

LIBRARY

SEP 15 1961



# *Panorama*

Magazine of Good Reading

AUGUST 1961

75 Centavos

# *Tell Your Friends*

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

## *Give them*

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

---

## SUBSCRIPTION FORM

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

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

Name .....

Street .....

City or Town ..... Province .....

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

Please address all checks or money orders in favor of:

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

## CONTENTS

Manuel Luis Quezon (Capsule Biography) .....	2
Morality in our Public Affairs <i>Emilio Abello</i> .....	3
Balintawak or Pugadlawin? <i>Teodoro A. Agoncillo</i> .....	10
Science Notes .....	20
Lincoln and the King of Siam <i>Daniel Behrman</i> .....	21
The Philippines and Japan <i>Ambassador J. Tsuchiya</i> .....	23
Science in the Philippines <i>Dr. Mateo H. Tupas</i> .....	26
Exercise for Mental Fatigue .....	36
I Send Men to Their Deaths <i>Maj. Antonio Ocampo &amp; Ma. Corazon Sibal</i> .....	37
Malaya's Man of the Moment <i>Crane Chantry</i> .....	39
Short History of the Philippines Press <i>Armando J. Malay</i> .....	(44)
Newspapers in Tagalog <i>Paraluman S. Aspillera</i> .....	53
Freedom of the Press <i>Gerardo Sica</i> .....	58
How to Detect Propaganda <i>Clyde R. Miller</i> .....	67
Christ and the Church (Book Review) <i>Alfonso P. Santos</i> .....	73
Sharpening Your Memory .....	77
Raising Mushrooms <i>Editha O. Moreno</i> .....	81
The Lost Atlantis .....	84
He Trains Dogs <i>Adolfo V. Amor</i> .....	85
Fresh Water from the Sea <i>Robert Stevens</i> .....	87
Facts About Typewriters .....	89
Coins of Plastic .....	91

PANORAMA is published monthly by the Community Publishers, Inc., Inverness St., Sta. Ana, Manila, Philippines  
 Editor: ARMANDO J. MALAY Art Director: RAMON ESPERAS, JR.  
 Business Manager: MRS. C. A. MARAMAG  
 Subscription rates: In the Philippines, one year ₱8.50; two years ₱16.00. Foreign subscription: one year \$6.00 U.S.; two years \$11.00 U.S. Single copy 75 centavos.

# MANUEL LUIS QUEZON

## A CAPSULE BIOGRAPHY

Born in Baler, Tayabas, Philippines, August 19, 1878, son of Lucio and Maria (Molina) Quezon. Education: College of San Juan de Letran, University of Santo Tomas (majored in law); Honorary LL.D, University of the Philippines, 1929; University of Santo Tomas, 1936; Georgetown University, U.S.A., 1937; Married Aurora Aragon in Hongkong, China, December 14, 1918; Children: Maria Aurora, Maria Zeneida and Manuel, Jr. Joined staff of General Aguinaldo of the Philippine Revolutionary Army as lieutenant of infantry, 1898; Major, 1899, later Assistant Chief of Staff, Commanding Department of Central Luzon; Admitted to the Philippine bar, 1903, Prosecuting Attorney (under American Government), Province of Mindoro, 1903, transferred to the Province of Tayabas 1906-1907, resigned; Delegate to the First Philippine Assembly and floor leader of Nationalist Party 1907-1908; Resident Commissioner to the United States 1909-1916 during which period he succeeded in obtaining three vitally important concessions for the Philippines; a Filipino majority leader on Philippine Commission 1913; elected to Philippine Senate from fifth district, 1916, elected President of the first Philippine Senate, 1916-1935; elected first President of the Philippine Commonwealth, 1935, (after working for passage by U.S. Congress of Tydings-McDuffie Law, granting Philippine independence after ten years, and acceptance of same by the Philippine legislature). Following the outbreak of the war, after several months at Corregidor planning with General Douglas MacArthur the defense of the Philippines, he was advised against his will to leave for Washington to set up his government in exile. He died at Saranac, New York, August 1, 1944.



Entered as second class mail matter at  
the Manila Post Office on Dec. 7, 1965

AUGUST  
1961

Vol. XIII

MANILA, PHILIPPINES

No. 8

Role of women, youth

# MORALITY IN OUR PUBLIC AFFAIRS

**Emilio Abello**

**T**HE SUBJECT of morality seems terribly old-fashioned these days. To mention it in the same breath as government and public office seems almost like mentioning the carretela in the same breath as the sputnik. And yet ethics and government, morality and public office belong together as much as a powerful engine and its steering mechanism. One without the other is a travesty and a dangerous monster.

Government is an essential to a peaceful and prosperous community. The functions of government are familiar to us — the maintenance of peace and order, the protection of life and property, national defense, arbitration over civil disputes, legislation, the stimulation, planning and direction of economic development. We take them for granted as we take the air we breathe for granted, until something goes wrong — an

invasion that leaves a city without a government — for a few days and exposes its citizenry to all manner of outrage, looting, theft, murder, rape. Then we appreciate the existence of a government and its functions.

In performing its functions, a government must have two things: it must have power and authority; it must have resources of men, materials, facilities, and money. If it would be useful, therefore, a government must be both powerful and wealthy. And here is the source of all our headache. Because the power and wealth that a government commands are intended to be expended for carrying out its functions in the interests of the community it has been established to serve. In performing its functions a government must necessarily depend on the men who are placed in public office. In their hands lies the disposition of the wealth and power of the government. Throughout the history of mankind, nothing has proven more potent in corrupting men than power and wealth. It is sad because a man who allows himself to be so corrupted, in the end destroys nothing so much as himself.

Shakespeare has said:

“Then everything includes itself in power,

Power into will, will into appetite;

And appetite, a universal wolf,

So doubly seconded with will and power,

Must make perforce a universal puly,

And last eat up himself.”

And yet, people are human, and men are only men. The temptations of power are great. The urge to enrich one's self even by just a little, to use one's power to benefit a friend who has come bearing gifts, or the friend of a friend; to provide more bountifully for one's family, to help a relative get a start—these may seem like small things, but even one instance is a beginning, and a man must be strong indeed to turn his back and do his duty.

In our society, particularly, and with our traditions, life is difficult for a man in power. How can he refuse a sister, an uncle, a compadre, a ninong?

We have, as a nation, reached the highest stage of material progress in our history. The power that a man in public office wields today is greater than it ever was

before. Government is bigger and wealthier, and provides more opportunities for personal aggrandizement. There are more government bureaus and agencies, more government projects, more government revenue. There are more spoils with which to reward loyalty, more jobs to distribute as patronage. If a clerk in a government office has learned how to increase his income according to the speed with which he can process papers, think of the opportunities that are open to his superiors.

Our appetites as a people have also sharpened and increased — for cars, for luxurious homes, for appliances, for entertainment — for the “good things” of modern living that western technology and production have made more available to the world. To acquire these material goods that we desire so much, we need money. And the desire to get money, to accumulate money has become the focal point of our existence. With many, it comes to a point where any way will do, any way — as long as the result is money. Moral senses become blunted and you find people killing for money, stealing to get money, and government officials betray-

ing the public trust to acquire money.

We find ourselves, therefore, in a society in which the old fashioned moral principles are undergoing rapid deterioration. What is worse, perhaps, we find that the public has come to accept their own betrayal with indifference. Our moral senses, it appears, have become so numbed by the regularity of immoral behavior, that we have come to a point where opportunism in public office, dishonesty, the violation of public trust is the expected mode of conduct. Immorality has become the normal thing, honesty the unexpected, the exceptional, the abnormal standard. We are fast losing, as a people, the capacity for being aroused into anger by the abuse of public power and the raids on the public treasury. We are fast approaching that most dangerous of national situations — a state of public cynicism, callousness and indifference.

Some people explain the shocking situation as an inevitable symptom of economic progress. They explain it, they rationalize it somewhat this way.

They say that in order for a country like the Philippines to progress, the commercial spirit must spread among our

people. The term commercial spirit combines many things: dissatisfaction with our present livelihood, desire for better life, a love for gain, a habit of measuring values in terms of money, a pride of accomplishment, a desire for success and eminence in society. This combination of dissatisfaction and ambition, it appears, becomes a driving motivation for founding new enterprises and expanding business, for seeking promotion for hard work and industry, all of which when combined define economic progress.

They say that the community that does not manifest these qualities is a stagnant community. Progressive farms and factories, insurance companies and other financial institutions do not grow out of a society where people are content with a simple, rural, subsistence living, they say.

The acquisitive instinct, which is the essence of the commercial spirit, is a prerequisite of economic progress.

Then, they pose these questions: is not what we call corruption, graft, anomalies, dishonesty in public office really the manifestation of the "commercial spirit" which has spread like a mist into every nook and corner of our government?

If there are processing clerks in the government who will not act promptly on your permit or license application except with a "little something" to expedite the processing, are they not merely evaluating your need in money and driving a hard bargain to get *quid* for *quo*? If grease must be applied along the line to make the wheels of civil service turn more smoothly, is it not because along the line, the officials are dissatisfied with their present livelihood, desire a better life and insist on getting a modest share of the gains of other people's enterprise?

Then, they cynically conclude that, in fact, the dishonest official who takes advantage of his office is merely an apostle of progress, an exponent of the profit motive, a representative of the commercialized class in which lies the hope of our country.

From their viewpoint, those of us who are still fortunate enough to be shocked by unseemly conduct are perhaps asking too much in demanding that the public service be preserved from the pecuniary motivation which is prevailing everything else.

It is the foregoing attitude towards graft and corruption, that frame of mind, which



makes it really impossible to eradicate the vicious evil of graft and corruption from our government. When people rationalize immorality, they, in effect, condone and excuse it; and the most tragic part of the whole sorry mess is that such rationalization comes from respectable quarters, from people who should be leading the crusade against it with every arm and argument in the arsenal of honest men.

True, the money-motive is a fuel of economic development. In government, however, it is a corroding agent.

Money is far from being the only motivation in private business. But even if it were, the motive itself carries its own defenses. Private business makes its money from the needs and continued goodwill of the public. Inefficiency, dishonesty and incompetence carry their own punishments. Bankruptcy shows no favoritism. Its judgment is not stayed by any superior authority. It is as merciless as death.

Government service is not subject to the same objective and impartial constraint. The public has no choice but to pay customs duties and income taxes. Importers and producers have no choice but to get permits and licenses.

Legislation is the sole prerogative of Congress, but government services are something the community is compelled to use. And, therefore, the civil servant is in a position to become a most demanding master. When personal ambition, greed and desire for wealth become enthroned in the ranks of public servants, then the terms which define the spirit of government — "civil service", "public trust", — become a mockery.

The public cry with Jose Rizal: "My warped spirit is the result of having constantly before me the moral ideal perishing under a potent reality of abuses, arbitrariness, hypocrisy, farces, violence, perfidy and other vile passions."

In the last chapter of *El Filibusterismo*, Simoun is dying in the house of Padre Florentino. If you will remember, Simoun was Crisostomo Ibarra in the *Noli Me Tangere*, the young, idealistic visionary, who believed that the salvation of the Philippines lay in the education of its people. Ibarra became the victim of Spanish persecution and fled to Cuba. He returns as Simoun in *El Filibusterismo*, a different man, who seeks to destroy the Spanish rule by corrupting its officials and inducing the population

to revolt. He fails, and he poisons himself; and as he lies dying, Padre Florentino points out wherein his failure lay.

"The glory of saving a country", said Padre Florentino, "is not for him who has contributed to its ruin. . . . . No, if our country has ever to be free, it will not be through vice and crime, it will not be so by corrupting its sons, deceiving some and bribing others, no! . . . True it is that the vices of the government are fatal to it, they cause its death, but they kill also the society in whose bosom they are developed. An immoral government presupposes a demoralized people, a conscienceless administration, greedy and servile citizens in the settled parts, outlaws and brigands in the mountains. Like master, like slave! like government, like country!"

It is at the end of the discourse, and just before Simoun dies that Padre Florentino soliloquizes and murmurs those famous words:

"Where are the youth who will consecrate their enthusiasm to the welfare of their native land? Where are the youth who will generously pour out their blood to wash away so much shame, so much crime, so much abomination? . . . . . Where are you, youth, who

will embody in yourselves the vigor of life that has left our veins, the purity of enthusiasm that has been quenched in our hearts?"

I was in the public service for many years and I have seen something of the gradual erosion of our moral values. The process has been cumulative — which leads me to believe that perhaps the youth who embody the vigor of life and the purity of enthusiasm are not going into public service. Or among these who do, that vigor and that pure enthusiasm quickly leave their veins.

I have, however, not lost hope that the youth will rally to the cause of morality in government; that they will man the ramparts that will do battle against the forces of evil which are destroying the foundations of good government and undermining the faith of the people in it.

I have often wondered whether in building up a civil service which shall be pure, we should not after all go back to Ibarra and his vision of education. The English have, perhaps, the best civil service in the world. I think this is largely because of their institution of the Public School—those really private institutions in which the best families of England put their sons

while they are still very young (about eight or nine years old) and where they are educated in the ideals and obligations of the intellectual and moral elite of a country.

Here, apart from the flow of daily life and polluting trends of society, these boys are trained to become the leaders of society, members of the class which man the desks and seats of government.

I think Jose Rizal would have liked the idea....

What is the role of the women in the crusade for good government through morality in public affairs? As part of our citizenry, of our politic, your duty is obvious. You cannot just stay on the sidelines and watch the parade of evil go by. This is your country, and public affairs are as much your concern as they are ours. The youth, to which Father Florentino referred, includes you. The letter of Rizal to the Women of Malolos was not intended only for

them but for all of you as well. As mothers, as wives, or as sweethearts, you can inspire and motivate your sons, your husbands or friends. You would be unworthy indeed of our heritage of Rizal if by your indifference or your apathy in the crusade for good government, you failed to stem the tide of crass materialism that seems to have invaded the ranks of the service; or, if by your demands upon your men for palatial mansions, ostentatious living, expensive clothes, and costly jewelry, you forced them to live beyond their means and become crooks, grafters and thieves. I am certain that the women of this country wield such spiritual power and influence over the national life that however dark the present may be, the future is not yet hopelessly lost to us. The youth and the women, together, can yet restore sanity in our thinking and, with it, morality in public affairs.

\* \* \*

## ACTORS

*The tragedian had just signed a contract to tour South Africa. He told a friend of it at the club. The friend shook his head dismally.*

*"The ostrich," he explained in a pitying tone, "lays an egg weighing anywhere from two to four pounds."*

# BALINTAWAK OF

Teodoro A. Agoncillo

ONE of the most thorny problems that Filipino historians and teachers of history have discussed but not solved is the exact place and date of what has been called the "Cry of Balintawak." Today, the problem assumes more significance in view of the approaching centenary of Bonifacio in 1963. This little study is designed to clarify certain matters and to advance a theory upon which the officials concerned can base their conclusion regarding the "Cry" of 1896.

In a recent article, Professor Nicolas Zafra tried to bring into focus this historical problem and succeeded quite well in bringing confusion into it. In my study of

the problem, Professor Zafra disagreed with me in my choice of authority on the "Cry" of 1896. My stand has been that Dr. Pio Valenzuela, who was present during the "Cry" and who later on wrote his memoirs about the event, was the best authority on the subject. Regarding this choice of authority, Professor Zafra said:

In connection with the first, attention is called to the fact that Professor Agoncillo was not quite consistent in appraisal of the reliability of Valenzuela's testimony. In one part of the book he gave the readers to understand that Valenzuela "lied" with respect to many things concerning

# PUGADLAWIN?

the doings of the Katipunan. And yet, on the question of the "Cry", he gave utmost confidence to Valenzuela's testimony. If Valenzuela "lied" with respect to certain matters dealt with in his testimony, what assurance do we have that with respect to the "Cry" his testimony is worthy of credence?

Professor Zafrá's criticism of my choice of authority does not, I am afraid, hold water. In the first place, he deliberately suppressed my explanation for taking Valenzuela's testimony seriously. In my answer<sup>1</sup> to Professor Zafrá's "A Critique of: *The Revolt of the Masses*," I pointed out that Valenzuela lied in his testimony before the Spanish inquisitors, soon after his surrender early in September

1896, because he wanted to "save Rizal" who, at the time of the "interview" with the Spanish authorities, was on his way to Cuba via Spain.<sup>2</sup> ~~the hands~~ of the Spanish authorities. In other words, Rizal was in the hands of the Spanish authorities at the time of the Valenzuela "interview", and Valenzuela thought that he would be doing Rizal a favor if he lied about what the latter told him in Dapitan in June 1896. What Professor Zafrá did not consider or failed to consider was the *motive* behind Valenzuela's lying. Was there any bad intention in Valenzuela's lying? I do not find any. On the contrary, his was a noble lie. I do not think it a sound principle to consider a man untrustworthy simply because he lied once. Breathes there a man who has not lied? If we consider a man untrustwor-

<sup>1</sup>"Four Girls and a Man: A Study in Confusion," *Manila Times*, October 22, 1956. See also *The Revolt of the Masses: The Story of Bonifacio and the Katipunan* (Quezon City, University of the Philippines, 1956), p. 337, Note 1.

<sup>2</sup>Professor Zafrá has not been fair to me and to himself: he deliberately suppressed the fact that I explained the existence of two Valenzuelas: that of 1896 and that of the 1920's.

thy because he lied once, then who is trustworthy? I do not mean to say that a man who lied once should be considered trustworthy in all his later actuations. To be fair, we must consider the *circumstances and the motive for lying*. In the present case, Valenzuela was obviously giving the Spanish authorities the "run around" in order to "save Rizal". Should this case of lying, therefore, be taken as a point against Valenzuela? Professor Zafra thought so; I did not, and still do not.

In the second place, Valenzuela's *Memoirs*, though written in the early 1920's, was based on notes scribbled in 1897. Professor Zafra, in the "critique" already referred to, mentioned the historical principle that the farther a man is from the event the less reliable he is. He took this principle as if it were a law that admits of no exception. The principle, it must be noted, is only a general guiding principle and does not partake of a law. There are exceptions to this principle and these exceptions are based upon three factors: (1) the retentivity of a person's memory, (2) the degree of his involvement in the event, and (3) his narrative ability. By "involvement" I mean not only personal participation in an event, but al-

so the importance of that event to a person. A man may not be personally involved in an event, but if it has a great effect on him he would, generally speaking, remember the event with vividness. The fact that Valenzuela wrote his *Memoirs* many years after the event (the "Cry" of 1896) does not necessarily mean that he was wrong in all or many of his facts. I found, as others who had interviewed him, that Valenzuela had a good memory and could recite, even in his old age, events complete with details. As to degree of involvement, Valenzuela was deeply involved in the event, having been an eyewitness and a man very close to Bonifacio. As to narrative ability, Valenzuela is definitely superior to Santiago Alvarez, Professor Zafra's authority on the "Cry", who wrote his memoirs long after the event in question. In this connection, Valenzuela, unlike many revolutionists who wrote on the Revolution, did not include in his *Memoirs* events he never witnessed; all he wrote about were those in which he played an active role. This explains why his *Memoirs* is short.

The historical principle that "the farther a man is from the event the less reliable he is" can only be viewed, as I have

said, as a general principle, not as a law. Let me cite an example. In Dr. Gregorio F. Zaide's *Philippine Political and Cultural History* (Manila, 1949), Volume 1, page 386, he says that President Manuel A. Roxas died in 1947. In 1955, I said that Roxas died in 1948.<sup>3</sup> Applying the historical principle already mentioned, which Professor Zafra considers a law, it appears that Dr. Zaide is, in so far as Roxas' death is concerned, more authoritative than I am. How valid is this conclusion? The records say that Roxas died in 1948. So here is an example of how the principle can be partly disproved. All this does not mean, of course, that the opposite is true. What has been demonstrated is that the validity of the principle depends upon several factors and that, therefore, it should not be interpreted or applied strictly as if it were a formula.

In the third place, Professor Zafra, in criticizing my choice of authority on the "Cry" as "quite inconsistent," did not take into consideration the two levels of Valenzuela's testimony.<sup>4</sup> One is his testimony before the Spanish in-

quisitors which was given under pressure, and the other the testimony in his *Memoirs* which was given freely and, therefore, without duress. Professor Zafra expressed the belief that "if Valenzuela 'lied' with respect to certain matters dealt with in his testimony (before the Spanish inquisitors), what assurance do we have that with respect to the 'Cry' his testimony (in the *Memoirs*) is worthy of credence?" In my answer to his "critique", I pointed out that the circumstances surrounding the testimonies differ greatly from each other, and that this should be taken into account in determining their validity. The first testimony (before the Spanish inquisitors) was taken under duress, while the second (in the *Memoirs*) was not. One does not have to be a sapient critic to see that the first has little or no value. In the second, that is, in the *Memoirs*, Valenzuela, it is obvious, had no ulterior motive in writing down in his *Memoirs* of the *Katipunan* activities in which he had taken an active part. I made this conclusion before and I still cling to it.

Let me take leave of Valenzuela and pay my respects to Santiago Alvarez, Professor Zafra's authority on the "Cry." Professor Zafra conten-

<sup>3</sup> *The Philippines: A Handbook of Information*. Manila, Philippine Information Agency, 1955, p. 25.

<sup>4</sup> As shown in the preceding discussion and in the one following, there is absolutely no inconsistency in my stand.

ded that though Alvarez did not witness the "Cry", "there is one thing about his account that entitles it to utmost consideration and respect." He said:

In the first place, it (the account of Alvarez) was prepared, as Alvarez himself stated, from notes which he kept of events of the Katipunan of which he had personal knowledge and experience. What he knew of men and events of his time was derived, not from memory, but from notes written contemporaneously with the events. As between Valenzuela's facts, recorded from memory years later, and those of Alvarez derived from contemporary notes, it is unwise, to say the least, to accept the first without question and simply dismiss the others without much ado.

Professor Zafra is here laboring under the mistaken belief that Valenzuela wrote his *Memoirs* from memory. This is so because he had had no chance to interview Valenzuela. In several interviews I had with him, with a friend of mine, Mr. Epifanio G. Matute, as witness, Valenzuela said, quite casually and without even being asked, that his notes were written in 1897 or a year after the "Cry." These

notes, together with the original draft of the *Memoirs* and several copies of the issue of the *Kalayaan*, were lost in the fire that gutted his first house in Polo, Bulacan. Even if there is a time lapse of one year between the "Cry" and the writing of his notes, still I believe that Valenzuela is more authoritative than Alvarez whose notes about the "Cry" could not have been written contemporaneously with the event since no Caviteño, with the probable exception of Domingo Orullo, Aguinaldo's representative to the Katipunan assembly, was present at the scene of the "Cry."<sup>5</sup> I, therefore, prefer Valenzuela to Alvarez, whose knowledge of men and events, at least in so far as the "Cry" is concerned, is secondary. How do we know that the men who told Alvarez about the "Cry" were actually present? Is there not any possibility that the men who relayed the news to him received it from other sources who may or may not have been present during the enactment of the drama now known as the "Cry"? Did it occur to Professor Zafra to ask himself how and where Alvarez got his sources on the "Cry"?

<sup>5</sup> Professor Zafra doubted whether Orullo was present during the "Cry", but General Aguinaldo told me he was.



And again: Did Alvarez mention the names of his informants? Alvarez is silent on these points. And yet, Professor Zafra preferred him to Valenzuela, who witnessed the "Cry." I now raise a question similar to that raised by Professor Zafra regarding the reliability of Valenzuela: What assurance do we have that Alvarez was not using his imagination too much in writing about events he never witnessed? Had Alvarez been a careful chronicler, he would have mentioned the names of those who gave him the information about the events he did not witness. It is not enough for a chronicler to say that he wrote his notes from "contemporary sources" without indicating what these sources are. It is for this reason that I did not use him as an "authority" on the "Cry" of 1896.

PROFESSOR Zafra again stated:

Moreover it should be noted that while Santiago Alvarez was not present at the scene of the "Cry", he could have had good opportunities for securing information about the event from reliable sources. It can well be presumed that he had among his sources one of unquestioned reliability, namely Andres Bo-

nifacio himself. For, as is well known, Bonifacio went to Cavite and, while there, he was in close contact with Mariano and Santiago Alvarez, prominent members of the Magdiwang Council of the Katipunan and closely related by blood to his wife. It is reasonable to presume, therefore, that Santiago Alvarez obtained from Bonifacio himself much of the information about the "Cry" which he wrote down in his notes. If such an assumption is correct, his version is of utmost importance as a source of information and, therefore, can not very well be ignored.

I am really afraid of these "assumptions" and "presumptions." Is there any intimation in Alvarez's memoirs that Bonifacio told him this and that about the "Cry"? I don't find any. Considering that Alvarez wrote his memoirs at the time when Bonifacio was already famous as a national hero, would Alvarez, assuming that Bonifacio really did tell him about the "Cry," pass up the opportunity to tell his readers that Bonifacio really did tell him about the "Cry"? It would have been to the advantage of Alvarez to tell his readers that he was that close to Bonifacio. But note that Al-

varez is silent on this point. Under the circumstances and disagreeing with Professor Zafra, I did not and still do not consider Alvarez's account of the "Cry" of any importance.

One more point. Professor Zafra assumed that Bonifacio could have told Alvarez the circumstances, place, and date of the "Cry", he (Bonifacio) being the most important character in the drama and related by consanguinity to Alvarez. Again, to be critical, what proof is there that Bonifacio had a better memory than Valenzuela, assuming, of course, that Bonifacio did tell Alvarez all about the "Cry"? The mere fact that Bonifacio was the founder of the *Katipunan* and the leader of the rebels that enacted the "Cry" is no proof that he had a good me-

mory and, therefore, in the best position to tell the exact place and date of the event. Without in the least denigrating Bonifacio, I can state here that he had a poor memory. And here is the proof. After the Tejeros Convention of March 22, 1897, Bonifacio accused the Magdalo men, particularly Aguinaldo, of having rigged the election in such a way as to favor the latter. Note that this accusation was made *one day after the convention and election*. Yet Bonifacio committed the mistake of accusing Aguinaldo of having personally led the Magdalo men in committing the alleged electoral fraud. The fact is that Aguinaldo was not present in the Tejeros Convention and was, at the time, in the barrio of Salitran, Dasmariñas, direct-

\* \* \*

## DAMAGES

*The child came to his mother in tears.*

*"Oh mama," he confessed, "I broke a tile in the hearth."*

*"Never mind, dear," the mother consoled. "But how ever did you come to do it?"*

*"I was pounding it with father's watch."*

\*

ing the rebel forces against the Spanish enemy. If Bonifacio could not remember correctly what actually occurred and who among the prominent men were present in the Convention the previous day, how could he be expected to remember the details of the "Cry" which occurred seven months before? It is for this reason that I consider Professor Zafra's "presumptions" and "assumptions" unwarranted. They are, I believe, too daring to be accepted.

ON THE speculative side, let us examine the alleged place and date of the "Cry", namely, Balintawak, August 26, 1896. From the testimony of Valenzuela, who left Manila for Balintawak on August 20, 1896, as well as that of the late Marina Dizon, the Secretary of the Women's Chapter of the *Katipunan* whom I interviewed many times in 1947 and in subsequent years before her death, Kalookan had been literally bristling with *guardias civiles* under Spanish officers since the night of August 19, when Fr. Mariano Gil discovered the existence of the *Katipunan*. Consider the distance between Kalookan proper and Balintawak, which is approximately five kilometers. It is alleged that the "Cry" took place at the exact

spot where the old Bonifacio monument stands. I am familiar with Kalookan and the old Bonifacio monument, and in my study of the geography of the place I surmised that it would have been foolhardy on Bonifacio's part and that of his men — numbering more than 1,000 — to meet, much more shout, without inviting the attention and suspicions of the Spanish authorities of Kalookan. Would Bonifacio or anyone in his position, endowed with a keen intelligence, be so rash as to hold a mammoth meeting and to shout at a place so conspicuous and so near Kalookan where the Spanish authorities were waiting for the opportune moment to pounce upon the rebels? According to Valenzuela, in one of my interviews with him, the area between the old Bonifacio monument, the alleged place of the "Cry," and Kalookan proper was sparsely populated and that it was possible for a person at a certain place in the town to see the surrounding areas. With this proper background in mind, was Bonifacio stupid enough to hold a "subversive" meeting at a place that could easily be discovered by the authorities? I think not, for Bonifacio, as shown in many instances, was not only observant, but also shrewd. In the circumstances,

the first impulse of any man of intelligence is to hold a meeting at a place far from the authorities. I contend that Balintawak is not far enough from the town proper to make it a safe place of refuge.

The fact is, as Valenzuela stated in his *Memoirs*, it did not take long for Bonifacio and his men to negotiate the distance from Kalookan to Balintawak. One question that cannot be answered with certainty is: Why did Bonifacio, assuming Valenzuela's testimony to be correct, change the place and date of the Katipunan general assembly from August 24 to August 26, assuming, further, that this latter date is correct? Valenzuela could not answer this question when I propounded it to him. Here anybody's guess is as good as another's. Personally, I believe the change of place and date was made owing to the propinquity of Balintawak to Kalookan and Bonifacio, realizing the danger of meeting at such a place, must have changed his mind. Hence the change of place from Balintawak to Kankong, and from here to Pugadlawin. Bonifacio and his men could not have stayed long in Balintawak, from August 20 to 26, without doing anything, assuming that the "Cry" occurred on the 26th.

To stay long in Balintawak would be to invite the suspicions of the Spanish authorities who, according to Valenzuela, were "close upon the heels" of the rebels.

On the other hand, consider the geography of Pugadlawin. This hamlet was, and still is, far from the town proper and therefore afforded the rebels a good place of refuge, at least temporarily. The big distance separating Balintawak from Pugadlawin explains why it took the rebels two days — from the afternoon of August 21 when they left Balintawak to August 23 when they arrived in Pugadlawin\* — to negotiate the distance between the two points. Since both Valenzuela and Francisco Carreon, one of those at the scene of the "Cry", agree in their separate memoirs that the civil guard closed in on them *immediately after* the "Cry," it is reasonable to suppose that the "Cry" occurred at a place very much farther from Kalookan — and this, assuredly, cannot be Balintawak. This is so because Carreon noted that the rebels, surprised at the unexpected arrival of the enemy, walked pell-mell through the night to Pasong

\* This length of time includes, of course, the stay of more than a day at the yard of Apolonio Samson in Kankong.

Tamo. Is this hamlet next to Balintawak, assuming that the "Cry" took place here? Definitely not. What precedes Pasong Tamo is Pugadlawin. The probability, then, is that the "Cry" occurred in this hamlet, as Valenzuela stated in his *Memoirs*.

All this of course, is speculative. In the absence, however, of a more reliable source than Valenzuela, I consider his testimony on the date and place of the "Cry" the most reliable because he witnessed the event and because I did not find any ulterior motive in recounting the event.

BUT WHY Balintawak? How did it come about that the "Cry" has always been referred to as that of Balintawak and the date August 26? Valenzuela, in one of my interviews with him, said that after the first skirmish on August 25, the rebels retreated to

Balara. The following day, August 26, the Spanish military authorities, acting upon the intelligence report of a Spanish officer that there were many rebels at a place known as Balintawak, sent a contingent of infantrymen to the alleged place of rebel concentration and finished off two yokels who were on their way home. Not finding any rebel, the Spanish contingent returned to Manila. Their Spanish officer, with singular bravado, boasted that a severe battle had taken place between the "cowardly" rebels and his contingent and that they succeeded in driving the former to the hinterland. The killing of the two innocent farmhands occurred in Pasong Tamo, but because of ignorance of the place the Spanish officer reported that the "battle" took place in Balintawak. Hence the myth of the "Cry of Balintawak" on August 26, 1896.

\* \* \*

### EPITAPH

*In an Irish cemetery stands a handsome monument with an inscription which runs thus:*

*"This monument is erected to the memory of James O'Flinn, who was accidentally shot by his brother as a mark of affection."*

# SCIENCE NOTES

## NEW CHEMICAL TREATMENT MAY IMPROVE FABRICS

Cotton fabrics that are not only wrinkle-resistant but resist the tendency to "yellow" during laundering may come from a new chemical treatment recently disclosed in the United States.

The treatment, said to be superior to commercial cotton finishes, is based on an agent called diglycidyl ether which is "extremely durable to washing," according to E.W. Jones, senior chemist of the Research and Development Division of Cone Mills Corporation of Greensboro, North Carolina. In certain different formulations it increases tear strength of the cotton.

Most commercial finishes use nitrogen compounds which have poor washfastness and "exhibit the undesirable property of retaining chlorine, which upon the application of heat, produces tendering and yellowing of the fabric," the chemist explained. To avoid these disadvantages the finishes of cellulosic fabrics must use compounds that contain no nitrogen capable of chlorine retention. Such a compound is diglycidyl ether, under proper conditions of application and cure, according to Mr. Jones. The chemical finish is not yet commercially available.

## JET INJECTIONS FOR EPIDEMICS

The new technique of administering vaccines by so-called jet injections, instead of with hypodermic syringes with sharp-pointed hollow needles, may provide a breakthrough in the elimination of epidemics that have plagued many areas of the world for centuries, according to Richard L. Towle, a sanitary adviser with the U.S. International Cooperation Administration.

In the jet injection method, vaccine is forced under high pressure through a tiny opening in the injection device. This produces a "jet stream" of vaccine that painlessly penetrates the surface of the skin. The injection of a dose of vaccine requires only a few seconds.

In mass immunization campaigns against cholera and typhoid in one country, two technicians treated nearly 7,000 men, women and children in one day.

## *Lincoln and the King of Siam*

**Daniel Behrman**

Abraham Lincoln, the president of the United States who once received an offer of technical assistance from the king of Siam, is the most popular American figure among the readers of a mobile library which travels by pony-cart through the villages in Thailand.

This was reported at Unesco House in Paris by Miss Mary Anglemeyer, an American librarian from Washington, D.C., who completed a one-year technical assistance mission of her own in Thailand for the United Nations Educational, Scientific and Cultural Organization.

During her stay at Ubol in northern Thailand, Miss Anglemeyer set up a library for the staff and students of the Thailand-Unesco Fundamental Education Centre and also a travelling library for readers in the villages where students put their lessons into practice by using education to raise living standards.

Books on Thai folk tales, local history, religion and morals are the most popular among readers of the mobile library, she said. But they also have a taste for biography and among the most sought-after of foreign books are translations of biographies of Lincoln.

Lincoln, explained Miss Anglemeyer, is known in Thai history because of his correspondence with King Mongkut, who took a keen interest in the Western world. The king had read of the lumber industry in the United States and he wrote to President Lincoln offering three elephants to help in handling logs.

Effective though the elephants may be as flesh-and-blood bulldozers in the teak forests of Thailand, Lincoln had to decline the offer politely because, as he explained in a letter, he did not think they would flourish in the climate of America's north woods.

It was Lincoln's role as the great emancipator which also accounts for his popularity among Thai village readers, Miss Anglemyer pointed out. Among American books translated into Thai, biographies of Lincoln run second only to the works of Jack London in popularity.

Dale Carnegie is another well-liked American author, both for his "five-minute biographies" and his "How to Win Friends and Influence People". Commenting on this last choice, Miss Anglemyer remarked: "I don't know why...the Thais certainly don't need it. They are all charming."

Thai readers also like Charles A. Lindbergh's story of his flight, "The Spirit of St. Louis", and those two classics by Louisa May Alcott, "Little Men" and "Little Women".

The pony-cart library was sent on its regular monthly circuit of villages surrounding Ubol by Miss Anglemyer who found that the ponies were the only really reliable source of motive power on local cart tracks.

The body-work for the travelling library was designed by Richard Nance, an Englishman working on village industries at Ubol for the International Labour Organization.

It can carry up to 1,000 books, but, usually, it goes out with 300 to 400, still a heavy load for one pony. To cope with this, Mr. Nance has designed a two-pony harness for the cart...an idea which is now being taken up by local freight-haulers for their own carts.

The cart stops in each of the villages where students from the fundamental education centre are working. One man in the village then acts as librarian, issuing books to new readers until the pony-cart returns a month later with a new load.

Miss Anglemyer, who was with the Library of Congress in Washington before taking her Unesco assignment, is an old hand in Thailand. Previously, she spent five years there organizing and directing a library system for the United States Information Service. (UNESCO)

\* \* \*



# The Philippines and Japan

**Jan Tsuchiya**

*Japanese Ambassador to the Philippines*

I would like to discuss briefly the relations between the Philippines and Japan since 1946, mainly in the political and the economic phases.

From the international political standpoint, the Philippines is a new state, commemorating her 15th anniversary of independence this year. Observed by an outsider, the political structure is democracy where freedom in all phases of life is guaranteed and exercised, and whose aim is the maintenance of peace at home as well as in international relations.

It seems to me that the key note of the diplomacy of the Philippines is based on three cardinal principles. The first is full and hearty participation in the activities of the United Nations in the firm belief that through the untiring efforts and undaunted cooperation of the member nations, the United Nations can and must develop into a truly powerful world organ for the

maintenance of peace and order among the world nations based on liberty and justice

The second is close cooperation with the free nations, especially with the United States. And the third is to increase friendly relations with other nations in Asia and Africa who are relatively young and aspiring to quick development.

If my observation of the diplomacy of the Philippines is correct, I am happy to state that the key note of the Philippines diplomacy and the key note of Japanese diplomacy is exactly the same. My country is, in a sense, a new country also. This year we are commemorating the 10th anniversary of the conclusion of the Peace Treaty. We adopted and have come to love our democratic structure. Our freedom is guaranteed; maintenance of peace and order both at home and abroad is our goal.

The key note of our diplomacy is also hearty participation in the activities of the United Nations, close cooperation with the free nations, especially with the United States, and to increase friendly relations with other states in Asia and Africa as member states in the same geographical area.

The Philippines and Japan have fundamental political principles in common, and the Peace Treaty and the Reparations Agreement have cemented our two democratic, peace aspiring nations together.

From the economic standpoint, close relations between our two countries are conspicuous. Trade between our two countries has expanded year by year, each contributing toward economic deve-

lopment of the other. The volume of trade between the Philippines and Japan has expanded by almost ten times in the last 10 years. In fact, Japan is next only to the United States in exports to and imports from the Philippines. Under a policy of dismantling trade and foreign exchange control in Japan, greater varieties of goods will be imported from the Philippines. For instance, a prominent businessman from Manila reported that Japanese merchants and consumers have great interest in Filipino handicrafts produced here by home industry. About a month ago while I was in Tokyo, I was also asked by so many friends of mine to bring back a kind of Philippine wooden sculpture as gifts when I return to Tokyo next time. This particular

\* \* \*

## **UNIVERSE MAY BE OLDER THAN SUPPOSED**

The universe may be a million billion (1,000,000,000,000,000) years old, rather than about 12 billion (12,000,000,000) years old, as many scientists have believed, a United States astronomer has reported.

Dr. Fritz Zwicky of the Mount Wilson and Palomar Observatories in California says that a million billion years is the smallest length of time required for the formation of galaxies. These are the vast stellar systems of which the Milky Way seen from the earth is only one of billions.

## SPUN GLASS FUEL TANKS FOR ROCKETS

Spun glass threads one-tenth the diameter of a human hair are being used on an experimental basis in the United States to make rocket engine fuel tanks. The principal advantages are light weight and lower cost.

The process used is to spin together 180 individual glass fibers, and then wind the resulting thread around a pattern, bonding the threads together with a plastic resin. When the resin has dried, the pattern is removed. The tanks, which are being made by the Boeing Company's Aero-Space Division, are 21 feet long (6.3 meters long) and hold 3,100 gallons (11,780 liters) of fuel.

\* \* \*

wooden sculpture of a beautifully carved native Filipino woman was in big demand not only for its dexterous artistic work but also for its practical use for cracking nuts between well-developed legs. The future of Philippine exports to Japan is definitely bright.

As for Philippine imports from Japan, those goods which are now imported from Japan but which will be produced in the Philippines in the years to come, will naturally cease to be imported as her industrialization will develop. The Philippines, then, will need more capital goods for her industrialization and our capital goods will satisfy the Philippine demand for their good quality and reasonable prices.

Thus the trade between our

two countries will surely continue to expand as it did for the past ten years, because of the geographical propinquity and the complementary nature of native products.

However, the essential factor in promoting trade is mutual trust and cooperation. International trade must be for the mutual benefit; a country can not expect to obtain all the profit at the expense of the other.

Through the conclusion of the Philippine and Japanese Commercial Treaty, mutual trust and cooperation between our two nations will expand more than ever on a solid foundation and will enable the two countries to deeply intensify their economic cooperation and to greatly increase the exchange of their goods for mutual benefit.

# NEW DIRECTION FOR

**Dr. Mateo Tupas**

This contribution to the symposium on "The Culture of the Philippines" has to do with science. First, in line with the theme of "Mutual Appreciation of Eastern and Western Cultural Values," it acknowledges that science not only originated and developed largely in the West but also is already inherent in western culture. As such, science is, in the context of the theme, a western cultural value. Science in the culture of the Philippines as related to the given theme may be discussed from different points of view. Properly, I should describe science in the Philippines — the natural and social sciences, and what have been done here in the study and application thereof—and conclude with a review of what could (or should) have been done and what should be done to make science a characteristic feature of Philippine culture.

However, even a brief discussion following the above is beyond my competence — I am a natural scientist, a geologist to be more specific, whose training in the natural sciences is as a whole more diffuse than concentrated and whose knowledge of the social sciences is rather perfunctory. Also, I thought that even at the cost of departing somewhat from the subject, I should raise some questions and by them provoke a controversy. First I raise the issue of the purpose of science in this country, then look broadly into how we may accomplish that purpose; finally I reiterate a few evils consequent upon such accomplishment.

I propose that science in the Philippines should be concerned primarily with the advancement of our economic well-being rather than with the advancement of knowledge; corollary to this is that

# SCIENCE IN THE ORIENT

we should leave the pursuit of knowledge for knowledge's sake to the West. The proposal is rendered simply and rather exaggeratedly for the sake of emphasis, and stated in terms of purpose as the effective result of the scientist's work is more clearly forecast by his underlying motive than by what he actually does. Equating science with research, the proposal means that we should forego basic or fundamental research in favor of applied and developmental research. In the sense of the proposal, applied and developmental research merges with technology and engineering.

Before proceeding any farther, perhaps it is best to clarify the terms "basic" (or "fundamental") science and "applied" (including "developmental") science. For the purpose of the following, the distinction lies in the persistent motive of the scientist as he carries out his work—the applied scientist wants to do something about a *practical need*, whereas the basic scien-

tist wants to *know* something about a *phenomenon*. The applied scientist, in following up his problem, may find himself investigating a phenomenon, but he eventually returns to his original problem and in a sense terminates his work at its solution. On the other hand, the basic scientist is not led to doing applied science—he deliberately goes into it; had he stayed in basic science, he could work interminably as one problem leads into another.

The reason for the application of science primarily to the economic sphere should be obvious — the Philippines is a poor nation, and the basic reason for this is our low productivity and the low quality of our products. There is no need for me to expand the idea that much of our ills in almost any field of activity can be traced to ignorance and to our general poverty. There is also no need for me to point out the revolutionary successes of science in increasing wealth.

At this point we should in-

quire into the state of science in the Philippines and what science here is doing towards the elimination of ignorance and poverty. But first it is recalled that science with something like its present form and methods arose about 300 years back, and that it did not begin to be generally utilized as a source of economic technique until about 150 years ago. Since then scientific and technological activity has been expanding with ever increasing magnitude, until in the last 20 years the expansion can only be described, figuratively and literally, as explosive. In the Philippines, however, science and technology did not arrive until about 60 years ago, transplanted by the Americans. I would say that it did not take root until the 1930's, and that its fruits began to be generally available only in the last decade. It appears to me that science here is effectively eliminating ignorance as a deterrent to economic progress. Against poverty, however, our science and technology has been inadequate. What we know has not been disseminated enough; moreover, we insist on knowing some things that, to me, we can afford to dispense with.

The situation just mentioned is, I think, due largely to the absence of an overall guiding purpose to our scientific activity and the lack of understanding of the organizational framework within which scientists and technologists can work effectively. This is the consequence of the youthfulness of science and technology in this country, but the situation need not necessarily be so. It seems to me that in the infinite possible directions that science could take, we have been drifting haphazardly; and in the pursuit by each individual of his particular inclination, we are not husbanding our scientific and technological manpower, limited as it is, to the best advantage. Thus, our science and technology need careful direction and organization.

It has been proposed that our overall guiding purpose be economic productivity, and the argument for this proposal has been briefly discussed. Now I shall argue that science that does not produce anything is not for us, not because it is non-productive but because it is directly expensive beyond our means. Right here it can be interposed that without basic science applied science cannot get anywhere, and that one passes into and promotes the other. I think,

however, that for some time to come, the basic science, indeed even the applied science and inventions, necessary to increase our economic productivity, are already available. Too, the pool of immediately applicable knowledge and techniques is growing larger by the day. If we recall that even in the industrially advanced nations like the United States and Great Britain, technology, even as late as World War I, was based largely on empirical procedures, then we can rest assured that there is all the basic science that we want. As far as the intimate relation of basic and applied science is concerned, I think that the applied scientist has all too often excused his aimless ramblings and final inutility by falling back on this truism. I think that for the purposes to which our applied scientists shall address themselves, the distinction between basic and applied science can be maintained.

Now to return to "non-productive" science. I am referring to such things as physics, chemistry, the earth and space sciences, certain branches of biology as these are being investigated in the latest laboratories. First the cost of the equipment alone is staggering, not to mention

the quick obsolescence of such equipment. Second is the cost of training competent investigators. It is said that fundamental research units to be economical should be composed of at least 100; the days of the solitary researcher, especially in the fundamental sciences, are over. As a result, discoveries in science are made only at costs that are astronomical compared to our resources. No wonder Nobel Prize winners have come almost exclusively from the West. Finally there is no end to the pursuit of such sciences. And they are advancing so rapidly that the probability is that we shall never catch up. If by some unimaginable effort we do catch up, our success would most likely be only a duplication of the West's. Admirable, but at what cost!

The inanity of pursuing science simply to be first or to command the admiration of others cannot be overemphasized. It is true that these motives drive scientists to accomplishments, but to them the primary motive is to know. Unfortunately, these motives have been raised to the national level, where accomplishments are spurred more by pride than sense. On the national level, we only have to recognize that science, like any other cultural value,

is the patrimony of all humanity. As we have received much of our cultural values from the West, let us receive and make use of her science and technology. We do not have to remind the West that it is more blessed to give than to receive.

As receivers and users of science and technology, we plainly cannot be counted on in the advancement of fundamental knowledge. However we have done something towards transmitting knowledge in this part of the world. Moreover we have made some unique contributions in the applied sciences. In applying knowledge to conditions here and in conveying the results to our neighbors, I think that we shall have fairly acquitted ourselves of our responsibility in the advancement of science.

Somewhere above it was stated that our science and technology need careful direction and organization, the former to define the areas of scientific activity that we shall investigate and the latter to utilize our resources — money and manpower — in the most efficient manner. The need for both arises from our limited means and the stringency of our purpose. As regards organization, we need a top-level body that shall

declare our scientific policies and lay out a system of promotion and coordination of scientific activity and look into the translation of the results of this activity into economic benefits. Having such a broad function, this body should coordinate its work with that of economists and politicians, industrialists, government agencies engaged in science, scientific and research societies, and educators.

One of this body's specific functions would be to declare that certain problems need investigation, with such and such priority and financial support for each, then see to it that the problems are investigated and under the best circumstances. Admittedly there is danger here of the body exercising its authority down to the operational level, say by specifying lines of attack, but such a body would soon doom itself through failure to secure the support of the heads of institutes and their staffs. On the other hand, the institutes, being assigned definite and fairly circumscribed problems and guaranteed full support, are quite likely to come up with concrete solutions. This arrangement is usual in industrial research and should work as well in government institutes.



## CONSCIENCE

*The child had been greatly impressed by her first experience in Sunday school. She pressed her hands to her breast, and said solemnly to her sister, two years older:*

*"When you hear something wite here, it is conscience whispering to you."*

*"It's no such thing," the sister jeered. "That's just wind on your tummie."*

\* \* \*

Finally, I believe that much scientific work here, although economically useful, has been lost in the files or forgotten in the publications. The scientists' interest seem to be bounded by the laboratory and the library. Plainly the outlook of our scientists and scientific organizations needs reorientation, and ways and means of encouraging, or even enforcing, the application of science to industry must be worked out.

Looking at the matter of organization from another viewpoint, I think that we should examine the administration and structure of our scientific agencies individually and as a whole. Our scientific agencies may be likened to the different plants of an industrial combine, each plant under independent financing and management and operating under different local policies, yet guided by an un-

seen anonymous interlocking board of directors. The articulation of such a complex enterprise certainly must be designed. But even before this is the problem of financing—e.g., for what and how much shall the private sector share? Then comes the arrangement of priority and allotment of resources. These are but samples of problems on the national level, many of which arise because science exists in and as a part of the total complex of society's activity. Some of these problems, like priority, repeat themselves down the line, until on the working level they are superseded by technical ones. On the working level, however, problems regarding personnel deserve just as much attention — perhaps there is no other field of human activity as science wherein the person is such a decisive factor. To begin with he has to be edu-

cated and trained, starting from youth. Then he must be given incentives, not only to perform at his tasks but also to develop his abilities to the maximum. Finally he must be provided security.

Even in the West, with their genius for organization, the administration and structure of scientific activity has been the subject of intensive study. Having had but short experience with science, we could learn from them in this respect.

Right here I would like to mention that in my opinion science and research cannot flourish in the usual government bureau here. The bureaus, as implementing and service agencies of our government, have evolved organizational and operational schemes and policies that do not suit the demands of scientific work. This has led to the establishment of institutes, but even these suffer from traditional outlook and practices. I also believe that except in a few departments of our universities very little research of the kind that I propose can be carried out, and that basic or fundamental research of any consequence will eventually disappear. Again, I think that although our universities have declared that advancement of

knowledge is one of their main objectives, they have not provided the organizational machinery to accomplish that objective. I believe that such machinery, in the form of institutes, should be separate units, with staffs, equipment, and financing of their own. They would profit from location in campus, and the graduate schools may utilize some of their facilities, but they need not be part of the university at all. Finally, our industrial establishments are not of the kind and/or size that they can or should undertake research. Most of them operate under established methods, utilizing standard raw materials, to produce well known products. These circumstances, especially as regards raw materials, are bound to change, thus requiring research all along the line. However, except for a few long-established industries, research departments or institutes will be uneconomical to maintain. The answer to this is integration or combination of industries, something to hope for but difficult to realize. In the meantime, we can and must look to overseas for the science and technology that we need.

In line with the proposal that science here should be directed along certain lines,

I would like to mention some fields of investigation that immediately come to mind. For direct economic benefits in the food and agricultural sciences — the proper use of our various kinds of lands, pedology, crop production and protection, animal production and health, oceanography and fisheries, forestry and forest products; in the earth sciences — exploration for valuable minerals and fossil fuels, studies on how best to utilize them, especially our coals; in engineering — hydrology and hydroelectric power, the use of local materials in road building. For indirect economic benefits: in the medical sciences — nutrition, public health, and infectious diseases in our population. In cooperation with international programs or because of unique materials and conditions: in the earth sciences—gravitational and magnetic fields, seismology, volcanology, tectonics, oceanography, meteorology; in the medical sciences — control of contagious diseases, epidemiology of cancer and degenerative diseases, changing pattern of diseases, especially those due to viruses. It may be noted that except for the earth sciences in the last category, science here is evolving in the proposed directions. However,

the fields mentioned are quite broad, and acceleration along more specific areas or sectors is desirable.

In the above list, again except for the earth sciences in the third category, sciences far removed from everyday life are absent; this underlines the converse of my proposal. Such studies as atomic and nuclear physics, the structure of chemical substances, cell biology, aeronomics, neurochemistry, nuclear energy, high polymers, and the like are not for us; leave them to the West! These sciences are very much in the limelight today, in fact they are synonymous with "modern" science, not only in the lay mind but also with the budding scientists. Being glamorous and inherently fascinating, they exercise an attraction that is ineffable but for most of our scientists fatal. How many Ph.D.'s in lesser esoteric sciences do we have that are now languishing and hopelessly frustrated in teaching and in miserably equipped laboratories? How many more shall come back only to waste their knowledge and talents and degenerate into a title? Again, leave knowledge for knowledge's sake to the West.

We can imagine a time in the future when the benefits

accruing from the application of science and technology to our economy shall be widespread, permanent, and self-propagating. By then, unless we proceed more wisely than the West, the so-called evils of science, and technology may be upon us. It appears that technological societies are automatically subject to certain ills, and although the West has evolved, and is continuing to evolve, cures for them, much damage was done even before the ills were recognized. I think that the danger from these ills is doubly great for us — science and technology may be said to be a graft or a foreign body in our society. As in an integral organism, such things require critical adjustments. Of course, what happened in the West is already before us and we can guide ourselves accordingly.

However it appears to me that we are already repeating some of the West's mistakes, and, because of peculiar conditions here, aggravating them. There is no doubt that the application of science through the machine was directly responsible for the sudden and enormous increase of wealth during and following the Industrial Revolution; we have been undergoing an industrial revolution in the

last decade and the process is gaining momentum. In the West, wealth and power soon became concentrated in the hands of a relative few; the same has happened and is happening here. Thank God we are being spared the horrors of child labor and the misery of slavery. It took the West about a hundred and fifty years, through the growth of democracy, to reasonably alleviate the situation. Here, we should be doing something about the matter now, but with our authoritarian tradition and peculiar brand of democracy the situation could be perpetuated. The fact is that although science and technology could provide the means for democracy in all walks of life, they could just as well be used to the contrary as exemplified in the past by Nazi Germany and currently by communist Russia.

Finally, take the off-quoted dehumanization of man, his becoming but a robot in a vastly complex society that worships the machine and its disgorgements. Under the impact of science and technology much of traditional society and the values that have sustained it have crumbled and metamorphosed into novel arrangements and radical beliefs. This metamorphosis

is still in process, but society appears to be already abandoning or modifying the philosophies that were born of science and technology. Principal of these are the mechanistic and pragmatic points of view. These views are dissolving into the depth and breadth of the West's cultural heritage. In the more limited body of our cultural experience, however, these views and allied practices could become monstrous tumors. In the rabid and heedless pursuit of the material,

we could mistake the means for the ends, the gasp of effort for the breath of life.

In conclusion, we may be reminded of the crowning discovery of science — that science is not the universal panacea. It cannot minister to the spirit, it even augments its burden. The East, with its traditional concern for the spirit, may yet repay the West for its science by evolving a universal scheme in which ethics and science live in one another.

\* \* \*

### COURTESY

*The witness was obviously a rustic and quite new to the ways of a court-room. So, the judge directed him:*

*"Speak to the jury, sir—the man sitting behind you on the benches."*

*The witness turned, bowed clumsily and said: "Good-morning, gentlemen."*

\* \* \*

### CONCEIT

*"I suppose I must admit that I do have my faults," the husband remarked in a tone that was far from humble.*

*"Yes," the wife snapped, "and in your opinion your faults are better than other folks' virtues."*

\*

# EXERCISE AS A "CURE" FOR MENTAL FATIGUE

What is more strenuous for children at school: a biology lesson or a gymnastics lesson? Is it fair to demand a mathematics test of them after an hour at the wall bars and the ropes, or has the exercise made them too "worn out" to think sharply? Questions such as these have just been investigated by two psychologists at the University of Marburg. With the most up-to-date methods available they tested the ability to concentrate and the fatigue symptoms of school children in various situations.

Dr. Lienert and Dr. Paterkiewicz tested 300 children, of whom 200 were nine years old, and the others about twelve. The testing procedure always began either with a gymnastics lesson or a biology lesson, the latter subject having been chosen in the assumption that the majority of children are interested in it. Each lesson was followed by a break of ten minutes. After a gymnastics lesson the break was used for getting dressed; after a biology lesson, for playing outdoors. Then each

child was asked to take a written test, designed for ascertaining not intelligence as such but the ability to concentrate. For instance, in a row of letters, a certain number of them, previously mentioned, had to be marked.

The gymnastics lessons were carefully planned. Eight minutes of general loosening-up exercises were followed by thirty minutes on the vaulting-horse or a similar apparatus, and then by seven minutes of a competitive ball game. The teacher saw to it that most of the children were in motion during the whole period. In the biology classes, the teacher chose a particularly appealing topic (the squirrel) and kept instruction going at a lively pace. During the play break, no standing around was permitted.

The written tests had to be handed in after about 30 minutes. The results pointed very much in one direction: The children's average power of concentration was about 8 percent higher after the gymnastics lesson than after the  
(continued on page 43)

# I SEND MEN TO THEIR DEATHS

**Major Antonio Ocampo**  
(As told to Ma. Corazon Sibala)

GUILTY or not guilty? This is the problem with which I am beset whenever I have to discharge my duties as the superintendent of the New Bilibid Prison in Muntinlupa. This was the same question that haunted my mind on the morning of March 7, 1961. I felt that by reading a death sentence the next day, I would once again be responsible for sending another man to his eternity. But in this instance, however, Providence was generous. It eased my troubled conscience through the instrumentality of a message from the President of the Philippines, commuting the death penalty to life imprisonment.

Finally relieved from the tension, I slid into my chair to relax; and mechanically the last death sentence I read flashed back to my memory.

It was May 21, 1959. Alejandro Santos and Jose Vicente were scheduled for electrocution at three o'clock that afternoon. They were found guilty of using a ten-inch ice pick and a sharpened meat-axe handle with lethal results on one of the trustees of the Bulacan jail where they were confined for multiple robbery charges.

After I read the sentence at seven that fatal morning, I watched these shaven men proceed calmly to the ante-chamber, the room adjoining the execution chamber, to remain there until the appointed time. They manifested on their faces the same attitude as the other condemned men who preceded them—that of meek resignation to their fate and a resurgent hope for a commutation of their sentences.

Once in the antechamber, these prisoners are granted the privilege of religious assistance. A priest or a minister is allowed to remain with them in order to perform the necessary spiritual services and to comfort them in their misery. In the case of Catholics, the priest hears their confessions, says the Mass and gives Holy Communion in the antechamber any time before the appointed hour.

Another privilege afforded to these men is the granting of any request deemed reasonable. Some enterprising victims, educated in the art of the Epicureans, see to it that their last meal is the most sumptuous ever. A carefully ordered meal may consist of steak, fried chicken, *adobo*, *lengua*, *sinigang na baboy*, *pitchon kalapati*, ice cream sundae, custard pie, bottles of beer and packs of Chesterfield cigarettes. On the other hand, there are those who perform a final humanitarian act, by donating their eyes to the eyebank.

At the execution chamber, as soon as the condemned man is seated on the chair, surrounded by eight guards, three male physicians, a male nurse, a chaplain, members of the press, and representatives of the Department of Justice and of the Office of the Pres-

ident, all in their proper places, I once again read the death sentence. The minute the condemned victim contracts his lungs, the chief physician gives the final signal to the executioners in the adjoining room, by pressing a button on the floor right next to the hot seat.

In the adjoining room or the controlling room are two men, usually ranking officers, stationed at their individual levers controlling the switches. At the signal, both lower the levers simultaneously, but neither one knows for certain whether or not it was his switch that charged the hot seat. This precaution is resorted to for the psychological stability and peace of mind of the officers assigned.

The chief physician pronounces the positive results of the process. The corpse, however, is left in the chamber for twelve hours before the relatives may claim his body.

After every execution I witness, I find myself saying: "It's all over. I have done my duty. I can now add another star to my chart of accomplishment. But, is that where it ends? Am I a better man? Or am I left in a confused state of mind? After all, is it not said that 'Man cannot be the judge of another man?'"



# MALAYA'S MAN OF THE MOMENT

Crane Chantry

Tungku Abdul Rahman is a prince of one of the small Asian kingdoms where manoeuvring between larger neighbours and the propitiation of suzerains was, for centuries the secret of survival. He is the son of a Sultan of Kedah, a Northern Malay State which has known many foreign overlords including Sumatrans, Siamese and British. Abdul Rahman inherits the astuteness, diplomatic skill, and ability to compromise, cultivated in Asian buffer-states. But he adds tough-mindedness, and a warmth of nature which transcends clan or race. This modest man — in so many ways an improbable modern nationalist leader — has been effective in the pattern of 20th century Asian nationalist emergence.

Abdul Rahman's artful judgment jockeyed a half-decided Britain into conceding Malayan independence in 1957; his unobtrusive tolerance and amiability are today the pivot of a delicate multi-racial creation, the Federation of Malaya. Abdul Rahman has a real liking and sympathy for people, which gives him generous feelings irrespective of race. Because of an encounter with a leper, he and his third wife adopted a child of Chinese leper parents. Yet, identification with his own race, the Malays, has been unswerving. He remains a Malay traditionalist. On the eve of independence he was much photographed trying on the various uniforms designed for the diplomatic and political hierarchy in sovereign Malaya!

## YOUNG DISTRICT OFFICER

Tungku Abdul Rahman has been unambitious, and a 'late maturer'. No clue to his eventual future appeared in boyhood years at a Penang English-run multi-racial school. He went at 17 to England to be 'crammed' for Cambridge. In his record as an undergraduate — who failed in Law — one can see little but the familiar figure of the wealthy Asian aristocrat-playboy who loved dancing, soccer, horse-racing and his Riley sports-car. But he had a capacity to form ties of personal regard; thirty years later he revisited the widow of his old 'crammer'. Abdul Rahman's anger when he was refused rooms at St. Catherine's, Cambridge, by a Dean who said "This college was built for Englishmen", showed a sensitivity to racial slights, which though never portentously paraded, is an important part of the man's nature.

In the 1930's, for a Malay prince to work as a District Officer was no remarkable thing. But young Abdul Rahman seems to have become as interested in bridge-building, padi-planting and village hygiene as any youthful "D.O." conscious of "the white man's burden". It was, however, very paternalistic, and "from on

high" — this princely calling-in on Malay villagers in their palm-leaved shacks.

But it was educative, and because Abdul Rahman enjoyed it, ordinary peasants found him likeable. Nevertheless none of this activity marked him out as destined to become even a Menteri Besar (Sultan's First Minister). On the contrary, Abdul Rahman as D.O. clashed with British advisers and police officials, which gave him the reputation of a "naughty boy". It must have been fairly easy for a government official of royal lineage to get away with this sort of thing. But not many aristocratic Malays stuck their necks out so far.

The classic example of his intransigence towards British officialdom was an episode in 1941, when the Japanese were advancing into Kedah. Abdul Rahman sabotaged a British order that his father, the Sultan, should be evacuated to Penang. Using his status and uniform as Director of Air Raid Precautions he stationed himself at a cross-roads, stopped the Sultan's car, and — pretending to deliver fresh British instructions — diverted the party to another town. When his brother, the Regent Badlishah, who had not dared to oppose the British decision,

taxed him with this, he answered: "I considered it shameful that my father should leave his people."

Foreign military occupation tests character and temperament. Under the Japanese, Abdul Rahman was no 'resistance' leader (very few Malays were); nor was he later tempted, like a few of his fellow Malays, to use Japanese arms-dumps to assert Malayan nationalism against the returning British. He retained office when Kedah was handed back to Siam by the Japanese. His interest was in the mundane welfare of his own people, not in 'great causes', such as liberation or independence. He was accustomed to making the best of foreign rule; and he even went on a sponsored voyage to Japan.

#### COURAGEOUS AND RESPONSIBLE

But the evidence is that Abdul Rahman used his position and his diplomatic flair courageously to help friends and colleagues. On one occasion he took responsibility for the presence of forbidden arms, and so saved a group of his fellow-Malays from execution. On another he stood up for the peasants of his native Kedah when they were ordered by the Japanese to re-

settle, and grow cotton, far away from their homes and families. After the war Abdul Rahman was denounced by political enemies as a "collaborator". But the testimony of common people, whom he had helped, was conclusive in his favour.

In 1946 the curious, limited ambition that has animated Abdul Rahman sent him to England again, to seek the law degree he had failed to gain 23 years before. His 'coach' in Roman law found him more studious than he had been when a young man; and noticed his serious interest in politics. Those were late-formative years. No Malayan, living in the late 1940's in London, where leaders from India, Burma, Ceylon and Indonesia gathered and conspired, could remain inattentive to the throb of Asian nationalism. This was the period when Abdul Rahman first sensed that one day the destiny of his native Kedah would be as part of a sovereign Malayan nation. He got a convivial name among his much younger fellow Malay students as the "Black Uncle" who was easy to touch for a loan. He passed his final law examination, and was called to the Bar in 1949. On returning to Malaya Abdul Rahman

was appointed Deputy Public Prosecutor in Kedah.

The Malaya in which he now worked looked like succumbing to the insurrection of 7,000 Communist guerillas, who were overwhelmingly Chinese. Continued British rule enabled the Communists to identify their cause with the struggle against colonial domination as well as with the grievances of the rural Chinese of Malaya. Dato Onn, an elder statesman of Johore State, who had earlier rallied the Malays against the full enfranchisement of the Chinese, now saw the only hope for Malaya in consolidating the races in a bid for independence—in playing the card of Nationalism against Communism. But it was not Dato Onn who pulled off this political gamble but Abdul Rahman who, before 1951, had been merely one of Onn's numerous followers.

For Onn tried to draw the Malay race too fast along the road of cooperation with the Chinese. The Malays, unready to jettison their United Malays National Organization (UMNO) for Onn's all-races Independence Party (IMP), turned to Abdul Rahman and made him UMNO chairman. At that point few people would have wagered much on UMNO's survival. But Ab-

dul Rahman had extraordinary luck. Almost without willing it he had national leadership thrust upon him. Some local Malay UMNO leaders in Selangor State formed an alliance with the local Malayan Chinese Association to fight municipal elections. The arrangement worked, and they defeated Dato Onn's IMP handsomely. The Alliance idea caught on. By 1955 it was organised on a nationwide scale. It was the right inter-racial formula. It represented the highest common denominator of Malay-Chinese political cooperation. And Abdul Rahman, cautious but tolerant, was the right central figure for an Alliance. He continued to grow in political stature. He learned how to play the Nationalist game — albeit mildly — against the British. In 1954 he even led a political boycott to oppose part of Mr. Oliver Lyttleton's plan for Malaya's first elected assembly. But he retained much of his feudal-paternalistic philosophy. In 1953 he led his followers in a symbolic burning of certain Malay newspapers which were criticising him.

#### REAL PROBLEM IS SINGAPORE

In 1957 independence came smoothly and easily to Mala-

ya. Abdul Rahman was well suited to usher in an arrangement which was a genuine inter-racial compromise, but which left Malaya very much under Britain's umbrella "in case of accidents". During the succeeding four years Abdul Rahman's luck has held. The price of rubber has remained high, ensuring economic prosperity. But the conservative Sino-Malay Alliance under Abdul Rahman may not indefinitely hold the allegiance of the country unless it can solve the problem of Malay economic subordination and of Chinese aspirations to political

equality. Some of the Tunku's most recent initiatives — for example his bid for an Association of South East Asian States, and his demonstrative clash with South Africa in 1960 — have looked a little like 'stunts', while the real problem, on his doorstep, that of assimilating Singapore, has remained unsolved. To solve it he will have to lead his Malays in a great multi-racial venture, fraught with risks. And this is something Abdul Rahman did not have to do in 1951-54 when the Alliance idea virtually took shape around, but not because of, him.

---

### EXERCISE AS . . .

*(continued from page 36)*

biology lesson. This outcome was even more decisive when the same test was made with a mathematics lesson instead of a biology lesson. The ability to concentrate (and the lesser degree of fatigue) was better by 12 percent after a gymnastics lesson than after a mathematics lesson—not to speak of the children's state after a mathematics test, when the difference was almost 23 percent. The children

of the older age group were tested in the afternoon, since the experience of teachers is that fatigue symptoms are more easily recognisable then.

Summarising their findings, the two Marburg psychologists have stated that nothing is more suited for improving the powers of concentration than physical exercise, provided it is well-balanced recreation, and not solely competitive sports. Exercise, they say, is the best way of counter-acting the natural fatigue produced by mental effort.

# A SHORT HISTORY OF

Armando J. Malay

**T**WENTY-THREE dailies and about 500 weeklies, fortnightly and monthlies keep more than six and a half million Filipinos well informed of current events today, not to speak of the contribution to the same end of movies, television, and radio.

These figures are a far cry from conditions which prevailed exactly 150 years ago. When the first Philippine newspaper appeared on the cobbled streets of the walled city of Intramuros on August 8, 1811, probably not more than 100 copies were printed of the initial issue. Some were posted on the walls of the stone buildings in the

tight, little city founded by Legaspi; others were given away and passed from hand to hand. There was not much to read in *Del Superior Gobierno* (From the High Government), consisting as it did of several pages the size of a school notebook today. But whatever it contained updated the Peninsulars in Manila on the events in the homeland.

*Del Superior Gobierno* was a weekly newspaper issued by the office of the governor of the Islands. At that time Spain was locked in a war with Napoleon's France and all sorts of rumors about Spain's reverses were reach-

# THE PHILIPPINE PRESS

ing the ears of the Peninsulars. Most of the hearsay accounts were bad; morale in the far-flung empire of Spain was low. The governor, however, got hold of some English gazettes and contrary to what the Peninsulars in the Philippines had heard, the war was not going against Spain but against France. (Spain and England were allies then.) Unable to contain himself, the governor rushed to a printing press (probably operated by the Dominican order) and started putting out a weekly newspaper for information.

But the gazette did not last long. The Spanish Cortes had passed a law prohibiting the reprinting of accounts from foreign gazettes unless these had been previously approved by the home government. Because the governor was afraid to run afoul of this law and there was no other source of news except the English gazettes, *Del Superior Gobierno* ceased publication on Feb. 7, 1812. The last issue carried

a brave promise to resume publication as soon as the difficulties had been ironed out, but the government paper never came out again.

The ground having been prepared by the pioneer of Philippine journalism, others followed the trail thus blazed.

Colonial journalism was marked by censorship by the state and the church (one and the same thing during the Spanish regime), lack of a sense of news values on the part of the practitioners of the craft, and lack of stability in almost all papers of the period.

Strict laws laid down in Spain, regulating the output of the press, crippled the Philippine press from the very start. No paper could be printed "without authority." A board of censors, composed of four men appointed by the governor and four ecclesiastics appointed by the archbishop, were the watchdogs, and woe to any newspaperman who printed anything that displeased a government of-

ficial or church authority!

Rigid censorship contributed greatly to the stunting of journalism and to this is attributed the lack of any outstanding journalist of the Spanish period. Moreover, in view of the instability of the profession, the best talents were attracted to other professions. Newspaper work was more of an avocation than a vocation.

While the journalists of the period might have possessed a graceful style, their sense of news values was faulty. Opinion was injected into news accounts and some big news events were completely ignored. Thus, newspapers of the period were more literary exercises than chronicles of the important happenings in the country.

The first daily in the Philippines was put out on Dec. 1, 1846 by Felipe Lacorte, an engineer turned historian, and Evaristo Calderon. The paper was called *La Esperanza*. It was colorless and dull, and was filled with long discussions on historical, scientific, and religious subjects. It lasted three years.

Inspid though *La Esperanza* was, it served the purpose of blazing the trail for the dailies, for soon newspapers were being published once a

day instead of once a week or once a month.

Best edited daily of the Spanish period was the *Diario de Manila*, which started in 1848. It stopped publication in 1852 to give way to an official bulletin but was soon revived and lived until 1899 when conditions became so turbulent that the prudent editor decided to close shop.

The staff of the *Diario* were competent men, headed by Don Felipe del Pan, dubbed the "ablest journalist of his day." By 1895 the *Diario* had its own correspondents in Spain. Once it spent ₱3,000 in one month for promotion work. It had a worthy rival in *El Comercio*.

Other papers of the period included *El Porvenir Filipino*, *El Catolico Filipino*, *Revista Mercantil*, *Diario de Avisos*, *Correo de Manila*, *La Oceania Española*, and *Diario de Filipinas*.

On April, 1887 there was started a paper which marked the beginning of political journalism in the Philippines. *La Opinion* it was called and it was founded by Julian de Poso and Jesus Polanco. It was the first paper to defy the friars and to campaign for the deportation of the religious, including the Archbishop. On its staff was a trenchant Spanish writer, Pablo



Feced, whose later articles, written under the pen-name of "Quiapoquiap," irked Rizal and other Filipino intellectuals and caused them to write articles in reply.

The first Filipino to go into journalism in a big way was Pascual Poblete, who, with Baldomero Hazañas, an old Spaniard, founded *El Resumen* on July 1, 1890. The paper became very popular as its founders attempted to make it appeal to the Filipinos.

At about the same time that dailies were being established, literary men were experimenting with satirical weeklies. These made fun of the prominent men in the community in verses or in cartoons. Among the most prominent of these weeklies were *La Semana Elegante*, *Manila Alegre*, *Manililla*, *El Caneco*, and *El Domingo*. There were other papers devoted to science, commerce, and the professions, and house organs.

Political conditions in the Philippines became worse as time went on, and with the education and travel of many Filipinos in Spain and other European cities, resentment against Spanish rule found expression in papers put out by Filipino patriots.

Most famous of these was *La Solidaridad*, organ of the Filipino community in Spain. It was first edited by Graciano Lopez Jaena, later by Marcelo H. del Pilar, a brilliant Bulacan lawyer-writer who had fled from the Philippines to escape the wrath of the Spaniards. Supported by funds from the home country, *La Solidaridad* featured long articles by Rizal, Del Pilar, Jaena, Mariano Ponce and other members of the Propaganda.

But *La Solidaridad*, written in Spanish, was for the intellectuals. There was need for a paper to be published in the native tongue. Bonifacio and his little band of Katipuneros decided to put out *Kalayaan*.

There was only one issue of *Kalayaan*, whose editor was Emilio Jacinto (he founded it with Bonifacio and Dr. Pio Valenzuela). But it was one issue which struck fire in the hearts of men everywhere. A second issue was planned but the Katipunan was discovered and it was given up.

The fire of revolt spread fast and small papers were printed to fan the flames. *Republica Filipina*, issued by Pedro A. Paterno; *La Revolucion*, issued in Jaro Iloilo; and *El Heraldo de la Revolucion* were only a few of these

papers that sought to stir the nationalism of the Filipinos.

Most outstanding of these successors to *Kalayaan* was *La Independencia*, edited by Antonio Luna. It became the mouthpiece of the Filipino insurgents in the wars against Spain and the U.S.

*La Independencia* burned with fiery nationalism. Its writers were young but brilliant, among them Rafael and Jose Palma, Leon and Fernando Ma. Guerrero, Epifanio de los Santos, and Cecilio Apostol. The story of this paper could be told in one long article and is as thrilling as any chapter in the history of the Philippine revolution.

But independence from Spain was not to be enjoyed for long by the Filipinos. The U.S.-Spanish war brought Admiral Dewey to Manila. Rupture of the hitherto friendly relations between the Philippines and America became inevitable.

Many of the papers which castigated the Spaniards now turned their spleen on the newcomers and some were suppressed by the U.S. military authorities.

One of the papers which did not allow the fire of nationalism to die in Filipino hearts was *El Renacimiento*. It finally folded up, after a

costly libel suit brought by the then commissioner of the interior in the Philippines, Dean C. Worcester. Published by Martin Ocampo, it was being edited by Teodoro M. Kalaw at the time of the famous libel suit arising out of an editorial titled "Birds of Prey."

The ill feeling between Americans and Filipinos only died down when the U.S. Republicans were defeated by the Democrats in 1914 and the latter started an era of friendship here by sending Francis Burton Harrison. Gradually the Filipino die-hards decided to face the situation realistically and to work for their country's welfare in order to gain the independence which American promised "as soon as a stable government shall have been established."

With the conquest of the Philippines, American journalists, some of whom came over as volunteers in the U.S. army, saw a chance to establish papers in the Islands. Among those which were founded at about the same time that American sovereignty was being established were the *Manila Times*, the *Manila Daily Bulletin*, the *American*, and the *Cable-News*.

First daily in English was the *Manila Times*, founded by

an Englishman, Thomas Cowan, on October 11, 1898. It passed hands many times until it was purchased in the '30's by Alejandro Roces Sr. and later discontinued by him.

One time owner of the *Manila Times* was, Senator George W. Fairchild, prominent sugarman of Hawaii. At the time Fairchild owned the paper, it was edited by Walter Wilgus, who came to the Philippines to teach journalism in the U.P. It was sold to Jacob Rosenthal in 1927. The paper was later purchased by Lorenzo H. Thibault, general manager of the *TNT Publications*, and transferred by him to the *TNT Publications* before his departure from the Philippines in 1931. Publication was suspended shortly after.

Starting in 1900 as a shipping supplement the *Manila Daily Bulletin* became a full-fledged paper in 1912. Publication was uninterrupted until the Japanese occupation when the paper was suspended by the Japanese military authorities and the Americans on the staff were interned. It was revived on February 25, 1946.

Because the early American newspapers in Manila were not sympathetic to the Filipinos' aspiration for inde-

pendence, Manuel L. Quezon, then emerging as the leader of the Filipino group, decided to put out a Filipino paper. For this purpose he assembled a group of wealthy Filipinos to capitalize the project. Among these were Juan B. Alegre, Manuel and Tomas Earnshaw, Ramon J. Fernandez, Maria Carmen Ayala Roxas, Antonio R. Roxas, Vicente Madrigal, Mauro Prieto, and Teodoro R. Yangco.

The first issue of the *Philippines Herald* came out August 8, 1920. Its first editor was Conrado Benitez.

Almost from the very start, the *Herald* ran into financial squalls. Because it was without paper supply, Quezon purchased the *Cable-News* to get its newsprint supply. When Arsenio N. Luz became editor, his assistant was Carlos P. Romulo. Later Romulo became the *Herald* editor, after editing the *Tribune*.

Alejandro Roces, Sr. wanted to add an English paper to his chain of *La Vanguardia*, a Spanish paper, and *Taliba*, in Tagalog. Both these papers had been purchased by Roces from Martin Ocampo, who published *La Vanguardia* as a successor to *El Renacimiento* after the latter folded up due to the Worcester libel suit.

Roces published the *Tribune*. The first issue was on April 1, 1925, and its popularity was meteoric. The first editor was Romulo, who had left the *Herald*, bringing with him to the *Tribune* the entire staff of the *Herald*.

Later Romulo returned to the *Herald* during the controversy over the Hare-Hawes-Cutting bill and Fernando M. Maramag became the *Tribune* editor.

The *Tribune* was taken over by the Japanese military authorities together with its sister papers *La Vanguardia* and *Taliba*, and the three papers continued being issued as vehicles of Japanese propaganda until the Americans liberated Manila in 1945.

Other papers started in the early '20's were *The Citizen*, *El Ideal*, *Consolidacion Nacional*, *La Nacion*, *La Opinion*. Papers were springing not only in Manila but also in the provinces. At long last, the value of the printed page seemed to have been realized by the population.

War broke out late in 1941. Manila had the following papers then: the *TNT* chain (*Taliba*, *La Vanguardia*, *Tribune*), the DMHM chain (*El Debate*, *Mabuhay*, *Herald*, *Monday Mail*), the *Bulletin*, and a number of papers in the provinces. The Japanese

sealed the *Bulletin*. The DMHM plant had been blown to smithereens in an airraid on Intramuros in December, 1941.

Following an order from Tokyo military headquarters providing for the consolidation of all newspapers in Greater East-Asia, management of the *TNT* papers was placed in the hands of a new corporation, the Manila *Sinbun*, which in turn was supervised by the Osaka *Mainichi* Company.

Journalism sank to very low depths during the occupation. News items were censored, first by the military, assisted by Japanese newspapermen who came over from Japan.

Liberation in 1945 saw a plethora of miniscule papers put out by newspapermen who lost their jobs with the bigger papers. Any group of newsmen who could get a hand press and a ream of newsprint could put out a paper and make a neat profit. This was due to the absence of big papers and the hunger of the people for news about the war.

Most of these post-liberation papers are dead. Although hastily put out, they kept the people informed of the latest world news at a time

when the big papers were incapacitated.

Among these papers were *The Victory News*, *The Manila Post*, *Guerrilla*, *Manila Chronicle*, *Liberty News*, etc. However, only a few of them survive, like the *Chronicle*, *Star Reporter*, *Bagong Buhay*, (now *Taliba*), and *La Voz de Manila*.

One by one, as equipment was purchased, the big pre-war papers re-established themselves and recovered lost ground. The *Manila Times* was established to take the place of the *Tribune*. *La Vanguardia* was never re-established. In its place the Roces family put out an afternoon paper, *The Daily Mirror*.

The *Bulletin* was also re-established, as were *Mabuhay* and *El Debate*.

Philippine independence having been attained in 1946, mainly due to the Filipinos' gallant defense of democracy, the Philippine press need not campaign for independence anymore.

In the Spanish rule, the aim of the press was to enhance the prestige of Spain and spread the Catholic religion; during the revolutionary period, its aim was to unite the Filipinos against Spain, and, later, against America. After the war the American

section of the press quite naturally emphasized the then American viewpoint, reflecting the viewpoint of Americans who were settling here. This was a conmingling of the Beveridge "manifest destiny" dogma, of direct personal interest, tempered with the official American policy as expounded in the McKinley instructions. The Filipino section, on the other hand, continued to drive home the principle of ultimate independence, as conceived by the people and promised by President McKinley, and confirmed by succeeding American administrations.

During the Japanese occupation, the press was utilized by the enemy to break down the resistance of the people, although as a whole he failed. With the liberation came independence and the Philippine press no longer has to fight for that ideal.

While, in general, the press in the Philippine has kept up with the progress of journalism in other parts of the world, one aspect leaves much to be desired. This is the provincial press, the small town newspapers which give local readers the homey touch in the news columns and the points of view on local issues. There are about a hundred provincial papers, most of

which are published once a week. But they have remained small, for they do not receive the support that local presses, like those in the United States, for example, receive. Their readership is insignificant and advertisers ignore them. As a consequence, the printing facilities have remained poor and their editorial staffs regard their work more as an avocation than as a vocation.

The Philippine press has a different mission today. With another ideology threatening to engulf our liberties, the Philippine press has the different mission of preserving hard-won freedom. By educating the people in the ways of democracy and liberty the press has as urgent a mission today as in the days when it was fighting against paganism or alien rules.

\* \* \*

## BAPTISTS

*The old colored man left the Methodist Church and joined the Baptist. Soon afterward, he encountered his former pastor, who inquired the reason for his change of sect. The old man explained fully.*

*"Fust off, I was 'Piscopal, but I hain't learned, and they done say the service so fast, I neber could keep up, an' when I come out behin' dey all look, an' I'se 'shamed. So I jined the Methodis'. Very fine church, yes. suh. But dey done has 'Quiry meetin's. An', suh, us cullud folkses can't bear too much 'quirin' into. An' a man says to me. 'Why don't you jine de Baptis'? De Baptis', it's jest dip an' be done wid it! 'An' so I jined."*

# Newspapers in Tagalog

Paraluman S. Aspillera

To the thousands of Filipinos who do not receive the blessings of education from schools, the newspaper can be a college or university in itself. More than anything else, a Tagalog newspaper in the Philippines reaches the common masses and through its editorials and columns acquaints them with the current news and helps them develop a sound public opinion.

Since 1862, when the Philippines was under the Spanish sovereignty, bold attempts have been made to publish newspapers in Tagalog, one of the more than fifty dialects in the Islands. The first Tagalog newspaper was the *El Pasig* (named after the biggest river in Manila, the capital city). This was followed by the *Diariong Tagalog* in 1882, which introduced a new era in the relationship between the Spaniards and the Filipinos. The newspaper pub-

lished news items purporting to show the friendship that existed between the people of both countries, so much so that Gen. Primo de Rivera, the Spanish minister then, ignored and refused to believe all complaints against filibustering in the Islands that reached his ears. This paper lasted only five months. *Patnubay ng Catolico* (Guide of Catholics) appeared in 1890. As its name implied, it was an organ of the Catholic religion. Much of the success of the spread of the Revolution against the tyranny of the Spaniards in the Philippines was due to the Tagalog newspapers that gave birth to a nationalism unparalleled in the history of the Islands. First of these was the *Plie-gong Pilipino* which fought the All-for-Spain practices of the "conquistadores." Other Tagalog newspapers followed: *Dimasalang* in 1900; *Katubu-*

san in 1905; *Muling Pagsilang* (The Revival) in 1903; *Ang Mithi* in 1910 and many others which became the mouthpiece of patriotic Filipinos who instilled in the hearts of their countrymen a deep love for their country's ideals by attacking severely colonialism in all its forms. All these newspapers, except the *Muling Pagsilang* (1903-1916), existed for a comparatively short time due to the limited number of readers caused by the excessive governmental pressure on the freedom of speech and the press. The quality, too, of news reports caused by lack of facilities of telegraph or transportation did not insure a long life for these newspapers.

The men who pioneered in the printing of Tagalog newspapers during those turbulent years were the Spaniards Don Francisco Calvo y Muñoz and Don Francisco Bueno, Pascual Poblete, who edited the *Revista Popular*; Emilio Jacinto, one of the foremost Filipinos heroes, who edited the *Ang Kalayaan* (The Independence) in 1896 that propagated the teachings of the Katipunan; Lope K. Santos who introduced masonry in his edited paper *Ang Kaliwangan* in 1900 and who was subsequently editor of *Muling Pagsilang* and many other

newspapers and magazines; Celestino Chavez and Ifigo Regalado Sr. who jointly edited *Ang Mithi*, and a few others.

After introducing the teaching of the Filipino language in all schools in the Philippines twenty-one years ago (1940), Tagalog (which is the basis of the Filipino language) is now spoken and understood by a good 75% of the population of the Islands. Circulation of Tagalog periodicals and magazines has reached an unprecedented high not only in regions where Tagalog is the native language but also in the non-Tagalog provinces. The young people who receive the help of the schools in learning this language are the most enthusiastic and avid readers of Tagalog magazines and newspapers, either for educational purposes or for pleasure.

With the current trend toward nationalistic movements and thinking among the Filipinos the importance of Tagalog newspapers cannot be minimized. Those, who for one reason or another, drop out of schools either from the elementary or high school, rely so much on vernacular reading materials for information. The thirst for news among the non-English speaking Filipinos is just as great



as the English-speaking population. Where reading matter in English is voluminously supplied by different media of information, the non-English readers have to content themselves with newspapers alone. The apparent need to satisfy this hunger for more reading materials in Tagalog has started a move to translate more and more into this language all English informative materials that in many ways help to change for the better the condition of the common people. For the same reason too, top English columnists, like Teodoro Valencia (*Over a Cup of Coffee, Manila Times*), see the importance of reaching the masses through his daily column in a Tagalog newspaper.

To a Filipino farm worker who admits to himself his little education and inefficiency to discuss intelligently with his friends the current problems of his country, the editorial and columns of a Tagalog newspaper are sources of information which are very valuable to his existence; so that, the editor's opinion becomes his opinion; what the columnists think are what he thinks; their beliefs become his beliefs; and their criticisms, his criticisms. Here is where the challenge to Tagalog newspapers is greatest.

These readers must be fed with the best that a journalist can offer. It is for this noble mission of feeding the minds of these people with the true facts and unbiased opinion that Tagalog newspapers should exist. They must not deceive, for the common masses are easily deceived; they must not be partisan for they are very pliable to partisanship; they must give clear-cut appraisal of events, for these people are inadequately prepared to evade confusion in their thinking. In short, each and every Tagalog writer must help create an opinion among its readers which can be comparable in soundness to that of their more fortunate brothers—the products of our highest institutions of learning.

It is for this reason that there should be more non-partisan vernacular newspapers in the Philippines. Organs of political parties, religious groups, and business enterprises have no plausible part in the important role a newspaper has in educating the masses. Editors, columnists, contributors, must all be agents of truth, for it is only on the basis of truthfulness and honesty that a sound public opinion can be created. Giving common men twisted facts and narrow-minded

ideas is depriving them of their only chance to think intelligently, for wholesome ideas, develop a taste for the good, and lastly, improve their moral and social attitude towards life.

Don Alejandro Roces started a new era in Philippine journalism. From 1915 to 1943 the Tagalog newspaper *Taliba* became the standard bearer of vernacular papers. It started a different type of newswriting and a wholesome feeling of material security for the writer. The second World War ended the magnificent role this paper took in bringing a most liberal thinking to its readers. After the war, *Bagong Buhay* (New Life, 1946) was born. This was published by the PSP Press owned by Manuel Manahan and edited by a veteran newspaperman, Dionisio San Agustin. When Manahan launched his candidacy in the 1957 presidential election (against Carlos P. Garcia, who won), he turned over the ownership of the paper to the Manila Times Publications, now the biggest newspaper syndicate in the Philippines. Now named *Taliba*, it has an average circulation of 20,000. It has a complete staff of editorial writers and reporters.

With the only other news-  
paper, *Mabuhay*, *Taliba* va-

liantly fights the very stiff competition that English newspapers offer. As long as English is the medium of instruction in our schools, Tagalog newspapers cannot break through. Aside from suffering the serious shortage of newsprint that confronts all newspaper offices in the Philippines, its biggest problem is the insufficient advertisements that are the lifeline of everyday newspapers. Classified ads always go to the biggest circulated papers and the Tagalog newspapers get a very poor share indeed.

Another difficulty encountered in a Tagalog newspaper office is the lack of proficient translators from English to Tagalog. It is not enough that a Tagalog writer be good in his language alone. He must be good in English too, as almost all the press releases received in the editorial office are written in English. Translation then, becomes the primary need in any Tagalog news office. The problem arises from the fact that our foremost writers in Tagalog do not know English well enough to translate vividly and freely, and the young people, products of journalism classes in universities, know their English well but are

generally inadequate in their Tagalog.

However, the future of Tagalog newspapers is made brighter by the government plan, at present being studied and talked about, of gradually using the Filipino Language as the medium of instruction from the lower grades up. And with versa-

tile newspapermen and writers like Iñigo Ed. Regalado, Mabini Centeno, Catalino Flores, Amado V. Hernandez, Manuel Car. Santiago, Domingo Karasig, Teofilo Saucó, Eduardo Gregorio and many others, Tagalog newspapers can never fail in their mission.

\* \* \*

#### CARDS

A Tennessee farmer went to town and bought a gallon jug of whiskey. He left it in the grocery store, and tagged it with a five of hearts from the deck in his pocket, on which he wrote his name. When he returned two hours later, the jug was gone. He demanded an explanation from the grocer.

"Simple enough," was the reply, "Jim Slocum come along with a six of hearts, an' jist nacherly took thet thar jug o' yours."

\* \* \*

#### BATTLE

Teacher: "In which of his battles was King Gustavus Adolphus of Sweden slain?"

Pupil: "I'm pretty sure it was the last one."

\*

# **FREEDOM OF**

**Gerardo Sicut**

One of the most effective safeguards to democratic institutions is the freedom of the press. In our country, it is embodied in the bill of rights of our Constitution. This freedom, just like our other fundamental freedoms, is the result of the long sacrifice of human sufferings and struggles, of wars and revolutions in history which culminated only when the bastions of the absolute monarchies in the West were battered. But it did not come to a stop where it achieved its end, for the freedom of the press is as dynamic as the society of man. It must keep on evolving where society is evolving. It must keep on struggling where society is threatened.

The highest aim of man as a social being has always been the development of his possibilities in intellect and employ these possibilities so that he can see, comprehend, enrich, and control them in order to achieve a pattern of life most beneficial to him and society. This can only be done if he is given sufficient freedom to work out his possibilities. The freedom of the press, as a tool for man's search for his potentialities, can only work effectively when it is used judiciously. Aided by the many technological changes that came out as a result of man's ingenuity and by a growing literacy through more and more mass education, the press as an ins-

# THE PRESS

titution has become indeed a powerful tool in molding and swaying public opinion. Bearing in mind this power that has accrued to the press, it is well to examine how that power, reenforced by the freedom it is given, is being jeopardized.

Just as the press can be utilized for the highest aspirations of mankind, it can also achieve a reverse effect when improperly used. For the freedom of the press today has grown into a glittering generality among those who would use it as a tool for the preservation of vested and personal interests and among those who are ignorant of the true essence of press freedom. Just as it can be serviceable, it is also as fragile a right that it can be abused. The characteristic fragility of press freedom calls a need for responsible men who can help use it to the best means of safeguarding our democratic ins-

tutions. It is the only way to make democracy worth living in, it is the only way where real freedom can be maintained. What we need are men with scruples, with principles. The press as a tool for democracy should promote courage and understanding by pursuing a policy of constructive criticism in all aspects of national life in the ultimate aim of betterment for all. It should never nurture hatred and prejudice, instill fear and consternation and nourish vice if it is not to transform democracy into totalitarianism or anarchy.

Yet, although we may think of press freedom as a sacred abstraction of a fundamental right, we are often misled by those who can abuse it. To think of it as an unconditional paradigm, as an absolute model of righteous inquisitions of the right and the wrong, of the true and the false, to think of it as an in-

violate weapon *regardless of the means it is employed* is to lead us into a tragic coma that can ultimately destroy the other rights which we as individuals are entitled to. We have seen how this weapon, guised as an inviolate freedom, can halter and malign people of respectable scruples. We fail at times to look into the heart of the matter — that *sometimes* behind a newspaper's bludgeoning campaigns for or against certain individuals, groups, or projects, its vested self-interests are involved even though its position may prove ill to public welfare or to an individual's personal integrity and honor. The press then can mutilate, graven, or superficialize issues and circumstances by culling only events that will ingeniously promote its cause, be it worthy or unworthy, and the public which after all has the right to be informed, is given only half-truths and prejudices. For the press, used judiciously or injudiciously, can inform or misinform the public, create a healthy or inadequately notified public opinion, just as a demagogue can turn a milling crowd into a tumultuous mob or riot.

It is not surprising therefore to find the press as the hermitage of some newspaper-

man who for need of rice and fish or for desire to attain personal ends and preserve some vested interests over and against public interest, if necessary, utilize it as a means for gaining selfish ends. The cloak of protection that the freedom of the press gives them has the effect of almost complete inoculation from inquisitions of the verity of their stories. The sad plight of our press freedom is that it can easily be abused than properly used just as it is easier to shy away from, than shoulder responsibility. It can be a serious threat to, rather than serve as a real champion of, our fundamental rights — things that we so often speak about.

How then can we prove that there is a substantial need for a group of responsible men who can employ the press that it may serve individual and society to the utmost? We have often heard of sensationalism in news today. It is said that it takes a lot of courage to be sensational, that the true champions of press freedom are those who can make sensational exposes of graft, corruption, and vice. Yet we are sometimes deceived because this sensationalism is, and just what it is, *sensationalism*. What is known as news today is just

a superficial part of the real facts, that like an iceberg, as one newsman admits it, its substance and reality are nine-tenths hidden below the surface. If we define sensationalism as the use or effect of subject matter treatment in order to achieve excited interest and emotional response, we can easily see why a fact can be superficialized or exaggerated. Then may we be aware that those who pretend to be sensational are those who will seek, expose, or charge *habitually* vice and corruption, real or *alleged*, on the part of public men, private individuals of consequence, and certain institutions. This muckraking can be serviceable, but how can we be assured of the true intents of the journalist and the newspaper? It may just be an inveterate case of narcissism and vainglory on their part with a public purpose so shallow if not totally absent.

This should bring into our minds the true essence of press freedom: that it is a trust~~eeship~~ held by a group of men who will utilize it with justice to everyone and by the public which has a right of access to facts, to the unbiased account of happenings and which should be protected from the danger of being filtered information which

is dangerous to the other rights it is entitled to. This is what the American constitution in its ninth amendment, absent but implied in our bill of rights, makes explicit: That the enumeration in the constitution of certain rights shall not be construed to deny or disparage others retained by the people.

To assume such, and it is the only fairly logical assumption that men of freedom can make, is of prime importance. And yet we find nowadays in our midst a danger lurking in the very freedom upon which we have based our assumption. There is a species of newspaper publications growing in our country which are placing the freedom of the press—that glittering freedom which every one often quotes — as a Damoclean sword hanging above our heads. Their special talent is to capitalize on a human weakness to keep their circulation going, and going . . . . thus to make rice and fish out of a commodity victimizing too many of our weaker fellows. Our side walks are decorated with blaring ~~not~~ news throughout the weeks with sex and sex scandals, cheesecake and sex maniacs. The front pages are bold, but their boldness is merely attributable to the in-

fectious cheesecake which show bumpy buttocks and shapely legs and all the maximum that stripteasers can expose and to the alarm-ringing political and sex headlines. The front pages are funny as they are vexing, facetious as they are ridiculous. Once we witnessed a prolonged battle of phony busts between two movie actresses, in another time a concatenation of pictures taken in brothels by brothel patrons. We have been informed of the activities of sex maniacs, Yankees or otherwise, of coeds indulging in petting and necking and vice, and even of a live atomic bomb in our waters!

It is said that when Judge Woolsey upheld the right of James Joyce's *Ulysses* to be admitted into the United States because "whilst in many places the effect of 'Ulysses' on the reader is somewhat emetic, nowhere does it tend to be an aphrodisiac," the artist won his freedom. Since then the decision's effect, consciously or unconsciously, had branched out into the different aspects of our complicated modern life. It has seeped and taken hold of our bold and sensational journalists. But whereas the case of a literary artist is to deal with life with factual or fic-

titious materials, the analogy to a certain species of journalists and publishers seems inapplicable and ridiculous. The prime aim of those who are behind the press should be to preserve and maintain public safety and not to endanger our morals and scruples, which are construed to be a part of public safety. And yet, it seems that in our midst are a group of pseudo-Lincoln Steffienses crusading for panaceas for social diseases when in actuality we find them employing the press freedom as a gadget for commercializing and popularizing a facet of pandemic weakness: sex. If their aim is to rival Dr. Kinsey and his associates, they will not only be as useless as hobbled carabaos for field work, but they may prove harmful to society as a whole and pejorative to the individual whose morals are lax.

Is this sad situation in our press freedom a result of the dynamism of our society, that customs and habits are, like the years in the calendars, always changing? Then perhaps, considering this trend in our press, we have brought ourselves into a state that, in spite of the fact that materially our world is surging into the path to utopia, where the bull in the econo-



mic market is still optimistic and our living standards are improving, our morals are downright decaying. No sensible and upright individual, however can and will ever swallow such a contention. He will certainly fight to achieve a levelled standard for his ethics. But to find our press a working tool for taking a position of advantage, just because of a basic human weakness by commercializing sex, cheesecake, and sensational coverages, be they of social or political insignificance, with neglect to the more important aspects of national life is quite discouraging. We have heard of journalistic ethics and of heroic journalists who would maintain the high standards of their profession, but it seems that we have not heard of the villains in journalism who are the quislings of our press freedom. Even the unworthy of them seem to have catapulted themselves to a position of godly heroism.

Perhaps the main defect comes from the heritage that Anglo-Saxon tradition has agglutinated in our press. Perhaps, too, that, like the specter of communism, this defect is taking the form of a universal phenomenon in every country where there is freedom of the press. In the Uni-

ted States, this condition in the press has preceded ours (and we who always like things Americans have followed the American tradition!) so much so that even the crime-busters of comic strips like the ubiquitous Simon Templar, or the Saint, had to battle with corrupt journalists and publishers. In Britain, the spectacle is amusing. Recently, a tabloid daily (so reported *Time Magazine*) passed the one-million mark in its circulation. A photograph of the front page of that daily in the *Time* report carried a sensational headline (MOTHER QUILTS IRON LUNGS TO HAVE A BABY) plus of course a catching cheesecake posed by Sheree North which occupied two whole columns of the six-column lay-out. The sarcastic part of the story is that at this very year, the Britishers are celebrating the centennial anniversary of their press freedom! To us who have always thought of the British as the ideal concept of the gentleman, to the professor of political science who has always thought of the British as the most well-informed and politically conscious of all political beings who read the pertinent news of the day, this must be shocking. For after all, the per capita buying of

newspapers in England is the highest in the world (615 papers sold daily for every 1,000 population—*Time*).

So, we are not alone. What may still be soothing to us, perhaps, is that in the two countries where the freedom of the press has attained its highest traditions, the United States and the United Kingdom, this phenomenon, this specter of commercialized sex and scandals is deteriorating the very foundation of that great freedom.

This is a great tragedy in the freedom of the press.

This is the tragedy in our the freedom of the press.

This is a tragedy in our democratic way of life.

What can we do to repair this tragedy?

To suppress certain publications will surely bring an outcry of the violation of the freedom of the press. To do this would be called dictatorial and totalitarian, this would be "a throw-back to our freedom of the press," to aptly quote an exaggerated statement of J. V. Cruz, "which would bring us back to the Dark Ages." Even now when no case of suppression of the press is involved, we hear of violent protestations from men of the press and the legislature. Recently the sen-

tence of five newsmen for a month's jail-term has caused an uproar. Their failure to reveal the source of their story about an extortion attempt on Oscar Castelo which Judge Rilloraza believed to have impaired his integrity as a judge in the administration of justice has moved politicians and newsmen alike to cry that it is an outright violation of our press freedom. They assert that the very essence of the freedom of the press and journalistic ethics has been damaged and that the only way to repair it is to amend our Press Freedom Law by making a newsman liable to court punishment by refusing to reveal the source of his story only when the *security of the state* and not the *interest of the state* is involved. The "shock"—or call it what you may like — has driven our press freedom champions in the legislature to express their views. Our honorable Speaker of the House immediately gave his position that the freedom of the press is better abused than denied, better misused than clipped. If our Press Freedom Law then is revised, as it probably will be, the journalist will be made an inviolable person, except when the *security of the state* demands otherwise who can use his freedom either with

extreme judiciousness or as a tool for canards and more canards for absurd, superficialized, and prejudiced stories which can easily delude an unknowing public.

To establish a strict board of press censors to eliminate stories that may be deemed impairing to public interest is but tantamount to suppression. Here is where perhaps the totalitarian state has an advantage over us in regard to the press institution, for what is good for the state is good for the individual and the few who control the machinery of the state can alone determine what is beneficial or what is right for the individual. In such states, the very sad abuse of the press which has been mentioned above is absent, but a greater and graver abuse is moored, because the totalitarian concept of the press as a tool for the state is in opposite poles with our concept of free expression and thought, with the very core of our democratic way of life, the glorification and exaltation of the individual in order that he may develop his greatest possibilities without restraint.

To urge the public to employ passive resistance seems just to be the most becoming measure. The beauty of democracy lies in the fact that

the individual is exalted and is allowed to follow the course which he deems proper for himself. But we too well know from experience that what the individual may think proper for himself may be hurtful to society. There seems to be no contradiction between the democratic concept of the glorified individual and the welfare of society. The very reason for the existence of leadership even in democratic institutions is the need for men who can direct the actuations and policies of the state which individuals, however exalted and well-intentioned they may be, cannot purportedly shoulder. Besides, we have found in our midst persons who knowingly or unknowingly, violate the very laws for which our society is made to exist so that we find it imperative at times to give a limit to the acts that the individual may do.

But our real need is responsibility among those who can use the power of the press. We would still want to believe that our press freedom be upheld because, used rightly, it can serve as the tool of our freedoms. We would still want to believe that although being human we can commit mistakes. we have attributes that can help us make up for our misgivings. We would

still want to believe that the tragedy in our press freedom is just a mistake and that it can be healed by recouping all the loss made possible by that tragedy.

We should therefore uphold the freedom of the press because we believe that those who will use that freedom are responsible men. We cannot accept the tragedy that has lurked that freedom because we believe that the journalists upon which we have bestowed the trusteeship of the power of the press can be men of responsibility. Democracy does not mean accepting all the good and all the bad in our institutions; it means attaining the goal where human possibilities, used in the proper way, will lead the individual and society to happiness and health. Where the press is inhibited, there is ty-

ranny; where it is abused, there is tyranny; but where it is used for the common good, where it is employed to give unbiased, unprejudiced, and untrammelled information to enlighten the public, where it is used not to hector, halter, malign, or traduce an individual or a group, where it is used as a means of giving access to facts and not to half-truths, there is democracy. The press should therefore serve as an agent for establishing, as Justice Oliver Wendell Holmes had once called it, "the equality of position between the parties where liberty... begins."

This is the basis upon which our freedom of the press must be founded in order that a tragedy may be recouped and further catastrophes averted.

\* \* \*

## ATHLETICS

*The sister spoke admiringly to the collegian who was calling on her after field day, at which she had been present.*

*"And how they did applaud when you broke that record!"*

*Her little brother, who overhead, sniffed indignantly.*

*"Pa didn't applaud me for the one I broke," he complained. "He licked me."*

# How to Detect PROPAGANDA

Clyde R. Miller

Why are we fooled by propaganda devices? Because they appeal to our emotions rather than to our reason. They make us believe and do something we would not believe or do if we thought about it calmly, dispassionately. In examining these devices, note that they work most effectively at those times when we are too lazy to think for ourselves; also, they tie into emotions which sway us to be "for" or "against" nations, races, religions, ideals, economic and political policies and practices, and so on through automobiles, cigarettes, radios, toothpastes, presidents, and wars. With our emotions stirred, it may be fun to be fooled by these propaganda devices, but it is more fun and infinitely more to our own interests to know how they work.

Lincoln must have had in mind citizens who could balance their emotions with intelligence when he made his remark: "...but you can't fool all of the people all of the time."

## *Name Calling*

"Name calling" is a device to make us form a judgment without examining the evidence on which it should be based. Here the propagandist appeals to our hate and fear. He does this by giving "bad names" to those individuals, groups, nations, races, policies, practices, beliefs, and ideals which he would have us condemn and reject. For centuries the name "heretic" was bad. Thousands were oppressed, tortured, or put to death as heretics. Anybody who dissented from popular or group belief or practice was in dan-

ger of being called a heretic. In the light of today's knowledge, some heresies were bad and some were good. Many of the pioneers of modern science were called heretics; witness the case of Copernicus, Galileo, Bruno. Today's bad names include: Fascist, demagogue, dictator, Red, financial oligarchy, Communist, muck-raker, alien, outside agitator, economic royalist, Utopian, rabble-rouser, troublemaker, Tory, Constitution wrecker.

Al Smith called Roosevelt a Communist by implication when he said in his Liberty League speech, "There can be only one capital, Washington or Moscow." When Smith was running for the presidency many called him a tool of the Pope, saying in effect, "We must choose between Washington and Rome." That implied that Mr. Smith, if elected President, would take his orders from the Pope. Recently, Mr. Justice Hugo Black has been associated with a bad name, Ku Klux Klan. In these cases some propagandists have tried to make us form judgments without examining essential evidence and implications. "Al Smith is a Catholic. He must never be President." "Roosevelt is a Red. Defeat his program" "Hugo Black is or was a

Klansman. Take him out of the Supreme Court."

Use of "bad names" without presentation of their essential meaning, without all their pertinent implications, comprises perhaps the most common of all propaganda devices. Those who want to *maintain* the status quo apply bad names to those who would change it. For example, the *Daily Worker* and the *American Guardian* apply bad names to conservative Republicans and Democrats.

#### *Glittering Generalities*

"Glittering Generalities" is a device by which the propagandist identifies his program with virtue by use of "virtue words." Here he appeals to our emotions of love, generosity, and brotherhood. He uses words like truth, freedom, honor, liberty, social justice, public service, the right to work, loyalty, progress, democracy, the American way, Constitution defender. These words suggest shining ideals. All persons of good will believe in these ideals. Hence the propagandist, by identifying his individual group, nation, race, policy, practice, or belief with such ideals, seeks to win us to his case. As Name Calling is a device to make us form a judgment to *reject and condemn*, without exam-

ining the evidence, Glittering Generalities is a device to make us *accept and approve*, without examining the evidence.

For example, use of the phrases "the right to work" and "social justice" may be a device to make us accept programs for meeting the labor-capital problem which, if we examined them critically, we would not accept at all.

In the Name Calling and Glittering Generalities devices, words are used to stir up our emotions and to befog our thinking. In one device "bad words" are used to make us mad; in the other "good words" are used to make us glad.

The propagandist is most effective in use of these devices when his words make us create devils to fight or gods to adore. By his use of the "bad words," we personify as a "devil" some nation, race, group, individual, policy, practice, or ideal; we are made fighting mad to destroy it. By use of "good words," we personify as a god-like idol some nation, race, group, etc. Words which are "bad" to some are "good" to others, or may be made so. Thus, to some the New Deal is "a prophecy of social salvation" while to others it is "an omen of social disaster."

From consideration of names, "bad" and "good," we pass to institutions and symbols, also "bad" and "good."

### Transfer

"Transfer" is a device by which the propagandist carries over the authority, sanction, and prestige of something we respect and revere to something he would have us accept. For example, most of us respect and revere our church and our nation. If the propagandist succeeds in getting church or nation to approve a campaign in behalf of some program, he thereby transfers its authority, sanction, and prestige to that program. Thus we may accept something which otherwise we might reject.

In the Transfer device symbols are constantly used. The cross represents the Christian Church. The flag represents the nation. Cartoons like Uncle Sam represent a consensus of public opinion. Those symbols stir emotions. At their very sight, with the speed of light, is aroused the whole complex of feelings we have with respect to church or nations. A cartoonist by having Uncle Sam disapprove a budget for unemployment relief would have us feel that the whole United State disapproves relief costs. By draw-

ing an Uncle Sam who approves the same budget, the cartoonist would have us feel that the American people approve it. Thus, the Transfer device is used both for and against causes and ideas.

### *Testimonial*

The "Testimonial" is a device to make us accept anything from a patent medicine or a cigarette to a program of national policy. In this device the propagandist makes use of testimonials. "When I feel tired, I smoke a Camel and get the grandest 'lift.'" "We believe the John Lewis plan of labor organization is splendid; C.I.O. should be supported." This device works in reverse also; counter-testimonials may be employed. Seldom are these used against commercial products like patent medicines and cigarettes, but they are constantly employed in social, economic, and political issues. "We believe that the John Lewis plan of labor organization is bad; C.I.O. should not be supported."

### *Plain Folks*

"Plain Folks" is a device used by politicians, labor leaders, business men, and even by ministers and educators to win our confidence by appearing to be people like our-

selves — "just plain folks among the neighbors." In election years especially do candidates show their devotion to little children and the common, homey things of life. They have front porch campaigns. For the newspaper men they raid the kitchen cupboard, finding there some of the good wife's apple pie. They go to country picnics; they attend service at the old frame church; they pitch hay and go fishing; they show their belief in home and mother. In short, they would win our votes by showing that they're just as common as the rest of us—"just plain folks," — and, therefore, wise and good. Business men often are "plain folks" with the factory hands. Even distillers use the device. "It's our family's whiskey, neighbor; and neighbor, it's your price."

### *Card Stacking*

"Card Stacking" is a device in which the propagandist employs all the arts of deception to win our support for himself, his group, nation, race, policy, practice, belief or ideal. He stacks the cards against the truth. He uses under-emphasis and over-emphasis to dodge issues and evade facts. He resorts to lies, censorship, and distortion. He omits facts. He offers false



testimony. He creates a smokescreen of clamor by raising a new issue when he wants an embarrassing matter forgotten. He draws a red herring across the trail to confuse and divert those in quest of facts he does not want revealed. He makes the unreal appear and the real appear unreal. He lets half-truth masquerade as truth. By the Card Stacking device, a mediocre candidate, through the "build-up," is made to appear an intellectual titan; an ordinary prize fighter a probable world champion; a worthless patent medicine a beneficent cure. By means of this device propagandists would convince us that a ruthless war of aggression is a crusade for righteousness. Some member nations of the Non-Intervention Committee send their troops to intervene in Spain. Card Stacking employs, sham, hypocrisy, effrontery.

### *The Band Wagon*

The "Band Wagon" is a device to make us follow the crowd, to accept the propagandist's program en masse. Here his theme is: "Everybody's doing it." His techniques range from those of medicine show to dramatic spectacle. He hires a hall, fills a great stadium, marches a mil-

lion men in parade. He employs symbols, colors, music, movement, all the dramatic arts. He appeals to the desire, common to most of us, to "follow the crowd." Because he wants us to "follow the crowd" in masses, he directs his appeal to groups held together by common ties or nationality, religion, race, environment, sex, vocation. Thus propagandists campaigning for or against a program will appeal to us as Catholics, Protestants, or Jews; as members of the Nordic race or as Negroes; as farmers or as school teachers; as housewives or as miners. All the artifices of flattery are used to harness the fears and hatreds, prejudices, and biases, convictions and ideals common to the group; thus emotion is made to push and put the group on to the Band Wagon. In newspaper articles and in the spoken word this device is also found. "Don't throw your vote away. Vote for our candidate. He's sure to win." Nearly every candidate wins in every election—before the votes are in.

### *Propaganda and Emotion*

Observe that in all these devices our emotion is the stuff with which propagandists work. Without it they are helpless; with it, harnes-

## CARELESSNESS

The housemaid, tidying the stairs the morning after a reception, found lying there one of the solid silver teaspoons.

"My goodness gracious!" she exclaimed, as she retrieved the piece of silver. "Someone of the company had a hole in his pocket."

\* \* \*

## CHARITY

"Oh, mamma," questioned the child, "who's that?" He pointed to a nun who was passing.

"A Sister of Charity," was the answer.

"Which one," the boy persisted, "Faith or Hope?"

\* \* \*

sing it to their purposes, they can make us glow with pride or burn with hatred, they can make us zealots in behalf of the program they espouse... Propaganda as generally understood is expression of opinion or action by individuals or groups with reference to predetermined ends. Without the appeal to our emotion—to our fears and to our courage, to our selfishness and unselfishness, to our loves and to our hates—propagandists would influence few opinions and few actions.

To say this is not to condemn emotion, an essential

part of life, or to assert that all predetermined ends of propagandists are "bad." What we mean is that the intelligent citizen does not want propagandists to utilize his emotions, even to the attainment of "good" ends, without knowing what is going on. He does not want to be "used" in the assignment of ends he may later consider "bad." He does not want to be gullible. He does not want to be fooled. He does not want to be duped, even in a "good" cause. He wants to know the facts and among these is included the fact of the utilization of his emotions.

# CHRIST and the CHURCH

Alfonso P. Santos

The "Psychology of Worship" by Dr. Isidro Panlasigui is a well documented study of religious worship comprising six chapters. In the introductory pages, Dr. Panlasigui says that since this is a scientific study, "theology has been avoided as much as possible." Instead historical data and psychological principles have been cited and emphasized.

The development of worship is traced from the Paleolithic man through the Neolithic period to Ancient Egypt, Babylon, Ancient Greece, Ancient Rome, Ancient and Modern Hinduism, Shintoism, Ancient and Modern Judaism, Islam, and finally Christianity as we have it today. The act of worship is correlated with mythological stories, and uncommon rituals are described in the countries and periods of history mentioned.

Worship has two parts, the necessary elements and the accessories. The necessary elements are the object of worship, the worshipper, the sacrifice, and the place of worship. The accessories are the building, the furnishing of the altar, the vestment of the priest, the image, curtain, music, drama, pageant, and other symbols.

Dr. Panlasigui says that the structure of worship has undergone several changes in form due to the changes in man's civilization and culture, but the meaning and purpose of worship have remained essentially the same. These meaning and purpose are clarified in the following statements:

1. Worship is a man's attempt to come to God with thanksgiving and

gratitude for what God has done for him.

2. Worship is an expression of self-commitment to God, of putting oneself entirely and completely under God's guidance and control.
3. Worship is a personal communion between man, the inferior, and God, the superior, who, humanly speaking, must be approached like a master, a ruler, or a king.
4. Worship is an adoration to God, to pay him a reverential homage.
5. Worship is a form of prayer to God — a petition for forgiveness of sins, for strength to resist temptations, to overcome difficulties, and to faithfully obey God's commandments.
6. Worship is an expression of a sincere confession of sins and a desire to be a truly repentant sinner.

In order that worship would be meaningful and effective, it must be accompanied by gifts, a sort of sacrifice to God, spiritual or material. This is to substantiate the act, like the gifts of the three kings from the East who went to Jerusalem to worship the child Jesus. St. Matthew describes their act of worship thus:

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. (Matt. 2:11).

The purpose of worship with gifts, according to Dr. Panlasigui, is objective, subjective, and psychological. Objectively, the act is supposed "to persuade God to accept the gifts given to Him in homage and adoration, in the same manner that the wise men offered their gifts with homage and adoration to the newly born Jesus."

But the author is not sure whether the infinite and almighty God would want to be flattered with gifts and rituals, ceremonies that would flatter a human being. This doubt is supported by many passages in the Bible; one of them is the following:

God that made the world and all the things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Neither is he worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and

breath, and all things. (Acts 17:24, 25).

Subjectively, the purpose of worship is to intensify the emotion in the devotional life of the worshipper. This is aided by symbols of God and religious mysteries. They are the object symbols, the word symbols, and the action symbols.

The object symbols are the churches, temple, shrines, cathedrals, images, paintings, altars, candles, candle-holders, curtains, incense, oil, fire, palm leaves, relics, the different colors, bread, wine, the priest, and the minister.

The word symbols are word formulas spoken during the ritual. For example, the word symbol for baptism is "I baptize you in the name of the Father, of the Son, and the Holy Ghost." The word symbols for consecration are "This is my body" and "This is my blood." Other word symbols are "Amen," "God be with you," "Glory be to the Father," and the doxology.

The action symbols are the closing of the eyes, clasping and waving of hands, bowing of the head, looking upward, genuflecting, kneeling, prostrating, jumping, dancing, and shouting. Other action symbols are the mass, sacramental ritual, procession, pageant, and drama.

Psychologically, these symbols clarify the structure, the meaning, and the purpose of worship, and intensify the emotion and imagination of the worshipper. These clarification and intensification make it easier for the worshipper to understand and interpret the object of his devotion.

The last part of the book is an evaluation of Christian worship today. Dr. Panlasigui asks: "What are the Christian churches doing to remove the dangerous cancer of violative acts from the whole body of the so-called Christian social order?"

The answer to this question is his own observation: "Many church people say that the Church can do nothing because of the separation of the church and the state. I do not know much about constitutions, but I would like to say that the constitution does not provide for the separation of the religious life from the private, social, and the government life of any one. It only provides that one's church belief and conviction should not interfere nor determine the policy of the state or government. One can live his religious life and make his religion the normative factor of all his motives and actuations in all the areas of his life act-

## CHRISTMAS

*A political boss wished to show his appreciation of the services of a colored man who possessed considerable influence. He suggested to the darky for a Christmas present the choice between a ton of coal and a jug of the best whiskey.*

*The colored man spoke to the point:  
"Ah burns wood."*

\* \* \*

ivities. In other words, the President of the Republic cannot impose his church belief and conviction upon the policies of the government, but he can make his religion the normative factor of his official and private life activities."

He further says that the passiveness of the Church towards the social cancer because of the constitutional provision "is only a rationalization for its own religious smugness and spiritual complacency... The constitution does not prevent the Church from influencing its members to become good Christian citizens. On the contrary, the state would be happy to see the Church cooperate with it to free itself from all kinds of venalities."

According to Dr. Panlasi-gui, the Church today is running away from its main social responsibility. He says

"Jesus's concept of Christian life is not to run away from evil society, but to stay in it and make all efforts to save it from its evil life. It is for this reason that Jesus came down from heaven, the City of God, to earth, the City of Destruction, in order to save the people from eternal perdition. The Church has deserted Jesus."

He cites the saying of Jesus: "Verily I say unto you, inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me." Then he concludes that, according to Jesus, "the admission ticket to eternal life in heaven is not the knowledge of theology nor the participation in rituals and ceremonies, much less the identification of oneself with symbols, but the actual acts of ameliorating the suffering and miseries of the poor."

## *Sharpening Your Memory*

OUR aging citizens often complain about poor memory. One elderly man put the problem this way, "As I grow older my memory gets worse in three ways. I tend to forget names, I forget faces ...and let me see now—what is that third thing?"

Most of us feel that we started out with bad memories. Names, faces, dates—all slip back into a morass of unre-membered and unrelated facts. But psychologists say it isn't so; they say we started with the ability to remember, but it was just easier not to take the trouble. Memory aid authority Dr. Bruno Furst says "memory is like a muscle; the more you exercise it, the better it works."

There's no denying the brain has to work to store up specific memories. Man has always tried to devise ways of making that brainwork easier. Probably the first cave woman tied a plait of grass around her husband's finger to remind him of something.

Memory aids dating from early times include objects to keep a loved one in mind. It could be anything from a scarf to a bit of curly lock. The Romans were more specific. Officers off to war would present wife or sweetheart with a ring or pendant carved with the Latin word for "remember."

Modern reminder services are the latest device to jog failing memories. They can help you — for a fee— to remember anniversaries, birthdays, or things like due dates for income tax payments. And, in television, a whole new industry has grown up in the prompting field, where a machine controlled by an off-camera operator reels off the script for many leading performers.

But these mechanical devices are often too bulky to carry around or too expensive to employ every time you need to remember something. A string around your finger isn't bulky, but it's just pos-

sible you might forget why it's there.

Memory experts say: use that string if you must, but tie it in with a mental image of some sort. Suppose you tie it around your finger to remind yourself to buy a dozen eggs. Here's where the artificial memory aid — stored in the brain itself — can help. You are advised to think of the string as hanging over your head holding the half open carton of eggs. If you pull the string, an egg will drop on you. It's a pretty good bet you'll think of eggs the next time you see a piece of string. Farfetched? Of course, but that's one of the first rules in trying to remember. Make your mental images unique...the more extravagant, the easier to remember.

One of the commonest mnemonics to help recall a series of names is to combine the first letter of each word so that together they create a new word. Students faced with learning reams of information often employ this device. This is how it works: if, for example, you want to memorize the names of the cabinet posts in the United States Government, bear in mind the fictitious saint — St. Jadchip. Each letter represents one of the cabinets —

State, Treasury, Justice Agriculture, Defense, Commerce, Health, Interior and Post. If Mnemosyne had trouble calling her daughters by name, she could have taken a lesson from classic scholars who commit the Muses' names to memory by forming the word Tec-Pum-Tec (which sounds like the title of an Aztec deity.) See if you cite the nine names from this mnemonic. The more strikingly exotic the invented word, the greater are your chances of not forgetting it.

If you ask some memory experts to repeat a list, they'll make a mental picture of the objects mentioned. Each picture will be associated with a key symbol from his system, so that he can remember any item, in or out of order, backwards and forwards.

Here are some hints for remembering. Again the trick is mainly taking the trouble to remember. When introduced to someone, an effort has to be made to hear the name, or have it repeated. Our experts advise that this request will flatter rather than offend. Spell the name out. If the name's odd, mention it. If it's like someone else's name, make a note of that fact. Repeat the name during conversation, then use it in saying good-bye—and the chances of



remembering it are much better.

Shoppers generally have to remember long lists. That's where mnemonics come in. Mnemonics, or mnemotechny or artificial system of memory, have been in use at least since the early Greek civilization—centuries ago. In fact, the word "mnemonic" is derived from Mnemosyne, goddess of memory who probably had to have a pretty good memory to remember the names of her nine famous daughters — Calliope, Clio, Erato, Euterpe, Melpomene, Polyhmnia, Terpsichore, Thalia and Urania.

The first recorded memory aid seems to have been a system set up by a Greek poet of the late sixth century B.C. named Simonides. The user of this system always remembers, in a certain order, the parts of a room entirely familiar to him. The left side of the entrance door might be number one, the top of the door number two, the right side number three, and so on. To apply this to a list the user makes a mental picture of the room in order. For instance, five pounds of sugar will be placed to the left of the entrance door or in number one position, etc. In this way, he can recall them anytime by a

quick mental look at where they are placed.

Memory was the subject of one of the earliest books printed on movable type. Jacobus Publicius, a Florentine, published "Ars Memorativa" in 1470. It contained rude wood cuts that illustrated Simonides' system. It went a step further and offered symbols for the alphabet, so forming another way of remembering. Twenty years later in Padua, Professor Pietro Ravenna published a system which used "the most beautiful maidens his mind could conceive" as keys for the items on his list. He figured such examples of beauty could not fail to excite the memory of scholars in those days before coeds.

In 1523, Laurenz Fries gave advice in a work titled "How Memory can be Wonderfully Strengthened"; "Partake of roast fowls, small birds or young hares for dinner, then apples or nuts for dessert. You may enjoy good red wine, otherwise be sober and moderate." In 1661 a tract by one John Willis suggested drowning "all unnecessary thoughts in oblivion." And in 1697, Marius D' Assigny wrote in "The Art of Memory": "They say that Shavings of Ivory corroborate Brain and Memory; as likewise a Grain

of White Frankincense taken in a Draught of Liquor when we go to Bed dries up the offensive Humours of the Brain. And it has been observed that the Application of Gold to the Area which divides the Seat of Memory from other Closets of the Brain strengthens the Weakness of the Head, drives away all Pain, and hath a wonderful effect upon the Faculty of Memory."

As for faces—most of the experts agree that the name of a person should in some way be tied to some facial characteristic. Here's where ingenuity comes in again; the more ridiculous the association, the easier it will be to remember. (Does the Mr. Brower you have just met have prominent eyebrows? Can you picture Mr. Cook cooking a meal? Does the Mr. Young who has been introduced to you have a young face? Imagine Mr. Chase on a fox hunt; Mr. Knight in a suit of armor; Mr. King, enthroned). Everyone in the world has some distinguishing marks such as an

odd hairline or the lack of one; perhaps the shape of a head or the walking gait is outstanding for some reason.

And, say the better memory people, if you slip once in a while, don't be discouraged. One of the top-money-makers in television quiz-games, a woman who kept the isolation booths busy in more than one return engagement, was asked to appear on another television show to explain how she did it. She said she'd be glad to — and full arrangements were made. On the date set, her agent showed up early at the television studio, with assurances she'd be there at any moment. As program time approached, the assurances became less frequent — and finally he rushed to the phone.

He came back crestfallen. The lady with the wonderful memory—who had won thousands of dollars by remembering fact after fact—had forgotten all about her scheduled appearance.

\* \* \*

### ACQUAINTANCE

*The Scotchman who ran a livery was asked by a tourist how many the carryall would hold. "Fower generally," was the answer. "Likely sax, if they're weel acquaint."*

# Raising Mushrooms

Editha O. Moreno

Mushroom raising is today one of the fastest growing industries in the Philippines. This may be attributed to the fact that mushrooms are easy to grow.

"I am making money from practically nothing," confessed Carmelito Lazatin of Angeles, Pampanga in an interview. Mr. Lazatin quit school to devote his time to mushroom raising. In the course of the interview, Mr. Lazatin gave pointers on how to raise mushrooms.

In the absence of the planting material known as pure culture spawn which is prepared in the laboratory, the so-called "virgin spawn" or natural spawn is used. The "virgin" or natural spawn is obtained from rice straw or banana stalk piles, with mushrooms or "cabuteng saging" growing on them. Mushrooms grow on banana trunks, rice straw, or abaca bagasse, since these contain mycelia — thread-like growth and spores which produce the mushrooms.

## *Materials for Mushroom Beds*

The materials commonly used for mushroom beds are rice straw, banana trunks, abaca and sugar cane bagasse, cotton wastes and old jute sacks. These materials can be used singly or in combination.

## *Preparation of the Beds*

Select a shaded and very moist place for the location of the beds. In abaca and banana plantations, mushroom beds may be made in the plantation itself, for mushroom cultivation is an ideal combination with the banana or abaca plantation because of the abundant supply of mushroom bed materials, besides being a source of natural virgin spawn. The site of the beds should be free from strong winds or draft, direct sunshine or rain. Where these conditions are not found, simple nipa or cogon thatch roofs or sheds should be built over the beds.

Beds are prepared as in ordinary garden plots, raising

the beds about 15 centimeters from the surface by using ordinary garden soil. The size of the bed depends upon the available space or as desired.

When straw materials are used as mushroom beds, they must be soaked in water for 1 to 2 days before using them. The next step would be to spread them on the plots, making a layer of 5 centimeters thick. Watering of the prepared beds is necessary. Plant the spawn materials by spreading them in a layer of 6 centimeters thick or more on each plot. A thicker layer of spawning materials gives a good mushroom crop. Add another layer of wet rice straw or mushroom bed materials 15 centimeters thick on the top of this layer of spawning materials. At this height make a second planting by laying another layer of spawning materials 6 centimeters thick or more on top. Then, finally on the top, add more rice straw until the bed has the total height of 80 centimeters. Press the rice straw to make the bed firm and finish the top cover in concave shape to allow water and moisture to drip down the bed's surface. In the case of the other mushroom bed materials such as banana trunks, abaca, ramie, or sugar cane bagasse and jute sacks, the

process of planting the spawn materials and the preparation of the beds remain practically the same. Only less of these materials is used and the beds are lower than those prepared with rice straw.

During rainy days, the beds should be protected. Too much water and rain is very destructive to mushroom growth. The best condition for the growth of this part is a very moist condition of the surroundings. During the dry season, it is better to dig a canal about 30 centimeters wide and 20 centimeters deep around the beds, leaving a bank of 30 to 40 centimeters away from the base of the beds to the canal. This canal will keep the soil moist, and may be used as a source of water for sprinkling the tops of the beds.

Once you succeed in raising good crops in one or more mushroom beds, you may start new beds, Mr. Lazatin said.

#### *Diseases and Pests*

Mushrooms are subject to numerous diseases and pests. Such pests like mites, millipedes, grubs, earthworms, mice and lizards are the greatest enemies of mushrooms. Use of tobacco dust, soil sterilization and fencing the mushroom fields with

wire mesh will minimize and check the damage caused by these enemies.

### *Harvesting*

Mushrooms start developing as tiny spherical growths of mycelia. At this stage one can not easily notice them. From the mycelia to tiny round bodies or button stage to the popular umbrella shape, the growth constitutes a chain development. Banana or rice straw mushrooms may be harvested as soon as they emerge from the egg-shaped sack or before they assume the fully open umbrella shape. In any case, the harvesting should be done with great care, otherwise the growth in the beds will be adversely affected. Do not harvest by pulling the mushrooms. This method destroys

the growth of the young mushrooms at the base of the plant and the mycelial growth is disturbed. Use a sharp knife to cut the base of the stem of the mushrooms. Stumps should not be left because they rot and they become breeding places for diseases. Mushroom beds will produce crops as long as the food materials in them can support good growth of the mushroom.

At present local mushrooms are sold at P3 to P4 a kilo. A plot one meter wide and one meter high can produce 25 to 30 kilos of mushrooms in two months.

From his 18 plots Mr. Lazatin sells around P1300 worth of mushrooms every harvest time, that is, if the harvest is good. This must be the reason why he quit school.

\* \* \*

### DEAD MEN'S SHOES

*When a certain officer of the governor's staff died, there were many applicants for the post, and some were indecently impatient. While the dead colonel was awaiting burial, one aspirant buttonholed the governor, asking:*

*"Would you object to my taking the place of the colonel?"*

*"Not at all," the governor replied tartly. "See the undertaker."*

## THE LOST ATLANTIS

Prof. Angelos Galanopoulos, professor of Seismology at Athens University, who recently attended the International Geophysical Congress at Helsinki, made a communication on the subject of "Atlantis", the so-called 'Submerged Continent' of ancient myth.

Previous writers have located the lost continent at the bottom of the Atlantic or beneath the Sahara.

Prof. Galanopoulos, basing himself on the very detailed account of Atlantis 50 years ago in the neighbourhood of the Aegean island of Santorin, the ancient Thera, concludes that Atlantis, which according to Plato, was a State composed of 10 islands, including Crete, covered the whole area between Santorin and Crete.

According to Plato's description, which was based on information given by the Egyptian priests of Sais to the Athenian lawgiver Solon in the 7th century B.C., the capital of Atlantis was situated on a lofty eminence which was connected with the

sea by moats and a deep-sea canal. Part of this eminence still projects above the sea between Santorin and Therasia in the form of an island called Nea Kaymeni.

Prof. Galanopoulos says that the above description tallies with the soundings taken between the islands of Santorin and Therasia by the British Admiralty and which served for the construction of the geophysical map of Santorin by Prof. Trikalinos in 1916.

The distances mentioned by Plato corresponded to the measurements of the British Admiralty. Further, Plato says that the inhabitants of Atlantis knew the use of bronze, which would place Atlantis in the Bronze Age (2,100-1,200 B.C.).

It is known that tremendous upheaval took place in the Aegean area about the year 1,500 B.C. According to Prof. Galanopoulos, this must have been the earthquake which destroyed Atlantis and engulfed it in the sea.

\* \* \*

### DIET

*The young lady, who was something of a food faddist, was on a visit to a coast fishing village. She questioned her host as to the general diet of the natives, and was told that they subsisted almost entirely on fish. The girl protested:*

*"But fish is a brain food, and these folks are really the most unintelligent-looking that I ever saw."*

*"Mebbe so," the host agreed. "And just think what they'd look like if they didn't eat fish!"*

# HE TRAINS DOGS

Adolfo V. Amor

The title "Best Dog-Trainer in the Philippines" can rightly be given to a man who, in spite of a physical handicap, has succeeded in making a name for himself among dog-owners and other *aficionados* by his ingenious ability in training dogs.

He is Leocadio Razon, a one-legged man who makes his living by teaching tricks to dogs. Razon has been using crutches since 1946 but, in spite of this handicap, he pursues his work with the avid dedication and zeal of a man who loves his work.

"Native dogs are as intelligent as foreign breeds," says Razon. "I have trained dogs of many different breeds — mongrels, German boxers, Police dogs, Dobermanns, Bulldogs, Terriers, Dachshunds—and I have found out that when it comes to teaching tricks to a dog one breed is as easy to train as the other."

The amazing abilities of Cheetah, a mongrel once owned and trained by Razon,

proves his observation that native dogs are as good as any other dog, if not better.

At a dog-show held in 1954 under the sponsorship of the Philippine International Kennel Association, Cheetah surprised the crowd gathered at the show by exhibiting unbelievable skill in arithmetic. Ten posters numbered from one to ten were placed side by side on the stage. Whenever Razon asked her problems in addition, subtraction, multiplication, or division, Cheetah would go and pick the poster with the right answer. Although Cheetah could not solve problems that require an answer beyond ten, her feat was enough to cause a sensation at the show. And, as if that wasn't enough, the amazing dog further astounded the crowd by performing another incredible act—standing on her hindlegs, she balanced on a tightrope!

"From that day on I received numerous calls and offers from people who wanted

me to train their dogs," recalls Razon. "I dropped my job as laboratory technician in my brother's photography studio and became a full-time dog-trainer. I now have a job that I love to do and an income that approaches P350 a week."

Aside from training dogs, Razon sometimes appears on stage, exhibiting his dog-shows held in many parts of the country. He has also appeared on TV programs and recently, a local movie company hired a two-year-old police dog owned by him to act as the fighting canine in the movie "Luis Latigo". "Rex" as the dog is called, is praised highly by people who have seen him perform and his admirers say that he could well be compared to the famous TV dogs Lassie and Rin Tin Tin.

"Anybody can teach tricks to a dog," says Razon, "as long as he is patient and has a genuine love for animals. An appreciation of the dog's inherent intelligence is important too," he adds.

The first step in training a dog, according to Razon, is to teach him the meaning of two important words, "no" and "good". The word "no" is a command which the trainer must give whenever the dog does something wrong. The

trainer must say "no" in an angry or reproaching tone and sometimes, when the dog is rebellious, a light cuff on the ears is necessary. Whenever the dog does something which pleases the trainer, he must say "good" and pat the dog on the head. After these words are understood by the dog, the trainer can start teaching him to follow the simple commands like "stay," "sit," "stand," and "heel".

A fixed training schedule should be followed. Razon recommends 30 minutes a day for dogs below one year of age and from 30 minutes to 1 hour for older dogs. The trainer should work in a quiet atmosphere and, when teaching a new trick, should show the dog what he wants him to do. At all times the trainer must be on the alert, noting the dog's reactions and moods, to avoid making the dog angry, tired, or frightened.

Razon is 44 years old and has 13 children. Two of his oldest daughters are already married and have families of their own. His children seem to have inherited his talents for two of his older boys, Leo and Roger, have become good dog-trainers, too. "Even my wife, Corazon, loves to train dogs," says Razon, "but, of course, she has to manage the household."



# FRESH WATER FROM THE SEA

**Robert Stevens**

The new, experimental salt water conversion plant dedicated in Freeport, Texas is a product of research and development that goes back to early historical times.

Civilized man has always looked to sea water as one of the earth's most abundant and vital resources. But, for the most part, the sea has remained untapped, for its waters are salty, undrinkable, and useless for agriculture and industry.

The Freeport Demonstration Plant is the latest of a recent world-wide series of large salt water conversion units, which have gone a long way toward reducing the cost of freshened water. Although it is nearly twice as efficient as any other plant, its water is far more expensive than that from adequate natural fresh water areas.

Fresh water sources are limited and inequitably distributed among nations. Because of nature's capriciousness, some countries have been forced to devote much of their energies to meet the drinking needs of their people. Progress has been slow and difficult.

Development of agriculture and industry, with their enormous thirsts for fresh water, has been almost out of the question in these "dry" countries of the world.

Abundant supplies of natural fresh water have made possible highly developed technology, agriculture, and living standards in the United States and other nations. With ever-increasing populations, food requirements, and industrialization, however, the water-rich states are be-

## ARGUMENT

*"Yes, ma'am," the old salt confided to the inquisitive lady, "I fell over the side of the ship, and a shark he came along and grabbed me by the leg."*

*"Merciful providence!" his hearer gasped. "And what did you do?"*

*"Let 'im have the leg, o' course, ma'am. I never argues with sharks."*

\* \* \*

coming less and less amply endowed.

Conservationists and scientists have become sharply aware of impending water shortages in the U.S. Some estimate that the future problem will become severe within ten years. Thus, during the past two or three years, a growing research and development effort has been underway toward economical conversion of salt water to fresh.

The first concrete success to come of this recent effort — which is to a considerable extent sponsored by the U.S. Office of Saline Water — is the new demonstration Freeport plant. A peculiar-looking maze of plumbing, the plant draws its supply from the salty Gulf of Mexico and produces clear, sparkling wa-

ter for the people of the small city. It turns out more than a million gallons (3,800,000 liters) a day at a cost of about one dollar per 1,000 gallons (27 cents per 1,000 liters). This is slightly more than half the water cost from the world's next most efficient major plant.

World-wide research stepped up enormously in the past few years led to the development of the Freeport Plant, which, in fact, is based on a well known "long-tube-vertical, multiple-effect distillation process" employed in the chemical industry. The same holds for four additional demonstration plants soon to be constructed for the Office of Saline Water and for the 17 or so major conversion plants now in operation around the world.

## Facts About Typewriters

**I**DLER chatter, and not so idle thoughts, are very easy to express on a typewriter, or did you know? Once upon a good old time it was considered not quite so "comme il faut"—pick that out on your portable—to type rather than scrawl elegantly on expensive note paper of the right size and color. Now the age of electronics, as some people say—or in the atomic era, as others put it—it's getting to be quite acceptable to type a note and sign it even with a ball pen.

Typewriters are not so old, as inventions go. And some of the early ones are still around in the museums and in certain offices. In out of the way places it is not unusual to run into models that long ago disappeared from more frequen-

ted haunts. Did you ever see one of those old things that bat from one side to another and have the keys on a couple of humps sticking right out on top? Anyway, let's rejoice that there are so many new types and kinds available, especially portables. And in color, too.

Things about typewriters that may be news to you: portables come in sizes from brief-case thinness and a few pounds in weight to very silent fair-sized machines. Pope Pius XII has a very neat, light portable that he uses for his personal items, in ivory and gold, the papal colors. Foreign correspondent friend of ours dislikes the very light machines and won't carry them. Fact is, won't carry any. He gets a number one boy to do

that...You can choose the usual types, elite or pica, which are practically standard except for size...but you can also do your hunt-and-peck on a keyboard with distinctive characters, such as tiny square e's... Or you may order big letters, without small characters; **NOTHING BUT THIS SORT OF THING...** or even something that imitates handwriting and flows along smoothly... Or a largish type with pretty normal letters but quite different C's...they sweep out at the bottom.

If you have a friend overseas, you may order a key-

board to suit his language...with those c's that have a tadpole tail for the French and the Portuguese...and N's with a mustache on top, for Spanish...that gadget is called a tilde, by the way...and the arch, pointed eyebrow of the French and Portuguese noted above is called a circumflex accent...and if you wish to say O with crinkled eyes get one with umlauts or dots on top of the o's...They are used in German and Spanish...and if you like to run a skewer through your vowels... get a Danish or Swedish character...really. And never mind the Chinese.

## EXPERIENCE

*The baby pulled brother's hair until he yelled from the pain of it. The mother soothed the weeping boy:*

*"Of course, she doesn't know how badly it hurts." Then she left the room.*

*She hurried back presently on hearing frantic squalling from baby.*

*"What in the world is the matter with her?" she questioned anxiously.*

*"Nothin' 'tall," brother replied contentedly. "Only now she knows."*

\*

## COINS OF PLASTIC

**B**BRITAIN'S Royal Mint favors making money of plastic, an untried ingredient in the world's tried-and-true coin recipes.

Government mints have had to improvise now and then, like an economy-minded chef, but the basic coinage materials have been gold, silver, and copper, the National Geographic Society says.

This has been true ever since a legendary king of Lydia, probably Gyges, called in the royal treasurers near the end of the 7th century B.C. and said, in effect: "I've got a grand idea. There's a lot of electrum lying around Lydia, so let's mint some money."

For better or worse, the world was thus introduced to hard cash—made in Lydia by Lydians from electrum, a natural alloy of gold and silver.

Nothing less than pure gold coinage suited Croesus, a later Lydian king who lost his

throne and bulging coffers to the Persians in 546 B.C. The Persians were charmed with the idea of making money out of gold, and the art gradually spread westward to the Mediterranean.

Though Lydians are credited with striking the first true coins, the Greeks produced the first metal money of standard shape, size, content, and value. Having many silver mines, they went in heavily for silver.

The Greek city of Sparta, not surprisingly, shunned the glitter of gold and silver for solid iron money. As bulky iron was hardly suitable for jangling in one's wrap-around robe, the war-obsessed people were discouraged from becoming spendthrifts. There wasn't much to buy in Sparta anyway.

Copper, the basic alloying agent from early times, was the standard of monetary value in ancient Egypt and the young Roman Empire.

In time, silver took first place as the preferred ingredient of coins throughout the Old World. One of the most famous ever struck was the Roman denarius, a silver piece worth about 17 cents in modern money.

The Roman Emperor Augustus, who died in A.D. 14, put the Empire back on the gold standard. For nearly a thousand years gold dominated the coinages of Europe.

It was not until the prosperous 19th century that

world powers possessed sufficient gold, silver, and copper to produce coins in variety and vast quantity.

Hard-pressed nations have continued to experiment, however, with materials ranging from antimony to zinc. After World War I, Germany issued coins of porcelain and papier-mache. Spanish Loyalists printed cardboard coins during the civil war. Mussolini withdraw coins of precious content, substituting steel lire.

\* \* \*

## EASY LIVING

*The Southerner in the North, while somewhat mellow, discoursed eloquently of conditions in his home state. He concluded in a burst of feeling:*

*"In that smiling land, such, no gentleman is compelled to soil his hands with vulgar work. The preparing of the soil for the crops is done by our niggers, suh, and the sowing of the crops, and the reaping of the crops—all done by the niggers....And the selling is done by the she-riff."*

# **Attention: All organization heads and members!**

**Help your club raise funds painlessly . . .**

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

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

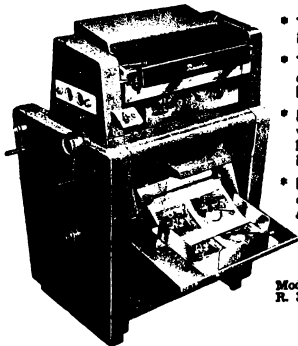
The *Panorama* is easy to sell. It practically sells itself, which means more money for your organization.

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

- (1) Any accredited organization in the Philippines can take advantage of the PLAN.
- (2) The organization will use its facilities to sell subscriptions to *Panorama*.
- (3) For every subscription sold the organization will get ₱1.00. The more subscriptions the organization sells, the more money it gets.

# **Rotaprint**

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



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

Model  
R. 30/90

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

## **COMMUNITY PUBLISHERS, INC**

**PRINTERS \* LITHOGRAPHERS \* PUBLISHERS**

**Inverness St., Sta. Ana**

**Tel. 5-41-5**