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Panorama

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Ambuklao: Power for Luzon
Rural towns get a break

Winds of Art
Conservative vs. Abstract

What's Wrong With Business?
By Walter B. Hogan, S.J.

Unrest in the Satellites
Cracks in the Soviet wall

J. Abad Santos: Patriot
Miracle on the Andes

50 CENTAVOS

UNDELETED
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Ambuklao: Power for Luzon

*Clean and abundant electricity
for the rural areas will
soon be available from this
giant project*

By BEN REVILLA

RURAL ELECTRIFICATION will soon be possible with the completion of the Ambuklao hydroelectric project which cost P132 million. When it goes into operation soon, Ambuklao is capable of generating 75,000 kilowatts—enough to supply Manila's growing power demands and nine provinces in northern and central Luzon. The Ambuklao project was originally intended to provide the increasing demand for electric power in the great

er Manila area, but a growing demand for its services in Luzon and the administration's rural development program have brought about diversion of half of its capacity to Central Luzon, from Bacnotan, La Union, and the mining areas around Baguio.

Under the Central Luzon electrification plan, the 60,000 volt line to San Fernando, La Union, will be extended northward to Bacnotan, from where it will be availed of by the Cebu Portland Cement plant and the town itself. Seventeen Pangasinan towns will also benefit from Ambuklao with the construction of a 60,000 volt line to Dagupan city, by tapping the line at Bauang, La Union. The voltage will be reduced to 2,400 for Dagupan and Calasiao. Other Pangasinan towns that stand to benefit are Lingayen, Mangaldan, San Fabian, Manaoag, Pozorrubio, Binalonan, Santa Barbara, San Carlos, Malasiqui, Urdaneta, Villasis, and Rosales.

The 230,000 volt line from Ambuklao to Manila will be tapped at Magalang, Pampanga, where it will cover Tarlac, ending in Santa Rosa, Nueva Ecija. From Tarlac, the following towns will be served: Capas, Concepcion, Bamban, Mabalacat, Gerona, Paniqui, and Moncada. The line at Magalang will serve Angeles, Porac. From Santa Rosa, Nueva Eci-

ja, the towns of Gapan, San Isidro, Peñaranda, Papaya, San Antonio and Jaen will be provided with electricity. A 69,000 volt line will be constructed from Magalang to San Fernando, Pampanga, and from this capital, a line will be strung up all the way to Mariveles, with many Bataan towns along the way being served.

Diesel generators will also be purchased to implement the Power Demand development project. Under this plan, the National Power Corporation will help the formation of distributing companies in municipalities which are at present without electric service or with inadequate facilities. These generators will be rented to them on a non-profit actual cost of amortization and maintenance basis. As soon as the power market has sufficiently developed to justify extension of transmission lines, the diesel generators will be moved to locations where other distributing companies are being formed. In this way, the investment of local capital in independently-owned distribution utilities will be encouraged.

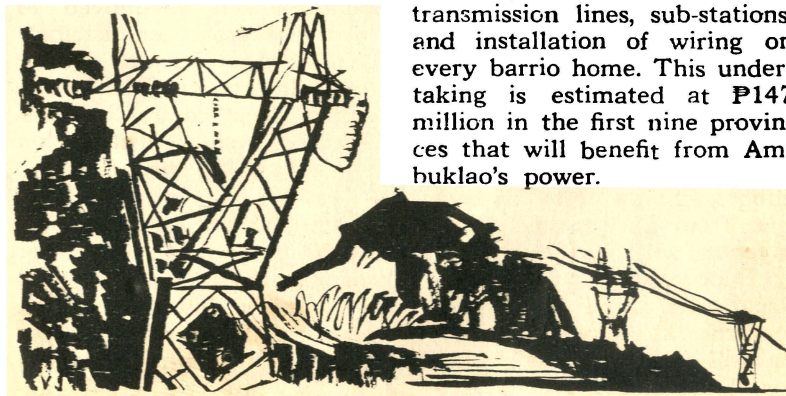
THE AMBUKLAO hydroelectric plant draws its power from a major stream, the Agno river, which flows from its source on the southern slopes of Mt. Data, northwest of Baguio, between two great ran-

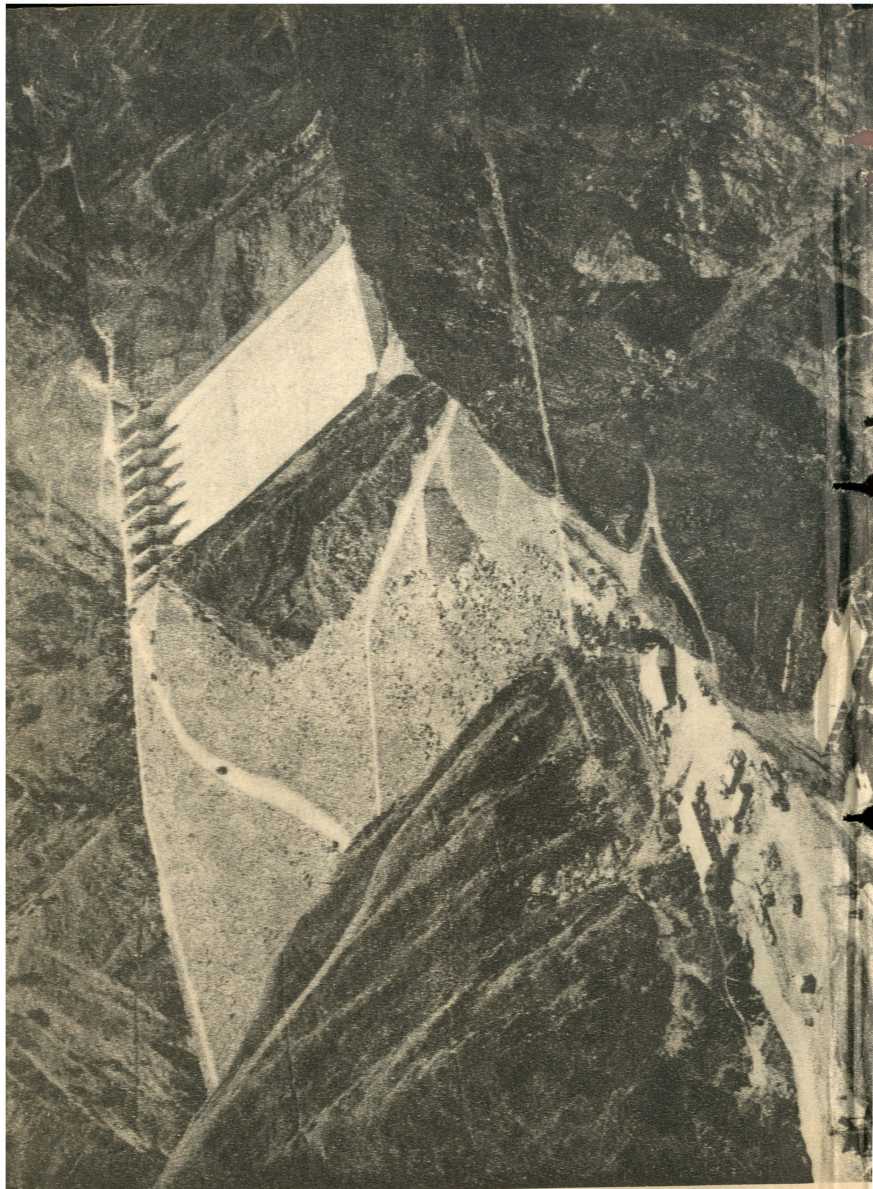
ges of the Cordillera mountain from where it emerges into the Central Plain at San Manuel, Pangasinan. By providing high dams at suitable locations along the river and storing the water in reservoirs, the river's flow can be regulated. Even the minimum flow can be increased immensely to attain a higher discharge all the year round for the development power and for irrigation purposes. The output of this plant will affect fuel savings estimated at more than five million pesos yearly. Aside from making electricity available to Luzon consumers, it will also increase the dry season flow of the Agno river, making it available for irrigation purposes. When the Agno river irrigation project is completed, it will serve forty thousand hectares of rich agricultural land in Pangasinan.

Seven plants will be established along the Agno river in series. They are Ambuklao, with a 75,000 kilowatt capacity, completed; Binga, with a 100,000 kilowatt capacity, now under construction; Itogon, 10,000 kilowatts; Tabu, 75,000 kilowatts; Tayum, 45,000 kilowatts; Kalipkip, 50,000 kilowatts; and Lubas, 75,000 kilowatts.

By 75,000-watt capacity is meant that Ambuklao is capable of generating that much energy at any given time. The energy is enough to burn one-million-and-a-half 50-watt bulbs for twenty hours. When completed, the seven plants will have an over-all total capacity of 430,000 kilowatts.

THERE ARE several problems to this rural electrification program. Foremost among these is the problem of financing the construction of transmission lines, sub-stations, and installation of wiring on every barrio home. This undertaking is estimated at P147 million in the first nine provinces that will benefit from Ambuklao's power.





Another problem is the question of payment by prospective barrio customers for wiring installations and electrical appliances. A broad educational program is necessary to inform the rural people of the great benefits they will derive from using electricity. Not only will it be used to light their homes, but also to run various machinery, like irrigation pumps and those which they would use for cottage industries. A well informed rural population is also seen with the coming of electricity and the radio to the barrios.

Also a problem is the management of distribution of power in various localities. In places where there are no electric

plants or where no private businessmen are willing to invest, the best solution seems to lie in the establishment of cooperatives. An effective way must be found to bring the cost of electric service down to where the farmers can afford to use it.

Although the material comforts and benefits such as were derived from the American rural electrification may not come to the Filipino farmer soon enough with the advent of rural power, he still has plenty to gain from the program. He may not have the means to buy every type of electrical appliances, but he can start with the cheapest and those he needs most.

* * *

No Gossips, Please

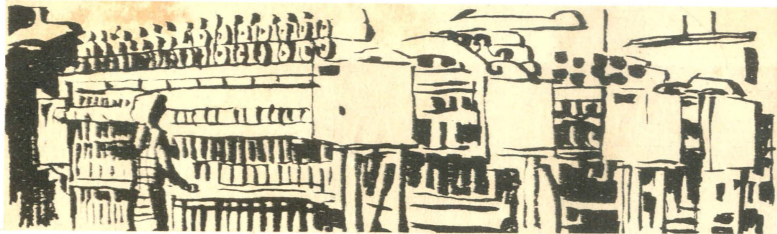
The following document was recently found in the archives of the Fulton Courthouse at Lewistown, Illinois, undated, but probably written about 1840:

*State of Illinois,
Peoria County, SS.*

To the whole world—Greetings. Know ye that John Smith and Polly Myers is hereby permitted to go together and do as old folks does anywhere inside Coppers Precinct and when my commission comes I am to marry 'em good and proper and date 'em back to cover accidents.

(Signed) O.M.R., Justice of the Peace.

*



THE CASE FOR INDUSTRIALIZATION

*Our economic survival
depends on the harnessing
of latent industrial power,
not on rural development*

By CLARO M. RECTO

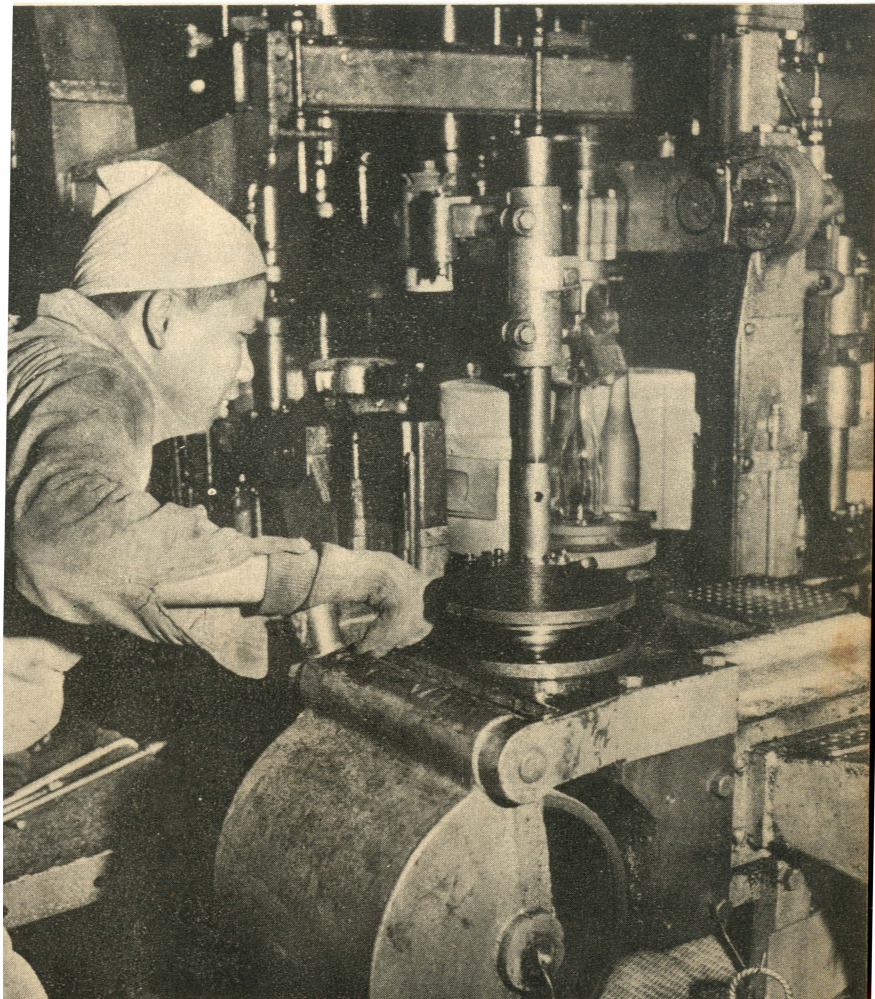
OUR ECONOMIC policy must be industrialization in its fullest sense. The aim is an economy of prosperity, that is, an ever growing national production.

It is an economy where the major economic activities and efforts of the people are increasingly directed towards non-rural pursuits. That has been the way of all industrial nations. We should, therefore, oppose the maintenance here of a rural economy and the adoption of any policy or program that tends to perpetuate it. I do not mean that our agriculture should be abandoned alto-

gether or that we should not improve on present methods. What I do mean is that, if we want to prosper, we should concentrate less on agriculture and not regard it as the main basis of our national economy. It is error—a grievous error—to identify or equate economic development with rural development.

From the experience of all industrial countries we have learned that economic progress requires the shifting of the major part of the people from the land to industrial pursuits.

The demagogue may paint the rural development program



as attractively as he can. He may raise hopes high among the people in the rural areas which is an effective vote-getting technique. But whatever might be his intentions in foisting the rural development program on the people, he does a disservice to them. The increase in agricultural productivity and in agricultural production can never hope to keep up with the growth of the population. For their own benefit they should turn to industry for it is there that they will find deliverance from an occupation which, for the greatest efforts gives the least returns to the worker, outside of domestic servants.

Our industrialization must include heavy industry—basic metals, power and fuel, machine tools, machinery and chemicals—although, perhaps, because of circumstances, it may not be given immediate attention. Heavy industry is the basis of any industrialization. Except as part of the national economy of another, no country can succeed in industrialization without heavy industry. It is the heavy industry that insures greater potentialities for continued increase in the production of consumer goods.

There are two sectors in heavy industry in which we could enter once we firmly decide to industrialize. I refer to hydroelectric power and iron and steel industry. With respect

to the first we have already made a good beginning. It is not new to us. With respect to iron and steel, there is no justification for our timidity. It is a basic need which we ourselves can easily fill. We have enough iron, and we can make steel out of it. We export 1½ million tons of iron ore to Japan, and can increase it to 2 or 3 million tons. But we need this iron ore ourselves. We get 17 to 19 pesos per ton from our iron exports, and then we import steel at 400 pesos per ton.

We have, according to the Director of Mines, more than sufficient iron to justify the establishment of a steel industry. We have not only the needed iron ore; there is an abundance of manganese, chrome, limestone and coal which are vital raw materials in the manufacture of steel. The manager of the NASSCO attests to this fact. He says that the argument that we have no available coking coal is just bugaboo because we can use "coke briquettes" from a blend of low grade and high grade coals, or use charcoal, or hydroelectric power.

IN DETERMINING the respective roles of private enterprise and public enterprise we should always bear in mind the two peculiarities of our situation. First, that we are an underdeveloped nation because

we are agricultural; and we have so remained for hundreds of years. In this respect American experience is not relevant to us because America did not remain an underdeveloped nation long. Second, that as a result of our long colonial status aliens have succeeded in controlling a disproportionately high share of our economy. Here too the American experience is different, and hence not relevant.

In view of those special circumstances, the role of the government as entrepreneur must necessarily be made ampler than if such circumstances did not exist. In the vital strategic areas of our economy government enterprise, that is, government as the entrepreneur, should be accepted, not only when and as long as no private enterprise is willing to take the risk or does not have the necessary capital, but also when the alternative to government enterprise is alien ownership and control of those areas. In no case should the vital and strategic areas of our national economy be allowed to fall in the hands of aliens, because if that should happen they could successfully undermine any policy which our government might adopt for the welfare and happiness of our own people.

The U.S. is the classic example of predominantly private entrepreneurship. Russia is an

example of an exclusively state entrepreneurship. Britain, Japan, India, and Sweden are examples of a mixed or combined system. It is this mixed system that, because of our historic circumstances, we shall have to force upon ourselves.

For our industrialization foreign capital is needed. But by foreign capital I mean loans in the form of capital goods coming from foreign sources, not capital as investments owned by foreign investors.

Although it must be admitted that there is a great advantage in receiving capital goods from abroad, it should not be overlooked that in any industrialization we have to depend mostly on internal financing. The reason is obvious. It is our own currency that we use. For payment of wages, which constitutes the bulk of the cost of production, and of raw materials locally produced, we use our currency. We only need dollars or yens or pounds for foreign purchases. We have become unduly dollar-conscious as if our economy depended under all circumstances on the dollar. That is mischievous error, obviously inspired and promoted by those who will benefit from our continued dependence on the dollar. It is, therefore, necessary to emphasize the fact that in any economic development the chief instrument of the entrepreneur is the

local currency—the peso in our country—and not the dollar.

But because of the heavy investments of foreign capitalists in the Philippines, who naturally want to take their profits to their country in dollars, their government is necessarily interested in the workings of our currency. This is why in the original Bell Trade Act the peso was pegged to the dollar, and our government was then deprived of the authority, among others, to impose restrictions on the transfer of funds

to the U.S., without prior consent of the American President. This prohibition was omitted in the new Agreement, but under the influence of the World Bank the management of our currency has remained timid, always overfearful of a decline of dollar reserves.

I must add that the condition precedent to the adoption of a realistic economic policy is the independent power to make policy. We should assert, therefore, our independence. We should resist treatment as a protectorate.

* * *

INTERNATIONAL SEMINAR ON GEOGRAPHY

PROBABLY the best way to learn geography is to travel, but most students have little opportunity of doing so. Next January, however, students from many different lands will go travelling to India to attend an International Geography Seminar organized at the Moslem University in Ali-garh.

Lectures and debates, arranged in cooperation with the International Union of Students, will deal with such topics as the teaching of geography, food resources and population increase, arid and semi-arid zones, reconstruction and hydro-electric projects, land-utilization schemes, etc., as well as international cooperation between geography students and teachers.—UNESCO.

*

RED CHINA'S Slave Labor



By KU CHENG-KANG

SINCE THE Chinese Communists occupied Mainland China in 1949, they have introduced an inhuman compulsory slave labor system, designed to exterminate all who do not fit themselves into the Communist scheme. According to latest statistics, up to the end of 1955, 25 million people were kept in slave labor camps all over the mainland—exactly 18% of the entire Chinese population. There is good reason to believe that the number in what Mr. David Rousset of the International Commission Against Concentration Camp Practices calls the “concentratory evil” will continue to increase as time goes on.

The Communists declared in 1949 that “all reactionary elements” should be “eliminated and punished by mass slaughter

or by compulsory labor. In 1951, a “Bureau of Reform through Labor” was established under the Ministry of Public Security with Wang Chih-chun as Director. There are now on the mainland four different kinds of “reformatory institutions” in all municipalities and towns, namely detention houses, prisons, reformatory labor corps, and correction houses for young persons. These are for people having been convicted of some “crimes” or others.

In addition, the various “Land Reform Committees” and “Peasant Associations” set up during the Land Reform Movement and the “People’s Courts” specially organized for the “Three-Anti” and the “Five-Anti” campaigns are all empowered to “control” landlords, workers, businessmen, military

personnel, public and educational employees. They send all these people to "reform through labor."

The situation in the slave labor camps has been made known to the world through the testimonials of escapees. It varies with every camp, owing to the different degrees of implementation by the camp authorities. The laborers are used in coal-cart pulling, manure and water carrying, waste land reclamation, logging, farming, mining, and the building of railway, road, airfield, dam and dike, etc. In addition, they have to attend meetings such as "life examination" and "work examination," which in effect prolong their working hours to fifteen. When "contests" for the "honor" of "model workers" take place among them — almost every month — the working hours will be increased still further. Food in the camps is insufficient, and as a result, malnutrition, anemia, beriberi, night blindness and malaria are rampant. Laborers die like flies.

THE MENTAL tortures to which the laborers are subjected are even more unbearable than these physical torments. Before a laborer is sent to a camp, he has to undergo a series of marathon questionings and trials. Thereafter he has to attend several hours of

lecture and group discussion meetings every day in the camp, when he is indoctrinated with Mao Tse-tung's teachings and Marxist-Leninism until his thought is considered as thoroughly "reformed." He is asked to confess to his own sins and reveal those of his parents and grandparents. He must also write down his mistakes every day.

The laborers are constantly subjected to brutal beating, whipping and fancy tortures such as "tiger-bench sitting," and "paper shackling." In some camps, a fixed amount of hard work is set for each laborer, such as carrying five tons of stone every day, the stone being weighed by a supervising engineer. In others, laborers are driven to the ploughs like draft animals. They are whipped if they show any sign of fatigue.

The Communist slave labor camps, according to the Communist publications, are scattered all over Kwangtung, Szechuan, Kweisui, Northern Kiangsu, Liaotung, Shanhsi, Sinkiang, Sungkiang provinces.

Another kind of slave labor in Communist China is conscript labor. According to the *People's Daily* of November 5, 1951, a total of 10,370,000 persons were then working on water conservancy projects as conscript laborers. Another million conscript laborers were used in repairing the northern section

COMINFORM

Commenting on the dissolution of the Communist International by Russia, the *Wah Kiu Jih Pao* of Hongkong said that the move was aimed at winning the confidence of the free world that Russia had discarded its aim of world conquest. However, the paper continued, "Hadn't Stalin also dissolved the Comintern during World War II when he was meeting his military debacle on the eastern front? Didn't Churchill and Roosevelt believe in his words which were later proved to be false?"

of the Tientsin-Pukow Railway and the eastern section of Kiao-chow-Tsinan Railway. These are national projects.

In addition, innumerable people have been conscripted to work on provincial or local projects such as dredging rivers, repairing waterways, canals, dams and dikes. It has been estimated that no less than six million people are conscripted by the Communists to work without pay every year. The treatment of the conscripts hardly differs from that of the slave-laborers in the slave labor camps.

Slave labor has become a main source of manpower for the Communist economic reconstruction. To augment this

source, the Chinese Communists will continue to bring in more slave laborers to their camps. Moreover, the slave labor camp system on Mainland China is clear evidence of the Chinese Communists' utter contempt for the spirit and principles of the United Nations Charter. It falls under the definition of slave labor by the United Nations Economic and Social Council—"all systems of compulsory labor which are used as a means of political coercion and punishment or which constitute an important element in the economy of a given country."

WITH A VIEW to putting an end to this inhuman and criminal slave labor system, the existence of which is inconsistent with the lofty ideals of the U.N., the International Commission Against Concentration Camp Practices sent a three-man investigating group to Taiwan and Hongkong to collect materials. According to Mr. Rousset, the Commission has been denied permission by Communist Premier Chou En-lai to undertake an on-the-spot examination of the Chinese Communist criminal law and situation.

The Commission, whose prestige has been established with the Brussels public inquiry into the conditions of internment on Soviet territory, then sent Mr.

Dag Hammarskjöld, Secretary General of the UN, a memorandum on the Chinese Communist slave labor system. A memorandum on the "System of Forced Labor on Mainland China" was also submitted by the China Labor Union to the Commission on February 6, 1955.

An international tribunal of

inquiry, the setting up of which was urged by the Taiwan Labor Union and the China Labor Union in July, 1955, is going to sit in public to hear the cruelty of the Communist slave labor system and mete out sanctions against the Paiping regime.— Adapted from circular of Asian Peoples' Anti-Communist League.

* * *

Vanguard Giants

CONTRACTS worth £20 million (P112 million) have been signed in London by the British European Airways for the delivery of twenty Vanguard and sixteen Viscount turbo-prop airliners.

The Vanguard (powered by the new Tyne engine) is Vickers-Armstrong's big new propeller-turbine airliner. It will have an initial cruising speed of 400 mph (640 kph) and later 425 (680 kph). The design of the Vanguard is based on experience gained with over 350 Viscounts, which will have logged over two million airline hours by the time the Vanguard enter service.

Possible seating arrangements are: 96 passengers five abreast; 74 first-class passengers four abreast; or 115 passengers in a "coach" interior. The Vanguard can operate with full payload (21,000 lbs.—9,525 kg.) over sector distances up to 2,600 statute miles (4160 km.)

The Vanguard's "double-bubble" fuselage is unique in being able to accommodate the entire payload in the form of either passengers or freight, or a combination of both—switching from one to the other without any alterations. This is made possible by the two exceptionally large freight holds, which occupy the whole of the lower deck and have a total volume of 1,430 cubic feet (39 cu.m).

Because of its exceptional freight capacity the Vanguard should be able to operate at a profit even with only 30 passenger seats filled.

The first Vanguard is expected to fly in the autumn of 1958 and first deliveries to BEA are due in the spring of 1960.

*

S LIGHTLY OVER 50 years ago, F. C. Cole, an American ethnologist, first published a study of the peaceful Tinguian mountaineers from Abra. Recently, in *Philippine Studies* (P. O. Box 3169, Manila) their cultural advances have been examined, by Dr. Florencio Millare, himself a native of that province.

Between 300 and 200 B.C., the Tinguians constituted one of the Malayan waves of immigrants coming from west Borneo. Most authorities consider them the most civilized non-Christian Filipinos, their communities peaceful and well-organized. In Abra they are better known as Itnegs (or Isnegs), after their dialect. The 1948 census numbers them at 22,000 in that province, with perhaps 8,000 more in Ilocos Norte, Ilocos Sur, Apayao, Kalinga, Lepanto, Bontoc and Amurayan.

Driven from fertile valleys by the Ilocanos and irritated by the Spanish method of gospel-spreading, they moved into the interior. Nevertheless, in the past 50 years, having abandoned "the G-string and the bare-breasted costume," they dress now like other Filipinos and can be detected chiefly only through their accent. Especially through intermarriage — formerly impossible because of the lowlanders' prejudices — they are gradually becoming

Our Vanishing **TINGUIAN** **BROTHERS**



*Ways and mores of a
quaint, disappearing race*

By **MATHIAS SEGOVIA**

assimilated.

✓ The Augustinian friars had little success in Christianizing the Tinguians until the later part of the Spanish regime. According to Dr. Millare, less than 20% of the populace are still pagans. Those who refuse to be baptized are largely old people who argue that God

would not have created them Itnegs if He had wanted them Christian.

Despite their conversion, however, and their piety, the Tinguians are likely to revert to ancestral paganism if "human remedy and petition to our Lord" fail, for example, to cure a sickness. There is the constant pressure of *cadauyan* (custom), mouthed by elders who must be respected. The very fact that any ancestor acted a certain way is likely to justify the continuation of that practice even today.

Tinguian paganism consists in belief in *anitos* (*sasailo*), supernatural spirits falling into three classes: natural deities (usually invisible, but capable of entering the bodies of mediums, to communicate with the living); good or evil lesser spirits; the spirits of ancestors and other deceased mortals.

The old folk—and, under the described conditions, some of the younger—recognize *Bagatulayan* as the supreme god, but usually refer to him as *apo dios*, "it being highly improper to call a reverential personage by his name." *Bagatulayan* is creator of all celestial bodies and supreme commander of all, living and dead, body and spirit.

SECOND IN rank is *Kadaklan*, sometimes mistaken for the greatest Tinguian spir-

it (Cole, for example, does not even mention *Bagatulayan*), perhaps because the supreme being has delegated so much power to him. Yet he is a faithful lieutenant of *Bagatulayan*, using thunder and lightning (he is called king of the *sal-it*) to punish in his master's name. *Apo dios* is appealed to, to soften *Kadaklan* at his worst.

By contrast, the other lieutenant, *Kabonian*, the "teacher-helper spirit," is the most popular. He it was who "first taught the Tinguians how to pray, how to plant and harvest, how to overcome bad omens and ward off evil spirits and how to cure sickness." Some tribes consider him a prophet, all owe him gratitude. In his mountain cave is an enchanted talking jar and valuable *gansas* (bronze gongs) given the tribe members.

Other lovable spirits, according to Millare, are the *apadel* or *kabagaang*, guardian spirits

SAYANG

Once a Tinguian family resorts to the *sayang*, it must be observed every six or seven years, with the proper taboos for one month after each occasion. Members, says Florencio Millare, may be prohibited from wearing the native hat, from carrying jars on the head, cutting bamboo, eating pork, beef, catfish, pepper, etc.

whose dwellings are peculiar-shaped stones. Of these and other lesser spirits, 150 are known by name, the rest are anonymous. For every child-birth, a spirit is also born—some evil, some friendly, some neutral. The lowest order inhabit the earth. The most usual shape attributed to benevolent spirits is that of “a winged human with benign features.” To aid these guardians, people wear amulets and say prayers; but when all else fails, ceremonial rites and sacrificial offerings are required.

THE SPIRITS of the dead, residing in *maglawa*, midway between earth and sky, are revered but not worshipped. For ten days after the body's burial, a spirit lingers on earth to remove itself from memories, while the relatives observe customary taboos. After the tenth day it joins its ancestors in *maglawa*, living as it did while alive: consequently, things loved by the deceased are placed on his grave. During the *lay-og* feast—the lifting of mourning one year later—the spirit mingles with living relatives one last time.

The proper burial rites help expiate the dead man's sins. Heaven is peace, hell restless: “If the deceased had been

very bad on earth, his sins may be atoned for by subjecting the arms of the people joining the funeral to 150 lashes each from a rattan whip.”

In time of serious family trouble, the spirit may return from *maglawa* through a medium called *agboboni* or *alopongan*—generally women past middle age, seized by trembling fits or warned in dreams that they are “desired by the spirits.” After an ordeal of mastering the rites, a pig's liver is read for omens of acceptance or rejection. Finally, the spirits are called by striking an antique plate while the candidate chants the *diams* (formulas). Once she is “possessed,” she ceases to be herself.

✓ *Anitos* are appealed to almost solely through ceremonial rites: “The natives have no permanent worship house but they build one whenever the occasion . . . arises.” The largest *balawa* (*anito* temple, 3 x 5, and 9 feet high) is constructed to cure lingering sickness; and with it goes the *sayang* ceremony, of community magnitude with a medium presiding. Lesser, but related, ceremonies include the *sugayog*, *dawak*, *pala-an*, *callaugan*, and *calcalapao*. Other minor rites not requiring a medium are called *sangasang* in general.

* * *

Are You Word Wise?

Most of the twenty words given below should be in your reading vocabulary. That is, you should be able to recognize them, although you may not be able to define or actually use them in writing. Select the proper definition for each, then turn to page 89 for the correct answers. Fifteen is passing.

1. *precept*—(a) ideal; (b) analysis; (c) principle; (d) origin.
2. *clan*—(a) supporters; (b) old pottery; (c) distant relatives; (d) clique or set.
3. *trudge*—(a) to walk wearily; (b) to burden; (c) to criticize; (d) to prevent.
4. *girth*—(a) happiness; (b) measure around the waist; (c) depth; (d) top of the head.
5. *pigment*—(a) quality of being a pig; (b) coloring matter; (c) daring; (d) imagination.
6. *joust*—(a) joint, as the knee; (b) a joke; (c) a tilt or tournament; (d) an offering.
7. *granule*—(a) a little grain; (b) grandson; (c) an aged relative; (d) a big affair.
8. *gaudy*—(a) lengthy; (b) energetic; (c) cheap and pretentious; (d) annoying.
9. *muster*—(a) lord; (b) complicate; (c) away from; (d) to summon together.
10. *mutton*—(a) a large button; (b) flesh of sheep; (c) embroidered lapel; (d) large portion.
11. *disparage*—(a) to direct away from; (b) to disarrange; (c) to speak lightly of; (d) to complain.
12. *pauper*—(a) a wind pipe; (b) one who gives; (c) very poor person; (d) one who cheers.
13. *permeate*—(a) to penetrate, or diffuse itself; (b) to allow unwillingly; (c) to overvalue; (d) to weaken.
14. *flat*—(a) a sumptuous chalet; (b) a parking space; (c) a veranda; (d) an apartment.
15. *curt*—(a) sour and curdled; (b) brief and terse; (c) not clear; (d) closed-in.
16. *moot*—(a) a canal; (b) supreme; (c) a clown; (d) subject to argument.
17. *root*—(a) applaud noisily; (b) to suppress; (c) to replace; (d) to stimulate.
18. *secede*—(a) to go under; (b) to withdraw from an organization; (c) to express anger; (d) to pick out.
19. *svelte*—(a) clever; (b) very fat; (c) unproductive; (d) slender.
20. *timorous*—(a) aggressive; (b) frank; (c) uncertain; (d) full of fears.

How *Responsible* Is Business?

By WALTER B. HOGAN, S.J.



THE BUSINESSMAN is something of a natural target for everybody who wants to make a speech on social reform.

It is not unusual for men to speak in glowing terms of the need of legislation to control the "vested interests" to bring justice to the "common man" and so on and so on. It is even more common for reformers to attack "fat profits" and "selfish greed."

Last, but by no means least, it is the standard dogma of the communists that all evil comes from private ownership of the means of production, the factory, the farm. And it is the standard dogma of the communists that the only answer is to abolish businessmen in general and turn the whole mess over to the communist dictatorship which will end all

exploitation of many by man and bring unto us that happy day when we will see the expropriators expropriated.

So general is the tendency to blame the businessman for everything that happens that one businessman drily remarked some years ago when asked what he did for a living he was inclined to avoid the awful maledictions by stating simply that he was a professional gambler or a highway robber instead of admitting to the horrible truth that he was "a businessman."

Now anyone who has been around knows well that neither the businessmen nor the laboring men nor the government men have a monopoly on sanctity or sin. Anyone who has thought about it at all is quite aware that the sanctimonious communists denouncing the

businessman are in business themselves and their business happens to be the slave trade, the business of enslaving the whole world.

How does it come about that the business community comes under the wrath of everyone who decides to make a speech on what's wrong with the country or what should be done for social reform? The business community both local and foreign has no one to blame but itself.

As a general proposition I think it is true to say that the business community has assumed a defensive attitude, has given the impression that its greatest interest is to defend things as they are instead of offering the vigorous and capable leadership necessary to change things from that they are to what they should be.

In my opinion the logical person to show how a free people can get their economy moving so as to provide a decent living for all the people is the businessman. And, in my opinion, the businessman is the one fellow who has not provided that kind of leadership.

The businessman presumably has more knowhow than the rest of us in regard to what kind of investments will speed us to a sound and reasonably independent economy. The businessman, presumably, knows more than the rest of us about

how capital can be best accumulated and best used to stimulate our economy and the businessman, presumably, knows more than the rest of us about how to keep prices at a fair level where they will stimulate rather than stifle production and commerce.

But on all these points the businessman has been entirely too silent, too reticent to give his views and substantiate them with cogent arguments.

I AM NOT thinking so much of the businessman as an individual. Truly individual businessmen do give opinions on the general economy from time to time but all too often they are opinions as against something, warnings against too much nationalism or warnings against too many government controls or taxes which are too big but it is all too rare that we hear some constructive and well thought out suggestions from business quarters.

I am thinking more of the businessman as a member of the business community and thinking of that community as the logical leader in the economic development of the nation. I am thinking more in terms of concrete plans laid out and agreed upon by the businessman through their organized voices, the chambers of commerce, the chambers of indus-

try and so forth. We have the Philippine chamber of commerce, the American chamber, the Chinese chamber and the Overseas chamber of commerce as well as several other businessmen's organizations.

As far as is generally known no one of these organizations or no group of them has come forth with a well-put-together plan for the sound economic development of the Philippines. And yet, if anyone should be prepared to make ready and present such a plan should it not be the organized business community? Who else but the Philippine chamber, the American chamber and the other chambers should be able and willing to help government and help all of us by pointing out the way of sound economic development? These bodies have members skilled in finance, in manufacturing, in trade, in transportation and in all other economic fields. If there is any talent these chambers do not have as their own, they have the financial ability to hire such talent, genuine experts perhaps on the development of underdeveloped countries.

Yet it is my definite impression, and the impression of others, that when these bodies do speak it is in a kind of defensive, narrow tone on some aspect of the economy which affects particular interests of their members and not on what

will make the economy as a whole shake off its lethargy and get moving.

There is a tendency, for example, for Filipino and foreign businessmen to quarrel over who should make the profit from the very limited importation of goods from abroad when both Filipino and foreign businessmen would be helping themselves and everybody else much more if they would cooperate to get many of these very goods over which they are quarreling produced right here in the Philippines. The only reason many of these things are imported at all is because our own economy is so thinly built.

Let us look at some of those questions concerning which the business community gives the impression of being a sort of defensive group fighting a rear guard action. The business community, Filipino and foreign, has a tendency to look with great suspicion on government controls whether exchange controls, price controls or import controls.

But those controls are only symptoms not the real economic problems. Perhaps those controls would never have been imposed if the business community had given us the leadership we needed to establish a sound economy which needs only a minimum of controls and the very extensive controls

we have today. Who but the businessmen were responsible for those controls in the first place? Exchange control had to be imposed largely because dollars were running away from the Philippines at almost a panic rate. Obviously, the businessmen who were sending or taking their dollars out of the country in great haste helped to bring about the controls.

Price controls are not just imposed for fun. If the business community does not discipline its own members and keep prices at a level helpful to the common good, then there will surely be a cry for government price controls whether those controls will work or not.

Import controls had to be imposed largely because the business community did not undertake seriously the building of a balanced economy, an economy in which there would not be much worry about all the country's money going to purchase luxury goods from abroad.

IN ANY atmosphere, but more especially in this critical atmosphere in which a victory for the communists would mean the end of all legitimate business and the end of all of us, I think it will be generally agreed that the greatest protection for all business and investment, both Filipino and foreign, is a prosperous Philip-

pine, a sound economy in which people are reasonably content and will resist any attempt to enslave them under communism. Yet how much publicly voiced thought has the business community given to the building of a prosperous Philippines in which many of the present controls would not be necessary?

For example, the foreign business community is extremely nervous about regulations concerning the repatriation of their profits or original capital. But foreign businessmen should know that it is the sickness of the Philippine economy which makes such regulations necessary and foreign business has both the ability and the connections to study the weaknesses of the Philippine economy which make such regulations necessary.

The foreign business community could and should make a much greater contribution toward building a sound economy than it is at present making. That way the foreign business community would make itself more welcome.

It would soon find that many of the regulations regarding the repatriation of capital, regulations which scare foreign business at present, would no longer be necessary if the Philippine economy could be made to operate in such a way that there would be no hurry to get

funds out of the Philippines.

How much thought has the foreign business community given to voluntary reinvesting instead of repatriating much of its capital so that the day might come more quickly when the Philippine economy will be sound enough so that it will not be necessary to worry about strict regulation of money going out of the country?

Over and over again one hears from businessmen that what is holding up economic progress is constant change in government policies regarding dollars, imports and so on. But has the business community which constantly reminds the government what it should not do, has that same business community come forth to tell the government authoritatively and clearly what the government policy *should be* if it wants to foster sound economic development for all the people?

It will not do to say simply that the government should adopt a "hands off" policy toward the business world and the economy. The government stepped in precisely because the business community and the economy were definitely not regulating themselves for the common good. Because too many people take a hands-off policy as far as responsibility for the common good is concerned, we wind up with strong government measures which are

at least attempts to protect and foster the common good.

It seems to me that, realizing that the only genuine insurance any businessman can have, is a sound economy and a contented people, the business community through the chambers of commerce should be taking a much more vigorous part in working out, presenting and financing plans for economic development.

That would probably call for an economic development committee in each chamber and, ideally, for a joint economic development committee of all the chambers which would be free to approach the problem from a broader view than the immediate protection of member interests. The standpoint of the common good is the only true long range protection of all legitimate individual interests.

THE FIELD in which the business community's constructive leadership has been most conspicuous for its absence is the field of labor relations and that is probably the most vital field of the day.

With apologies to those businessmen and corporations who do willingly recognize the workers' right to have a union and do in good faith work out their relationship in genuine collective bargaining, all too many businessmen, both Filipino

no and foreign, try in one way or another to resist the worker's desire to have a union or to weaken that union once it exists. These businessmen and corporations give a bad name to the whole business community just as any irresponsible union gives a bad name to organized labor.

With apologies to those businessmen and corporations who are steadily approximating a genuine family living wage and sharing the fruits of production reasonably with workers, there are all too many businessmen and corporations, both Filipino and foreign, who try to keep the worker operating on a wage scale which should make us all blush with shame. Those individuals and firms give a bad name to the whole business community.

Just as it is the job of responsible organized labor to make it crystal clear that it will have no part with violence, with Communism or with irresponsibility in any form, so it is the task of responsible business to make it crystal clear that it will have no part with union breaking, with wholly inadequate and unfair wages or with sweatshops in any form.

Perhaps chambers of commerce cannot discipline all their members and make them at least deal with unions in good faith. But the business community could make it clear,

through the chambers, that business takes a strong position in favor of free unions and genuine collective bargaining.

The business community could put its prestige on the side of what is right and fair and soon the irresponsible businessman could be embarrassed into reforming his ways. In the same way if responsible organized labor lends its prestige to what is right and fair, the racketeer, the company-union man and the Communist will soon lose their place in labor circles.

May I point out one area in which I believe the business community has stayed away from a vital problem? There is no serious disagreement I think on the principle that a going business venture must pay all its workers at least enough to support their normal families decently. Yet there is serious disagreement on what wages in pesos and centavos should actually be paid.

To this date no business group to my knowledge has made a serious study of how much it costs to support a normal family decently in the Manila area, how much for the worker to rent a decent house, to buy good food, to supply decent clothing, education, recreation, put aside reserves for old age, sickness and so on.

Yet who but the business community should be mainly interested in getting a satisfac-

PRICES GOING UP

When domestic food production increases, imports should correspondingly decrease and food prices should consequently be lower. But this is not quite the case in the Philippines where production has been on the increase but prices have not stopped rising. Probably, it is because imports have been reduced not so much as a result of production expansion being large enough to justify the import cuts but as a result of the restrictions on dollar allocations for certain so-called non-essential food items.—*Manila Daily Bulletin*.

tory working figure as to what is a family living wage in pesos and centavos? Who but the business community has the resources, through the chambers and other business organizations, to make such a study and present it to the unions for comment and possibly joint correction of the estimate.

There again the essentially defensive attitude of the business community appears. I have heard businessmen say that such a study would cause a lot of trouble because it would show that most workers are not receiving a family living wage and then would come the series

of demands to get that wage. But isn't that essentially running away from the problem and refusing to see what is perfectly obvious, that labor is going to demand and ultimately get a family living wage whether the business community makes such a study or not?

WITH THE business community taking the initiative in such a project much useless quarrelling would be avoided and both business and the unions would be on much more solid ground when they meet over the table to discuss what constitutes a proper base for wages for the lowest men on the scale.

The family living wage is a good example of something which is going to come now or later no matter what stand the business community takes. The desire for that family living wage is not just something the worker thought up on his day off. The desire to receive in exchange for his work at least enough to live in simple comfort with his family is a basic natural desire which cannot be wished away or explained away.

The real question is whether labor will receive that family living wage in intelligent co-operation with the business community as true partners in a mutually beneficial partnership, or whether that family

living wage will be wrung out of business after bitter fighting and with consequent serious strain on the human relations so important to all of us.

A careful and accurate survey made by the business community to determine in pesos and centavos just what that wage should be would do a lot to clear the atmosphere and put labor relations on a sound and fruitful basis.

Let us look at another social difficulty which, in my opinion, could be solved adequately by the business community through its organizations. Just at present the average workingman cannot even dream of owning a decent home. On his one hundred twenty to two hundred and fifty pesos a month it is simply beyond his ability for him to buy a lot and build himself a home.

Yet it is perfectly obvious to anyone who looks around the city of Manila that the workers' homes are not homes at all but often "barong-barongs" thrown together. Oftentimes the worker lives in one room or, at all events, in circumstances which cannot be called living in an adequate home.

Now it seems to me that the business community through the chambers of commerce (and I am thinking especially of the American chamber of commerce because of the size

of the corporations which belong and because of the financial connections which many members would necessarily have), it seems to me that the chambers could undertake a study of how much it would cost to start a housing project for all the workers of their member firms. The amount of money involved would not be astronomical or forbidding.

It has been estimated that, for approximately two million pesos, the rather large labor force of one company could be housed decently. Two million pesos is not beyond what could be considered a reasonable expenditure in the field of human relations for a large corporation. Further than that, this would not be a loss or a donation at all but an investment.

This would be a housing project not in the old style of a string of company houses owned and operated by the company. This would be a decent progressive housing project financed by the company directly or by an insurance company or bank or combination of banks with the company guaranteeing the loan.

These houses would be sold to the worker on an installment basis, so many pesos deducted each month just as a worker now pays rent. Beyond all that no one would object if the companies involved or a housing committee set up by the cham-

bers for this purpose would make a profit out of this housing project, a profit of six per cent perhaps or some reasonable percentage. What would be the result?

The result would be that one basic problem, housing, would be on its way to solution for thousands of workers employed by these firms. And a bigger result than that would be that the business community would be winning friends and influen-

cing people in the right way of leadership.

The intelligent way to fight communism and protect democracy is to build a sound economy in which the people can live decently. The logical leaders in the building of that sound economy should be the businessmen through their business organizations. This seems to me to be the critical challenge which awaits an answer from the business community.

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"Babel"—Translators' Review

Copies are now available of "Babel," an international multi-lingual quarterly review for translators, which came off the printing press on September 30, feast of Saint Jerome, the patron saint of translators.

The review has been created to give translators throughout the world a sense of unity in their profession and provide them with information on current developments in their work.

The first number of the new publication, which is issued under the auspices of the recently created International Federation of Translators and of UNESCO, contains articles both of general and specialized interest. They include an introduction by Pierre-Francois Caille, president of the Federation, outlining the scope of the translators' task today; an article by Dr. Schidhar Dattatraya Limaye on the problems of scientific and technical translating by RW Jumpelt of Germany; and a survey of UNESCO's program for the translation of representative works.

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Europe's Declaration of Human Rights

TO SUPPLEMENT *its Convention on Human Rights*, the Council of Europe has set up a Commission before which violations of these rights may in the future be denounced. Article 25 of the Convention states that:

"The Commission may receive petitions addressed to the Secretary-General of the Council of Europe from any person, non-governmental organization or group of individuals claiming to be the victim of a violation by one of the High Contracting Parties of the rights set forth in the Convention provided that the High Contracting Party against which the complaint has been lodged has declared that it recognizes the competence of the Commission to receive such petitions . . ."

Six states have so far signed the declaration: Belgium, Denmark, The German Federal Republic, Ireland, Iceland and Sweden.

Henceforth, violations of the Convention ascribed to any of these six states may be brought to the attention of the Commission by persons of any nationality, who need not themselves be the victims of the alleged violation. The Commission has the right to receive these complaints, to investigate them, and should it judge them founded, to endeavour to settle the difference out of court. If satisfaction is not obtained, the Commission may report to the Council of Ministers, or refer the matter to the Human Rights Tribunal which the Council of Europe hopes to set up. — UNESCO.

Of Time, Space,

and Music

By JOSE MACEDA

*It is now possible to
synthesize the primitive and
the new*



THE DISCUSSION of the relations of Western and Eastern art has often made two assumptions: that, historically, the influence always runs in one direction, from west to east; and that, aesthetically, no reverse contribution is worth making. It seems to me that this general thesis is wrong both historically and aesthetically. We are perhaps for the first time in human history able realistically to look forward to the enrichment of the ongoing stream of world aesthetics from other

streams, tributaries, and even backwaters that until now have been completely closed off from the knowledge of any but specialists in the obscure and the exotic.

In music — the field with which I am personally concerned—the tape recorder and improved means of transportation and communication have now made it possible really to study and comprehend traditions that are completely new to us. This opportunity happens to coincide with the crisis in world music, when people throughout the world are searching for fresh and imaginative ways of musical expressions.

We may therefore, with great profit, ask the usual questions in reverse form: What has the East contributed to the West? What can we learn from traditional Eastern forms? I propose, with these questions implicitly in mind, to examine certain hitherto unknown musical traditions of the Philippines.

A few secluded groups of Filipinos have had little or no contact with the culture with which Spain has so richly endowed the great majority of the people. Their way of life remains much as it was before the Spaniards came some 400 years ago. Modern electrical and mechanical contrivances

have not yet disturbed their isolated living, so they have been able to preserve a refinement that is their own, whose rarity and originality can serve as an inspiration for us in our own lives.

The integral culture is expressed in splendid woven cloths of varied designs, wood and metal work, and a ritual of respect and honour in relations between people. In music, the old, archaic tunes are still being sung and played by a few musicians. We can hear old legends and heroic tales recited in tones that are fresh and unknown to contemporary music. Unless they are preserved, they may soon disappear.

It is not possible to speak of a single type of non-Hispanicized Philippine music because there are many different groups, widely scattered all over the islands, linguistically or culturally unrelated to each other. Intensive studies of these groups should help to clarify many problems of culture-historical relations with neighboring areas. However, this is a problem for anthropologists. What we are interested in is the meaning they have for certain problems of music aesthetics and for our system of music education, which has been until now extremely parochial.

LET US start with an examination of the characteristics of indigenous vocal music. Among the Moslem Magindanao of Cotabato, there are religious and secular chants which are sharply distinguished. The former are sung in mosques where a priest chants in Near-Eastern ornamental style with notes belonging to the diatonic scale. In love songs, legend chants, and lullabies, however, there is much use of long-held notes, conspicuous tremolos, and long flourishes. The rhythm is mostly free, but at times it is metric. When words of the Koran are used, there is an imitation of Arabian melodies, but when native words are used, the five-tone scale construction dominates.

Some Tirurai chants have a simple melodic pattern upon which various stanzas of the text are based. Among the Hanunoo of Mindoro, singing stays mostly on a monotone with turns at the end of phrases, using the second, third, or fourth interval of the scale. Group singing by both men and women is very popular in the mountain provinces of Luzon.

In the Bontoc area, there are many different vocal forms with specific names and uses, each one having a particular rhythm of its own. They do chants when making a new ricefield, pounding rice, going

into battle, honoring their dead, or celebrating a marriage. A leader gives an introductory "intonation" and others follow. The unison singing of a large group of male or female singers with an insistent rhythm can be as powerful and moving as a national hymn or a grand march.

This principle of massed voices, which is so inspiring in Beethoven's *Choral Symphony*, is used with similar effect in these vigorous chants, in spite of the absence of the traditional texture of harmony and counterpoint. Instead, other aspects of music, peculiar to this region, are used.

In these few examples of vocal music alone, we find a number of elements that can be used in modern music, which is increasingly interested in usable exotic forms: (1) Monotone singing whose rhythm and speed are governed by language; (2) a large number of reiterated and marked accents on one vowel; (3) tremolos and long-held notes forming a free rhythm; (4) monodic, introductory "intonation" instead of harmonic chords to start group singing; (5) a wide variety of scales to break away from the limitations of the major, minor, and pentatonic types; (6) different social purposes; (7) a low and limited range of notes.

The Philippines has a wide assortment of instruments, mostly of Eastern origin, but it also has a small number of Western ones. These are not constructed with the precision that delicately-calibrated measuring devices give, but there does exist a theory of instrument construction that is exact enough to produce the desired intervals. The worldwide Jew's harp is found in many varieties. The rhythms and realistic sounds of natural phenomena, like waterfalls, or of animal life, like galloping horses, can be imitated. Combinations of gongs produce melodies as well as *ostinato* rhythms.

The Magindanao have a simple orchestra that includes the *kulintang*, an instrument of eight gongs of graduated size arranged horizontally in front of the player, who may be a real virtuoso. These ensembles find their counterpart in Indonesia. The long four-holed, vertical flute with a low, nasal, and wailing tone, found among the Tirurai, the Magindanao, and the Igorot, produce melodies extemporaneously composed, rhythmically free, and unrestricted by metric counting.

A TWO-STRINGED adaptation of the Indian *kud-yapi* is used by the Magindanao, while the Hanunoo use the violin with only three

strings. The latter also use the guitar, with a systematic tuning of their own, as an interlude to their chanted verses. Many other types of wooden, bamboo, and metal percussion instruments are to be found, each with an assigned use and an established rhythm, scale, and tonal quality.

These instruments show us how music can differ from the often heard operas, symphonies, and concerti, of which the West is growing tired. There are other kinds of music that could receive a warmer reception from us and the understanding of which would open to us new opportunities for growth. The adaptations of the *gamelan* and the pentatonic scales in the work of Debussy and Stravinski, of the *tala* in the studies of Messiaen, and of Indian vocal coloring in the Spanish chants, suggest the wealth of new ideas that remain to be tapped by musicians.

Chinese falsetto singing, Japanese instrumental ensembles, and the group singing of the mountain province people of Luzon contain concepts that can be built upon to erect new musical structures, just as the spirit of the Greek drama stirred up the operatic, recitative style of Europe in the 1600's. Besides the known traditional music of India, China, and the principal civilizations of Asia,

there are hundreds of smaller, still isolated groups in this continent that offer unique materials and ideas that can be bent into contemporary shapes.

There has been a good deal of study of the music of the African peoples, but little is known of the Karens and Kachins of Burma, the Shans, the Cambodians, and the many other peoples who have been detached from the centres of civilization and are now found all over the continent and in the thousands of islands of Southeast Asia. All this music can still be brought into the open with the equipment that is now available, before stronger influences alter the antique way of life any further. Besides serving as a stimulus towards new forms and styles, it may lead us to a better understanding of the culture-historical interconnections of the ancient Asian peoples with each other and with adjacent Europe as well.

In the same way that modern art is making use of primitive basketry, woodwork, and pipes, and their basic materials—bamboo rattan, woods—modern music is using concepts of older music and compounding them with the ever popular "classical" forms. Native conceptions are transliterated in accordance with the aesthetics and tools of European harmony and counterpoint. Experi-

mental attempts with mechanical means close to hand, based on different musical models, may lead to new compositional devices. *Musique concrete* and the works of Edgar Varese are characteristic of this new trend in modern civilization.

The tape recorder promotes this development. At Columbia University, Prof. Ussachevsky is experimenting with doubling or tripling the speed of musical sounds, and with increasing their high-low range. Hitherto unheard sounds as well as rare music from remote peoples may be edited on tape to make new forms and combinations of sound.

Tape recordings of Asian music can be collected into libraries and copies made for distribution to art centers and schools throughout the world. This would provide the material needed by musicians and students who are unable to travel. We must also realize that for the time being this tradition—carried on by living men and handed down through the spoken word rather than in codices and manuscripts—still exists; for the time being we are fortunately able to maintain a direct and comprehensive connection with the past in its true setting. But a few decades hence it may be irrevocably lost.

IT IS POSSIBLE to adapt primitive and rare music into our cosmopolitan life, just as it has proved possible for Orientals, accustomed only to native modes, to learn to understand European music. In radio broadcasting we have the opportunity of making all kinds of experiments. Programs can be constructed with great flexibility.

Is there any reason that a selection of the Japanese *koto* should not be followed by a fifteenth-century European ensemble? Hanunoo and Zulu chants and the German *lieder* argue for three singing styles, totally separated in time and space, and yet actually present in our known world. For actual performances, exchanges of musicians might be started so that performers of the Indian *veena* and the Japanese *gamelan* might be heard in Western cities as well as in the Orient. In the Philippines, for example, virtuosi on these instruments have never been heard by the public.

The movies furnish the experimentalist with another opportunity to speak freshly by using a wide gamut of material to fashion new as well as old settings. Whether it is a snow scene, an Oriental village, an apartment house, or river life, human emotions and physical phenomena may be represented by sounds that

Strauss in Manila

Eduard Strauss, great grandson of the famous Johann Strauss the waltz king, paid tribute recently to the Manila Symphony Orchestra's ability to execute great music with "feeling and competency."

At a press conference Strauss said the Filipino "feel of music" was superior to that of the Japanese. Strauss arrived Monday afternoon after doing a three-month stint with the Tokyo Symphony Orchestra.

are not limited to the now well-worn stereotyped "William Tell" type passages of the conventional orchestra. Cannot human characters be delineated by gongs and bells as well as by bassons and French horns? Cannot an Asian or African ensemble express emotions—freshly—rather than an European orchestra? In other words to what extent is our perception of the "meaning" of sounds purely conventional? And to what extent are we limited by the conventions of our traditions? To what extent is music programmatic:

is there a real connection between sounds and pictorial or emotional representation? A correct answer opens greater range of resources to work with in what is now, and what will come to be, known of exotic music. In this way, his musical portrayal of life will be less ethnocentric.

Modern music education, both for children and adults, needs an appreciation of a more expanded range of sounds. In elementary schools, hymns and folksongs of harmonic construction might very well be supplemented by Asian and other chants put into Western musical notation for popular use and sung with their original texts and authentic rhythm without harmonic accompaniment.

It is as possible for children of different cultures to comprehend the popular chants of the Samoans and the Chinese, or Indian vocal music, as it is to comprehend "Auld Lang Syne." By playing recordings of diverse specimens in the classrooms, during recreation periods, and on the radio, a familiarity and taste for this can be developed. In the higher academic schools, general music appreciation may be taught from a world point of view involving the music of a long span of time and covering large sections of the earth's surface.

In music schools, fundamental concepts like "melody," "rhythm," and "form," are in need of new definition. Aesthetic ideas derived from ancient music can be studied side by side with the theory and philosophy of the western musical idiom. For example, why should not Indian or Nigerian rhythms be analysed as carefully in the academy as a fifteenth- or eighteenth-century European composer? Symphonies, suites, and fugues are not the only musical forms known to man. The study of the structure of the music of the *Legong* dance of Bali or of the *Tiwi* dance of Australia may lead to a new architectural conception of music.

The Italian opera has spread so widely that its influence is felt not only in the rest of Europe and in the Americas, but also in certain parts of Asia, including the Philippines, where Latin expressiveness is well understood. However, there are other important dramatic forms, like the *Noh* and *kabuki*, the *Wayang* shows, or the Manipur dances that are largely confined to their place of origin, and hence are relatively unknown in other parts of the world.

The Italians had the Greek drama to inspire them, and the Germans conveyed mediaeval legends through their musical

language. The twentieth century can experiment with and synthesize forms based not only upon the standard European music drama, but upon the rich variety of stage presentation types in Asia as well. These can be adapted to the cinema of any other theatrical form. Hence, the analysis of vocal technics, phonetic peculiarities of language, and the bodily constitution of peoples would be of basic importance for the development of this new aesthetics.

The many elements found in the Philippine primitive music are part of our present world. Because of easier communications, we are now able to add time and space to our

perspective. We can turn back the clock to peer into antiquity, and at the same time have the radio bring close to us the remotest sections of the earth. This partial emancipation from the restraints of time and space should serve as an inspiration to the human spirit and stimulate a renaissance in our thoughts and actions.

World trade and commerce are with us as well as the manifold uses of the machine. It is also part of our times to understand and benefit spiritually from the almost intangible human refinements that are present among the primitive as well as among the most experienced peoples of the world.

* * *

Smile Alley

Singer—*"Don't you like my voice?"*

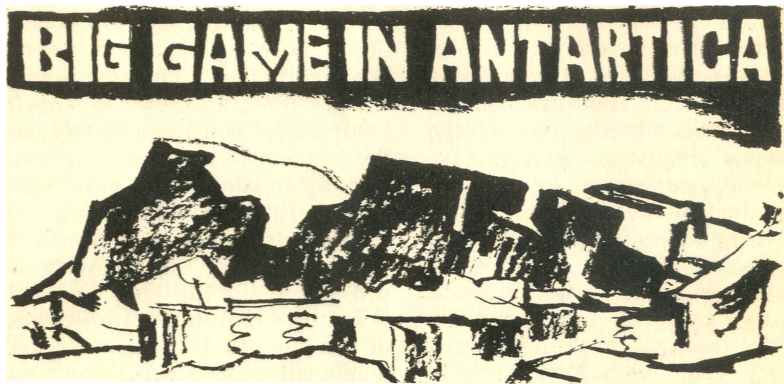
Accompanist (sadly)—*"Madam, I have played on the white keys, and I have played on the black keys—but you sing in the cracks!"*

* *

He—*"My ancestors came over to America in the Mayflower."*

She—*"It's lucky they did; the immigration laws are a little stricter now."*

*



By LUCIEN NÉRETS

THE BEGINNING of summer in the southern hemisphere (winter in northern latitudes) heralds the approach of the great whaling season in Antarctic waters.

Though the sun scarcely disappears for more than two hours a day below the horizon, the nearness of the ice-pack tempers the Antarctic summer. The temperature of the water hardly ever rises above freezing point (32°F.) and that of the air fluctuates around 35

degrees. This part of the globe has the most oceanic climate in the world. Many species of aquatic fauna thrive there, including a tiny shrimplike creature popularly known as "krill," which is a favorite food for the whales.

The Antarctic in summer might well be described as a vast dining room for the whale schools. Coming from waters where food supplies are scarce, the half-starved whales fall greedily upon the shoals of

krill, consuming hundreds of tons in a season. All species take part in this tremendous feast, often increasing their fat weight by as much as a third.

Unfortunately for the whales, they are not alone in keeping this summer rendezvous in Antarctica. Each year at precisely the same time, the whaling fleets of many countries steam southwards to take part in the world's biggest game hunt. Together these fleets total about 480 fast modern vessels, some of them costing nearly \$900,000 each and capable of attaining speeds of more than 15 knots. They spend approximately three months in the Antarctic every year, from December 15 to the end of March.

The maximum catch for the entire Antarctic whaling fleet in one season is 16,000 "blue whale units," and once this target has been reached operations must cease till the following year. The order is enforced by inspectors of the International Whaling Commission who travel on board the factory-ships. The blue whale is used internationally as the standard measurement of whale catches. One "Blue whale unit" is equivalent to one blue whale, two fin whales, two and a half humpback whales or six sei whales.

It may seem strange that such stringent regulations should govern the hunting of

animals that are free and wild, living far from any national boundaries, in waters which "de jure" belong to no one. But unbridled exploitation has led in the past to a serious depletion of the world's whale stocks. The ocean could not be expected to go on yielding its riches for ever. Over the centuries, species after species have been completely wiped out. Nowadays, the "right whale," scientifically-speaking the only species entitled to the name of whale, has almost vanished from the ocean. Its hunting is prohibited by the International Whaling Commission, as is that of females escorting their young whale-calves or during the gestation period.

Whaling has caused such ravages in the past that only three or four species of whales still exist in sufficient numbers to warrant hunting. They are the last survivors of the tremendous schools of whales which in former centuries used to roam every ocean. Over the past hundred years alone 1,200,000 whales have been slaughtered. Moreover, the annual catch has been constantly increasing. From 2,000 in 1900, it rose to about 20,000 in 1914 and to 50 or 55,000 after 1945.

The International Whaling Commission therefore decided to restrict the annual slaughter of whales and imposed a total limit of 16,000 "blue whale

units" for the entire season. At its meeting in Tokyo last July, representatives of 17 countries, including those of South Africa, Brazil, Canada, the United States, France, Great Britain, Norway, Sweden and the Soviet Union, maintained the limitation on the catch and length of the whaling season.

WHALING HAS altered considerably since the days, ten centuries ago, when Basque fishermen first started hunting their quarry in the Bay of Biscay. For hundreds of years whales were plentiful, even in coastal waters. Only a century ago, they were being caught off the Scottish coast and in the North Atlantic. Hull, on the east coast of England, was once a busy whaling port. But gradually whales diminished in the

off-shore waters and towards the end of the nineteenth century it looked as if this type of whaling was coming to an end after a brief heyday.

Two events, however, occurring about this time gave the industry a new lease on life. The first was the invention of the harpoon-canon by the Norwegian Sven Foyn in 1870. Then, in 1904, another Norwegian, Captain Abraham Larsen, opened up new whaling grounds in the icy waters bordering on the South Polar land mass. Today, all the whaling fleets in the world cruise in these waters. Some of the ships are giant vessels with crews of more than five hundred men on board. The British ship "Balaena," for example, or the Soviet vessel "Slava" are regular floating factories.



Few industries, indeed, are more lucrative than whaling. No other animal — including prehistoric species — has ever provided such quantities of valuable raw materials. The blue whale is equal in weight to 3 dinosaurs, 17 elephants or 133 oxen. It supplies modern industry with an infinite variety of products, some of them fairly rare. Whales, for instance, provide one-tenth of the world's edible oil production; whale-oil is used in making margarine, lubricating oils, soap, cooking fats and cosmetics. Whales also provide valuable by-products such as hormones, insulin, meat and bone meals, fertilizers, poultry and stock feed, vitamin extracts and whalebone for brush-making.

Previously, hundreds of thousands of tons of whale meat, after the oil had been extracted, were thrown back into the sea as useless. During the war, attempts were made to popularize whale meat on the British market, but they were not very successful and whale steak became rather a music hall joke. However, whale meat has the highest protein content (85%) of any edible meat, and eaten fresh it is considered a delicacy, tasting somewhat like grilled veal. Recent research by British specialists has improved methods of preserving and processing and whale meat may

yet prove to be of importance in the industry.

International cooperation plays an essential part in the development of the industry. The British — as mentioned above — are making valuable contributions to research, the Norwegians excel in perfecting modern economic methods of hunting, while the Americans and Russians can provide a wealth of information on new production methods and equipment.

Moreover, close international co-operation already exists for studying the migratory habits of the whale. Whale marking, for instance, can be of considerable value to the whaling industry and many countries interested in these problems have expressed the desire to intensify marking operations under the auspices of the British Institute of Oceanography. The work already carried out by Norwegian scientists on board the "Enern" was accomplished with the aid of whaling companies from Norway, the Netherlands, South Africa and the United Kingdom. In addition, Australia, Japan, New Zealand and the U.S.S.R. also conduct whale marking, while France has a research vessel stationed off Madagascar, and a laboratory at Pointe Noire in French Equatorial Africa will soon be in possession of similar equipment.—(UNESCO).

Panorama Peek

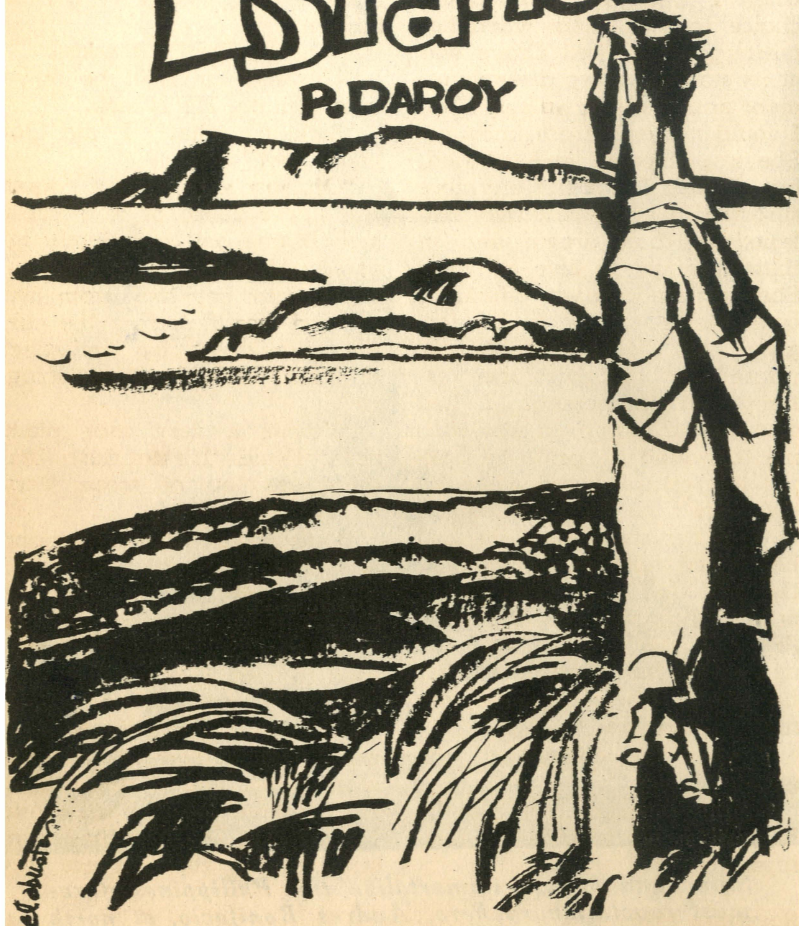


Stone and bronze immortalize the Philippines' foremost revolutionary hero, Andres Bonifacio, at north entrance to historic Manila.

Fiction

The Islands

P. DAROY



el abut



WHEN NICASIO Salazar walked down the church's aisle to claim someone, Sister's island-home revived. It was in the hot days of summer when I made the unfortunate choice to visit them when her marriage with Fred 'Croye was at its stage of sharp disenchantment and I was at an age when I could not help from knowing. She was changed and wearied; but all this I was not anymore surprised. I know how they had failed in their dream and in their attempt to live by love. She had made many efforts to come home to ask to be forgiven, but Mother stubbornly refused to recognize her attempts at atonement. I had also known how Fred was willing to wound his pride by having her return home when he discovered he was inadequate to give her the luxury she had been used to. I had known all these, so that when she met me at the door of her island-home that summer and I saw the change in her confirmed what had merely been told me, my first impulse was to cry.

"How's the collegian?" she greeted me.

"Lousy," I said, trying to be harsh in order to hide my feelings.

"Oh, you don't look it," she said.

I followed her into a sala where cheap rattan chairs and faded curtains made more marked the poverty of her situation.

"Where's Fred?" I asked.

"Upstairs but he'll be down in a minute. He is sick."

"Sick of what? I did not know that."

"Oh, just sick. But of course you never heard of it. I know how Mama has completely ignored us."

I averted my look from her. A wind was fluttering the curtains, making the indistinct prints of birds in them struggle.

"You've a very nice place here," I said. "It's not dusty and there are lots of trees. Very beautiful," I added.

"Only there is the sea around to separate us," she said.

"Oh, Rey." It was Fred, pale and emaciated, mockery almost of the handsome guerrilla that used to visit Sister in our evacuation home. He descended slowly, leaning against the banister and joined us. He was more polite and matter-of-fact. He inquired after Father and Mother and whether they were still mad at them. Then they

accompanied me to the room I was to occupy during the visit and when they finally left me, I know, that despite the smiles that went with their looks whenever they regarded each other and the casual references of Fred to Mother's refusal to forgive—in spite of these all I knew that things were yet far from being settled between them.

The window in my room commanded a good view of the sea. In the opposite shore were groups of nipa houses which appeared at first sight to be leaning on each other but which, when regarded for long, were really separate. I was to know afterwards — one afternoon when I climbed a hill — that beyond were more islands.

What Fred was sick of, my sister Clara never told me. But I suspected it was t.b. He coughed too much on the night of my arrival. His room was adjacent to mine and I could hear him called frequently for hear an unuttered response from her. One time, in the middle of the night, I was awakened by his spasmodic coughing. He called for Clara between spasms, but it took quite a time before I heard him say, "Here, prop me up with more pillows." I heard Clara's grouchy mumbings. When the coughing caught him again, he called out

weakly, "Clara, please don't leave me!"

Where was Clara going in the middle of the night? It could not have been to call a doctor for there were but eight families in the island and there was no physician among them. If she wanted help, why didn't she call me? I wanted to ask what the matter was but finally decided to wait. The coughing stopped. I went back to sleep.

I found out afterwards, that they were no sharing rooms, But this fact, in itself, at once loses its significance if contrasted with my later discoveries.

One morning some excursionists landed on the island. They were young men and women and they bathed and made noise on the shore a little distant from the front of the house. Clara wondered where they came from. She stood by the window and watched the merry bathers.

WE STAYED at the front porch late in the afternoon. I read McCuller's *The Heart Is A Lonely Hunter*. Clara and Fred were free but they kept silent. Then one of the excursionists came to ask for fresh water. Clara called Nati, Fred's thirteen-year old cousin who was staying with them as helpmate, and told her to fill the canteen of the stranger. The youth, like Nicasio

Salazar, had hairs on his chest. He was in bathing trunk. Clara eyed his limbs intensely and when he left after thanking us, I saw Clara's eyes following him still. Then she took a deep breath and exhaled in a sigh.

The breeze became cold toward evening. Fred had to leave us. I closed the book I was reading. In front of us were two posts planted opposite each other between which, Clara used to stretch the clothesline perhaps. Now the line between them had broken and there they stood, etched against a false twilight, merely two distant poles. I tried to start a conversation with Clara. Our talk drifted to Kaglawaan.



I talked of social activities: of the parties we had given, the important guests we had entertained, but she did not say much and I could not understand why this once frivolous ~~sister~~ sister of mine could be so disinterested in social gossips. Then I realized how really we had mutually excluded each other. It was then that Clara revived the subject of Nicasio Salazar. How is he? "Does he still talk of us?" I told her the attitude Nicasio had taken toward her elopment, how he refused to believe it at first, how he had confided to me once, "Rey, I'll never forget her." The conversation would have stopped there but Clara refused to confine ourselves to the present. She insisted on speaking of the past.

Nicasio was the favored suitor of the family. There was already talk of marriage when the war intervened. He was drafted; while we evacuated to the barrio in the other side of the shore of this Clara's island. There she met Fred Croye, a young man who later joined Brother's guerrilla unit. He had a pleading voice when he sang and he played the guitar. He was with us almost every night. One morning, toward the end of the war, Clara was found gone. They came back afterwards—she and Fred—but the family refused to recognize

them. They had to depart as strangers.

"What if I had waited for him?" Clara declared almost to herself alone.

"How about the jacket he left you?" I asked.

"I still have it in my trunk. It has now assumed a very pleasant fragrance as a result of its long keeping. But Fred doesn't know it's Nick's."

"Didn't he ask whose it was?"

"He hasn't seen it yet."

So . . .

That night I heard Fred's futile calls again and also Clara's silence, as if the thin partition that divided their individual rooms was a wide ocean like the calm, silent sea outside that lies between them and unforgiving kin in Gaglawaan. I was reminded how I tried to call someone on the telephone one lonely night in college and how I did not get any answer from the other end of the line.

I was still awake when Clara called me up before dawn of the next day. She entered my room to help me pack my bag. But I had already everything inside so that I really had no need for her. Yet she lingered in my room.

"Is Mama still angry, Rey?" she asked.

I closed the zipper of my bag tight.

"She has stopped chiding you in our presence," I told her although this was not true.

"If I go, will she receive me?"

"I think yes," I lied again. In the course of my whole stay I had always tried to evade her questions, thinking that if I conceal the truth from her, I would at least spare her from further hurts. It was only when she came; taking me for my words, perhaps, and Mother maintained her stoicism, did I realize how I had betrayed her and irretrievably alienated her from me. But I was blinded to the consequences then and so I fed her with lies.

It was dawn-cold when we walked down the shore to the boat that was to take me away. One of the boatmen was trying to empty the vessel of its water contents. The coconut shell scrapping against the bottom of the boat sounded hollow in the profound silence of that false twilight. Then we pulled away from shore.

"Tell Nick I asked about him," Clara called across the increasing distance between us.

I heard Fred ask, "Who's Nick?" I heard Clara answer but did not know what she said. The distance was too much for me to understand. Their conversation reached me as faint incoherent whispers. Clara had kept everything from Fred. When she said Fred has not yet seen the jacket, I thought she and Nick. But no. She had for-



ever kept it a secret in her breast.

The guests in the church gathered around Nick and his bride. The wedding was over, for better or for worse. I can still remember how Nick had

told me he can never forget Clara, and how, when I arrived from that brief summer visit, he had warmly inquired after her although he was already engaged. I did not tell him then the failure of my sister's marriage for I know that information of that sort would still have the power to hurt. It was all so obvious in his questions. And only yesterday, the eve of his wedding, he asked me whether Clara was coming. He had sent her an invitation, he said. *Rey, I'll never forget her.* The words repeated themselves in my mind as I watched the crowd follow the newly-wed to the bridal car, keeping distances between them. I had just turned twenty then but have had romantic affairs with many girls in college. Superficially, they had all seemed to be confiding, but who of them had shared with me the secrets locked in her heart? . . .

* * *

Amen

*There once was a lady from Guam
Who said, "Now the ocean's so calm
I will swim for a lark."
She encountered a shark.
Let us now sing the 90th Psalm.*

*

The Wounded Stag*

By LEONARD CASPER

SOME MEN carry their private pain into underground burrows and die nursing it without comprehension. Others like the wounded stag lie down "to die under the poplars flecked with morning," wide eyes refusing to release the world they have known. Not the death of beauty, but the beauty of beauty even in death, is the poet's burden. Appropriately, the voice of Bienvenido Santos' fifty poems, entitled *The Wounded Stag*, is elegiac, scraped raw by havoc—yet heroic in its acceptance of the need to be responsive, to be responsible. It is the sound of endurance, denying that it must drop into silence unheard. Consequently, there is dawning vigor in each dying phrase.

In his introduction to this collection, capable critic Manuel A. Viray (himself a foreign service-man, as Santos was, and poet) identifies three specific periods in Santos' life which correspond to the range of these poems:¹ the Sulucan years of youth in Tondo slums; the wartime exile in America; and the return to a devastated native land. It is true that most of these poems are too heartfelt, too committed to human eventfulness not to have had long histories in the man's personal feelings. Yet it is a more important fact that the author himself has not attempted to arrange his work chronologically, according to those three "stages" in his life—perhaps to indicate that they were not stages after all, but rather replicas of one another. The earliness or lateness of Santos' poems cannot

* Bienvenido Santos, *The Wounded Stag: 50 Poems* (Capitol Publishing House: Quezon City, 1956).

¹ See *Panorama*, February 1956.

be distinguished, because evidently his life as poet has been marked not by *development*-in-time but by *constancy*-of-vision. The experiences of deprived youth, exile, and repatriate presumably were unitary, since the poetic theme now is seen to be singular.

Over and over, whatever the changing circumstances (and sometimes these are made quite foreign and displaced, as if to test the personal vision), the feeling is that of human expenditure, waste and the fatal wound, of weariness, of terror among the loveless and the lost, of spiritual drouth.

ALMOST AS a fugue, certainly as something more compelling than mere accompaniment, the imagery of physical corruption is pursued by imagery of the great betrayals of religion. Soul and body are disappearing from the human scene, leaving only the grease of cosmetic illusions. The poems are populated with frantic gods and with calvaries. But this very placing of one in the other's context—human and divine pain—instead of multiplying the feeling of depression, exhorts man to make of his exile a pilgrimage, to offer his suffering for his own redemption, to inspire each otherwise meaningless daily gesture.

Nevertheless, such juxtaposition is not made from complacency; the Christian myth is not swallowed like some modern-day "happy pill" (see "Footnote to Wisdom"). These poems are petitions, equivalents of prayer; they are a horizon of ripe, not naive hope, at the near margin of despair. Santos' knowledge of the depth of man's dilemma—he must sink to rise—is shown in "Father and Son":

*"My father's wound was deep
Stretched through the ends of earth
Tortuous like many rivers
Thus waited for my birth."*

Here is man's moral heredity, the tracing of essential history. Like the other poems, this one is *more* autobiographical.

In a world where survival itself keeps us busy, belief in purpose is difficult. Each man, like the Tantalus of "In Fair Exchange" or the novitiate seen in the deserted terminal, is tempted to grow weary of trial. Christ at least knew that he was not forsaken; and in "Brotherhood" the poet begs reassurance:

*"Tell me, as you softly cried in anguish
O my God, why hast thou forsaken me,*

*You heard an answer, did you not, promise
Of life beyond, your own divinity."*

And "Pilgrimage" speaks of sainthood as a thing of the past.

Yet "Apostleship,"--and how many others?—accepts "April's captivity" and the "true wound." Particularly the poet-as-magician of the imagination, although sometimes sidetracked like the wandering Magi in "Gift Bearers," is restless because he is dissatisfied with the sight of himself or any other man dying-alive spending his hours "blowing into swollen entrails." Beauty, uncloistered and experienced and nevertheless unviolated, dying intact, does not die. There is bitterness and cynicism in "The Eyeless Saying Yes," yet however deep the sense of outrage, mankind is not confused with its own unkindness. There is no retreat, from the truth of evil—nor from the truth of good. *Faith* is the good of the poet.

As one contemplates, with some admiration, Santos' major themes and their poetic demonstration, a CETA meeting one year ago is called to mind. On that occasion, while a few members were suggesting the inclusion of Filipino writings in college curricula, one objection came from a member of the Department of Education who argued that Filipino fiction and poetry are too difficult. Later he confessed that of his own most recent reading, he had found memorable only *Bonjour Tristesse*, the story of a daughter's quarrel with her father's mistresses, written by Françoise Sagan, a still-teen age French girl.

Not everything difficult to read is worthy; but the poems of Bienvenido Santos are evidence that the way without the cross is a waste.

* * *

The Proofreaders, Especially

Coach—"What's his name?"

Manager—"Osscowinsinki."

Coach—"Put him on the first team. Boy, will I get even with the newspapers."

*

Charles Peguy: Witness to Dictation

THE INTELLECTUAL shores of France have hissed and moaned so long with minds rushing between high and low tide, that the rocklike poise of a Peguy is always regarded as a phenomenon. And who is to say that the great change in his own life was not really, rather, a steady progress towards some destination foreseen? In *Basic Varieties* Peguy once wrote of "the greatest mystical mysteries," "the necessity of Rome in the temporal purpose of God."

Shortly after Charles Peguy's birth in 1873 and his father's death, his mother was back making a hard living by mending cane chairs. Peguy was always proud of his peasant origin because he felt that the wisdom and the history of a people speak through the memories of its peasantry.

Even as a child, he was uncompromising and independent. Not only did he refuse to become a priest, but by the time that he left Orleans to enter the Lycee Lakanal in Paris, he had stopped believing in the immortality of the soul. When his plodding mind had difficulty with lessons, he joined the army for a year; but in 1893, his small hefty frame with its delicate-powerful hands and bold eyes was visible again among the schoolmen at Sainte-Barbe, once home to Calvin and Loyola.

Young Peguy was already austere, a non-gambler, a teetotaler. Because he felt that corrections were dishonest, he never changed a word in his examinations and therefore forced himself to be flawless and straightforward. He spoke of the Harmonious City of the future where everyone would be poor, because riches are a prideful sin, but no one destitute. Peguy was an ardent atheist and socialist. At school he was constantly begging coins from his classmates, to help support workers on strike: and nobody could refuse him.

FOR A YEAR, Peguy prepared to be a university professor, and busied himself with a mysterious manuscript which he kept locked in a small black trunk. He seemed drawn again and again to the subject of Joan of Arc, the saint of Orleans, where he finally returned in 1895 on a prolonged leave of absence. Two years later he married the sister of his closest companion, Marcel Baudoin, partly because he wanted to replace the young man (recently dead by natural causes in military service) in the Baudoin family and partly because the sister was also a revolutionary socialist.

In 1897, he returned to the university where Henri Bergson and Romain Rolland were teaching. But the greater stimulus to the French mind in that day was the Dreyfus court-martial: the innocent Jew accused of leaking military secrets. Peguy and his friends met anti-Dreyfusards in beer-glass battles on the boulevard.

That same year he completed his drama about Joan of Arc, and disappointed his admirers who could not share his interest in a dead saint. Yet they helped him raise funds to publish his unplayable play, 752 pages of it! The following spring, they inaugurated a socialist bookshop. While Peguy was busy failing his final examinations and abandoning thought of a university career, the shop began to overflow with people—come not to buy but to argue socialism. Finally, Peguy had to move to a smaller place, austere as a monastery and suitable to him. Julian Green records that "His life was more and more like a long meditation interrupted only by conversations, sometimes impassioned arguments with his friends." When he did write, not a word had to be crossed out: "It is dictated," he would declare quietly.

As his shop became a publishing firm, he read every book produced and was never known to let a misprint through. But few besides himself cared to read those enormous volumes of social consciousness.

Late in 1908, Peguy announced that he was a Catholic again, weeping for joy and for the knowledge of the labor ahead. His wife was an unbeliever; their children had not been baptized; the Church did not recognize his marriage. Peguy felt he could not live as a Catholic; he did not hear mass—yet obstinately he tried to think and pray like one. He was often seen on top of double-deck buses praying the rosary with tears on his face. He refused to be called a convert: he had only become what he was. Still, he had

difficulty saying the Lord's Prayer which demands forgiveness of those who trespass against us. Not that, being a sinner, he could not forgive others: "What is most contrary to salvation is not sin but habit," he wrote; but he could not stand "the world of those who have no mysticism; and who boast of it."

I N 1910, HE published *The Mystery of the Charity of Joan of Arc*, a long dramatic poem but shorter than his first play about her. (An adaptation of the *Mystery* by the American Theater Guild is planned for staging in Europe, Broadway's theaters having been reserved for two years ahead). His language is always as simple as a child's, as strong as a peasant's; his God the Father is more provincial than philosophical. Repetitions clear the way for his thought and at the same time enrich the meaning with felt incantations.

The second *Mystery* was published in October 1911, as *The Porch of the Mystery of the Second Virtue*: hope. Shortly thereafter *The Mystery of the Holy Innocents*: childhood's faith: was printed . . . and ignored. Peguy worked on, transferring his dream of world revolution to a spiritual plane, knowing as Green says that "When Saint Francis preached on the holiness of poverty, he was a far greater revolutionist than Lenin, but he had no blood on his hands except the blood of the stigmata."

After his son was saved from a desperate typhoid illness, Peguy walked 72 kilometers to Chartres as he had promised Our Lady of Chartres. (His children later were baptized, his wife converted after his death.) A poetic account of his three-day pilgrimage brought him recognition a few months before his death.

When World War I broke out, Peguy, 41, refused to stay in reserve; but died at Villeroy on the front, leading his men into battle until stricken and "Stretched out on the ground in the face of God." He had said, "To ask for victory and not to feel like fighting, I consider that ill-bred": nor was his reference to the daily fight for bread alone.

* * *

India's Buddhist Temples



IN INDIA there are four principal shrines of historic Buddhism at each of which large sums of money are now being spent in improving communications and the accommodation for the vast crowds expected and for the restoration of existing monuments.

The first of the four is called Lumbini, now in the Nepal Therai. Here are the remains of the park, under the trees of which the Queen gave birth to her son Gautama—a man and no god, who was destined to rediscover and point out to mankind the way which leads to the end of suffering. For long lost in a fever-ridden swamp, the site has now been excavated, including a pillar erected to mark the site in the third century B.C. by the great Buddhist Emperor Asoka.

The second is Buddh-Gaya, which I found far more muse-

By C. HUMPHREYS

worthy, to use a modern term, for under the Bo-tree, a cutting of which still shades the site, the Prince attained Enlightenment. The stone now to be seen marks the point on earth where the greatest mind of India, after many lives of self-preparation, broke through the mind-barrier of illusion and was free. The site is now in joint Hindu and Buddhist hands, and pilgrims come from all over the world to visit the temple, enshrined in the vast stone tower, unique in the architecture of India, which rears its head 170 feet above the tree-shaded stone.

At the Sarnath, the third center of pilgrimage, one the Deer Park described at length in the Buddhist scriptures, is the largest and, I thought, the most impressive Buddhist cen-

ter in India. Here, where the first sermon was given, are a temple, library, free dispensary, resthouses, and the remains of the famous pillar, the lion capital of which, now in the museum, is the symbol of modern India. Here and at Buddh-Gaya will be the largest of the international meetings which will go on throughout the year, the year of Buddha Jayanti, as the victory celebrations of the Buddha will be called.

The last of the four shrines is Kusinara, now almost lost in the jungle, where there is little to be seen. There is a famous reclining figure, twenty feet in length, of the fifth century, but the emphasis on Buddhist devotion is on the Enlightenment achieved by Gautama the man, and his teaching of the way to it, rather than the birth and

passing of the body born in this, his last incarnation.

A fifth shrine is of greater interest for the future. This is the site of Naalnda which from the second to the ninth centuries A.D. was the largest and most famous university in the world. Here, more than 1,000 years ago, all the greatest minds of the civilized world as known to the East were welcome; here 100 lectures were given every day to the 10,000 students of all ages. They were housed and taught without any charges, at the expense of the kings and wealthy merchants who were ever ready to supply money for that which money could never buy. The site, south-east of Patna, is now revived for a new international Buddhist university.

* * *

MOBILE RADIOS FOR MALAYA

THREE Malayan authorities—the Police, Customs and the Fire Service—recently placed orders for United Kingdom mobile radio equipment for use in vehicles and patrol vessels under their control.

The Malayan Fire Service, whose new headquarters building in Kuala Lumpur was officially opened by the Sultan of Selangor, have ordered ten sets, the Customs Department nineteen, and the Police have ordered fourteen.

* * *

Unrest in the Satellites

Is the Soviet empire disintegrating?

By *FELIXBERTO C. STA. MARIA*

WHEN VICTORIOUS Soviet Russia consolidated her boundaries after the second world war, she also built a fence of satellite nations on her western flank, cutting across Europe from the Baltic Sea in the north to the Black Sea in the south. These victims of communist expansionist ambitions have also served as a buffer between Russia and the West. Last month this fence appeared to be cracking up under the stress of nationalist rebellions.

The six satellite nations are, from north to south: Poland, Czechoslovakia, Hungary, Rumania, Bulgaria and Albania. Together they represent more than 75,000,000 peoples. Except for Albania which is separated from the rest by the southern tip of Yugoslavia, these nations form a continuous wall on the Soviet frontier. To

them may be added East Germany which, with its over 17,000,000 population, precariously lies between Poland and Czechoslovakia, northwest of the satellite wall.

The break-away actually started with Yugoslavia in 1948. In that year Marshal Tito, shrugging off Stalin's heavy hand from around his broad shoulder, declared his independence from Moscow. The Soviet dictator promptly purged him from the communist family and promised quick and drastic retaliation. But Tito persisted in his ways and nothing happened to him. Since then the Yugoslav marshal, while continuing to embrace communism, had been a thorn on Stalin's side and a useful, if uncertain, ally of the West.

For several years until Stalin's death and even a year or so after the new Soviet rulers

took over, Yugoslavia was shunned by Moscow. Tito was a rebel and he had to be treated like one. If Stalin's thunderous wrath had not descended on him as promised, it was probably because the Soviets were deterred by the prospects of a strong Tito supported by the West. Anyway, by Moscow's calculations Yugoslavia, lacking the support of the communist economy and distrusted by the West, would soon wither in the satellite vine.

It was subsequently proved that Stalin was wrong, for not only did Tito maintain his independence but he also became the recipient of generous American support. Stalin had miscalculated.

The next step in the break-away was taken by the Soviet Party Boss Nikita Khrushchev. Pushing aside the fat Georgi Malenkov, Stalin's immediate successor, Khrushchev in a dramatic speech before the supreme communist ruling body bitterly denounced Stalin last summer as an enemy of the people. The late Soviet dictator was accused of the most heinous crimes in the Soviet book and of having built a legend around himself, in violation of the collective leadership rule of communism. From then on, there began in earnest a downgrading of Stalin. This campaign, still going on, has created terrific repercussions

throughout the communist world.

ONE OF such repercussions was the violent shift in communist leadership in the satellite countries. Party leaders who had opposed Stalin and who were either executed or imprisoned for so doing, suddenly became heroes, and the Stalinist officials in power were denounced as villains. Thus in Poland, Hungary and Bulgaria the Titoists were either posthumously rehabilitated or completely restored to power. Elsewhere in the satellite congregation de-Stalinization moved at a furious pace, in general tending towards greater autonomy from Moscow.

The first violent sign of freedom took place in Poznan, Poland, last June 28. A group of steel workers, defying government troops, staged a miniature revolt. Shouting "Bread and Freedom!" the rioters upturned vehicles, burned government buildings and released political prisoners. Red-faced communist officials promptly put down the revolt and promised better wages and working conditions to the workers.

But the damage had been done: for the first time since Moscow put the satellites under its heels, a subject people had taunted the communist rulers in open defiance. Many saw in the Poznan rebellion the

signal for the other satellite countries to challenge the Red masters. Evidently Khrushchev's anti-Stalin strategy was backfiring on his face. In destroying the ruthless Joseph Stalin before the eyes of the Soviet congregation, the Russian masters had also weakened the bond that held together the satellite family. It was a bond of terror and repression, no doubt, but it was an effective one. With Stalin's statues and memorials toppled Moscow's control of the subject peoples. The gates of freedom had been unlocked and were just waiting for the slaves to fling them open.

Then a few weeks ago the Poznan rioters who were arrested last June were put on trial. Apparently to convince the world that there was a new regime of democracy and justice in Poland, the government decided to hold unprecedented free and open trials. In the packed courtrooms the emboldened defendants described a life of hardship and oppression under the communist banner. Foreign newsmen, especially those from the West, quickly broadcast the excellent propaganda material. Here was the truth from out of the mouth of the victims themselves. It made excellent copy in the Western press.

Greatly embarrassed, Polish officials decided to discontinue

the public trials. But again, the harm had been done; the communists had exposed one more ugly flank. When the trials ended, the convicted rioters went off with relatively light sentences. The publicity had apparently worked in their favor.

IT WAS at this stage of the de-Stalinization campaign that Khrushchev decided sometime last month to hold private meetings with Yugoslavia's Tito. It was time to win back completely the straying communist into the Soviet fold and induce a picture of solid harmony between Russia and the satellite members. Khrushchev flew to Yugoslavia, where he spent more than a week with Tito on the warm Adriatic coast. In return the Yugoslav dictator joined Khrushchev at Yalta by the Black Sea for over a week. What actually transpired between them has not been known although it is generally supposed the two communist leaders did not simply waste time reminiscing on their common hatred—Stalin. Yet there was no announcement or even indication of a change of heart on the part of Tito. Yugoslavia evidently would remain where she is: an independent communist state.

Into this uncertain picture, cluttered with persistent rumors of new power struggles within

the Kremlin, leaped the electric image of anti-Russia revolts in Poland. For a terrifying while, it looked as if all of Poland would blow up.

The situation was of course being watched closely by Moscow. Some Polish nationalists would apparently liberate their country, not necessarily from communism, but from the clutches of the Kremlin. Wladyslaw Gomulka, who was banished seven years ago as a Titoist, was released from his incarceration last April and was on his way back to power. When Stalin damned him seven years ago, he put into power Constantine Rokossovsky who was also made defense minister and commander-in-chief of communist forces in Warsaw. Came the de-Stalinization campaign and the Polish Stalinists had to step down. Aside from Rokossovsky who was replaced by Gomulka, Jacob Berman, No. 1 man in the Polish Party, and Hilary Minc, No. 2 man, were discarded.

Meeting at the Council of Minister's building, top Polish communists last October 19 formally returned Gomulka to power. But Moscow, sensing that de-Stalinization was getting a bit out of hand and might result in the destruction of Soviet communism itself in Poland, quickly intervened. Flying into the Council of Minister's conference at Warsaw,

Khrushchev and other top Russian officials threatened to crush the Poles if they persisted in their "imperialist inspired" rebellion.

This incident sparked a series of wild anti-Soviet demonstrations last October 23, reportedly involving three major Polish cities, including Wroclaw and two others near the East German border. But the disorders, like the Poznan riot last June, were effectively put down.

On his part Gomulka made clear the reversal of Poland's Moscow-dictated policy. Attacking the Soviet-style economy, he stated that the now famous Poznan riot was justified and that it was not provoked by "foreign imperialists" as claimed earlier by Khrushchev. He also announced a new program designed to improve Polish-American relations, reorganize workers' unions, removing all Stalinists from key positions, abolishing Russian as a compulsory subject in the schools, and removing present ban on Poles travelling to Western countries.

THE NEXT violent episode of European communism took place in Hungary in the last week of October. Obviously taking their cue from the freedom-hungry Poles, Hungarian nationalists started an insurrection in Budapest on the 25th. Immediate cause of the

outbreak (which is still going on as this is being written) was the reinstatement of Premier Imre Nagy. The anti-Stalin premier, purged in 1955, was restored by communist authorities in an obvious effort to appease the radicals. He replaced Andras Hegedus whom the rebels hated because he was clearly manipulated from Moscow. The writers demanded the expulsion of Soviet troops from Hungary; they would not be satisfied with a mere change of internal leadership.

Desirous to quell the rebellion and restore order in his country, Premier Nagy had broadcast an ultimatum, at the same time appealing to his people for the sake of Hungary. Some say he was forced to do so at Russian gunpoint. Four days after the revolt started, Vienna papers placed the casualty at 350 killed and several thousands wounded, without any prospect that the fighting would let up. In Budapest the Reds remained in control, although the rebels were apparently gaining in the western country side. A rebel radio summoned Hungarian workers to a general strike and demanded the release of imprisoned Cardinal Joseph Mindszenty and his restoration as Catholic primate of Hungary. All international travel through Hungary had been suspended.

Latest reports indicate that

the rebels have extended their control, with non-communists being favored in the new Nagy regime.

It is very plain to see that a major break in the satellite wall is impending. This of course is something Soviet Russia would not readily admit and which, likewise, the West would tend to exaggerate and make capital of in the East-West war of propaganda. The fact remains however that the stern solidarity among the European communists, whether brought about by common ideology or common terror, has suffered a dent. As some wise-acres put it, Khrushchev is discovering the truth of the adage that a little freedom is a dangerous thing.

Yet it is too late to go back. This Moscow's tenants must also know. Maybe they had been too hasty in destroying the Stalin myth. Maybe they should have not let the subject peoples have a taste of freedom.

One inevitable effect of the present satellite unrest would be to change the balance of power in Europe. Should Poland, Hungary, and Albania (where there are rumors of similar rumblings) break away from Moscow and establish like Yugoslavia, a third force in Eastern Europe, the Western Big Three would be immeasurably strengthened. This is a

thought which must be constantly haunting Moscow's tenants like a bad dream. It seems very logical that Soviet Russia, in justifiable self-interest, would do anything to prevent a serious break. Moscow would in fact not hesitate to use armed force to achieve this end. And it appears that as far as suppressing satellite revolts is concerned, Soviet Russia is legally within her rights because of mutual military pacts

between herself and the satellite countries.

Whether or not the present ferment among the Soviet satellites spells the end of communist colonialism is the subject of widespread speculation. At the very least the sign is a good one for the free world. It seems that the prophets of anti-communism may prove right sooner than they expected: Communism would hang itself, given enough rope.—from the *Philippine Journal of Education*.

* * *

INTERNATIONAL WORK CAMP IN EGYPT

Volunteers from the International Work Camp movement spent a fortnight last summer assisting in village reconstruction projects in the Nile Delta. Participants, who came from nine countries, helped to build a rural youth center in the village of Kalata, some 12 miles from Sirs el Layyan. They also laid out a playground, repaired a well and whitewashed some of the houses. In the nearby village of Fisha, the volunteers cooperated with the felaheen in repairing the mosque and the youth center. The camp was sponsored by the Coordination Committee for International Voluntary Work Camps and the Egyptian National Guard, in cooperation with the Arab States Fundamental Center at Sirs El Layyan which was established in 1952 by UNESCO and the Egyptian Government. (UNESCO).

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THE WINDS OF ART



CONSERVATIVE ART:

By *Leonidas V. Benesa*

THE LAST ten years have been a period of intense to-do in the art of painting here. Never has there been more interest, very partisan at times, shown by artist and critic. By this very enthusiasm a delightful confusion of terms exists. Conservative art, modern art, modernist art. What is conservative art and what is conservative in it? What is modern in modern art?

Less theoretically, what is modern in the art of H. R. Ocampo, Luz, Manansala, C. Bernardo, Zobel? What is conservative about Custodio, Dumalao, Lopez, Llamas, Enriquez?

Other terms flying in the air like "Neo-Realism" (the PAG artists used to cluster around it) and "Primitivism" (a group of writer-painters affiliated to the AAP is currently exhibiting under the title "Primitive Painters") do not clear up the atmosphere at all. So that the layman has every right to scratch his head and leave art strictly for the birds and for other high-flying creatures called art critics.

What is conservative art?

To many of us the term conjures up Fernando Amorsolo. The more conservative would think of Luna and Hidalgo instead. Those with a historical sense of the present would probably equate the term with the

U.P., U.S.T., *Mabini escuelas de bellas artes*. Not a few might even ask the question whether conservative art is art at all. And yet, there should be more to conservative art than meets the sleepy eye.

Conservative art, by the very nature of the phrase, professes to *conserve*. Conserve what? Apparently, conserve values which have weathered time and circumstance and proved themselves beneficent to man. Traditional values like the true, the good and the beautiful. Values as those depicted by religious art, Classical art, Romantic art, and other genres which aimed to express the sublimest and noblest sentiments in terms of significant events. Such value-painters were Michelangelo, Fra Angelico, Ingres, Delacroix. Also Luna, Hidalgo; and Amoroso, with his pupils, in terms of national mores. Even Picasso, in his own way. But not the Dadaists.

Then there is conservative art that aims to conserve certain un-traditional values, like those discovered by the psychologists of our century, which may not be exactly good and beautiful against the backdrop of tradition, but nevertheless constitute the subject matter of painters like Arp, Dalí, Tanguy. And our own Hernando R. Ocampo, in some works, and Victor Oteyza.

Then there is conservative

art devoted to conserving "plastic" values. Values in terms of line, color, tone, texture, design, form, values proper to art as art. Abstract art and the whole experimental digression known as Cubism have been attempts to conserve those values hinted at by Cezanne in his theory on cubes, cylinders, and cones. Cezanne himself spent a solitary lifetime avowedly in search of that elusive thing called "significant form" which Poussin and the other Classicists seemed to have come by "naturally."

Gauguin, together with Van Gogh to an extent, was influenced by the decorative designs of Chinese and Japanese prints. These two, who with Cezanne are known as the founding fathers of Western modern art, were very conservative indeed.

Then there is conservative art which is so called because it attempts to minimize the distortion of nature as seen by the painter's physical eye. The practitioners of such an art maintain that infidelity to what Nature offers to our external senses is infidelity to reality. Some even go so far as to claim that such infidelity is unreality, is untruth, is not art.

The detractors of such an art consider it more mirror than creation, more passivity than passion: impressionism at its prettiest, and at its coldest, photography. Striking a middle path between these two op-

posed views, we may perhaps find that golden mean which is genuine art. For as Picasso has said, no artist can escape from Nature.

Some have tried to resolve the difficulty by classifying paintings into representational and non-representational. Such a dichotomy, however, raises more problems than it solves. For between the two are many semi-representational paintings as there are painters. Besides there is actually no such thing as non-representational art. Klee, Miro, Pollock, Motherwell may not represent what we readily know as reality. But their works do represent the worlds as we are alive, between dream and waking, the half-dark, half-light, many-splendored demesnes of memory and mind.

What really should be the painter's main concern is not whether he should paint representationally, modernistically or conservatively. He should worry more about whether he is developing the artistic sensibility — that is the starting point, the nucleus, the hearth, the heart of all art. Academic modernism is as much a badge of dishonor as academic conservatism.

A painter with significant sensibility, conservatively "trite" as his subject may be (what could be more cliché than the religious themes of Roualt?),

will not fail even with a minimum of technique to hit the onlooker directly to the heart. For there in his art something that is recognized and felt everywhere, that is significantly human, and therefore *humanizing*.

* * *

ABSTRACT ART:

By Victor Oteyza

FIRST, LET us agree on the meaning of "abstract art" for all art is abstract. I believe the term means to most people that art which is not in celebration of some religion, relation of some story or portrayal of some ideals or scenes, does it not?

Now, why abstract art?

First: Because in our country and in some others, our times is the age of the individual. Today, the "I" and the "me" are so important that we behold people seeking and confirming it in themselves and of course the artist, always reflecting his times, is likewise strongly preoccupied with what he feels about a thing over and above the thing itself.

In other words, man as an awakened ego is impelled to understand and thereby free himself; to do this the artist struggles in his heart, mind, and medium — and the result, expressed in painting, is very

Of Museums

Museums are the cemeteries of art. Don't blame healthy people for avoiding them.

It's no use arguing that Manila has no need of an art museum because there's nothing to hang. Offhand I could cite a dozen painters who deserve hanging.

—*Emilio Aguilar Cruz*

often unlike the photographic world. Incidentally, this is possibly why abstract painting proliferates so in countries where personal freedom is valued high while it is not even tolerated in communistic countries.

Two: Because there is physical and spiritual urge and pleasure in the act of painting itself that is apart from external objects.

Three: Because this is the age of experimentation and discovery, and the artist is a child of his time. The visual world and the techniques of yesterday are no longer sufficient and new hitherto undreamt-of realms must be found, studied and exploited

and new methods acquired. Abstract art is among the many results.

Four: Because science has changed and multiplied man's world of experience a billion ways, art now has a field to explore, record and interpret infinitely wider than ever before. The Renaissance, for example, had one kind of space, that of perspective with its vanishing points. The modern painter has an infinity of spaces of all kinds which flow into one another, twist, divide, and dance. Modern man is no longer a rational monkey but a walking personal universe that is as awesome and mysterious as the astronomical ones of Eddington, or the electronic realms of Heisenberg and Schroedinger. The modern painter has all these wonderfully new and rich worlds to paint.

Lastly: Because Art is a living thing, must grow or die, and its current direction of growth is along the abstract path. Yesterday it was something else — mystic, realistic, surrealist, and what have you. Tomorrow, if there is a tomorrow, it will be something else again.—Adapted from *AAP Bulletin*.

* * *

The Olympic Torch Burns Again

THE GREAT WHITE Olympic flag is flung to the breeze, and the Olympic torch leaps with golden flame. Hundreds of athletes, beneath the brilliant colors of the flags of the world, fill the field. The majestic strains of the "Hymne Olympique" swell and die; into the sudden hushed silence comes the beating of wings as hundreds of white doves swing high into the air. So opens, every fourth year, the greatest of international sports events, the Olympic Games.

"We swear that we will take part in the Olympic Games in loyal competition, respecting the regulations which govern them and desirous of participating in them in the true spirit of sportsmanship for the honor of our country and for the glory of sport."

This solemn oath, uttered simultaneously in many lan-

"The main issue is not the victory but the fight; the essential is not to have won but to have fought well."

guages by the world's best amateur athletes, is the final prelude to the actual competition.

This is the symbolic pageantry and matchless ceremony that has marked the opening of modern Olympic Games since they began in Athens, Greece sixty years ago inspired by the athletic games of ancient history. These are the athletes who have sustained the sacred fire of the Olympic Torch which reflects a doctrine of sportmanship, peace and understanding into every corner of the earth.

Athens, St. Luis, London, Stockholm, Antwerp, Paris, Amsterdam, Los Angeles, Ber-

lin, Helsinki are the cities that have played host to the modern Olympic Games since 1896. In 1956 another step towards circling the globe was made by scheduling the Games in Melbourne.

With some seventy-three nations training for the Olympics, the world of sport is crowded with action, and filled with the high spirits when Olympic-time approaches. The Republic of the Philippines, Burma, Thailand, Ceylon, Indonesia, Japan, Afghanistan, Pakistan, India, Free China and the Republic of Korea discover new Olympic talent by getting together in the Asian Games. Through such regional events, the world of sport has entered into a new era of worldwide interest and participation.

Thirty-three countries were represented in the 1956 Winter Olympics held in a mountain-ringed valley in Italy during January and February. At this event Asia received its first snow-and-ice Olympic medal through Chiharu Igaya, of Japan, who streaked his way to a winner's medal in the skiing events. Champion-studded Olympic records show that since 1928 Japan's entrants have won Olympic medals in marathon, running hop-step-jump, swimming, diving and wrestling events.

Outstanding track talent has been drawn from India's po-

pulation of some 400 million by the Amateur Federation of India for the Olympics. One of the primary goals of the AAFI is to have an Indian track star mount the victory stand at an international Olympic meet, thus adding to the Olympic field hockey medals India has collected through the years.

OLYMPIC records show Australian winners, dating from 1924, in diving, swimming, track and field for both men and women, high-jump and rowing. From "Down-Under" came famed John Landy, who has cracked the mile's four-minute barrier five times in a career unparalleled in sports history. New Zealand champions have set Olympic records in the broad-jump and the 1500-meter-run.

World-known Olympic champions, under the sponsorship of the U. S. Olympic track and field champion Bill Miller put young Burmese and Indonesian athletes on a training program that officials expect will enable these countries to make a good showing in future Olympic Games. (Indonesia trained 150 athletes for the 1956 Games in Melbourne.) Declaring that Asian athletes have a natural ability and the capacity to become strong international competitors in the jumping, pole-vaulting running

events, the U. S. champion worked closely with these young, enthusiastic sportsmen.

One of the most famous of all U. S. Olympic stars, Jesse Owens, conducted track and field clinics for the youth of Malaya, India and the Philippines. Malaya has long stressed a strong athletic program in its schools, and annual track and field meets are held with representatives of each State competing for the Federation championship. The students now have a new honor to compete for—the Jesse Owens Trophy which the champion established during his recent tour.

The American Olympic decathlon star of the 1948 and 1952 World Games, Bob Mathias, promised the athletes that he trained and coached in Pakistan, India, Ceylon, Indonesia, Singapore, Cambodia, Taiwan, Japan and the Philippines, that he would be in future Olympic stands cheering them on.

“I fully expect to see Asian athletes coming off that field with a share of the gold, silver

and bronze Olympic medals,” the six-foot-three, 200-pound athlete declared.

The sports-conscious Republic of the Philippines has been grooming contenders for the swimming, basketball, rifle and pistol-shooting, weight-lifting, boxing, wrestling and track and field events at Melbourne. Dr. Regino R. Ylanan has directed Olympic preparations of the Philippines for the past quarter of a century from the huge, well-equipped Rizal Memorial Stadium in Manila.

Thus, the inspiration of the flaming Olympic Torch, which burns symbolically throughout the period of the Games, is handed on to hundreds and thousands of youngsters who may one day be a part of the most thrilling spectacle known to sports. The International Olympic Games, spanning oceans and continents, links the peoples of the world together in one common goal — the Olympic Creed: “The main issue in life is not the victory but the fight; the essential is not to have won but to have fought well.”—*Free World*.

* * *

So Right!

Sunday School Teacher—“*Why would it be wrong to cut off a cat's tail?*”

Bright Boy—“*The Bible says, 'What God hath joined together, let no man put asunder.'*”



Hope in Mechanized Fishing

By ALFREDO ROXAS

BECAUSE THE Philippines is an archipelago and because pests are a constant threat to cattle, chickens and hogs, the diet of most Filipinos will probably long be the basic rice-and-fish. For that reason, as Villadolid of the Bureau of Fisheries and other men have advised for years, the harvests from territorial waters and the high seas should progressively be mechanized.

For the past six years, according to Porfirio Manacop, trawl fishing — dragging a large bag-net over the sea bottom — has been increasing. However, the present habitats of fish are so various, that the beam trawl is not always practical.

In shallow sea fishing, crabs and shrimps are usually taken in a *bubo* (fish pot), a roughly elliptical one-way trap. Bait fishing has not been so success-

ful, especially for tuna whose tastes in the West Pacific are still not wholly known although the Japanese used *bangos* (milkfish) extensively for catching bonito. Experiments with hardy bangos fingerlings, capable of staying alive through month-long voyages in tuna boat bait tanks, seem successful.

The third method of the shallow-seas, especially on the coral reefs of Samar, is the use of the *bahan*, an abbreviated drag-seine. The landing piece is made of *sinamay* (abaca), with coconut leaf scarelines on the wings. If such a net is towed by motor boat, maximum output with minimum manpower is achieved.

For deep sea fishing, more specialized devices and greater capital are necessary. However, spear-diving, the most primitive

and risky method is still common to the Moros of Mindanao and Sulu. The endurance without breath, of these fishermen working among coral reefs, is phenomenal. According to Umali and Warfel, "These people literally live in the sea. Many of them can stay the whole day swimming, diving, and spearing fish to the extent that they even forego taking time out on land for their meals which they manage to eat while in the water."

A less sporting but often more common method of deep sea fishing is the use of explosives, which kill indiscriminately—even, sometimes, human beings. Fingerlings die with the rest, a waste of resources. Moreover, physicians have suggested that the eating of dynamited fish brings on certain sicknesses.

The other illegal reef method is the poisoning of fish. Umali and Warfel say, "The common fish poisons are mostly of plant origin, although some of the criminally-inclined use minerals such as arsenic, cyanide, chemicals not only harmful to fish but which also kill other animals including man."

MORE INTELLIGENT—and legal—is the dragging of the sea bed with an otter trawl, an invention less than 60 years old, from Europe. For deep-

water cod and haddock banks, heavy and intricate nets are used. The reef drag seine (*ligkop*), made of Manila twine (abaca) with a mesh of 1½ inches stretched (to let fingerlings through) can run as deep as 300 fathoms, with the float-line submerged.

Before the war, the *mura-ami* Japanese trap net was first in importance, from the view of initial investment and operational success. With a water telescope, schools of reef fish (especially *caesios*) are sighted in water of from 5-10 fathoms. The bag-net is paid out in the direction opposite the current. Twenty-five-pound stones are tied to each end of the bottom line about 40 feet apart. These weights are attached by retrieving lines to two bancas anchored at the bag opening. However, the rugged bottom and variable depths of reef terrain make any gear difficult to handle perfectly. A genuinely adjustable trap remains to be invented.

As for cultured fish, the Philippines is moving toward a goal of 500,000 hectares of swampland to be converted into fishponds producing 100,000 tons of *bangos* yearly. Although the present rate is only about a third of that goal, the use of fertilizers will gradually increase the feeding capacity in the ponds. Similarly, the importation of fish like the *tilapia*

ON ICE

Preservation of fish is perhaps second only to their being caught. Local canning is gradually coming up to international standards. But the use of ice for temporary salvage, although widespread, is inadequate. Because of its high cost, there is a general practice of under-icing; the result is HILADO, "tasteless iced fish." Smoking fish is a more successful way of preservation, but some regions do not practice it. Most common of all is salting, the most convenient and, in some villages, the only possible method of keeping fish.

(brought to Dagatdagatan from Thailand by Villadolid in 1950) can reinforce the local natural resource. *Tilapia*, a fresh-water fish close to the Japanese *gourami* and carp, can produce a million progeny yearly, without strain.

JUST AS the tilapia has been "naturalized," *kanduli* (sea catfish) have adjusted to such inland waters as Laguna de Bay and (as *kurilao*) to the Cagayan River in Luzon. Unfortunately, the main method for catching *kanduli* has been the *pukot* seine used during spawning season when the fish move seldom: consequently many eggs are lost.

In north-northwestern Luzon, goby fry (*ipon*) are easily caught during the high tides along the Ilocos coast during the full-moon period from November to March. Equally important to inhabitants to

Lake Naujan, Mindoro, Cagayan and Lake Taal is the mullet industry, the mullet being used later as fish food. And many dry-season *dalag* are taken from the Candaba swamps, the Mangabul marsh, and the Bicol region, in addition to the swamps of Cotabato and Agusan. Yet the *dalag* is so versatile in its movements through mud and even wet grass, that an equal number escape.

In only a small percentage of Filipino fishing—deep or shallow, salt or fresh—has there been any major advance over primitive methods used centuries ago. But if the fishermen can be encouraged, by natural need or by his society, to use mind and machine more, he can use his muscles less; and the country will have learned to live properly with the seas so richly manifest around it.

"Like Rizal, He Belongs to the World..."

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The story of Jose Abad Santos
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ON MAY 7, 1942, Jose Abad Santos, Chief Justice of the Supreme Court of the Philippines, was executed by the Japanese military forces then occupying his country. Refusing to waver in the slightest his allegiance to his beloved country, this defiant, courageous patriot met death as a true martyr for the cause of freedom.

He spoke his last words to his son Jose, who had been captured with him just a month before:

"Do not cry. Show these people that you are brave. This is a rare opportunity for anyone to die for his country. Not everybody is given that chance."

For many years Jose Abad Santos remained a legend—a heralded memory—as the Philippines, rising from ruins equalled by few countries in World War II, rebuilt and shaped itself to meet its new role as a vigorous, independent Republic.

Recently his fellow countrymen paused in these more settled times to pay official honor to this man of indomitable spirit who had felt that his life was "nothing to the largest interest of the nation."

A monument was dedicated to him in the town of his birth, San Fernando, Pampanga, and citizens and leaders witnessed the unveiling of a statue of the national hero.

Born in San Fernando on February 19, 1886, Jose Abad Santos grew into manhood respected by all who came in contact with his remarkable mind and irreproachable character. He was sent to the United States as a government scholar in 1904 and graduated from Northwestern University and George Washington University, receiving his Master of Laws at the latter. After his return to the Philippines in 1909, his dedicated career in government led him to appointments as Secretary of Justice, Associate Justice of the Supreme Court, and finally, shortly after the bombing of Pearl Harbor in December, 1941, Chief Justice of the Supreme Court. He served as consultant to President Manuel L. Quezon, of the Philippine Commonwealth, and later represented the President in the Philippines when the Commonwealth was forced to transfer headquarters to Washington, D.C.

When President Ramon Magsaysay unveiled the monument of the gallant national hero, he spoke of the man:

"Like Rizal, Jose Abad Santos belongs not only to the Philippines but to the entire world."

* * *

Motor Show

7 HIS YEAR'S Commercial Motor Show, held at Earls Court, London, from September 21 to September 29, was the largest ever held and cover 275,000 square feet, (24,750 sq.m.). This is the largest area of any show ever organized by the sponsors, the Society of Motor Manufacturers and Traders.

There were over 440 stands. Nearly forty manufacturers of goods and passenger-carrying vehicles were represented in the Vehicle Section.

Britain was the biggest exhibitor. Other countries showing vehicles included Sweden, U.S.A., Holland, Czechoslovakia and Germany.

Exhibits included commercial vehicles, bodywork and trailers, accessories and components, transport service equipment and tyres.

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Slow Miracle on the Andes

How Father Salcedo transformed a mountain village with faith and the radio

IN 1947, a slender young Catholic priest arrived in a forgotten hamlet perched high in the Andes of Colombia to take up his duties as assistant pastor of the Parish of Sutatenza. Father Jose Joaquin Salcedo brought to his first ministry a restless, driving urge to improve the lot of Colombia's campesinos who scrape their livelihood from incredible farms hugging dizzy mountain slopes. He also brought his amateur radio transmitter.

At that time the village consisted of eighty souls, but it was the largest community in a parish of 9,000 whose geography is typical of the Colombian Andes. Sutatenza Parish grows coffee in its warm valleys and raises sheep on its

By **DANIEL BEHRMAN**

bald, chilly peaks. Some plots are so steep, local legend goes, that farmers seed them by shotgun.

The mountainer were leading a grim life. They farmed their plots as their ancestors had always farmed them, harnessing themselves to their plough on slopes too steep to be worked by animals — and the land was washing away under their feet. They lived within windowless walls in what Father Salcedo later was to call “anti-hygienic fortresses”. Only one peasant in three could read or write. Alcoholism was common. There was no diversion but drink, and as often as not Saturday night in

a *taberna* ended in a brawl with the principals finishing in the Guateque hospital down in the bottom of the valley.

Father Salcedo believed there was no point in preaching sermons against the *tabernas*; instead, he decided to compete with them. In August of 1947 on the village square of Sutatenza, he introduced them to the motion-picture screen. The people of Sutatenza thought they were in another world; long after the show ended, they huddled enchanted around the projector to stare respectfully.

Father Salcedo had gained a foothold. To consolidate it, he drew up plans for a permanent theatre. The village of Sutatenza offered its help, but it was not enough and there was no way of making a general appeal to the parish for volunteer masons and carpenters . . . not until Father Salcedo, who had built his first radio at the age of 13, decided to try his amateur transmitter.

Thus, in May of 1948, Radio Sutatenza made its first broadcast, which was picked up by only three receivers. The priest asked *campesinos* to help him build the Sutatenza theatre and promised to record the voice of every man who aided him. Soon he was broadcasting the *campesinos'* own voices back to their amazed families

and sixty men a day were coming to Sutatenza to work on the theatre, bringing materials with them—and money when they could.

With the theatre finished Father Salcedo sought the help of the *campesinos* in developing what was to become the radio school. One day, the radio announced that farmers could make their contributions in chickens. Father Salcedo received more than 800 and had to hire a truck to haul them to market in Bogota. Money was also forthcoming, and by 1949, he was able to buy a 250-watt transmitter. There were enough radios for fifteen schools and the priest started broadcasting an educational programme once a week.

Now, after seven years, Father Salcedo's homemade transmitter has been transformed into Accion Cultural Popular, one of the world's biggest programmes of adult education by radio.

Accion Cultural Popular now broadcasts its lessons six hours a day to 200,000 pupils scattered over twelve of Colombia's sixteen departments and overflowing into neighbouring Venezuela and Ecuador. The radio schools are served by 6,000 specially built receivers and 10,000 more are on the way. Within the near future attendance at these strange

schools is expected to rise to 1,000,000.

The programmes still go on the air from Sutatenza, but they are now carried by a 25-kilowatt transmitter, the most powerful in all Colombia. The Colombian Government is backing Accion Cultural Popular to the amount of \$800,000 a year and Unesco is now participating through the United Nations technical assistance programme.

Besides the studios and the transmitter in the transformed village of Sutatenza, Accion Cultural Popular now occupies most of the seventh floor of the biggest office building in Bogota. From an office with a panoramic view of the mountains of Guadalupe and Monserrate, Father Salcedo continues to direct its work.

I asked Father Salcedo how he could explain the phenomenal growth of Accion Cultural Popular in so short a time. "Any work which meets a basic need of the people must grow in direct proportion to this need", he replied. "Here, it is the need of 7,000,000 people in a country of 12,000,000 for literary and general culture. It is not surprising that the number of pupils in the radio schools has risen to 200,000. In the age of the atomic bomb, education is still our most important goal."

From the outset, he has had the support of the hierarchy of the Church and of public opinion. "Some men in education have had reserves about our methods", Father Salcedo explained, "but they have now come over to our side because we are introducing scientifically-tested materials in the radio school. It is exactly for this reason that we requested technical assistance from Unesco to make our teaching methods more scientific."

The receiving sets used in the radio schoolrooms are marvels of simplicity, battery-powered shortwave receivers manufactured for Accion Cultural Popular by Dutch and American companies. They can be tuned on only one station, Radio Sutatenza, a precaution taken to preserve the life of their batteries. Still on the theory that culture should not be given away for nothing, Accion Cultural Popular sells a set and its batteries to a radio school at cost price, the equivalent of \$18. Each school, however, receives a free supply of chalk, an eraser, textbooks and an alarm clock—so that pupils will know when to turn on their set.

These little 4-tube sets put in a hard day's work in the radio schools, most of them nothing more than rooms set aside in adobe homes. The house of the most educated *campesino*

in a hamlet is always chosen for this honour, and its owner is given the title of *Auxiliar Inmediato*. It is this "immediate auxiliary" who takes attendance, turns on the radio when school begins, and writes lessons on the blackboard according to instructions given him by the unseen voice. He is one of the key men in Accion Cultural Popular, this remote-controlled teacher, but he is more than merely a guided missile. The auxiliaries are always the farmers with the most modern ideas in their communities, and the distinction of leading the radio schools lends them over greater influence as forces for bettering the villages.

Programmes begin at ten minutes to six in the morning, the only time that most men can spare from their fields. Depending on the day of the week, the morning programme of one hour and twenty-five minutes consists of classes in reading and writing, hygiene, history, religious instruction or civics, always followed by a news broadcast. This programme is recorded on tape and repeated at 3:50 p.m. for women and again at 5 p.m., for any men who might have missed the morning class.

IN THE EVENING, Radio Sutatenza is on the air from 6:15 p.m. to 9 p.m., but

school is over. Then it offers music—both classical and popular—news, variety shows, religious talks and a half-hour's drama on the theme of history, science, travel in Colombia or problems affecting farmers.

The Bogota Studios also produce programmes to improve their listeners' agriculture, hygiene and housing. These programmes are in the hands of Carlos Vargas Vanegas, an official of Colombia's Farm Credit Fund, who is on loan to Accion Cultural Popular. The Farm Credit Fund has 280 branch offices throughout the country and lends farmers some \$14,000,000 a year to help them buy seeds and equipment and to improve their homes.

Mr. Vargas' tactics can be compared to casting a stone in a pond. The first big splash in his morning class in agriculture where he might discuss, for example, the need for insecticides in pest control, always in a simple, non-academic language ("you can't read a textbook on agriculture to a campesino"). Once interest has been aroused, he follows up with classes in the use of insecticide accompanied by posters previously distributed to schools and with the aid of that invaluable guided missile, the *auxiliar inmediato*. Next comes

distribution of individual pamphlets on insecticides to pupils.

By this time, the auxiliary knows which of his pupils are interested and have understood the previous lessons. Then,

and only then, he distributes samples of insecticides to these pupils alone and, at this point, the Farm Credit Fund's rural agents step in to teach farmers how to use the products in their own fields.—UNESCO.

* * *

Technology Comes to India

A HYDRAULIC laboratory built at a cost of \$125,000 by the Government of India with the aid of the United Nations Educational, Scientific and Cultural Organization is now operating at the Indian Institute of Technology at Kharagpur, 72 miles from Calcutta.

Plans for the laboratory were drawn up by Dr. Otto Walch, a German engineer and university teacher, who has just completed a four-year mission to India under Unesco's share of the United Nations technical assistance programme for economic development now operating in more than 90 countries and territories.

Dr. Walch explained that the new laboratory will be used both for teaching and research purposes at Kharagpur where India has opened the first of four regional institutes of technology planned on the lines of Massachusetts Institute of Technology in the United States.

In this laboratory, water from a 60,000 gallon tank is pumped through seven flumes—steel troughs varying from 20 to 60 feet in length and equipped with thick plate-glass observation windows in their sides—to study the behaviour of scales models of dams, locks, canals and other forms of waterway construction. Delicate measuring instruments used in these experiments conducted on a scale as small as 1 to 100 and allowing little margin for error have been supplied to the laboratory with the aid of \$30,000 Unesco grant.

As professor of hydraulics and dam construction in the civil engineering department at Kharagpur, Dr. Walch had 170 undergraduate students following his courses and 20 post-graduate students, nine of whom were specializing in dam construction. He has had a long career of teaching and research outside his home country. Before taking his Unesco mission to India he taught as a professor of foundations and soil mechanics for three years in Alexandria, Egypt.

* * *

Panorama Quiz

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

1. If you bought a *short ton* of potatoes, you would expect to get: *A. cheated in the deal; B. 1,000 pounds; C. 2,000 pounds; D. 2,500 pounds.*

2. A recent important archeological discovery which may shed further light on the New Testament was made at: *A. the Nile valley; B. the Dead Sea; C. Northern Ireland; D. Western Turkey.*

3. It's a well-known fact that the postwar partition of the Hindu peninsula into India and Pakistan was due to: *A. religious differences; B. political ideology; C. racial differences; D. geographical factors.*

4. The initials "N.B." sometimes used at the foot of official correspondence is a Latin expression meaning: *A. not negotiable; B. not official; C. previously cited; D. Take note.*

5. A primitive Philippine musical instrument, the *kud-yapi*, was a: *A. wind instrument; B. percussion instrument; C. string instrument; D. trumpet.*

6. Who is Emil Zatopek? He is: *A. Hungary's Red premier; B. Czechoslovakia's famous champion long-distance runner; C. Rumania's first president; D. Italy's communist boss.*

7. One of these names does not belong to the group. Which one? *A. Victor Hugo; B. Benjamin Franklin; C. Louis Pasteur; D. Pearl S. Buck.*

8. Astronomers say that the planet closest to the earth is not Mars but: *A. Venus; B. Mercury; C. Jupiter; D. Uranus.*

9. The lens of the Mt. Palomar telescope in California, largest in existence, measures: *A. 50 inches; B. 600 inches; C. 36 inches; D. 200 inches.*

10. In Greek mythology the river Styx is supposed to flow: *A. into Paradise; B. into the lower world (of the dead); C. uphill to Xanadu; D. into the Limbo.*

ARE YOU WORD WISE?

Answers

1. (c) principle
2. (d) clique or set.
3. (a) to walk wearily
4. (b) measure around the waist
5. (b) coloring matter
6. (c) a tilt or tournament
7. (a) a little grain
8. (c) cheap and pretentious
9. (d) to summon together
10. (b) flesh of sheep
11. (c) to speak lightly of
12. (c) very poor person
13. (a) to penetrate, or diffuse itself
14. (d) an apartment
16. (b) brief and terse
16. (d) subject to argument
17. (a) to applaud noisily
18. (b) to withdraw from an organization
19. (d) slender
20. (d) full of fears

ANSWERS TO PANORAMA QUIZ

1. C. 2,000 pounds (a long ton is equal to 2,200 pounds)
2. B. the Dead Sea
3. A. religious differences (Pakistan is Muslim)
4. D. Take note (literally, *nota bene* means "note well")
5. C. string instrument
6. B. Czechoslovakia's famous champion long distance runner
7. C. Louis Pasteur (He is a scientist among writers)
8. A. Venus (Nearest possible distance to earth: 30 million miles)
9. D. 200 inches (diameter)
10. B. into the lower world (of the dead)

* * *

ONE-WHEEL CULTIVATOR HAS REVERSE GEAR

A TWO-AND-A-HALF horsepower motor cultivator claimed to be the only single-wheel machine with reversing gear is being manufactured and exported by a firm in southwest England. It is at work already in Australia, France, Bermuda, Portugal and Denmark. The reverse gear works from an epicyclic gear box and can be engaged instantaneously.

A free wheel-allows the machine to be pushed anywhere, backwards and forwards, and a new dust-and-dirt-excluding clutch is said to give extra smooth operation. Designed particularly for overseas markets, the cultivator is highly maneuverable and, with its extra attachment, including a rotary hoe, should be very useful to the smallholders and farmers.

* * *

In the Beginning. . .

SHIELD (broad piece of defensive armor)

Originally meaning "a split piece of wood, or board," the Lithuanian *skelti* ("to split or cleave") gave rise to this modern term,



DIADEM (a crown)

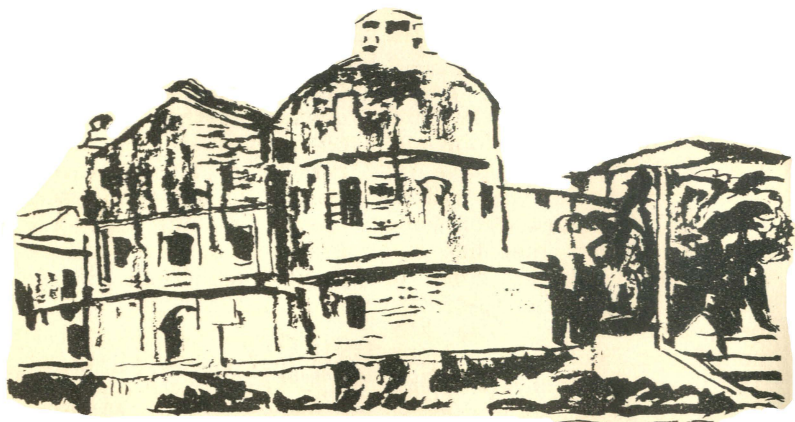
The Greek term *diadein*, meaning "to bind round," originated this modern term wellknown to royalty.

PRIEST (one ordained to perform sacerdotal functions)

From the Greek *presbys*, an "old man" comes this term which implies an elder or wiser man.



Atimonan: Coastal Haven



ATIMONAN in Quezon (then Tayabas) province was relatively unknown until the Pacific war broke out and the battle communiques in the harassed Manila papers told of gallant volunteers trying to hurl back Japanese invaders at this little coastal town.

Known as the town that has refused to die, Atimonan which lies off Lamon Bay and Alabat Island has faced some 300 years of continuous travail. During the Spanish times and even earlier the town was often raided by Moro pirates. In

1841 the townspeople revolted and many were either killed or imprisoned. During the war it was one of the landing points of the Japanese hordes who apparently liked the place and transformed it into a "little Tokyo" which was accordingly carpet bombed by the Americans during the American liberation. Only two houses survived.

Today, Atimonan is fully rehabilitated and its wealth is derived from its traditional product—coconut. Its port regularly exports copra through Chinese middlemen; its contact

inland is via a small train stop in Duhat.

Much of the social activity is patterned after urban ways. The town has four nightclubs with taxidancers from Bicol provinces. Its 42 barrios regularly hold fiestas during which youngsters keep up with the latest dance steps.

Atimonan has many monuments. At the front of the municipal building is a stone statue of Simeona Mangaba for whom the town was named since 300 years ago when some Spanish soldiers met her and asked her what the name of the village was. She told them her name instead. "Ate Morang," and since then, it stuck. The town has other monuments of its native heroes and particularly significant is that of Francisco Tandas or Iskong Bantay—the stalwart who defied the chieftain of the Moro raiders in 1852. The watchtower, a tall structure built during the Spanish times, was des-

troyed during the liberation. The centuried-old church, one of the tallest in Quezon province, was levelled by a bomb and has been partly rebuilt.

QUEZON PROVINCE, originally Tayabas, was explored by the Spaniards in 1571 and 1572. In 1572, Juan de Salcedo visited the central portion of the province across Laguna on his way to Paracale, Camarines Sur. The southern portion of the province where Atimonan lies was under the jurisdiction of the province of Bonbon, sometimes called Balaayan, in 1585.

Quezon province was among the first provinces to join the Revolution. On August 15, 1898 General Miguel Malvar took possession of the province in the name of the Revolutionary Government. Civil government was established on March 12, 1901, with Lucena as the capital.

Lamon Bay is one of the many open bays of the province. The Sierra Madre runs along the whole length of the province so that only a narrow strip of land along the coast and the river valleys is available for growing crops. Copra, abaca, and corn are raised for export; rice and vegetables for local use. The mountains are densely wooded and these resources have been developed to a certain extent. Dissidents



have found the forests suitable hiding places.

Atimonan itself is in the center of dissident activity in southern Luzon, but somehow the town has been spared of any serious trouble. The people are

peaceful, and have a strong sense of tradition to be involved in external movements. Protected from high winds by the island of Alabat, Atimonan makes a perfect coastal trade center and a haven for the peace loving.

* * *

In Colorful Laos

ON FOOT, by pedi-cab and bicycle, a weaving-dodging stream of life moves steadily along the streets of Vientiane, Laos, bound for the market square.

By six o'clock in the morning the crowds are circulating under the slanting red-tiled roof of the huge market arena or in the outdoor area where farmers and vendors display their food and products on banana leaves spread on the ground.

In the throng can be seen a colorful mixture of the people of Laos, including Meo Indians from the mountain sections, Chinese and Buddhist priests. Women in hand-woven skirts with gold and silver borders bargain for their family dinner from a wide selection of nourishing tropical fruits and vegetables. Everything blends in riotous color from prickly-skinned jackfruits to ginger roots, round and gourd-shaped squashes and dozens of tender edible green leaves. Squatting vendors, protected from the violent sun by tarred paper umbrellas, call to the people to buy fresh and dried fish or fleshy pieces of beef, pork or goat meat.

Transactions continue in an animated exchange of native dialects for slippers, clothes, pottery, silks and cottons and necessary household items. While the buying goes on throughout the morning hours, loud chatter and laughter abounds and, for young and old, it is obviously an enjoyable occasion.

Men and women exchange the latest news with their neighbors and friends who have come from the provinces of Laos for miles around to buy or sell in the market of the capital city. Children, holding on to smaller children, sip at sweet drinks or nibble at delicious fruits begged from their parents. And until the marketing is done, everything else must wait.

*

Fun-Orama by Elmer



“... They're Melbourne bound.”

Brazil Today

New meets old

By GILBERTO FREYRE

BRAZIL IS ONE of the largest national spaces in the world. It is like an American Russia or a tropical China. In this vast tropical, national space dwells a people whose European culture is mainly Iberian and Catholic and whose ethnic composition is also Iberian to a considerable extent. And today its civilization is perhaps the greatest, or at least the most advanced, modern civilization so far developed in a tropical region.

It is true that the vast Amazon area of Brazil remains a challenge to Brazilian capacity to deal with tropical difficulties which are numerous there. But there are encouraging aspects of the Brazilian effort to overcome them, creating there the same civilization that the Portuguese pioneers and their Brazilian descendants, generally men of mixed blood, white and Amerindian, and known as "Bandeirantes," were able to create in other parts of Brazil. The accomplishments of these Bandeirantes were remarkable;



and sufficient to make one accept the effects of the mixture of whites and Amerindians as a desirable ethnic combination. They met, with a rare energy, all kinds of human opposition — opposition from wild Amerindian tribes, from Spaniards, from Jesuits. And there were

the hazards of insects, animals, high mountains, deserts, swamps, and tropical rains.

A historian has written that they not only made possible the vast Brazil of today, but poured millions of pounds of gold into world economy in the crucial years when England was becoming a banking and industrial power. This historian, Professor Paul Shaw, goes on in his appraisal of the Brazilian-Bandeiras and reminds us of the words of Werner Sombart, the well-known German sociologist: "without Brazil's gold we would not have modern economic man"; and also the equally significant words of an English historian, Wingfield Stratford, that the influx of Brazilian gold into seventeenth century England contributed to create the basis of modern economy.

In this the African Negro and the descendant of the Negro (the African was imported to Brazil as a slave) also played their part. This fact that Amerindians and Africans as well as Europeans, and their mixed descendants, have made an active contribution to the development of Brazil seems to explain why Portuguese America has now a civilization with so vivid characteristics of its own; and why one of these characteristics is what has been described by some authors as Brazilian ethnic democracy.

Many characteristics of modern Brazilian civilization originate in the fact that the Negro, through the comparatively liberal treatment given to him in Brazil, has been able to express himself as a Brazilian and has not been forced to behave as an ethnic and cultural intruder. He behaves as a Brazilian of African origin and not as a "Brazilian Negro" not as does the "American Negro" of the United States.

THE CIVILIZATION that Brazil is developing in the tropics is not a purely western or European civilization. Like Mexican art—one of the greatest expressions of modern culture in the tropics—Brazilian civilization has been enriched with elements drawn from the local environment, or from the tropics.

In some respects it is extra-European, because it seeks to adapt itself to conditions and possibilities that are not European but tropical: tropical climate, tropical vegetation, tropical landscape, tropical light, tropical colors. So it is that Sao Paulo has become what is generally described as the greatest industrial center of Latin America; and this is certainly an anticipation of a technical or technological development that seems to be either following or preceding other cultural developments in other areas of Bræ-

zil, including the north-east and the extreme north of the country: the equatorial part.

Examples of pioneering work, of scientific as well as of practical interest, done by Brazilians to further the general development of modern civilization in the tropics—for other tropical countries like Venezuela are profiting from the Brazilian experiments like the new breed of cattle specially adapted for the tropics, obtained by crossing the descendants of animals imported in colonial days from Portugal with *zebu* stock from India; and also the type of grass that Brazilians have found the most adequate for cattle in the tropics—the so-called Para grass.

When Anglo-American farmers began to develop interest in Brazil they thought that what Brazil needed was the introduction of pure-bred Herefords or Shorthorns to cross with the native stock of the country, the *gado crioulo*. But although results obtained with foreign-blooded stock thus imported justified the experiment practical Brazilians held that the thoroughbred native type of cattle was likely to pay better, because of its greater immunity from insect pests peculiar to tropical Brazil, to which the in-acclimatized imported beasts often succumbed.

WHAT IS true for cattle is true, too, for most other things. Brazil is a country so essentially tropical that its agriculture, its cattle-raising, its architecture, its food habits, its styles of dress, even its recreation habits, have to match its physical situation. So it is that the Brazilians have succeeded, despite great difficulties, in developing values that are essentially European in an environment that is essentially non-European. They have not attempted to ape the Europeans in all their conventionally European ways.

Brazil has had to find its own ways of combining modern civilization with a tropical environment. It is no easy task. But it makes for creativeness. It demands from Brazilians what some of them would like to avoid: a constant effort towards new solutions for problems of the relations of civilized men with nature, and of civilized men with men whose cultures are not civilized. For these still exist in Brazil: and their ways, values, experiences, instead of being radically repudiated, must be analyzed and considered, and carefully utilized, for a possibly new cultural synthesis that will be at once European and tropical.—*The Listener*.

* * *

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Should We Industrialize?
By Senator Claro M. Recto

Book Review by LEONARD CASPER
Fiction • Cartoons • Features

The Olympic Torch Burns A

