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THE PHILIPPINE MAGAZINE OF GOOD READING

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## FAITH IN DEMOCRACY

Democracy is on its trial, and no one knows how it will stand the ordeal. Abounding about us are pessimistic prophets. Fickleness and violence used to be, but are no longer, the vices which they charge to democracy. What its critics now affirm is that its preferences are inveterately for the inferior. So it was in the beginning, they say, and so it will be world without end. Vulgarity enthroned and institutionalized, elbowing everything superior from the highway, this, they tell us, is our irremediable destiny; and the picture papers of the European Continent are already drawing Uncle Sam with the hog instead of the eagle for his heraldic emblem. The privileged aristocracies of the foretime, with all their iniquities, did at least preserve some taste for higher human quality, and honor certain forms of refinement by their enduring traditions. But when democracy is sovereign, its doubters say, nobility will form a sort of invisible church, and sincerity and refinement, stripped of honor, precedence, and favor, will have to vegetate on sufferance in private corners. They will have no general influence . . . Democracy as a whole may undergo self-poisoning. But, on the other hand, democracy is a kind of religion, and we are bound not to admit its failure . . . The best of us are filled with the contrary vision of a democracy stumbling through every error till its institutions glow with justice and its customs shine with beauty. Our better men *shall* show the way and we *shall* follow them. — *William James in The Individual and Society.*

# VIEWS AND REFLECTIONS ON THE PHILIPPINE SCENE

## The Message Of Jorge Bocobo

Only recently the Honorable Jorge Bocobo died at the approach of his 80th birthday. The Filipinos thereby lost one of their most valued leaders in various fields of public service. He devoted the greater part of his life to education in its broadest concept, for in his active life he served not only as a classroom teacher but also as an academic administrator, and not only as a professional school worker but also as a social reformer.

He was an enthusiastic participant in religious movements and a fearless defender of national causes on the higher levels of governmental and political affairs. [The authorized author of the national prayer which the Philippines needed in the dark days of her struggle for identity and freedom, Bocobo provided the spiritual expression of the aspirations of our people. The vigor and sincerity of his convictions in matters that he considered important were almost fanatical in their fervor. This was particularly so in questions which involved deep moral issues.]

Bocobo was one of the outstanding jurists the Philippines has produced. His chosen field of specialization was civil law. In this legal discipline, he was not a mere compiler of judicial decisions or a mechanical annotator of codes and statutes. He was a real legal scientist, a true jurist, expressing his well-studied ideas on the meaning of particular aspects of law and jurisprudence, explaining his critical views on specific judicial decisions, and declar-

ing his incisive opinions on the evils or advantages of legislative measures.

But for the moment this discussion will be confined to his educational and cultural work. In this field, he served as a classroom law teacher, College of Law dean, U.P. President, and head of our Department of Education.

Less than a year after my admission as a student in the College of Law, Professor Bocobo was appointed dean of the College. It was then that he started to make known to the law students his ideas on character, his nationalistic convictions, and his dedication to the development of moral values. Every week he posted a one-page essay on the bulletin board of the College entitled *Monday Mentor*. This was a concise talk on what is expected of the student in the classroom, in college activities, and in the community.

The general ideas running through that series of essays centered on the student's problems in and outside the school. They were an appeal to idealism, a stimulus to higher aspirations. They were intended as a guide for the student in serious academic efforts. Lucidly written, they attracted students to the bulletin board in groups eager to read the warm message of our new dean.

Among the varied topics discussed, there was an insistent and clear call for devotion to the Mother Land. It was an urge for positive nationalism. This was an overpowering feeling amounting to a profound passion — almost an obsession — of our Dean. But his approach on the subject was uniquely sincere. It was not that of a politician or a publicity seeker or a notorious opportunist who uses nationalism as a defensive mechanism against a background of anti-nationalist behavior. His approach was that of an intellectual moralist. For he treated the pro-

motion and defense of our nation as a moral issue worthy of the noblest and most unselfish thought and conduct of every true Filipino and of every man who claims himself as a Filipino. For that stand he was greatly admired by some, and attacked, even ridiculed, by others including those who paraded themselves as intellectuals, economists, and high politicians. It was that strong moral concern he had for his country which made his detractors call him the *Gloomy Dean*. But he paid absolutely no attention to their taunts. For one thing was sure: no one dared accuse him of immorality, speculation, or suspicion of bribery and corruption. At one time when even President Quezon, who was his great friend, expressed disapproval of some stern attitude he had assumed he confided to me his feelings by saying that the President would in time realize that he had been only moved by what he, as Professor, had considered his duty.

Incidentally, his *Monday Mentor* was always written in a clear, refined, and facile style. The simplicity of his phrases and sentences made his essays pleasantly readable. His choice of words made his thoughts appealing. Forty years before the Filipino reading public had come to hear or read the lovely cadences of the famous speeches of Adlai Stevenson, Dean Bocobo's pen had already been producing bewitching prose to the admiration of those who had the chance of reading his literary pieces. He did not need to plagiarize the smooth style and the incisive ideas of Adlai which have been so irresistibly enchanting as a temptress to one or more Filipino four-flushers.

The Filipinism of Dean Bocobo was concerned with moral and cultural values, not with superficialities. He was not interested in the spectacular for the mere purpose of vain publicity. His interest

as academic head was in the development of the culture, the thinking, and the ideals of the Filipino youth. While in some instances his methods were not accepted by others, his objectives were praiseworthy, scholarly correct, and above board.

We remember his work in encouraging researches and studies in Filipino folk music and dancing without which the now famed Bayanihan Dance troupe would not have perhaps been born. Few seem to recall that the first important faculty committee he organized as University President was the Committee on Culture, which was to take charge of a monthly gathering of professors, students, and visitors to hear a talk by a group leader on an educational or cultural subject. Then to encourage students to acquire excellent behavior and to improve social manners, President Bacobo organized a Courtesy Committee and a publication known as Courtesy Appeals. This he adopted in the Department of Education after he had left the U.P. presidency to serve as Secretary of that Department of the national government.

The message of Bocobo's life was one of unpretentious idealism and courageous adherence to truth, freedom, and justice. He was not without blemish in his record as a toiler in the service of his people, for he was far from being a perfect human being. But the imperfections in his career were not those of a self-seeking, publicity-hankering, and insincere individual striving to put himself on a pinnacle of false pretenses. They were honest mistakes of a selfless teacher and an authentic scholar whose moral standards and noble deeds will long remain in our memory. — *V. G. Sinco.*

## **The Image Preoccupation**

It has become fashionable these days to talk about one's image and to consider it with very great concern. This is not only the case with individuals but also with institutions, political, social, educational, and business. Each is interested in presenting a good image before other people; and each is worried about having a poor image to present to the public.

What after all is an image? It is no more and no less than an appearance. Of course, it is quite proper to have a good appearance. One should not appear dirty or unshaven before others. An applicant for a job should be neatly dressed. A lady could be seriously embarrassed today when she goes out to a party dressed in the fashion of twenty years ago. She could be misunderstood by observers. She could be taken for a crank or a candidate for a psychopathic hospital.

The best example of image-worshiping people is the politician. He shines as an example because he is concerned about the impression he makes in almost everything he does outside of the privacy of his home. As a matter of fact, he does not even care about having any kind of privacy in his own home. To win the votes of the poor, he claims that he was born poor and had to suffer the miseries of poverty. He appears before them in cheap clothing. He eats with them using his bare fingers. He kisses the hands of older people in public in order to appear extremely respectful to age. He tries to be spectacularly courteous to every man and woman, young and old, who are seen around him. He uses all kinds



of publicity stunts the fertility of his imagination could devise, all for the sake of creating an attractive image of himself.

Of course, the tricks of the politician are also practiced by persons in other callings or occupations. These are not only to be found among people in business and industry who are engrossed in money-making activities. They secure the expert assistance of so-called public relations executives to advertise their services or their products as something indispensable for building up their public image. A face powder or cream that restores youthful beauty to wilted cheeks is dangled before newspaper readers and radio listeners as a must for improving one's social image.

In this country of ours where opportunists may be found in different corners of society, the preoccupation for an attractive image is nation-wide. For the opportunist must always be ready to appear in the guise of an honest individual who is always moved by vapid reasons for jumping from one camp to another, from one party to another. He may look impeccable to those who do not know him well enough and who judge him only by his fine words and by the publicity he gets for himself from friendly newspapers. But he may in reality be just a smart hypocrite, a clever charlatan, who has succeeded in creating an admirable image of himself. If he heads a gambling club, it does not matter much. But if he is the pastor of a church or the president of a university, or the secretary of education or the judge of a court, no words could be strong enough to expose and condemn his pretensions, no matter how subtle and refined they may be for he uses them purposely to give him the appearance of greatness. A plagiarist is sometimes mistaken for a competent writer; and by employing ghosts, he man-

ages to protect his inferior ability with the better product of his hirelings.

In Saturday Review of July 3, 1965, Archibald MacLeish criticizing what he considers the present American policy of indifference to outside opinion on action in Vietnam, wrote:

"We consider, not what we have to do, but what the world thinks of what we have to do. And the result is preoccupation with the opinion of others, the kind of preoccupation which the advertising industry has exploited with such humiliating consequences.

"There is truth in all this, of course, too much truth for comfort. The exploitation of a decent human concern for others to bully men and women into buying mouthwash is one of the least lovely things in American life. And the corruption of language which accompanies it is another. Take, for example, the word *image*, which was once used a word of art employed with rigorous precision by disciplined poets who knew exactly what they meant by it. It has now become a trade term of the advertising agencies used in the muzzy, fuzzy, girlish sort of way to mean what people think of you — or more precisely what they will think if you don't use a particular deodorant or a certain soap or the brand of China policy advocated by the Daughters of the American Revolution. Nobody thinks of a man anymore — only of the *image* of a man. Nobody thinks of a policy — only of the *image* of a policy. Sooner or later no one will think of the Republic either — only of the *image* of the Republic — how the United States would look in a full-page ad." — V. G. S.

## **The Parvenu Society**

Economic development and social uplift, full employment, and high wages do not necessarily indicate national strength. An affluent society, to use a term popularized by Professor Galbraith, may be facing moral bankruptcy. Wealth in abundance may create an arid sense of decency. The pursuit of prosperity often utilizes ruthless methods and follows devious routes. It is not unusual to find individuals and communities enjoying a life of ease and pleasure in an atmosphere of moral filth. The evolution of man and society can only be stunted and repressed when the higher ideals of a reflective life are not actively promoted.

The highest goal of a socio-economic program of development is not attainable when the chief incentives it holds out to the people are no more than abundance of rice and meat, a car for every family, a surplus of foreign exchange reserves, an ever-mounting gross national product, and an escalating per capita income. Not that these are undesirable matters but alone they cannot fully meet man's exalted aspirations for a life of dignity and humar service. They are necessary for individual and community existence and comfort; but they are not the indispensable ingredients of a noble life and spiritual freedom.

To strive for a high standard of living is a legitimate and worthy ambition. But we need to visualize what we are after in its true perspective. We should understand the meaning of a high standard of living. It is not attained by simply having an income high enough to enable one to own a flashy car and a luxurious home, to dress elegantly according to the latest style, to have servants at our beck

and call, to take trips abroad, to give sumptuous banquets.

Not a few in our country today have succeeded in accumulating enough money to do all these and more. Most of them have the spirit of the parvenu. Their sense of values is vulgar and distorted. The fact that they are rich has made them feel and act as if wealth gives them blank permission to ignore the law and the rules of good behavior. They feel they could buy their way to high public offices. Quite a number of them have actually done so; and the country has been the worse for it. Rampant delinquency, both juvenile and adult, has been the consequence. The evils of society have proliferated. Explosion in vice has followed explosion in population; and so a state of readiness for social disintegration looms perceptively over the Philippine horizon. The best elements of the nation now face this challenge. The preservation of human values is at stake. — *V. G. Sinco.*

## ACCIDENT

An employer's assistant — bruised, scratched and battered — arrived at the office one hour late. "I fell out of a window," he explained. His employer asked: "So did that take an hour?" — *Harry Hershfield.*

## MABINI - FIGHTER FOR FREEDOM

Apolinario Mabini, a Filipino, was the first Oriental to present the bold formula of complete and absolute freedom and independence for his people. For him, independence and freedom had to be absolute in order to be cherished by the people.

The Spanish colonial regime was a period characterized by moral, social, and political degeneration. Mabini's honesty, decency, dignity, and delicacy provided contrast to the pervading corruption in that period. He was born on July 23, 1864, in the barrio of Talaga, municipality of Tanauan, province of Batangas. Although his parents were very poor, Mabini was able to finish his secondary course at the San Juan de Letran through a free scholarship obtained in open competition. Afterwards, he obtained his Bachelor of Laws degree at the University of Santo Tomas.

It is to be recounted that when Mabini was named Prime Minister of the Aguinaldo Cabinet, he did not collect his salary nor spend a single centavo of the public finances. In his Decalogue, the Batangas sage emphasized the value of honor which he laid stress on in the first commandment:

"First. Love God and your honor above all things; God as fountain of all truth, of all justice, and all activity; honor is the only power that will oblige you to be truthful, just and laborious."

After his graduation from the University of Santo Tomas, Mabini worked as deputy clerk in the court of first instance of Manila. Later on, he practised law. Once, while Mabini was undergoing treatment for his paralysis in Los Baños, a group of soldiers appeared in his cottage and informed him that they were instruct-

ed by General Emilio Aguinaldo to bring him to the General's office in Kawit, Cavite. Mabini was surprised, but he obeyed the orders of the commander-in-chief of the Filipino rebels who had just returned from Hong Kong in keeping with the agreement in the Pact of Biak-na-Bato.

Mabini was offered the position of adviser by Aguinaldo. The Batangas lawyer at first refused, claiming that he was a very sick man. Aguinaldo, then, appealed to his sense of patriotism and Mabini could no longer ignore the call of duty. Aguinaldo was advised by Mabini that in order to strengthen his government he had to obtain the support of the people. He suggested that a Congress of delegates from different provinces be summoned to congregate at the Barasoain Church in Malolos, Bulacan, to ratify the Declaration of Philippine independence of June 12, 1898, and to support the policies of the new and independent government. Aguinaldo followed Mabini's suggestion and the delegates of the Malolos Con-

gress were summoned. Aguinaldo and the rest of his cabinet transferred the seat of government to Malolos, Bulacan.

Since his arrival in Malolos, the first problem that Mabini had to tackle was the consolidation of Aguinaldo's rule. When the latter proclaimed Philippine Independence in Kawit, Cavite, on June 12, 1898, he held control only over eight Tagalog provinces, which were Cavite, Laguna, Batangas, Bulacan, Pampanga, Tarlac, Morong, and Nueva Ecija. Aguinaldo had no jurisdiction over the rest of the regions of the Philippines. At that time, Aguinaldo had appointed Mabini Prime Minister, and as such, head of the Council of Ministers.

Mabini was aware that the three most important regions of the Philippines had also declared their independence from Spain under three different leaders, separated from and independent of each other.

During the convention of the Malolos Congress in the church of Barasoain, Malolos, Bulacan, on September

29, 1898, the Visayan leaders sent Francisco Villanueva as their delegate to propose to Aguinaldo that the Visayas be joined with Luzon and Mindanao to form a strong and united nation which would be powerful enough to resist the Spanish rulers. Aguinaldo, Mabini and other members of Congress approved the proposal of Villanueva, Sr.; and for the first time in Philippine history a single juridical entity, a true Philippine nation, was born.

Mabini continued to fight for his country's freedom even with the coming of the Americans. He had to be carried from town to town, from battlefield to battlefield in a hammock and he never ceased writing letters to generals and other army officials encouraging them not to lose heart in fighting. Afterwards, the Americans offered peace negotiations. Pedro Paterno proposed that the Philippines be made a

protectorate of the United States. Trinidad Pardo de Tavera proposed that the Philippines be annexed to the United States. But Apolinario Mabini remained firm in his idea of complete and absolute independence for the Philippines.

Mabini was captured by the Americans and brought to Manila where he was imprisoned at Fort Santiago. However, after peace reigned in the Philippines, the Americans issued in 1901 a general amnesty for war prisoners, and Mabini regained his freedom. He was helpless, sick and penniless. Finally on May 13, 1903, the Sublime Paralytic succumbed to cholera. Thus ended the life of a ceaseless fighter for Philippine freedom, who in spite of his being a paralytic offered his talents and labor for the well-being of his country. — *By Francisco Villanueva, Jr., Sunday Times Magazine, July 25, 1965.*

When a man is on his knees proposing to a girl,  
he might as well say his prayers at the same time.

— *Chicago Daily Tribune.*

- The case of the natives of Yap shows that morality is sometimes dependent on the customs and conditions of a people.

## THE CURIOUS SEXUAL ETHICS OF THE YAPS

The Yanks on Yap are having a hard time trying to decide what to do about Yap morals.

Yap is one of the Pacific islands formerly ruled by Japan and now a United State "trusteeship" supervised by the Navy.

Young naval officers stationed on Yap are having woman trouble. Quite impersonally, that is. The question is, should the "scandalous" ethics of this Polynesian-Melanesian people be allowed to continue under the American flag? Or would it be a mistake to impose American morals upon islanders whose traditions and training make them content with a system which, though it seems outrageous to us, is to them highly moral and proper?

Take a concrete case. Should premarital sexual re-

lations be banned? In Yap, a young man does not think of becoming engaged to a girl until she has demonstrated conclusively her ability to bear children. She, for her part, will not enter into a compact with a man until he has proved his power to make her pregnant. Childless marriages, therefore, are avoided.

The Yaps believe they have good reason for this custom. Forty per cent of Yap women are unable to bear children. This grim fact profoundly influences Yap morality. The man who wants a family wishes to be sure that his mate can give him children. And she wants to be sure about him. Thus promiscuity before marriage is encouraged.

The usual fear of society that such promiscuity will result in a large and uncared-



for illegitimate population does not apply in Yap, for the Yap people have been a dying race. The population has decreased steadily during Spanish, German and Japanese occupation of the sparsely inhabited isle.

A dying race frantically uses any methods or means which may increase the crop of babies. Sages in Yap council chambers instruct young men that their chief duty is to bring into existence a new generation.

Both the Japanese and their German predecessors tried to teach continence. But they were suspected of ulterior motives.

"They wanted to see us disappear," an old chief told me, "They wanted the islands for themselves. And so they got righteous and talked 'morality' to us."

Yap boys and girls begin testing each other before they have reached their teens. For the health of the girl, it is necessary that there should be a pause in this process while she is making the adjustments of puberty. To protect her during this pe-

riod the girl is sent to the *dopal*.

The *dopal* is the Women's House. It is a retreat, a place of refuge, a sort of prison. The men cannot get in and the women cannot get out.

Every girl at the beginning of puberty must remain for six or eight months in the *dopal* until she has reached full womanhood. During this time she must not stir from the vicinity of the *dopal*. She is a prisoner and an exile.

The *dopal* is merely a dark, damp, poorly-constructed thatch hut in some forlorn spot. Since men are not allowed near, it depends for repairs upon the women and suffers in consequence, for the women are not house builders. That is man's work, as woman's is taro-potato digging.

One *dopal* I saw was on a boggy islet in the midst of a mangrove swamp. I looked at it across a hundred feet of shallow water in which, at intervals, upright pegs were placed. These were to support planks to serve as a bridge. But these planks, like the drawbridge of an

ancient castle, were to be laid down only when someone desired to enter who had a right to do so.

The women were supposed to stay in the house. If one came out, perhaps to shout an entreaty that some food be sent, she would hide her face behind a screen made of woven palm leaves. Of course, food could be brought in only by women.

When the girl has become a woman the *mara-fau* (necklace of lemon hibiscus) is placed on her neck. It is a black knotted cord which hangs down both in front and behind. This marks her as marriageable and she may now return to mixed society.

But she is not done with the *dopal*. Every month she must flee the male and confine herself for five days or so in the *dopal*. Of course, the monthly departure of a married woman disrupts the household. During that period, and then only, custom permits the man to cook his own food. But he may not cook for his children. If they are too young to do for themselves, they must go to the *dopal* where their mother

will prepare their food. The man must never, even during his wife's absence, dig taro-potato. Such woman's work would forever disgrace him. He must have some other woman obtain it for him, or go without potatoes until his wife returns.

Engagement rarely takes place until relations have been carried on long enough to prove mutually satisfactory. Even after engagement the girl takes it for granted that her husband-to-be will continue to associate with her girl-friends, and she sees no cause for jealousy in this fact. She exercises equal freedom. Even after marriage, Yap ideas of courtesy require that she should give herself to other men when they request it.

The philosophy, right or wrong, behind such practices is that any means of increasing the population are warranted.

Children born out of wedlock are no problem because there are always homes of relatives or friends open to them. The question of their economic support does not arise in a land where cloth-

ing and shelter are simple matters, fruit hangs from the trees, and the sea is full of fish. Thus do circumstances alter morals.

How geography affects morals is seen in the change that has come over Yap during the last hundred years. In the old days mating was made difficult by a stiff marriage ceremony. The island was overpopulated and no more children were wanted; every additional mouth meant one more step toward starvation for the tribe. Therefore the moral leaders of the community, the medicine men, counseled abstinence.

Now the picture has changed and "morality" along with it. Marriage has been simplified and consists merely of taking a girl home. The marriage age is usually fourteen or fifteen.

If the child bearing ability of the wife has not been proved in advance, or if it fails after marriage, wives may be exchanged, permanently or temporarily, among relatives or friends in the hope that offspring will re-

sult from the new combination

Polygamy is rare. But a man whose brothers die inherits their wives. Thus if there are five brothers and all die but one, he finds himself with five wives. He is expected to keep up a high degree of pregnancy among them. If he loses power, some or all of them are transferred to other men.

Union between parent and child is forbidden. Also between brother and sister; and it is to prevent such union that the young man is expected to live in the All Men House, a sort of men's club, until marriage.

However, there are chiefs who favor consanguineous marriage as an aid in repopulating the island. They point to its success on Eauripik, a small isolated island east of Yap. There, they say, it worked.

So alien is this to most human experience, even among wild tribes, that I reserved a doubt on it until I could consult a recognized authority on these islands, an old and respected trader, During Spanish and German

as well as Japanese times he had lived in the islands and is the only foreigner to have made his home for a year on Eauripik.

"I don't attempt to explain it," he said, "but it's true. The people of Eauripik are usually big, strong, healthy people. They almost never become sick. Yet the entire population of 190 people is one family descended from one couple. All marriages are within the family. There is no mixture from the outside. Foreigners do not visit the island. It is off the usual trade routes. All the people look alike. Closest relatives marry. And yet the population is increasing slightly."

Of course, there are many other factors besides consanguinity to be considered. The hardihood of the original stock, the climate, the food supply, possible social restraints, and especially the absence of the white man whose liquors and diseases have brought an unhappy ending to the idyll of many South Sea peoples . . . all these things may have offset the effects of bloodrelationship. One can understand

the disquiet of some chiefs who wonder whether dying Yap is wise in keeping this apparently successful method of increase under taboo.

There is also taboo upon color-crossing. Marriage with a white man may be considered an honor by a Tahitian maiden. The Yap maiden would consider it a disgrace. "Black to black, white to white, red to red," so runs the Yap observed proverb.

Although sex taboos are lacking where they are most expected, they appear in odd places. The man who is about to go fishing must have nothing to do with his wife for at least twenty-four hours previous. The man who is going to another island (that is, outside the reef which encloses the Yap group) must not co-habit with his wife or anyone else for a month before he leaves, during his absence, or for a month after his return. Violation of this custom is supposed to bring disease and death.

Recently three kings of Yap were taken on a visit to Japan. It was assumed that, in common with other tired

businessmen, they might 'unbend their taboos a bit when away from home. But the gay districts of Tokyo and Osaka were viewed by the three kings much as they might have been examined by a deputation of professors of sociology. They were of academic interest only.

Pregnancy is the particular object of anxious superstition, because the pregnant woman is the potential savior of the race. Not only is she hedged about with rules and rites, but her husband is also.

A neighboring chief refused our offer of some choice bananas.

"I cannot eat them," he said. "My wife is going to have a child."

"Will what you eat affect your wife?"

"Of course. That is old wisdom among the Kanakas."

I asked what foods were forbidden nourishment to an expectant father.

"He must eat little of anything. Nothing to make unhappy stomach. And no bananas. No tortoise. No coconuts that have fallen from the tree. And if he, or wife, eats fish of many colors, very

bad! Baby will be spotted, many colors."

If the child is stillborn, it is the man's fault. He has somehow broken the routine prescribed for him. He is severely censured, perhaps before the council, for Yap cannot afford to lose babies.

There is no prostitution among the Kanakas of Yap. They are scandalized by the practice in the "civilized" world. They say that such things should be matters of free will, not compulsion.

The future of Yap morality is in doubt. Will contact with foreign ways bring in "civilized" prostitution? Or will the schools and hospitals of the Navy and the churches of missionaries succeed in tightening up the principles of family morality? Should strict regulations governing domestic affairs be established and enforced?

So far the Navy boys have been inclined to take a leaf from the book of other rulers in the South Seas far more experienced than the Americans. It has been the practice of the British, Dutch, and French not to interfere too drastically with native ways.

Where sudden changes in native mores have been imposed the result has too often been the destruction of the native people.

There is reason to believe that the situation on Yap will change as time goes on. The education and health programs of the Navy are having their effect. Infant mortality is decreasing and adults live to a greater age. The result is that the population, for the first time in

half a century, is growing. If this continues, the wise men of the tribes may change their counsel.

In the meantime, this curious example of the effect of geography and population upon morals is a phenomenon that can be studied to advantage by sociologists, theologians and others concerned with the motivations of human behavior. — *By Willard Price, from Everybody's Digest.*

## WEDDING GIFT

The story is being told of a harassed husband how never seemed to be able to please his complaining wife. On their wedding anniversary she bought him two ties, one green, the other yellow. He thanked her profusely, but she sighed: "Well, I guess you don't like my gift." . . . "But, darling, I do. I'm mad about them. As a matter of fact, I'll prove it to you right now." He removed the tie he was wearing, put on the yellow tie and beamed: "There." His wife looked at him sadly and sighed: "Don't like the green, eh?" — *Leonard Lyons.*

- As the bank is entrusted to hold and invest your money, it is necessary for you to know well what the bank really is.

## WHAT YOU SHOULD KNOW ABOUT BANKS

What is the most important service a bank offers? A bank will safeguard your valuables and do a good bit of your personal bookkeeping. It will pay interest on your money when you are in the chips and lend you some when you aren't — maybe. It will pay bills for you and give you a receipt that will stand up in court. It will even help you to buy a house or a car if you aren't trying to do it on a shoestring.

All those services are good but there is another that is even better.

Like a family doctor or family lawyer, a bank that has known you a good many years will backstop you in an emergency. It will give you advice on a great variety of financial problems — advice that may not be pleasant but probably will be sound and therefore valuable.

The choice of bank, therefore, involves more than walking into the one on the nearest corner. Go into the matter a little more carefully. If you have never had relations with a bank, get a suggestion from a businessman you trust. If you are moving to a new town, get your old banker to recommend a new bank.

A bank is not required by law to accept your account. You may be surprised to find that an old, established bank is pretty exclusive and tends to act like a gentleman's club. It may insist that you be introduced by a depositor or give several references

If this happens, don't walk off in a huff. There is naturally a close-knit relationship between a good bank and its customers. So the bank wants to be pretty careful about people it takes in

— people it may be lending to at some time in the future.

Loans are the principal business of a commercial bank. The bulk of a bank's loans are made to businessmen, but a great many loans are also made to non-business customers.

When you ask for a loan, the bank must make two decisions — one, are you generally a good credit risk, and two, are you going to use the money intelligently so that you probably will be able to pay it back? Since you are asking the bank to let you use the other depositors' money, don't be surprised when the bank goes pretty thoroughly into both of those questions.

If the bank does not know you well, it will ask some very searching questions about your private affairs. If you have been going serenely along thinking that the amount of your salary, the value of your house, the church and social clubs you belong to were your own private business, get ready to change your mind when you want a loan. The bank will keep the information confi-

dential. And remember, it is asking the same questions of other customers who want to borrow the money you have on deposit.

A bank is a mighty good place to borrow money for this reason: It lends money largely to a select clientele, its customers. The amount lost in bad loans is small. Therefore, a good bank does not have to charge high interest rates to cover large expected losses. Other lending agencies that deal with the general public do expect heavy losses and must charge correspondingly high interest rates.

A checking account, the most common system of depositing and withdrawing money, is an amazing service when you think about it. If you have such an account, the bank will keep your money safe and pay it to you without a moment's advance notice. At your direction it will cash a check for one of your out-of-town friends even if he banks in Alaska.

If you pay most of your bills by check, the banks automatically does most of your



personal bookkeeping and gives you a permanent record.

Before you open a checking account, the bank obviously will insist on absolute identification or proof that you are you. This means giving references which the bank will check and filling out identification and signature cards.

A joint account can be tricky. You should understand its various forms. In one kind, both parties must sign every check. This is a useful device for the man whose wife has only a fuzzy idea of the value of money. In a survivorship account each party may sign checks independently of the other. If the husband should die, the wife could still cash checks without waiting for the will to be probated.

Another type of joint account is one in which, if one party dies, 50 per cent of the account is sealed until the state is settled.

To open a survivorship account both husband and wife must appear at the bank in person. This sometimes irritates a husband, but the bank wants to be sure that

each party fully understands the privileges of the other.

The deposit slip is a necessary record to keep track of each check or cash sum that goes into your account. When filling out a deposit slip, describe checks merely by writing down the transit number of the bank on which the check is drawn.

This transit number is a hyphenated number appearing somewhere on the face of the check, usually the upper right-hand corner. The first part of the transit number identifies the city or state in which the bank is located and the second part identifies the bank itself. Thus in the number 50-100, 50 stands for the state of New York and 100 for the First National Bank, Binghamton. Under the transit number is a line and below the line another number — a "routing" code — which may be omitted on the deposit slip.

When you deposit cash to your account, it becomes available to you at once and you can begin writing checks on it immediately. But when you deposit checks written on other banks, the money is not immediately

available. Thus if you deposit a \$100 check made out to you on another bank, say the XYZ Trust Co., you cannot begin to use that money until your bank has obtained the \$100 from the XYZ Trust Co., and has put it in your account.

If the XYZ Trust Co. is in your own town, representatives from it and all the other banks in the city meet every day, usually around 10

A savings account, unlike a checking account, is a time deposit and the bank can make you wait 30 days or more (depending on the bank's rules) before giving you all your money. This notice period is not generally enforced, but it could be in a depression.

A safety-deposit box, when rented by husband and wife together, may be closed to one party if the other dies. Read the contract before you sign.

You get two keys to your safe-deposit box and it is a good idea to keep them in separate places. If you lose both, the box must be forced open.

The trust department of a bank is in the business simply of being trusted by people and corporations. A man often draws his will so that his bank will be executor of his estate, thus insuring that his wife will get expert advice.

In large banks the trust department performs so many services for individuals and corporations that it may handle more assets than all other departments.

There are many other services your bank will provide. It will dock your checking account and buy you a savings bond each month. It will sell you traveler's checks, good almost anywhere in the world. It will collect notes that people owe you.

All these services you can get from almost any bank. But there is one service, perhaps more valuable than any other, that can be provided only by your own bank. That is sound financial advice and sound financial help when needed.

To get it, look ahead. Pick out a good bank at the start, then stick with it.

Show that you are financially responsible. Repay loans on time. Keep a respectable balance in your checking account. Then make it a point to get to know someone in bank.

It may take years, but someday perhaps the clerks won't appear as gimlet-eyed

as you thought at first. You may even get a smile from a vice president. When that happens, you will have acquired an asset well worth having. You will be a valued customer of a good bank. —

*From The Kiplinger Magazine.*

### WHISKY FOR THE BLIND

A Scottish seaman visiting Helsinki bought a bottle of "real Scotch" whisky. He was about to drink some when a Finnish friend warned him it was probably made of wood alcohol. One sniff convinced the friend, who told the Scotsman, "Lucky you met me — this stuff would have made you blind," and started to throw the bottle away. "Stop," the Scotsman yelled. "Stop, mon, save it — I have a blind brother in Glasglow." — *Herman Wenige.*

- To attain happiness one should set aside envy and vanity and should rather improve his own talents without comparing himself with others.

## THE SECRET OF HAPPINESS

Ambition is not wrong. Success is not undesirable. Possessions are not evil in themselves. But the idolatry of these things transforms them into poison for the soul.

What is wrong today is that men and women are so consumed with the idols of power and money that there is a vacuum left in their souls — no room for ideas and ideals, for the things that really make us human. We have come to compete in a marathon race which brings with it neither peace nor poise but ragged nerves, elevated blood pressures, ulcerated stomachs, insecurity-haunted spirits.

To treat this problem, we must understand it. Why is it that so many men and women seem never satisfied with what they have, even though they have enough for lifetime comfort and luxury?

The answer is to be found in two places — in some un-

conscious childhood compulsion or some very conscious competitive comparativeness which ruins inner serenity.

Some people think they are competing with their next-door neighbor or their business rival, but that is just an illusion. They are really going through life trying to get even with an older or a stronger brother or some relative to whom they felt inferior in childhood.

There are many actually successful people always eaten away by a vague envy, or an insecure restlessness, driving them on with insatiable ambition. Why? They do not realize it, but their turbulent and anxious competitiveness proves, on analysis, to be merely a battle with the long-forgotten ghosts of childhood. They are all the time trying to catch up with an older brother or a seemingly omnipotent father.

These people sometimes kill themselves to achieve

money and success, not for their own sake, but as weapons of vengeance against those who made them feel weak once upon a time. Money more often than we suspect is the sword and the weapon with which to pay off old scores.

The first sense of perspective that can come will come if we learn that the excessive ambition, with which we make ourselves unhappy, oftentimes is a needless remnant from childhood. We no longer have to prove ourselves, as we once did, in competition with members of our family circle in childhood. We can come to realize that many of our goals are merely borrowed goals — then the hectic pursuit for financial dominance can give way to a wise quest for economic security as one of the valid aims of life.

We must also rid ourselves of that competitive comparison which is present in every community in America today. How many torment themselves and their families because they constantly measure themselves by the yardsticks of others!

A man may have a home, possessions, a charming family, and yet find all these things ashy to his taste because he has been outstripped in the marathon race by some other runners to the golden tape line. It isn't that he does not possess enough for his wants, but that others possess more. It is the "more" that haunts him, makes him deprecate himself and devalue his real achievements. This is the cancer eating away both at Jewish and Christian serenity and human perspective.

What, then, should we do in order to gain a new perspective in this materialistic era? We should define success in wiser terms.

Everyone needs status. Everyone requires security. The fulfillment of ambition is good if it is an ambition that does not destroy us or our neighbors. There has to come a time when a man or a woman says: "I am no longer going to be interested in how much power or wealth another man or woman possesses so long as I can attain sufficient for the dignity and security of my

family and myself. I am going to break through this vicious circle which always asks the question of life in a comparative degree: "who is bigger", "who is richer", "who has the most?"

"I am going to set my goals for myself rather than borrow them from others. I will strive to achieve a mature attitude to success which is ambition for growth and accomplishment — real accomplishment rather than spurious, decorative, and vanity-filled acquisition.

"I refuse any longer to destroy my peace of mind by striving after wind, and I will judge myself in the scale of goodness and culture as well as in the balance of silver and gold."

Such a man is on the road to true success. He is like

the poet who does not eat himself to pieces because his sonnet is not equal to that of Shakespeare. He is like the musician who does not always despise his little fugue because it lacks the filigree magic of Mozart.

He is like the poet or musician who learns to accept himself and to be happy with his own growth from year to year rather than paralyze his talented ear or his gifted pen by numbing contrast with the giants and the immortals.

The man or woman who declares his declaration of independence from servitude to his neighbors' standards and his society's false values is on the road to inner peace and character. — *By Dr. Joshua Loth Liebman\* from an address in CBS.*

## MONEY GAB

Some candidates have the gift of gab — but they know money talks, better.

- The story of the Japanese leaders who commanded the military forces of Japan in the last World War.

## THE JAPANESE WAR CRIMINALS

A total of 4,855 Japanese were tried for war crimes in trials held in Japan and various areas of Asia where Japanese forces were stranded at the time of their surrender after their defeat in the second World War.

Of these, 927 were sentenced to death, 399 received life terms, 2,889 lesser prison terms, and 64 were acquitted.

The "25 A" class suspects, including Tojo and his executed colleagues, went before the International Tribunal in Tokyo. U.S. Military Courts in Japan tried 1,344. Most of the rest stood trial before allied military courts outside Japan. The Netherlands tried 995, Britain 865, Australia 777, China 517, France 181, and the Philippines, 151.

Pardons and amnesties steadily reduced the number imprisoned. The Japanese Government was able to announce on Dec. 30, 1958 that

the last war criminal had been freed, except for a handful still in Communist Chinese jails. The last known Japanese held by Communist China was repatriated in April, 1964.

What are Japan's former war criminals doing today, these men convicted of the most inhuman acts but given a new lease on life by the compassion of their former enemies?

They have melted into anonymity. As it was put by an official of the Welfare Ministry charged with keeping war criminals records: "After they're released, there's no reason for us to keep track of them anymore."

But the families of the 1,001 men who died — 927 by execution and 74 from illness in prison — formed an association called the White Chrysanthemum Society that meets about once a year. It is headed by Mrs. Hisako

Yamashita, widow of General Omoyuki Yamashita, known as the "Tiger of Malaya" who conquered Singapore and was tried and executed after the war in the Philippines.

Though most have slipped back unnoticed into the stream of Japanese society, survivors among the "A" Class group have not entirely been able to escape the public glare. And, indeed, two of them succeeded in making remarkable comebacks into the top echelons of Government.

Mamoru Shigemitsu, who was Foreign Minister when he signed the surrender for Japan aboard the battleship Missouri in 1945, received a 12-year prison term, the lightest of the sentences meted out to the 25 International Tribunal Defendants.

Pardoned with the signing of the Peace Treaty in 1951, Shigemitsu was elected to the House of Representatives and was again Foreign Minister at the time of his death in 1954.

Okinori Kaya, a wartime Finance Minister, got 20 years, was released in 1951

and returned to politics, has a major influence in the ruling Liberal-Democratic Party. He topped his comeback by serving as Justice Minister, a post he resigned in 1964.

Eight of the 25 "A" Class men still live today, and except for Kaya, who himself has remained out of the political limelight since resigning as Justice Minister, they lead quiet, secluded lives.

There is 88-year-old Sadao Araki, the crusty, mustachioed ex-general who as wartime Education Minister indoctrinated Japan's youth in the superiority of the Japanese race.

Former Vice-Admiral Takasumi Oka, was chief of the Naval Affairs Bureau. He was paroled out of Sugamo in 1954 along with Araki.

Former Admiral Shigetaro Shimada was one of Tojo's navy ministers and later chief of the Navy General Staff.

Koichi Kido who, as Lord Keeper of the Privy Seal and the Emperor's chief advisor, was one of wartime Japan's most powerful men. Paroled in 1956. He is now 76.



Another survivor is Kenryo Sato, former commander of the 37th Division and one of Tojo's top military planners. Sato is 70.

Teiichi Suzuki, now 77, was a general who as director of the Planning Board helped map Japan's wartime policies. Suzuki was released in 1956.

Hiroshi Oshima, now 79, was instrumental in bringing about the Tripartite Axis Alliance.

Another big name still living is Henry Pu Yi, puppet Emperor of Japanese-controlled Manchuria. Captured by the Russians and turned over to the Communist Chinese who imprisoned him, Pu Yi was pardoned in 1959 "for having repented and acknowledged his crimes" so Peking said, and is now reported working in a botanical garden in the Communist Chinese capital. — *Kenneth Ishii (AP), condensed from Variety.*

## PEANUT BUTTER

1st student (throwing sandwich emphatically on the floor): "Peanut butter again today. All three of my sandwiches are peanut butter again today. Yesterday they were all peanut butter, the day before, last week, that's all I had was peanut butter sandwiches in my lunch; I hate peanut butter."

2nd student: "What's the matter with your wife, won't she fix your lunch the way you want it?"

- To avoid Communism one should understand its basic principles and ideals rather than make a wholesale condemnation of entire groups who are under public suspicion.

## HOW TO TELL A COMMUNIST

It is extremely difficult to answer the broad question: what is communism? Communism may refer to a political party which in this country is tiny and despised. It may refer to a set of principles, which have had a thousand different exponents from the days of the Essenes to those of the Cominform. It may refer to a general movement, which at various times has embraced very diverse sects.

In 1918-20, Russian communism was a new force in the world, and being new, untested by realities, it had a natural appeal. Since it had replaced Czarist Russia, it might be represented as a liberating force. To be sure, much was heard even then of the crimes and oppressions of the Bolsheviks. They might be excused or palliated, however, as a natural reaction against the old

autocracy or as precautionary in character.

For some years after 1918, communism naturally made a strong appeal to young idealists in particular; to youths who believed that the world could be regenerated in happier form.

A believer in Russian communism can take no shelter behind hazy idealism. He is a believer in a police state of the most ruthless character, with a system of secret arrests, dictated convictions, purges and concentration camps.

It is vital in the present situation for us to understand this. And to understand it we must have a clear perception of the great difference between the theories held by the liberal on the one side, and the Communist on the other.

True liberals of all shades of opinion, including ortho-

dox Socialist, agree to the fundamental principle that majority rule shall be loyally accepted so long as it respects the basic rights of minorities.

The Communist, however, rejects this principle. His party doctrine is Communist rule or general ruin. To him an opposition victory at the polls is simply the signal for conspiracy, sabotage, and secret subversion. As a minority, the Communists give no deference to any majority; they reject all the rules of the democratic game; they concoct plots, infiltrate at all weak points, cripple every machine they can touch, and stand ready at any moment to seize power by force.

The problem of coping with such elements is therefore simplified. We are not concerned with a movement; we are concerned with a militant minority, alien in allegiance. Unceasing vigilance is essential and in certain areas of government activity such as the armed services, State Department, and the agencies concerned with ato-

mic energy, it is necessary to insist on a security check.

But precautions regarding these limited sectors of national activity are not difficult to take; the records, associations and expressed ideas of employes or prospective employes can readily be tested.

If we are to have a careful policing of governmental agencies — and it is certain that those offices and departments which deal with national security must be policed — we should at least have the work done with a careful regard to all parts of our Bill of Rights.

If we grasp these facts, it is easier to approach the question: how can we deal with the dangerous Communists without hurting useful radicals and liberals? It is easier to answer because we can approach it without any sense of panic. One reason why our internal situation is so healthy is that radicals and liberals have been allowed free scope for expressing their opinions; another reason is that from 1929 onward many of their more

valuable ideas were adopted and applied.

Repressive activities always defeat their own end. They arouse widespread antagonism, foster the extremist doctrines at which they are aimed, and create martyrs and a martyrology — the most powerful known agencies of propagandism.

We need not worry about the Socialist; they are the fiercest opponents of Soviet ideas. We need not worry about the Utopian Communists; they can't but detest the Russian perversion of their ideals. We need not worry about liberals, who are the bulwark of our own system.

Repression is an indispensable part of the Soviet regime; it is not needed in the United States, and is hostile to every American tradition. Precautions against treason we may well take, and we can always punish individual violations of our

statutes; but beyond that no arm of the government can afford to go.

We may well recall the words of Charles E. Hughes at a time when a sweeping attempt to deny radicals their rights simply because they were radical had carried away the New York Assembly:

"I count it a most serious mistake to proceed, not against individuals charged with violation of the law, but against masses of our citizens combined for political action, by denying them the only resource of peaceful government; that is, action by the ballot box and through duly elected representatives in legislative bodies."

If we restrict the security check to its proper and very narrow areas, and elsewhere guarantee free opinion, free speech, and a free vote, we are safe. — *By Allan Nevins, condensed from the New York Times Magazine.*

In some states it is a crime for a wife to ransack her husband's pocket. In my state it is merely a waste of time. — *V. N. Fair.*

■ The accidental discovery of a common drug which everybody now uses.

## ASPIRIN: KING OF DRUGS

We think of "miracle" drugs in terms of spectacular achievements: a life snatched back by penicillin; streptomycin curing infectious diseases against which medical science was helpless; Aureomycin and Chloromycetin pulling the fangs of ancient killers.

Magnificent though these accomplishments are, the average individual might go through life without requiring the wonder working of these drugs. But hardly a family goes a week without tapping the aspirin bottle.

This humble stand-by on the bathroom shelf is ready when children get leg aches in the middle of the night — such aches used to be known as "growing pains." Aspirin tides over sister's toothache until she can get to the dentist; and is taken freely — and safely — when any member of the family gets a cold, flu, or headache.

All evidence, in fact, indicates that it won't cure anything. But it offers merciful relief for a thousand aches and pains, and thus can probably make a stronger claim than any other drug for being the miracle drug supreme!

For very good reasons, it is the most widely used of all drugs — with a personality of its own and a record unmatched elsewhere. It is miraculously cheap and miraculously safe — so nontoxic that it may be taken without medical supervision. Aspirin even has its own built-in alarm system — ears almost always ring before serious trouble from overdosage develops.

By now, everyone is familiar with the names of such medical heroes as Jenner, Pasteur, Ehrlich, and Fleming. Not one in a million could name the discoverers of aspirin.

The story begins at the middle of the last century. At the time, the best way for a chemist to make a name for himself was to discover as many new chemical compounds as possible. It made no difference whether uses were found for them.

Thus, at the end of this period, sulfa was discovered — and allowed to lie idle for decades. In 1853 a German chemist named von Gerhardt found acetylsalicylic acid — later to be christened aspirin.

Until 1899, it remained a useless laboratory curiosity. Then a chemist working for Friedrich Bayer & Company, in Elberfeld, Germany, had a problem. Felix Hoffman's father suffered from rheumatoid arthritis and couldn't stand prolonged treatment with salicylate drugs. Would son Felix look around the laboratory for some new salicylate which might ease his pains?

Hoffman asked the help of Heinrich Dreser, head of Bayer's drug research. With a fortunate hunch, they investigated von Gerhardt's forgotten white powder. They subjected it to all sorts

of tests, and finally it looked safe enough to try on old man Hoffman's rheumatism.

It would be stretching the facts to report that he did a jig after swallowing some of the powder. Still, he did *feel* better. Hoffman and Dreser began to pass their white powder to other people around Elberfeld, and one fact kept cropping up.

If a person taking the drug happened to have a headache, the headache disappeared! Maybe they had an important discovery on their hands!

Their white powder at least deserved a name, and tentatively they hit on acetylsalicylic acid. They trimmed this down further to make the word aspirin — which was pronounceable in all languages.

Aspirin got off to a slow start. As they should with any new drug, physicians regarded it with suspicion. They wondered what ill effects it might have on kidneys, liver, heart, brain. Happily, no ill effects showed up.

They wanted to find whether aspirin really relieved

pain — or whether people just imagined it. For this job, they tested volunteers to see how much electric current it took to cause pain when applied to teeth. Then they dosed the subjects with aspirin — and tried again. This time, it took considerably more current to make teeth tingle.

Gradually, Bayer started to fill prescriptions for the paper-wrapped white powder, but real mass production didn't come until 1915 when aspirin first appeared as the now-familiar white tablet. Then scores of other manufacturers in many countries began producing it.

Aspirin was a curious drug. It didn't cure disease, but it erased *symptoms* of a vast range of illnesses. It drove fever down, dulled pain, stopped headache.

There were other curious things about aspirin. Even now, no one knows how it works. And no one knows why it has no effect on normal body temperature, but has the ability to reduce fever. Apparently, aspirin has some effect on the heat center of the brain — the body's

thermostat. But as yet no one knows its mechanics of action.

Because of the drug's great safety, most suicide attempts fail. With massive doses, most people become horridly ill. Physicians wash out their stomachs and they survive. One man was thus saved after taking 300 pills.

It can be used as a gargle for sore throats, as a paste to relieve soreness from ill-fitting dental plates, as a pill to reduce pain from rheumatism, twisted backs, and other muscular ailments. It is the most widely used remedy for one of the most common of all human maladies — headache.

By using thousands of tons of the drug, the public has given a convincing demonstration of its great safety. This isn't to advise anyone to take large doses on a continuous basis — a procedure which might mask symptoms of serious diseases. But used as its makers intend that it should be used, aspirin is in a class by itself — the most versatile drug in the world. — by J. D. Ratcliff from *Coronet*.

- Kennedy did not expect Johnson to accept the post of Vice-President.

## HOW JOHNSON WAS NOMINATED VICE-PRESIDENT

When John F. Kennedy offered the 1960 vice presidential nomination to Lyndon B. Johnson, he was all but convinced that Johnson would not accept, according to historian Arthur M. Schlesinger Jr.

Schlesinger's version of the apparently confused events leading to Johnson's vice presidential nomination are presented in the historian's book, "A Thousand Days," to be published in November.

According to Schlesinger, a renowned professor of history at Harvard before he took a leave of absence to serve Kennedy as special assistant to the President, Kennedy decided to offer Johnson, then the Senate majority leader, the vice presidential nomination a few hours after his own nomination at the head of the Democratic ticket.

"He decided to do this," Schlesinger writes, "because he thought it imperative to restore relations with the Senate leader. News of this offer, Kennedy hoped, would reunite the Democrats, please the older generation of professionals, improve the ticket's chances in the south and lay the basis for future collaboration with Johnson. He was certain that there was practically no chance that Johnson would accept."

According to Schlesinger, Kennedy, who referred to Johnson as "the riverboat gambler" in the days preceding the 1960 Democratic convention, then made the offer to Johnson whose quick acceptance was greeted by Kennedy with "astonishment" and "considerable bafflement."

"You just won't believe it," Schlesinger quotes Kennedy as saying to associates. "He wants it!"



Schlesinger added: "I didn't offer the vice presidency to him," Kennedy told a friend later. 'I just held it out like this' — here he simulated taking an object out of his pocket and holding it close to his body — 'and he grabbed it'".

Other high points of the Schlesinger book:

— On Richard Nixon, Kennedy's 1960 opponent: "Kennedy considered there was no one he resembled less than Nixon. He scorned the way Nixon opened his speeches with the 'Pat and I greeting.

'He has no taste,' Kennedy said with contempt."

— On former President Dwight D. Eisenhower: "I could understand it if he played golf all the time with old army friends, but no man is less loyal to his old friends than Eisenhower. He is a terribly cold man. All his golfing pals are rich men he has met since 1945," Kennedy is quoted as saying.

— On Vice President Hubert Humphrey in the days when they were battling for the Democratic presidential nomination: "Hubert is too intense for the present mood

of the people. What they want today is a more boring, monotonous personality — like me."

— Kennedy telling a friend of his plan to name his brother as attorney general: "Well, I think I'll open the front door of the Georgetown house some morning about 2 a.m., look up and down the street and if there's no one there, I'll whisper, 'It's Bobby.'"

The late President's brother, now US senator from New York, also is cited for trying to block Johnson's nomination to the second place on the ticket — a similar account of which appears in Theodore H. White's book, "The Making of the President — 1964."

In Schlesinger's account, Robert Kennedy went to Johnson's hotel suite shortly after his brother had offered him the vice presidential nomination and said that his brother "would fully understand" if Johnson wanted to avoid a floor fight against his selection. If that were the case, (John) Kennedy would wish to make Johnson

chairman of the Democratic national committee.

Schlesinger writes: "Johnson said with great and mournful emotion, 'I want to be vice president and, if the candidate will have me, I'll join with him in making a fight for it.'"

Later, when it became clear that Johnson was to be vice presidential nominee, Schlesinger writes: "Bobby leaned his head against the wall and said . . . 'My God, this wouldn't have happened except that we were all too tired last night.'" — *Based on Saturday Review and Newsweek.*

## ROOMER

The bachelor roomer called on his girl every night. Finally, the landlady asked him why he didn't marry. He'd evidently given it a lot of thought, because he replied instantly:

"Why, if I married her, where would I go every night? I'd be stuck at home!" — *Successful Farming.*

■ This is the story of the sacrifices of a Filipino woman who risked her life and possessions to help the revolution against Spanish rule in the Philippines.

## THE KATIPUNAN AND TANDANG SORA

By 1896 the Katipunan counted a membership of some thirty thousand men from various parts of the Tagalog region. Up to the outbreak of the struggle, the Spanish colonial authorities were still unaware of the formidable number of recruits to the Katipunan. They were of the belief that if an uprising of any sort were to break out, it could easily and immediately be quelled, as was done so many times in the past.

Bonifacio had taken the greatest precaution to admit into the Katipunan only the men whose courage and loyalty to the cause of independence had been put to a rigorous test. The Revolutionary Society followed a rigid pattern in its recruitment procedure in order to safeguard itself from untimely discovery by the Spaniards.

Recruits had to submit themselves to a series of ordeals before they could become privy to the platform of the Katipunan. Their background, such as family ties, political ideology and educational orientation were scrutinized. They were given stern warning that death was the punishment meted out to traitors. After undergoing the rigid screening, they were put to several tests of valor.

Blindfolded, a recruit was led inside a dimly lighted room, eerie in atmosphere. The cover over his eyes removed, he was made to read aloud the warning inscribed in big, bold letters on the walls of the room:

"If you possess strength and bravery, you may proceed.

"If curiosity has brought you here, depart!

"If you have no control over your bad inclinations, be gone! The doors of the Most Exalted and Most Honorable Katipunan of the Sons of the Country are forever closed to you."

The recruit then had to take a piece of paper lying on top of a table on which were also found a skull, a revolver and a bolo. He had to read aloud the following questions.

"What was the state of affairs in our country prior to the arrival of the Spanish *conquistadores*?"

"What is its present state of affairs?"

"What will be its future state of affairs?"

Previously coached by his Katipunero sponsor, the recruit had to answer the above questions in the following manner, as otherwise he would be rejected from membership:

To the first, he had to answer that prior to the arrival of the Spaniards, the inhabitants of the country were living in peace and prosperity, carrying on trade relations with neighboring Asian countries.

To the second, he had to reply that the present state of affairs was most deplorable since the Spaniards oppressed and exploited the natives, whom they called "indios," for their selfish interests.

And to the third, he had to say that such a lamentable condition existing in his country could be remedied only by means of an armed rebellion because all pleas for reforms have been rejected by Spain.

If the recruit had satisfactorily passed through these preliminary tests, he was further subjected to other ordeals in order to test his moral and physical endurance, as for instance, blindfolded, his face would be heated before a lighted fire. If he showed the least trace of cowardice, he was rejected outright.

In mid-August of 1896 the Katipunan which was in its fourth year of existence had its first traitor in the person of Teodoro Patiño, a Katipunero of some four months. Hoping perhaps to receive a fat reward from the colonial authorities, Patiño revealed to the Spanish curate of Ton-

do that there were around 1,500 armed "indios" in San Mateo poised to attack the Spanish garrison and that the proof of the existence of a revolutionary association could be found in the printing shop of the "Diario de Manila" where some Katipunan documents were kept. On that same night of August 19, a brief search inside the printing establishment led to the discovery by the Tondo curate of the "proof" mentioned by the traitor Patiño.

Thenceforth the arm of Spanish law moved with relentless fury. Heavily armed Spanish guards knocked on doors of houses, barged in and arrested anyone whom they suspected of being either an affiliate or a sympathizer of the Katipunan. In the midst of terror and chaos Bonifacio and his men transferred the revolutionary headquarters to Caloocan. Katipunero Juan Ramos had offered to Bonifacio the refuge of his mother's habitation in that town some time before.

Melchora Aquino was the eighty-four-year-old widow of the one-time *cabeza de baran-*

*gay* Fulgencio Ramos. She owned a sizeable tract of land in Caloocan where her tenants cultivated rice and sugarcane and where she kept herself busy at times by looking after her large poultry and dairy ranch. Melchora was a well-beloved person in her neighborhood. She was slow to anger, quick to sympathize with the less fortunate of her countrymen and unselfishly gave financial aid to poor people who approached her.

The old lady knew that she was imperiling her own life by giving shelter to Bonifacio and the Katipuneros, but her patriotism enabled her to rise above all fear. She extended to the revolutionists every possible assistance within her command, placing at their disposal the rooms in the house and the numerous barns in her plantation. She supplied them with foodstuffs, unmindful of the great trouble and expenses incurred.

On the eve of the launching of the Revolution, Bonifacio expressed his fears for her safety. "Grandmother," he told Melchora, "if the *Guardia Civil* finds out how

you have helped us, you would surely be arrested and —." Bonifacio stopped abruptly. He could not go on and say that he feared she might be physically tortured by the *Guardia Civil* — and killed. They were words too painful to pronounce. But the old woman must have divined his thoughts.

"Son," answered the brave and noble lady, "I have but a short while to live and I wish to spend it in the service of my oppressed country."

Her answer touched Bonifacio. Between these two grew a genuine affection, born of rebellion and bound by common cause and common peril.

A few days after the Katipunun had passed through the dark night of betrayal, Bonifacio called an emergency meeting of all Katipuneros in and around Caloocan at the estate of Melchora Aquino. More than one thousand Katipuneros arrived at the place. Bonifacio, rising to heights of eloquence, delivered an impassioned speech announcing that the hour had struck when

history clamored for a complete severance of ties between their oppressed country and Imperial Spain.

*"I have the unshakable faith that this Revolution shall bring about the liberation of our beloved Motherland from the oppressive rule of Spain. But at the same time I also realize that we, who are all gathered here, men and women alike, will not live to see the emancipation of our unfortunate country. For in launching the Revolution, we also sacrifice our own lives in the field of battle. We are therefore sowing the seeds of freedom not so much for our own selves as for our children and their descendants, so that one day they may reap the harvest. On to battle then! On to victory! God shall not forsake our country!"*

Before the huge assembly, Bonifacio and Emilio Jacinto brought out their *cedulas*, symbol of Philippine vassalage to the Spanish crown, and tore these to pieces. The rest did likewise and cried out: "Long live the independence of our Motherland!"\*

In the midst of the clamor that arose, Bonifacio sought out Melchora Aquino whom he found to be in the company of her daughter. Tears fell from the eyes of the old woman. At that very moment she was the symbol of the unhappy Philippines. Bonifacio clasped her hand. It was a moment of meaningful silence. Steeped in emotion neither could speak a word. But how much there was to tell each other!

Jacinto's arrival broke up the scene. "Don Andres!" said the youth excitedly. "Our vigilance committee has confirmed reports that the Spanish sentries have located our whereabouts!"

Bonifacio instinctively looked at Melchora. He held both her hands tightly, as if that were the last time he would ever see her. "Grandmother," he addressed the old woman slowly and painfully, "you are no longer safe here. At any hour now the Spaniards may open fire at this place. I shall have my men find out if the roads leading to Novaliches are still clear. If so, you must

escape to that place with your family. My men shall accompany you. Travel in disguise. The rest of us shall remain to defend this place.

Melchora, her family and their rebel escorts disguised themselves as peddlers on their way to Novaliches. But on the 29th of August, the *Guardia Civil* caught up with them at Pasong Putik in the barrio of Santa Monica. They were detained in the house of the local *cabeza de barangay* and the next day Melchora and her Katipunero companions were imprisoned in the Bilibid compound of Manila.

News of Melchora's capture reached Bonifacio in the battlefield of San Juan del Monte. Bleeding from a wound inflicted by a bullet on his left thigh, Bonifacio felt a sudden spasm of grief. The old defenseless woman captured! Held prisoner at the mercy of merciless civil guards! But at the moment there was no time for prolonged foreboding as enemy bullets whistled through the air.

After three days in prison, Melchora was deported along

with other Katipuneros to the island of Guam by decree of Governor-General Ramon Blanco. How swiftly the arm of Spanish law moved!

Many were seized with pity when they saw the frail figure of an eighty-four-year-old woman board the vessel that was to take her far away from her native soil, torn away from her loved ones in the declining years of her life.

Melchora accepted her fate as calmly as was humanly possible. The emotions with-

in her were too profound for tears. She had no regrets, however. She remembered the day that she told Bonifacio "I have but a short while to live and I wish to spend it in the service of my oppressed country."

The children, relatives and sympathizers of the old woman could do nothing by way of rescuing her. Imperial Spain was, as ever, the victor. — *By Carmencita H. Acosta, from Woman and Home, July 4, 1965.*

## CHECKS

*Rich Uncle:* "I'm sorry you don't like your birthday gift, but I asked you if you preferred large or small checks."

*Poor Nephew:* "Yeh, but how was I to know you were talking about neckties?" — *The Cooperator.*



■ Successful persons sleep but a few hours.

## YOU'RE SMART TO HAVE INSOMNIA

During his days of glory, Napoleon slept not more than four or five hours, at the most, out of the 24. His physical and intellectual activities were prodigious. He would at times ride horseback for ten hours at a stretch, then hold conferences with his staff and dictate innumerable letters until late into the night. Yet he never felt tired or sleepy and a few hours of repose sufficed to "relieve his fatigue."

Heads of large businesses work much harder than do most of their employes. Some stay at their desks long after the office force has left, then attend business meetings until late in the evening. If they are interested in the business and are making a success of it, they do not complain of being tired. Nor are they as tired after 15 hours of "free labor" as are their stenographers and su-

bordinates after six or eight hours of routine jobs.

There was another side to Napoleon's story. Later in life, when his dream of world conquest was finally shattered at Waterloo and he was exiled to a remote island, he completely altered his lifetime habit in regard to sleep. At St. Helena he found it necessary to devote eight or nine hours to bed instead of the four or five that were previously sufficient, and this at a time when he had changed from a life of physical and mental activity to one of sloth and indolence.

Does this mean that the more we work the less we should sleep? Psychologists are beginning to think so.

In fact, many of them are quite sure that this apparently paradoxical theory is correct and that insomnia ought to be cured, not by teaching insomniacs how to sleep,

but by teaching them how to stay awake properly.

But, in order for the cure to be effectual, the staying awake must be done under circumstances that absorb the interest of the individual and flatter his ego.

Does this mean that egotistical gratification can take the place of rest? Undoubtedly so. Napoleon's reversal of form under conditions of victory and defeat can be adequately explained on no other hypothesis.

There is on record the case of a gambler who could go for several days and nights without sleep, provided he was winning. After a heavy loss, or even a session in which his winnings were offset by his losses, he needed ten or twelve hours' sleep to put him in humor to face reality again.

Another case in point is that of a neurotic with a strong inferiority complex who was overwhelmed by sleepiness every time he encountered defeat. After a quarrel, or whenever a discussion in which he took part turned to his disadvan-

tage, he was obliged to lie down and "sleep it off."

The old saying that a change of work is as good as a rest was founded on sound psychology. Children "tired" of sitting in a classroom will romp wildly, shout at the top of their lungs, jostle and fight one another, and return to their studies "rested."

A businessman who has attended to the tedious details of his office until five o'clock feels "all in" and goes home "tired." He changes his day suit for evening wear, attends a dinner at which he does a good deal of talking, sits for three hours in a stuffy theater and comes back "rested."

At the end of a "heavy" week this same businessman will gather up his golf outfit and trail for miles in the wake of a small rubber ball. He returns to his office "rested," although he has only exchanged one form of activity for another. Of actual "rest" he has had none.

Mental rest, then, consists in part of egotistical gratification and in part of a complete change of mental or physical activity.

Neither physical nor mental rest of this kind, however, is synonymous with sleep. If we admit that the conquering Napoleon, the successful businessman, and the winning gambler were sufficiently rested by being occupied with activities that flattered their ego and were of their own choosing, is there any common factor that enabled them to maintain their health with less sleep than is usually thought necessary for the average man?

There is such a factor, and it can perhaps be better explained by reversing the question and asking if there is not some definite factor that causes most of us to devote more time to sleep than we actually need. The answer to this question is again yes; and that definite factor is monotony.

Thomas Edison, in an interview, once expressed this opinion:

Nothing is more dangerous to human efficiency than too much sleep. The average man who sleeps seven or eight or nine hours daily is continually oppressed by las-

situde. There is really no reason why men should go to bed at all, and the man of the future will spend far less time in bed than the man of the present does, just as the man of the present spends far less time in bed than the man of the past did.

In the old days, man went up and down with the sun. A million years from now we won't go to bed at all. Really, sleep is an absurdity, a bad habit. We can't suddenly throw off the habit, but we will throw it off eventually.

Perhaps Mr. Edison exaggerated a little, but he had faith in his doctrine and practiced what he preached. He reduced his bad habit of sleep to a minimum.

The amount of sleep needed by various individuals is never proportionate to the amount of muscular or mental effort they expend. Men of intense physical and intellectual activity, like Frederick the Great, Schiller, Humboldt, Mirabeau, John Hunter the English surgeon, and Virchow the great German pathologist, flourished

on an average of four or five hours of sleep daily. Every one of these men had a colorful existence. Their lives were crowded with varied and interesting experiences

The real purpose of sleep is restoration of emotional and sensory tone and not elimination of toxins or repair of waste. It is quite ridiculous to imagine that our bowels or our kidneys or our digestions work better when we are asleep than when we are awake. The exact contrary is true. All these functions are slowed down during sleep, like the rest of the bodily processes.

It is a matter of common knowledge that we have more difficulty in digesting heavy food at night than at noon, and that, if a heavy meal is not digested before we go to sleep trouble is likely to ensue. Normally the bowels and kidneys do not move during sleep, and their activity is promoted by exercise and being awake, not by rest and sleep. The effect of prolonged sleep is to clog and not to clean the body.

The dangers of insomnia have been so widely and

generally exaggerated that the average person becomes little short of panic-stricken when sleeplessness attacks him. Yet the worst insomniacs not only survive, but not uncommonly reach a vigorous old age. The dangers of excessive sleeping after the age of puberty are rarely heard of; yet they are real, and it is indeed quite possible, as Mr. Edison insisted, to sleep too much, despite popular opinion to the contrary.

The best way of combating a tendency to excessive sleep is not arbitrarily to shorten the hours devoted to oblivion, but gradually to accustom the mind, consciously or unconsciously, to act more vigorously and expansively. Widening the mental outlook by increasing the number of interesting contacts with reality seems, strangely enough, to have the dual effect of prolonging it without injury to the organism.

The exact number of hours that should be passed in sleep is a question upon which authorities are not unanimous. It is generally

agreed that the healthy newborn child sleeps during the entire day and night except when it is being nursed and dressed. This period is gradually lessened up to the age of ten or twelve years, when the requirements of sound health do not demand more than nine hours out of the 24.

There has always been a considerable diversity of opinion in regard to the proper adult sleeping allowance. Disregarding considerations of sex, mentality, occupation and idiosyncrasy, it has heretofore been generally believed that in the prime of life seven hours out of the 24 should be given up to sleep, though some individuals do very well on five or six and others seem to require eight or nine to be at their best.

Elderly people, unless senility has produced abnormal drowsiness, find it difficult to sleep as long as those of middle age, and four to six hours is often the maximum that they can endure.

Individuals who possess a diversity of interests, or who concentrate intensely on some single field of

thought, can maintain their health and realize their normal life expectation on much less sleep than these average standards. On the testimony of some who have put a lesser maximum to the proof, a nightly average of four hours' sleep supplemented by four hours' rest is sufficient not only for comfortable living but will even leave a margin for gain in health.

There are few if any insomniacs even among the most afflicted who get less than this amount, although many quite honestly believe they do. All sufferers from insomnia unconsciously exaggerate their trouble, and their statements on the subject must taken with many grains of salt.

Fear causes both their memory and their judgment to be unreliable. And yet this fear is entirely uncalled for. Lying awake at night in a comfortable bed is really never a desperately dangerous performance.

What is the origin of this obsession that we must sacrifice so considerable a portion of our short and pre-

cious lives to the god of sleep?

Popular belief holds that Alfred the Great divided the day into three equal parts and strongly advised that one of these parts be allotted to sleep. Because he was a good king and an unusually wise one, the inference was that, if Alfred said it was, it was so. And for more than a millennium the superstition has persisted.

As a matter of fact, Alfred has been misquoted. What he did say was that one-third of the day should be given to diet, sleep, and exercise — that is, that a man should devote eight hours

daily to sleeping and eating and whatever form of exercise or recreation he preferred. There is nothing to show that Alfred himself spent even six hours a night in sleep.

Ours is the age of the efficiency expert. If the average human being can maintain working efficiency on six hours of sleep or less a day, it ought to be known. Two hours a day saved means salvaging a loss of 90 working days of eight hours each per year. — *By Dr. Robert Kingman from Magazine Digest.*

### LONE CHICK

Lonely baby chick taking a look around the electric incubator of unhatched eggs: "Well, it looks as if I'll be an only child. Mother's blown a fuse."  
— *Mrs. L. F. Duncan.*

■ Fortune does not always follow the lucky winner in big games.

## WHAT HAPPENS TO SWEEPSTAKES WINNERS?

"Money doesn't bring happiness" is not a saying invented by the rich to keep the poor contented. The cold, grim truth is that people who hopefully buy a sweepstakes or lottery ticket are usually lucky only if they *don't* win the grand prize. When they do win . . .

Roland Steele was only 24 when he won \$40,000 in the Irish Sweepstakes, but his fellow-workers in a New York loan company, and reporters who interviewed him, were amazed at his calmness.

"I'm going to stick to my job," he told questioners. "This money isn't going to change me."

He remained a steady, industrious clerk for a few months, but gradually the \$40,000 was burning a hole in his pocket.

Quite suddenly, he announced that he was going back to Alabama, his home

State, to settle down. But first, he would have "one fling."

A month later, Steele lay dead in a New Orleans barroom, stabbed by a hostess. The girl told police she attacked Steele to save the life of her bartender sweetheart during a drunken brawl.

It doesn't always take drink and debauchery to turn the head of a man showered with sudden riches. Maurice Gold was a nondrinker. When he received \$150,000 in a sweepstakes, he was a middle-aged baker in New York. He quits his job and bought a large fruit store. Since he knew nothing of that business, he failed within six months and his creditors collected a large share of his \$150,000.

"I've been a fool," Gold told his wife. "Why didn't I stick to the trade I know?" So he invested the rest of his money in a bakery. But, al-

though he was a good baker, he had no experience in the business end. Soon he became bankrupt. Broke, he suffered a nervous breakdown from which he never recovered.

Reality appears to depart from the minds of some "lucky winners" with the arrival of the check for five figures. Joshua Holder was a 90-cents-a-day dock worker in Trinidad, B.W.I. For a half-day's pay, Holder bought a sweepstakes ticket which returned him \$21,000.

He bought a car and hired a chauffeur. He then opened the front door of his house to his friends and declared that it would never be closed again.

Every night, a calpyso orchestra played for their entertainment, and liquor flowed freely. Every day Holder ordered his chauffeur to drive him to the bank, where he drew a check. Nine months later the bank manager informed Holder that his balance was \$25. According to the *Trinidad Guardian*, the unfortunate man went home and took his own life.

He had not believed it possible that so much money could come to an end. And he could not face the prospect, after living like a millionaire, of going back to his 90-cents-a-day job.

This inability to do simple arithmetic seems to be an "occupational disease" of sweepstakes winners. It made short work of George Herbert Cuffin of London, Eng. Cuffin, a 50-year-old widower who had married a widow, worked in a cement factory to support his wife and their combined family of 11 children. One day, says the *Detroit Times*, he came home followed by cheering mob of friends and hangers-on — he had won \$120,000.

Sadly, Mrs. Cuffin tells the story of what happened then. "Next day he bought a farm and an eight-room house and a car. He filled the house with servants, but since neither he nor I were accustomed to managing servants, they did no work and I had to work harder than ever. Every morning he would dress like a toff in new clothes and drive off like a business executive, smoking a cigar.



"But the only business he did was to cash another check and stand drinks to all the loafers in the city. That was bad enough, but he took to putting money into every proposition that his new 'friends' suggested. He bought everything offered to him, at three times the real value.

"When he was finally told there was no money, George would not believe it. He went down to the bank and accused them of holding out his money on him. When he saw the detailed accounts, he went out on a drinking bout that landed him in the hospital. In a week he was dead of acute alcoholism. We had to sell the car for enough to bury him. That's the luck that sweepstakes brought this family."

Windfalls do not have to run into astronomical figures to bring bad luck. James Goodall, a mechanic, won only \$6250. But it was enough to enable him to carry out his lifelong dream — to build a plane of his own design. On its trial flight the plane crashed and Goodall was killed.

Similarly, Mrs. Lulu Mae Lane of Delaware, who had needed an operation for years but had put it off until she could afford the best doctors available, decided to use \$1000 she won in a 10-cent pool for that purpose. She died on the operating table.

Leonard May won \$5000 in a sweepstakes and determined to take the first "real vacation" of his life. On the first day he went for a swim and was drowned.

Hugh O' Rourke probably never realized how lucky he was, and undoubtedly is still telling sadly of the time he "nearly" won the Irish sweep. It happened this way: O'Rourke bought a ticket under the name of "Butch," and in due time the New York papers reported that a sweepstakes ticket signed "Butch" had won twenty thousand dollars.

O'Rourke went out and bought seven bottles of Scotch, and invited all his friends to a party. During the evening he and his guests put in long-distance calls to relatives and friends all across the country. "Every-

thing's on me," O'Rourke said genially.

Next day he discovered that he was the wrong "Butch." Someone else had used the same pseudonym. But all that O'Rourke was out was the price of seven bottles of Scotch and a couple of hundred dollars for phone calls.

Women are no more immune from "tragic good luck" than are men. Jennie Quinoes of Porto Rico was a 22-year-old girl who lived with her parents and eight brothers in a San Juan slum. Somehow, she acquired a ticket in the Madrid lottery, and somehow that ticket won \$180,000.

Jennie went in person to collect. The entire population of the poor district in which she lived came down to the dock to see her off. She promised to return immediately and to bring presents for everybody.

But Jennie did not return immediately. Instead, she toured Europe with an entourage that a princess might have envied. By the time she reached New York she was

being hailed as the "San Juan Cinderella."

When Jennie finally returned home, the squalor and lack of chic of her family and neighbors appalled her. She moved into a smart apartment and refused to have anything to do with them. Her family was puzzled and hurt; the neighbors were envious and hated her.

Jennie soon met someone who suited her. Anthony Montalvo had a "grand manner." He kissed her hand, bowed from the waist — and, moreover, he told her, he was very rich and of the Spanish nobility.

Jennie married him and they moved to New York. Montalvo's millions were "tied up in a big deal," necessitating some borrowing from his wife.

The millions remained tied up for a long time, and the borrowings continued until there was very little of Jennie's money left — so little that they had to move from their swank penthouse apartment into one room in a cheap boarding house. One night some detectives came around and took Montalvo

away. A shocked Jennie learned that he was neither a millionaire nor her husband. In fact, he was a salesman with two wives living.

Broke, and unable to face the family she had scorned, Jennie turned on the gas in her lonely room and died — just ten months after she had been “lucky” enough to win the Madrid lottery.

Next best to avoiding the ill luck of wealth by failing to win sweepstakes, declares Hilde Marchant in *Picture Post*, is the method adopted by George Melville, a London stone mason.

A year or so ago Melville was making \$25 a week and living with his wife, son, and

daughter in a two-roomed flat. Today Melville is still earning \$25 a week and living with his wife, son and daughter in the small two-roomed flat. The only new possession of the family is a bank book with a single entry: “Credit — \$320,000.”

Melville won that in a football pool, one of the largest pay-offs on record. Frightened by the size of the prize, he promptly put it into the bank, hid the bank book, and is trying to forget all about it.

“I wish I’d never won it,” he says. “But I figure it won’t do us any harm, as long as we don’t touch it. And we aren’t going to.” — *From Picture Post and Detroit Times.*

## MACHIAVELLI FOR VOTERS

We must prescribe to all Filipino voters Machiavelli’s book, “The Prince”, a compulsory reading in the universities of the West. If we knew this book by heart, we would not be fooled by our leaders, especially by those who parrot integrity and other protestations of goodness for facade.

- Motion and activity rather than rest and idleness give us more chances of living longer.

## THE DANGERS OF LONG REST

Bed is popularly supposed to be the safest place in which a person can be. It is supposed to be the obvious place to go when one is sick, as the first step toward recovery. Doctors are assessed by their bedside manner, and bed is not ordered like a pill or a purge, but is assumed to be the basis for all treatment.

And that's where patients, and doctors too, are wrong. A leading British authority, Dr. R. A. J. Asher, member of the Royal College of Physicians, declares: "We should think twice before ordering our patients to bed when they complain and realize that beneath the comfort of the blanket there lurks a host of formidable dangers."

In the *British Medical Journal*, he points out that hardly any part of the body is immune to the hazards of the bed.

In recent years, more and more doctors have been get-

ting their patients out of bed as soon as possible after operations.

Latest report on this post-operative management comes from three Chicago doctors at the Loyola University School of Medicine. This group, headed by Dr. Arkell M. Vaugh, studied 100 patients who were walking about within two to three days after their operations. There were no deaths or wound disruptions; in fact, the healing process was speeded up.

Early ambulation, as the up-and-about system is called, is being used in surgery cases as a mode of treatment for illness. The British doctor, carrying the idea a step further, suggests avoidance of the bed as a preventative of disease of all types.

Lying in bed can create or aggravate lung diseases. The bed can bring on thrombosis—the lethal catastrophe of clots in the blood. It can

increase the danger of skin trouble and cause disability of muscles, wasting away of bones, kidney trouble, various stomach and intestine ailments, as well as damage to the nervous system.

Going into detail, here are some of the risks that one runs by staying too long in bed:

*Respiratory system.* The maintenance of one position allows secretions to collect in the bronchial passages, encouraging the development of at least one form of pneumonia. Furthermore, in the case of lung trouble, the lack of exercise causes a smaller amount of respiration, preventing the re-expansion of a collapsed or diseased lung.

*Blood vessels.* The danger here is thrombosis or thrombo-embolism. The absence of leg movements means that the blood in the veins lacks the helpful squeeze from the muscles which normally speeds its flow. One theory is that a blood clot is sometimes started by damage to the tissues, caused by prolonged weight of the leg on the bed compressing the veins of the calf.

"Thus it may be said," states Dr. Asher, "that thrombophlebitis (a blood clot plus inflammation of the vein) is the internal counterpart of the bed sore. We may one day regard a thrombosis to be as much a sign of nursing mismanagement as we do the ordinary bed sore today."

Researchers, significantly found thrombosis in the calf veins of 53 per cent of all the cases of middle-aged and elderly people who had been in bed for a considerable time.

*Muscles and joints.* While in bed, some muscles are contracted and other stretched, causing considerable crippling. Foot drop is the commonest of these muscle and joint ailments; stiffness of the knee joints is probably next. The wasting of the general muscular system results in the hobbling, painful gait of the convalescent patient.

*Bones.* When bones are not used, the calcium drains from them. This wasting away of the bones can be a serious matter, especially in elderly people. For that rea-

son, fractures may take considerably longer to heal.

*Kidneys.* The drain in calcium from the bones during bed rest causes a greater amount of calcium in the urine and greater danger of kidney and bladder stones. A worse danger is retention of urine, particularly in males. "Getting a patient out of bed may turn him from an incontinent person to a clean one."

*Alimentary tract.* After a few days in bed, heartburn may be noticed, and constipation occurs almost invariably, as a result of lack of muscular movement. Such constipation is most harmful among the aged, and intestinal obstruction may develop.

*Nervous system.* Particularly in nervous diseases involving failure of muscular co-ordination, even a short spell in bed may produce a setback which takes weeks to overcome; and any length of time in bed may leave a patient bedridden many years before his time.

*Mental changes.* Finally the demoralizing effect of staying in bed causes mental changes. At the start it may

produce fuzziness, pettiness, and irritability, and the patient may acquire an exaggerated idea of the seriousness of his condition.

At a later stage, the patient is overcome by a dismal lethargy and resents any efforts to extract him from his bed. "The end result," says Dr. Asher, "can be a comatose, vegetable existence in which, like a useless but carefully tended plant, the patient lies permanently in a condition of tranquil torpidity."

There are other disadvantages of staying in bed: the loss of education among children patients; the danger to the lungs from the dust that arises during bed-making.

When all this is said, Dr. Asher admits he has painted a gloomy and unfair picture: that it is as bad as all that. There is much comfort and healing in bed, and rest is essential in many illnesses.

His object, he emphasizes, has been to disclose the evils of over-doses. Bed rest should be resorted to only when prescribed by the physician and should not be assumed

by the patient or his nurse without the doctor's advice.

Dr. Asher tells of being placed in charge of a hospital ward, and finding there a woman who had been in bed for 17 years, suffering supposedly from nervous disability. She was very upset when he ordered her to get up, but after she had been up for a few days she became a different person.

Dr. John Powers, of Cooperstown, N.Y., has studied

the cases of 100 patients who were encouraged to get up and sit in a chair the first day after major operations. They had fewer complications than those operation patients who stayed in bed for 10 to 15 days. Furthermore, the early-up group was back to work within an average of five weeks, compared to nine weeks for ordinary patients. — *From British Medical Journal.*

## AID TO VIETNAM

The New York Journal American expressed hope that Filipino and South Korean troops can be "put to work in Vietnam as fast as planes can get them there."

"In an open letter to State Secretary Dean Rusk, Salipada K. Pendatun, speaker of the Philippine house, appealed for an answer for a six-month-old offer of up to 50,000 Filipino volunteers for Vietnam service. . . The Filipinos know how much we are dedicated to freedom. . . they have more reasons arc dedicated to freedom. . . they have more reasons than most to put faith in our objective to keep the nations free. In this world in which a one-time friend often turns out not to be a friend under pressure of communist aggression it is heartening to have South Korea and the Philippines stand up to be counted."

- The uses and purposes of school as against the family.

## FAMILY AND SCHOOL

The fullest aim of education cannot be fulfilled through limited learning only in science or technology, or even in exclusively humanistic or cultural areas. In the pre-highly specialized stages of education, the school's aim should be to synthesize knowledge of this world's elements with equal depth-proving of spiritual values. The richness of training in natural truth should be matched by proportionate training in the theological truth for the cultivation of Divine insights and a sound conscience.

Can the school cultivate these ends by itself? Thoroughly dedicated as the school may well be to the foundations of society in truth, to the requirement of justice and to the embrace and driving force of love, and the glories of freedom, the school may well be a voice crying in the wilderness.

The teachers — the great and distinguished teachers — hold a detached, normative, and critical position in society. They cannot enforce the truth; they can teach it well and the students can learn it intellectually. But there is no assurance that the student will live it. Teacher's influences can readily be neutralized at the heart of the society — the family. Or from the start, the drive and power of the school may be frustrated by the arm and the milieu, of which the school servant of society — the government. Likewise the total is a part (especially, is a silent and frustrated part), may lack understanding or the will to demand comprehensive learning of the schools, and thereby compound the evils.

Schools and teachers are ultimately dependent. The bedrock foundation of all is the family. We often speak



of the school and the family being counterparts, and so they are. But each is an entity and cannot be confused with the other. Each has its power and responsibilities, but in all they must coordinate their initiatives.

The family presumes an internal unity for the physical, moral, social and intellectual growth of the youngsters so that they assume responsibility according to their years. The family is the first school for the child's self-control, emotional maturing, or the exercise of initiatives, and the achievement of a value code.

The family provides a background for the child's achieving knowledge. Attitudes and motivations are molded within the family circle: attitudes to knowledge, to people, to natural and other projects, to human activity, to personal choices and their effects on others, and to decisions.

Above all, the family's fundamental gift to the child is stability and the solidifying assurance of love, lack of

which education cannot insure a steady and balanced progress in the child.

That seems just to absolve the school and the teachers from all responsibility for the outcome of their ministrations! But not quite.

The school is the scene of the child's first prolonged and continuous excursion in the world outside the family circle. The good school is ordered to such discipline and social relations as to favor gradual learning according to the abilities of the pupil. The school should present a comprehensive program with aims that are testable, and as well have the means in equipment and library to achieve these ends.

The school will naturally require favorable conditions for leaning on the part of the student, such as intellectual effort and success, active participation in the learning process, value judgments, self-control, initiatives, etc. The school's function is to arouse and develop these characteristics in the students also. — *By Rev. Augustine Philip, FSC.*

## A PRACTICAL LESSON IN CIVICS

A get-out-the-vote contest participated in by the more than 30,000 pupils in 39 Miami public schools resulted in the largest number of registered voters turning out in any election in the history of the city.

The contest idea was suggested as a practical lesson in civics and to put into real practice the principles of good citizenship as taught in the schools. While the children themselves did not vote, they were allowed a week to line up registered voters and to get the promise of these voters to go to the polls.

To prevent the calling by the children becoming a nuisance to the housewife, a round sticker was provided to be placed in a window, and children were warned that they must not approach that home because the owner had already promised to vote.

The School Board arranged the contest and offered several prizes.

1. A half-holiday to every home room with a 100 per cent record — that is, getting as many people to the polls as there are children in the room.

2. Ten dollars to be spent as the children decide to the home room in each school getting the most voters to the polls.

Every voter received a tag reading "I voted today, did you?" After the polls closed at 7 p.m. the children collected on their promises by going to get the tag and these were turned in at the school the following morning.

Teachers are agreed that this was a practical demonstration on the importance of a voter exercising his privilege to vote on a matter of importance to the city, and a lesson for the children that far surpasses the regular method of instruction. — *The Progressive Teacher*.

# Attention: All organization heads and members!

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