

a few months ago. The wholesale robbing of Peter's pastures to benefit Paul's had grown to be a nuisance often provoking manslaughter and sometimes cold-blood murder. In the absence of pistols and Winchesters, the kris and kampilan, excellent meat spits, were adroitly wielded in the cause of vengeance.

Then, too, a thief can kill a little now and then in his own behalf; if a raid has been planned and a rural householder is found unseasonably wakeful, a deft stroke to the midriff will often prove to be a sufficient soporific. Altogether—that is, taking one thing with another, especially cattle and carabaos—law and order on the jungle border in Sulu were not, until Governor Fugate's advent, all that good manners and right conduct might have dictated. Something was rotten, allegedly, and it was far this side of Denmark and not much beyond the immediate environs of Jolo.

And how has Governor Fugate expunged from Suluanos conduct what Hackett describes as the cattle-stealing industry? Why, very easily.

Last August, when he was acting Sulu governor, he gathered all the best people of Sulu into a conclave which they call down there a *bichara*. There, some plain talk established distinctions among the guests. Some, in the opinion of their host, might be better than others, and even these others no better than they should be, but all were capable of manly renunciation of objectionable conduct and of going straight in future. To go straight, Governor Fugate proposed to give every man a chance—up to January 1, this year. "Every holder of a stolen animal who turned it into one of the government pounds, established in various parts of the island (of Jolo), would not be prosecuted unless he repeated the offense, in which event he would be soaked to the limit." After January 1 the probation period would expire; "a determined campaign would be started by the authorities to recover stolen animals, many of which had been definitely located, and to punish the thieves."

At such words, the assembled Suluanos looked askance, and some were really worried.

The result seems to have been that about half the cattle and carabaos in Sulu once more informally changed hands; men found that the night had restored to them animals long lost, and taken from them other animals which they had

seized in just reprisal; so that accounts were squared all round in hundreds of cases. Many cutthroats *voluntarily* gave themselves up for trial, and Hackett thinks their number includes *the last Sulu outlaw*, who has been the standing joke of Manila newspapers for decades.

border informalities and to make settlers out of men whom easy means of rendezvous and escape tempt into a roaming thieving daredevil life.

It is certainly cheering to learn of the instant apparent success of Governor Fugate, but maybe there will be backsliders among the good people



A Gala Day in Jolo

That is the passing of cattle rustling in Sulu, if you care to believe so, and it doesn't take into very thorough consideration some of the dogmatism of Governor Fugate's immediate successor, ex-Governor Carl M. Moore, now of the Indian bureau in Washington. After all, Moore too was an old hand in Sulu and a man of pretty keen intelligence and quite cool nerve. His dogmatism was roads and bridges, now followed by the dogmatism of the letter of the law—not that it ought to be inferred that Moore neglected the efficacy of the law. But it appears to have been his experience in Sulu, as it certainly was American experience on the cattle plains at home, that means of transportation and of getting readily about tend mightily to correct

of Sulu, who will return to the wiles of the defenseless border, until the Sulu jungle is made accessible by more roads and bridges. There seems just one way to rid a country of border characters permanently, and that's to obliterate the border. It is hoped that the new administration really begins where the Moore administration left off, that what has been built is not destroyed or abandoned but only added to and continued in use for the public weal of one of the world's last and most stubborn borders. Hackett avers that livestock in Jolo is now as safe from being stolen as it would be in the backyard of the senate president's Pasay home. That is encouraging. So are roads and bridges.

—W. R.

The Revolt of Youth

By RAFAEL PALMA,

President, University of the Philippines.

One of the many persistent problems of the day is that which refers to the new manners and customs of youth. Among the young men of today there is noticeable a sort of rebellion against certain standards of conduct and habits of action generally accepted and firmly believed by past generations. On numerous occasions, our pedagogues have remarked, in more or less censorious vein, that our youth have stampeded from their wonted bounds, and have become ungovernable and disobedient; that they

have lost their cherished attachments to the home, and their age-old respect for their parents and elders has become a thing of the past; and that, totally unsubjected to the discipline that comes from religious and moral training, they are daily becoming the victims of disbelief and immorality. Adherents of the old system of education have endeavored to attribute the so-called licentiousness and disorderly conduct of modern youth to laical education which, according to them, has prostituted all that was

good in the old system.

Between the youth of today and the youth of yesterday, there is undoubtedly a difference in mentality, brought about not only by the type of education but also by the social and economic conditions of the times. The young man of yesterday was trained to conform absolutely to established dogmas and precepts. He was not taught to assert and to talk; much less to discuss with his parents and teachers. From the very beginning he imbibed in the school a tragic version of life. The axiom that "learning enters with blood" was adhered to with Puritanic persistency and severity. I remember that in the little public school where I studied in my teens, my teacher used various

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...of punishment for different ends: ... (with a handle, ... of the hand) for ... proficiency in writing ... of the times, and a ... who could not recite ... their assigned lessons by memory. At times when the teacher was in ill humor, the key-ring, the inkstand, or any object within his reach, would rend the air with the heads of the poor students as targets. It never occurred to us then that this was not the best system of instruction. As a matter of fact, the more severe and exacting the teacher was the more he was liked by the community, because it was said that the youngsters turned out to be more witty, more quick, and more intelligent. To some extent, the system was vindicated by results. The fear of instant punishment insured on the part of exceptional students a faultless imitation of the letters and numbers of the printed models of Iturzaeta, and when it came to conjugating the irregular Spanish verbs in their various modes and tenses, the ability to do so always evoked admiration and surprise. In the secondary schools, under the direction of religious orders, no instruments of torture were employed, but the youth was subjected to a similar stern discipline. For forwardness and little misdemeanors, they were required to extend their arms in the form of a cross, or to perform the "dip in the well exercise," or kneel before the class. Besides, they were required to hear mass daily; recite prayers at the beginning and end of their classes; confess and take communion as often as possible, especially during Lent; time; and take part in processions and church festivals. Prizes were offered to reward not only scholarship but also good behavior and external demeanor.

In the university, the student was left more at ease, even with respect to religious obligations. The practice of taking communion was only required once a year. Outside of this no supervision was exercised over the scholarship of the students,—the studious and the "beater" had their way. Repetition of a subject in which they failed year in and year out was allowed. Expulsion from school was unknown except for violent disorders within the class-room and for offenses committed against the person of the professor. There were no longer prizes to stimulate studiousness and good conduct. The quizzes were few and far between because the classes were jammed to the limit and the professors cared little for the daily progress of their students, expecting the "show-down" in the final examinations.

The aims and objectives of the whole educational system were evidently to inculcate and force virtue through religious discipline, and to subordinate knowledge and information about the world and Nature, which were considered of temporary and transient character, to the concerns of the eternal life, of the expectations and splendors of the other world.

This system yielded the good results that were expected of it, while our country remained sequestered from the rest of the world and the necessities and ambitions of our people were limited. The structure of society was based on the uniformity of religious dogmas and the moral and social code which controlled our daily life.

Nobody dared to disagree with the precepts contained in these codes or examine whether they were good or bad; they were accepted as irrefutable truths, and whoever departed from their observance was sure to suffer social ostracism if not more severe penalties. However, our contact with the outside world and modern progress, and especially the events during the Revolution, and the consequent transfer of these Islands to the United States, wrought radical changes in our perspective and outlook on life. The rise of human dignity, coupled with new

In the avenues of intellectual research are to be found many opportunities for bringing those of us who are living in the Philippines into pleasant contacts one with another; not precisely for the sake of accord, for we don't stress harmony of views and conduct as much as the government does, but for the sake of understanding the other fellow—knowing him better and learning how and of what he thinks; and to what purpose. For this reason we were delighted to come upon a recent address by President Rafael Palma of the University of the Philippines, on such a vital subject, the reaction of Philippine young folks to modern times, as to deserve being printed in full in our pages. This we herewith do. And by the way, if your children are approaching their university period, it might not be unwise for you to consider the institution which President Palma presides over. Our son took his freshman and sophomore work there. One of two American boys, his relations with his classmates and the faculty were all that could be desired, from the beginning; and he was excellently instructed in all the courses he took. There are many indications that the University is under the best direction it has ever had, and that it is, as a whole, a very efficient institution of higher learning.—ED.

standards and modes of living, has created a less austere view of life and is leading to a process of reformation in the core of our family life and to a spirit of restlessness and revolt of youth against aged norms of conduct and of action.

To this result has undoubtedly contributed the new system of education which permits self-discovery and development of individuality and brings about a sense of responsibility, in contrast with the old uniformity of beliefs and practices and the acceptance of the absolute authority of the parents and teachers. The use of corporal punishment in the instruction of the child has been eliminated and in its place warning, suspension and even dismissal have been introduced. In the various grades of our system of public instruction, the attention and diligence of the students are attracted by objective methods and by a variety of courses and activities which break the monotony of mental exertion. The optional courses, the specialization, the

neglect of the classics and the study of modern languages are the product of the new conditions of our modern life. It is no longer desired to recite the lesson by memory, the main aim being to determine whether the substance of the printed page has been assimilated. No dogmas and moral precepts are imposed, but the principles of good manners and right conduct and civics are being taught, to give a practical notion of the nature of the relationship which a citizen has with himself, with society, and with his government. The school is considered as a reproduction, in miniature, of the community in which he has to live. In the colleges and universities, especially, the student societies and fraternities and the so-called extra-curricular activities place within the reach of the student a reasonably sufficient practical training so necessary for his membership in actual social life. As a part of this training, athletics and physical education and even military science and tactics are required, calculated to endow young men with the spirit of team work and to fit them to survive in the arduous struggle for existence.

To my mind, the principal distinction is visible between the one system and the other in the view of life and in the philosophy that lie back of it. Whereas education in the past was guided by the theological conception of the world and undertook to reform human existence with a certain pattern that was believed to have come by heavenly revelation, in our day, education simply prepares for life, attempting in so far as possible to remove the conditions surrounding human existence. If the education of yesterday was based on a feeling of Divinity, today it is based on a feeling of humanity. In the past, the world was considered as a period of transition to a better life, and a knowledge of the things that surround man was not so essential as a behavior which would please God in this life and make man deserving of the rewards of the eternal life. Now education trains for life on this earth; it helps man to understand deeply what life is and what can be done to harness the varied forces of Nature in the service of man, to determine what are those subtle and invisible laws that govern the mysterious actions of individuals and of societies, and to know how man's control over Nature can be enhanced. In the light of these differences, it may be inferred, with some truth, that a spirit more materialistic than before is pervading the present system of education—in its workings and consequences; but at bottom the idea of God has not disappeared, but it seeks God more at close range in the depths and grandeur of His works, instead of considering Him as an unknowable and unknown Being living in a distant region, divorced from the world and from its institutions.

This new philosophy of education is not as bad as it may seem to those who have acquired the habit of looking at things from the viewpoint of conservatism and the maintenance of the status quo. It is only a new interpretation of God and His designs towards man. The modern conception is that God is not a Being of Nature or of man; that He is not a Being who lives with us, and although His Kingdom is not

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