we have the dynamism of youth and a new outlook. By the new outlook I mean that we must as a people, individually and

collectively, be possessed first of the highest intellectual and moral values before we can be possessor of our lands. To do otherwise is to repeat our history. Let us see if the youth can be better than the old in the possession of the new outlook and the new vision of a greater and happier Philippines.

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NEW COMPOUND FOUND TO INHIBIT ONE TYPE OF TUMOR IN ANIMALS

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

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

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

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