

ANNIVERSARY OF THE PHILIPPINE

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JULY, 1967

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COMMUNITY PUBLISHERS, INC.

Inverness, (M. Carreon) St., Sta. Ana, Manila, Philippines



THE PHILIPPINE MAGAZINE OF GOOD READING

Entered as second class mail matter at the Manila Post Office on Dec. 7, 1955

Vol. XIX

MANILA, PHILIPPINES

No. 7

FREEDOM AND DISHONESTY

The chief reason why the maintenance of the freedom to criticize is so important is that man by nature is highly fallible, and this applies to all men, including those who are in authority. The freedom essential to democracy rests, not on the conviction that men are always trustworthy, but rather on the realistic observation that often they are not trustworthy. The reason why a system of checks and balances is needed in any society, and why a society without these will eventually fall into decay, is that all men are potentially corrupt and that *this includes the leaders*. Men who were perfect, and who could reach the truth infallibly, would not need to have internal criticism in the system they might guide, but we do not know of the existence of any such men. Freedom is therefore not an adornment, but is required for the achievement of the good life because all men are in the finite predicament. The freedom of democracy is the best way of life, not because all men are virtuous and reasonable, for they are not, but because all men are greedy for power. The freedom of thought and expression, which leads to freedom of criticism, provides a curb on the wanton exercise of power, either in a government or in an individual man. —
By Elton Trueblood from The Life We Prize.

- Observations of a Filipino who comes back to his country after a long absence.

FILIPINO LIFE TODAY

Filipinos switch languages in any one conversation as frequently and easily as you may change gears in a Volkswagen during a drive from one end of town to the other. The function of their linguistic gear-changing is to communicate with exquisite precision, the several different moods, postures, attitudes and relationships that are normally exchanged in a normal conversation between any two people.

In such conversation Tagalog will reappear as a bass note from time to time, to indicate sincerity and personal closeness; English may indicate a practical tenor; Spanish always indicates the high class or good family of its user.

But the Filipino's linguistic schizophrenia is only a surface manifestation of deeper currents: the Filipino bears a confusing multiplicity of identities. The country as a

whole reflects this individual, internal tug-of-war. While their achievements may spring from their mixture of talents, many of the Filipinos' frustrations are rooted in not yet knowing who they want to be.

Today Manila jangles, honks, shuffles and roars with bustle, pressure, tangle and dust. Manila is the heartbeat of the Philippines, just as Honolulu is the pulse of Hawaii.

It is a large flat city covering an area roughly between one-third and one half of the Island of Oahu.

Most of this city looks like a mixture of Honolulu's Chinatown, Kaimuki and Pearl City, in the height of its buildings, size of streets and general appearance.

Now imagine Kaimuki stretching from Diamond Head through Waikiki and all of Moiliili and Manoa, ala Moana, downtown, through Aiea, past Pearl City into Waipahu and Ewa, then

wandering north in dusty confusion across all the cane and pineapple fields between the Koolau and Waianae ranges and then sprawling out through the entire Waialua district to the ocean again, jam-packed all the way from Diamond Head to here.

This is just the setting. Now crowd in almost three million people. Add 15,000 taxis, maybe 20,000 jeeps, the juggernauts of six bus lines, and about 9,000 private cars. Put all of these in constant sound and motion all day and on into the night and you have a fair idea of the continual roaring, swarming, tangle, clatter, and sheer crowdedness that is Manila.

Imagine all the stores and all the sidewalks buzzing with these herds of peoples for miles and miles; imagine normal traffic as being perpetually bumper-to-bumper from Pearl Harbor to Waialae IN ALL STREETS, and you're beginning to get the picture.

Movie houses open at 9:00 a.m. (8:00 a.m. on Sunday). Many stores close for the noon hour. The "official" business-lunch time is 12:30 (it takes that long to get there). The city is bombard-

ed by eight television channels, a dozen radio stations, eight daily newspapers and ten weekly magazines. There are "day clubs" for those who want to dine and dance while the sun is up.

A very handsome business district is rising out of the swamps of Makati with broad streets and beautiful buildings. Luneta Park., that once looked like a littered fairgrounds at the end of a busy day, now rolls a green and spotless carpet of welcome to the edge of Manila Bay. Well-groomed, new residential subdivisions are proliferating. A big new Hilton Hotel is nearly ready for operation and a Sheraton Hotel is very close behind.

The giant cockpits — good-size stadiums that on sleepy Sunday afternoons still rock the countryside for miles around with the roars from thousands of throats — are on the wane as television takes over. And on three of Manila's TV channels that television is in color (the Philippines is the third country in the world to use commercial color TV).

Television sets and large appliances are assembled by skilled craftsmen. San Miguel

Beer now comes in cans. Lucky Strike, Kent and other cigarettes are manufactured locally under franchises from the parent plants. Buicks and Pontiacs, Datsuns and Volkswagen are among the cars the Filipinos assemble.

And another vehicle, known to Americans for its comfortable ride, is there: the installment plan. It applies on clothing, furniture, all kinds of things. (The Filipinos call it "pa-iyak" . . . meaning "by squawks and squeaks.")

The occasion for my visit to Manila was to share in the ceremonies of the 25th anniversary of the Fall of Bataan beneath the Japanese invasion forces in World War II, but my strongest impression at the end of my visit was that the Filipino bravery of April 9, 1942, has been surpassed by the bravery they are showing in April, 1967. Now they are at grips with an enemy far more patient and cunning.

With desperate courage, Filipinos today are fighting against time for the education that will open their potential, for the land reforms that will heal over old and festering social ills, for the health and stamina to keep themselves going, for the commerce and industry that will pay a man more for a day's work and finance the government's operations, for the stabilization and enforcement of systems that will give the common man a confidence in law and order and faith in the future.

Today's brand of Filipino courage is something Hawaii could know more about, so the following reports will attempt to describe these struggles, and this visitor's kaleidoscopic impressions of this richly integrated society, culture, and country, and the grace of its people under fire. — *By Norman Reyes, abstracted from Manila Times, July 20, 1967.*

LOCAL GOVERNMENT IN U.S.A.

If one wishes to keep up with modern techniques in almost all phases of life, he should observe in America. That is taken for granted.

But there are a lot of archaic things here, too.

Recently the findings and recommendations of the Committee for Economic Development where very much in the news. The findings of the committee can best illustrate how outmoded some political institutions in the U.S. can be.

The committee found out, for instance, that most state legislators receive inadequate salaries. Some members are paid less than legislative doorkeepers or capitol janitors.

Yet in some states, like Massachusetts, the state legislatures have heavy work loads. In Massachusetts, there is the so-called "free petition system" whereby any citizen can file a bill in the state legislature. Furthermore, every bill filed must be discussed on the

floor. About 4,000 bills are filed in a year. Thus the legislature is loaded with work.

On the other hand, the legislatures in 29 other states meet in regular session once in two years!

Considering the fact that most of the laws that touch on the individual's life are passed by state legislatures, the situation has become a cause for concern.

Only the two newest states (Alaska and Hawaii), according to the committee, have patterns of local government deliberately designed to meet modern conditions.

Thus New England states emphasize their distinctive "towns." (In Wayland, a suburb of Boston, there is no mayor or town council. To pass ordinances or appropriate money, the inhabitants of the town hold meetings and take up the matter themselves.)

Southern states stress a multitude of counties, most of them archaic in structure.

Many other states have both town and townships and overlapping counties, in addition to independent school districts.

Says the committee report: "Seldom have states of the Union faced such urgent demands for solution of difficult problems, or had such challenging opportunities for constructive action."

But, of course, such problems are hidden from the eyes of the most curious tourist. One is very much impressed by the magnificent state house of Massachusetts with its big golden cupola and the massive halls inside.

It has a Memorial Hall in which are displayed the flags of all the units of the armed forces coming from Massachusetts since the Civil War. These flags were carried to the war fronts and later returned to the government to be displayed in the hall.

The same hall also display the bust sculptures and oil portraits of the famous sons of Massachusetts who include Webster, Holmes, Longfellow, the Adamses, Paul Revere, the Lowells, the Lodges, the Cabots. Massachusetts has contributed more famous names

to the Union than any other state.

The inscription below the picture of Thomas Dudley, 1576-1653, the first Deputy Governor, particularly caught our eye. It says, "A Puritan gentleman, well-born, well-educated, well-rounded, self-consistent, austere, sensible, honest, and a dependable servant of Massachusetts."

Probably, he did not have much fun out of life.

The session hall of the lower house of the state legislature is much bigger than the session hall of our House. In fact, that house has 240 members, while our House has only 204.

The names of the members are listed down in two big boards on the wall. When voting, the member presses a button for either "Yea" or "Nay" on top of his desk and his vote lights up the corresponding spots opposite his name on the board.

Governor Volpe is not much of a tourist attraction. He made us wait for about an hour in his anteroom.

Although it already has one of the biggest library systems in the world, Harvard University is about to build an-

other library — underground.
Estimated cost: \$5 million.

The recent decision of Pakistan to do away with Peace Corps assistance is merely another manifestation of displeasure with U.S. policy on Pakistan, not a reflection on Peace Corps achievements. Pakistanis believe that the U.S. has been leaning more toward India than to Pakistan.

Religion:

1. The Christian Scientists (they do not use drugs) have the biggest organ among all

Christian denominations in the western hemisphere (more than 3,000 pipes).

2. The Unitarian Church in a town in Massachusetts existing since the 17th century does not hold services during summer.

3. The White Fathers of Africa who train priests for missions have a sizeable headquarters in Massachusetts, but the fathers themselves are seldom seen by the inhabitants living nearby. — *Apolonio Batalla, Manila Bulletin, July 23, 1967.*

A TRUE SPORTSMAN

Winston Churchill has always manifested a bland disregard for railway schedules, and his habit of catching a train by the skin of his teeth has always worried his traveling companions.

A friend once chided the statesman for this little weakness.

"Winston is such a sportsman," explained Mrs. Churchill, "he always gives the train a chance to get away." — *Acme News.*

- The proposals here published were presented by an illustrious member of the Supreme Court of the Philippines, Justice Jose B. L. Reyes in an address before the Women Lawyers Association on July 21, 1967. Parts not directly pertinent to the title appearing here are excluded.

MEASURES TO SECURE PUBLIC CONFIDENCE

Ours is a world wherein distrust seems to reign supreme, specially in public life. An observer from some other world coming to reside among us would reach the conclusion that in our life the norm is a most cordial want of confidence in the loyalty or the integrity of the other man.

Thus, we see every measure or appointment by the Executive minutely scrutinized by the Legislature, and vice versa, lest somewhere hidden in ambush there should be an attempt to encroach upon the privileges of the other. In the Congress, majority and minority (with rare and honorable exceptions) view each other's proposals from a highly partisan or personal standpoint, and find nothing strange in taking advantage of every technicality to defeat the opponent's projects, regardless of their merit. National and local governments,

public corporations and public officers are eternally bickering on questions of competence, jurisdiction, furiously debating who is to get credit for what. The public weal, and the convenience of the common man is laid aside and forgotten save to use them as an argument to support each debater's own stand.

Officialdom is burdened with a hundred controls, designed to prevent the rank and file from deceiving superior officials; the latter in turn are loath to delegate any of their powers, being unwilling to trust their subordinates. Distrust imposes the most detailed and formal recording of every single official acts; suspicion compels the higher functionary to review step by step the conduct of the persons under him. In government offices, general distrust buries one and

all in a deluge of multiple indorsements, quintuplicate copies, voluminous reports and innumerable and intricate regulations, to the exasperation of every one concerned.

Nor are the relations between government and the people free from the spirit of suspicion. The press has often complained of the difficulty in ferreting facts from administrative sources, an uncooperativeness evincing a deeprooted misgiving that every inquirer is impelled by ulterior if not sinister motives.

In natural reactions, the citizens respond by manifesting their distrust of administrative officers in various ways, the most conspicuous of them being indifference toward government-sponsored projects and a reluctance to contribute to the government's support. Time and again, tax authorities have openly lamented what they term a "lack of tax consciousness" in large segments of our population. Curiously, it never seems to occur to these worthiest that the stolidity of the citizen vis-a-vis their entreaties arises in a large measure from suspicion (if not

actual belief) that tax moneys are not being devoted to the common good. The government's secrecy about its activities and actual expenditures largely contributes to this skepticism. To give you an example: The budget or appropriation laws only reveal *intended* outlays, but at no time does the government disclose its real expenditures nor the purposes for which the tax money has been in fact spent. When all private enterprises are required to render annual accounting of income and expense, why should not the government give a public accounting of its operations? The Constitution requires the "Auditor General to bring to the attention of the proper administrative officer expenditures or property which in its opinion, are irregular, unnecessary, excessive or extravagant," but such admonitions are buried in official archives and only rarely released to the media of information. Why could we not learn from other governments, Italy among them, where public income and expenditures are periodically audited and laid bare in public printed reports of the "Corte dei Conti"

(Court of Accounts) in which a representative of the opposition is a member?

Reflection will show that the basic reason of the citizens' indifference lies in a hidden belief, erroneous but widespread, that almost invariably, public officials tend to think first of themselves and of their party. That this corrosive idea, spreading out in ever widening area, like a drop of oil on a sheet of paper, is destructive of public confidence, will not be denied. That it must be checked before it undermines governmental stability is self-evident. Once the majority becomes convinced that the men that govern are no longer responsive to the needs and aspirations of the people, that those in power instead of serving endeavor to dictate as masters, it will lend a willing ear to those who advocate the overthrow of authority.

Whatever remedial measures should be adopted to arrest the danger must take into account the popular demand for a reasonable assurance that official conduct is solely motivated by the public welfare, and is not aimed, at the perpetuation of poli-

tical or personal power. Our leaders recognize this, and no other reason lies behind the most favored proposal to be laid before the coming constitutional convention: that the President should not be re-elected.

I submit however, that the prohibition should not be limited to the President, but should extend to all elective officials from the highest to the lowest without exception. If the purpose of the non-re-election is to ensure that legal duty and functions will be discharged without regard to self, then no single elective official can be excepted, just as no public servant may be exempted from the obligation of performing faithfully and well the duties of his office. Furthermore, the indefinite reeligibility of officials (typified by the immoral slogan of "equity of the incumbent" as if the occupant of a position had some sort of lien thereon) goes against the basic assumptions of democracy. How can the people exercise a proper choice of the fittest public servant, if other candidates besides the incumbent are to be practically denied a chance to be elected on a basis of equal opportunity

and thus show what they can or cannot do in office?

At any rate, even if an elected official should prove satisfactory, there is no assurance that another man may not prove to be better; so that to give full play and significance to the popular sovereignty, reelection must be forbidden to all incumbents at least for the succeeding term.

I am not so naive as to assume that such a constitutional amendment will automatically cure the ills adverted to; but until behavioral science can enable us to diagnose accurately the morals and character of men, we must be content with removing opportunities for abuse.

A complementary measure, in so far as civil service positions are concerned, should be the pruning of the legislative practice of indirectly abolishing positions by suppressing appropriations therefor in the yearly budgets. Not that it is intended to deny legislative bodies the power to abolish any non-constitutional positions; but the exercise of the suppressive faculty must be regulated by requiring that the elimination be made expressly in a

separate measure that will plainly expose the reasons for the abolition, and make clear that no private or personal motives intervene. In this manner, the security of tenure intended by the Constitution would be immeasurably reinforced.

The strengthening of public confidence in the judiciary boils down in the last analysis to two objectives: the avoidance of possible partiality in the judges and the minimizing of delays that weigh heavily on the poor. This is a subject upon which I must tread gingerly, for it has been discussed repeatedly and to a great length by personalities much more competent and better qualified than myself; and if I touch upon it, it is merely to complete my exposition of basic measures to be adopted anent the subject here discussed. The main defect in the present system of selection and promotion in the judiciary lies in that they are entrusted exclusively to the departments that are susceptible and more responsive to political pressure and motivations: the Executive who nominates and the Legislature that confirms. Neither the Judiciary nor the

Bar, the most independent institutions of all, play any role in the matter. This naturally opens the door to suspicion and conjecture that judges, who are after all human, remain susceptible to pressure from those who can block their appointment or promotion; that judges cannot be truly independent until they reach the Supreme Court. The obvious parry to such mistrust would be a requirement that the Presidential selection should be made from lists submitted by the Bar and approved by the Supreme Court, or else, as is provided in the Italian Constitution, section 104, that the selection of judges be done by a Superior Council of the Judiciary (*Consiglio Superiore della Magistratura*) of which the President of the Republic is *ex-officio* Chairman, and composed of the Chief Justice of the Supreme Court, the Solicitor General, and by representatives elected by the Judges themselves, as well as by university professors and lawyers with at least fifteen years practice, chosen by the Legislature.

It would certainly appear logical that the Supreme Court, to whom decisions of

judges and briefs of advocates are submitted daily, should be at least consulted on judicial appointments and promotions, together with the representatives of the Bar associations, whose members are or should be familiar and acquainted with the candidates. And let me say right here that it is an error to assume that the selection of municipal Judges is not as important as that of the Judges of superior courts. On the contrary, it is their appointment that should be more carefully considered, and their qualifications and character more assiduously assessed; for like the police, they are in intimate contact with the greater mass of litigants, and it is by their performance and independence that the entire judiciary is appraised by the people.

The delays in litigation, upon the other hand, cannot be significantly reduced by the judges alone; it can only be the result of a cooperative effort of Bench and BAR. Here, the Bar's ideals are paramount; the sincere recognition by the lawyers that they, as much as the Judges, are ministers of Justice, selected and appointed to help and

not to hinder it, is of supreme importance. It is unfortunate that some lawyers appear to subordinate the needs of justice to that of their clients, willingly sacrificing every other consideration to that of success in the litigations that they conduct.

On the whole, the records of the ladies who have chosen the legal career is an enviable

one, and justifies the hope that through their instinct for fairness and decency, we may finally rescue from oblivion the cardinal maxim of the noble Roman *jurisprudentes*: "*No omne quod licet honestum est,*" — not everything that is permitted is honourable. — *By Justice J. B. L. Reyes, Manila Times, July 27, 1967.*

HIMS NOT HERS

An attorney and his four-year-old son were walking solemnly home from church when the small boy looked up with a puzzled expression.

"Daddy, why do they always say 'amen' when they pray?" he asked earnestly. "Why don't they ever say 'awomen'?"

The lawyer explained as best he could that it was an old established custom, with a Biblical precedent. But the boy seemed unconvinced.

"I think," he said, after some consideration, "that it's because all the songs are hymns." — *Norfolk Virginian-Pilot.*

■ The last step may bring success.

THE PEBBLE OF SUCCESS

Discouraged and exhausted, Rafael Solano sat down on a boulder in the dry river bed and called his two companions to his side. "I'm through," he said. "There's no use going on any longer. See, this pebble makes about nine hundred thousand, nine hundred and ninety-nine I've picked up, and not a diamond so far.

"If I pick up another, it will be one million. But what's the use? I'm quitting!"

It was 1942, and the three men had spent weary months looking for diamonds in a Venezuelan watercourse. They had worked in stooping positions, picking up pebbles, peering keenly at each one, hoping, trusting, that a diamond might be found.

Their clothing was torn, their sombreros tattered; yet not once had they thought seriously of quitting until Solano sat down and said, "I'm through."

In banter, one of his companions said: "Better pick

up another and make it a million."

"All right," he replied, answering the taunt, "I will pick up just one more before I quit."

Closing his weary eyes, the prospector put his hand into a pile of pebbles and grasped one almost as large as an egg.

"Well, here it is, the last one," Solano said.

But it was heavy — too heavy for an ordinary pebble. He looked. "Boys, it's a diamond!" he cried.

Harry Winston, a New York jewel dealer, paid Rafael Solano \$200,000 for that "millionth pebble." Named the "Liberator," it proved to be one of the largest and purest diamonds ever found.

Just as that last "pebble" made Solano rich, so the last effort you put forth may bring success and fame, when to quit too soon would mean failure and obscurity. — *W. G. Montgomery, from Coronet, 1949.*

■ How Russian students are educated and trained in their schools and colleges.

TECHNICAL EDUCATION IN RUSSIA

It was Emperor Peter, the Great, who started engineering education in Russia at the beginning of the 18th century. The Emperor reorganized the Russian army and was building the Russian navy, and therefore, needed men with engineering and technical skills. He wanted to prepare Russian engineers for scientific and technological undertakings, so he put up the Russian Naval Academy and the Academy of Artillery.

The development of the mineral resources of Russia also necessitated mining engineers. The School of Mines was therefore put up in 1773 under the reign of Catherine, the Great.

It was not until the 19th century, however, that considerable progress was made in engineering education system which was influenced by French ideas. At that time, French engineers were in demand and most other countries of Europe were or-

ganizing engineering schools on the basis of French ideas. In France, even at the time of the French Revolution, there was already in existence the famous Ecole Polytechnique of Paris. It was recognized then that a satisfactory engineering education at the time should include a solid preliminary training in fundamental subjects such as mathematics, mechanics, physics, and chemistry.

Only the best engineers and scientists were engaged as professors; competitive examinations for admission were introduced; and the purpose of the school was not only for routinary teaching of various subjects but also for further development of engineering and sciences.

After the peace of Tilsit in 1807, the Russian Emperor Alexander I arranged with Napoleon to have French engineers participate in the organization of a new engineering school — the

Institute of Engineers of Ways of Communication. In this school, French ideas were introduced. French engineers, among them Lanie and Clapeyron, taught here and the French language was used in classes. These engineers did also consultation work for the Russian government in engineering projects, particularly bridge construction. Thus, the French engineers not only helped organize the Institute, but also helped in the solution of important practical problems.

Due to political reasons, however, the French engineers and professors left Russia in 1830, but at this time there were already a number of Russian engineers who were prepared to take over the teaching positions at the Institute and to tackle the engineering problems of the government. Among the outstanding young Russian engineers at this time was Ostrogradsky, a mathematician, who had a powerful influence in maintaining at a high level the teaching of mathematics at the Institute. Zhurawsky was well known for his work in the engineering sciences. His structural

engineering capabilities were discovered and recognized, and he was subsequently holding positions of trust and responsibility. He was the first to develop a method of stress analysis of the members of a bridge structure under dynamic loads. He published his method in 1850 and later, he presented his work on bridges of the Howe system to the Russian Academy of Sciences and received a award for it.

The growth of engineering knowledge in Russia at that time was remarkable. Russian engineers spanned the Nova River with a metallic bridge and from the works and publications of Zhurawsky, it was concluded that instruction in strength of materials was at a high level in Russia during the middle of the 19th century, at about which time the government founded the Central Laboratory of Weights and Measures, the American counterpart of which was organized only in 1901. half a century later.

The success of the Institute led the government in the further development of engineering education in Russia. The Technological

Institute in St. Petersburg, the Technical School in Moscow which taught thermodynamics and which was one of the first schools in the world to teach aerodynamics, the Technological Institute in Kharkov and Tomsk were among the schools subsequently organized.

The prestige of a professor in the engineering schools was and still is very high in Russia. Competition for the professional chair were based not on the seniority principle but on the basis of technical publications and research papers presented. The election to a professorship was acted upon by a professors council after a rigid screening of candidates. No politics and outside pressure were used.

The engineering profession has always been regarded very highly in Russia. Most young men who desired an engineering education were admitted on a competitive basis. For instance, in the shipbuilding division of the Petersburg Polytechnical Institute, only applicants with a gold medal from high schools could be admitted. The course consisted of a

broad program in mathematics. In addition to the usual two-year course in calculus, there were courses in partial differential equations, approximate methods of mathematical calculations, and an advanced course in which Lagrangian equations with applications were discussed. This was the first time in engineering education that such highly mathematical subjects were discussed. Graduates of the school were absorbed by the Russian navy.

The Russian engineering schools did not only teach the routine subjects, but also gave due emphasis on the development of the engineering sciences. Scientific papers of the various teaching staffs were published; the school's laboratories were not only used for student's experiments but were used for the solution of problems for industry and the government.

The first World War came and then the Communist revolution. The Revolution brought great changes. Principles of self-government and academic freedom which were enjoyed by the schools in the pre-revolutionary time

were abolished. Instead of having the president and deans elected by the professors' council, the administrative personnel were designated by the Government of the Soviet Union. The Administration interfered so much in the general planning of academic policy and political influences penetrated into the academic life, thus lowering the prestige of the professors.

In 1933, however, the changes introduced by the Communist regime were abolished and soon the educational system started to improve again. Teaching in the secondary schools rose to high standards and included five years of algebra and calculus, three years of geometry, one year of trigonometry, and three years of physics.

After the revolution, the number of schools increased greatly: in 1958, there were 29 polytechnical institutes, 30 institutes of mechanical engineering, 27 of civil engineering, 7 institutes of aviation, 27 of mining and metallurgy, 18 of transportation, 15 of electrical engineering and communications, 13 for fish and food industry, 10 of chemical engineering, 2 for

meteorology, and hydrology, and 2 for shipbuilding.

All schools of high engineering education are under the control of the Ministry of higher Education, which supervises curricula and programs. It determines the enrollment quotas and coordinates the placement of graduates.

The teaching staff of a school consists of professors, docents, and instructors, and the faculty-student ratio in a school is about 1 to 10. The professors are members of the council and each of them usually heads a definite branch of science, so their number does not depend upon the number of students. However, the number of docents and instructors grows in proportion to the number of students.

A doctor's degree is required of all candidates for a professor's position. The professor's monthly salary is 5,000 rubles which is 19 times larger than the salary of an unskilled laborer. His work is limited to 15 hours per week, which includes not only lecture hours but also time spent in discussions with students, preparing examinations, and other activities.

Lectures are made to groups of from 100 to 150 each. These lectures are given not only by the professor of a particular subject but also by docents who also work with small groups of 25 to 30 students. For the position of a docent, a candidate's degree is required.

There are two academic degrees in Russia: the candidate's degree, and the doctor's degree, requiring a doctor's thesis.

A docent receives a monthly salary of 3,200 rubles. Instruction in problem solution and laboratory work is usually done by instructors. The instructor's position requires a candidate's degree, but very often these positions are occupied by men who have passed the examinations for the candidate's degree but who have not completed their thesis yet.

The students do not pay tuition in Russian schools — the majority get scholarship grants of 300 rubles per month. At the Kiev Polytechnic Institute, a student can get three meals a day for 7 rubles and a place in a dormitory for a very low price, so that the 300 rubles is adequate for a modest student

life. Textbooks are very cheap, and the school library usually keeps large number of copies of the required textbooks for student use.

A large number of women are also enrolled in engineering courses. Special institutions of higher education for women were organized in Petersburg and Moscow and in the other larger cities of Russia. Graduates of these schools become teachers of secondary schools. The higher engineering schools of Russia first extended admission to women students in 1907. By 1956, women constituted 1/3 of engineering students, and among engineers employed in industry, they represented 28 percent.

For higher engineering schools, the admission is limited to those who complete the secondary school or its equivalent. After the Revolution, a new type of secondary school emerged in Russia: the complete program requires 10 years of study, subdivided into 3 stages; namely, elementary grades 1 to 4, intermediate grades 5 to 7, and upper grades 8 to 10. The first stage corresponds to elementary school, the second stage corresponds

to junior high school, and the third stage corresponds to high school. The first two stages, or 7 years of study, are now compulsory in Russia. The high school is considered as preparation for schools of higher education.

All schools are controlled from Moscow. The Department of Education fixes the curriculum, the programs, and methods of teaching for the entire country. There are 33 weeks of instruction per year, 6 days work per week, and 5 or 6 hours instruction per day.

Mathematics is one of the most important subjects in high school training. A student has 5 years of algebra and geometry and 2 years of trigonometry. Altogether, every high school pupil in Russia spends about 1/3 of his school time in mathematics and science. In contrast, about 23% of public schools in America offered neither physics nor chemistry in 1954.

It is a fact, however, that because of too much systematic work to be done in the 10 years, only a small percentage of pupils are finally graduated from the 10th grade 10 years later. This percentage is much lower

than in American schools, but is of the same order as in Western Europe where, as in Russia, the policy of selection of the best-fitted pupils for higher education prevails. Plans are under consideration in the United States to increase secondary education to 11 years.

Those who do not progress well in high school are channeled to other directions. After the 7th grade, they enter the *Technicum* or the semi-professional schools and can be graduated in 4 years as technicians. Later, they serve as engineering aides. In Russia, it is a general policy to have in the plant and factory a ratio of two technicians to one engineer.

The engineer's profession is looked up in Russia as one of the highest and has attracted the interest of the pupils of high schools.

The latest educational reform in Russia was to send all pupils after the 8th grade to the factory, and spend 2 years there of manual labor, and then return to school to complete the last three grades. The first 8 years then will be compulsory. — *By Dr. Gregorio Y. Zarra in Science Review, August, 1966.*

■ A head of a famous sectarian university explains the need for additional income of an educational institution that seeks to improve its standard of work; and he thus answers the charge that private schools are unfairly raising tuition fees. Incidentally, attention is called to the unusually high cost of maintaining the University of the Philippines.

TUITION FEES — NO PROBLEM

Father James F. Donelan, S.J., president of Ateneo de Manila University, writes this piece on tuition fees:

"I think it would be a grave mistake for the government to attempt to standardize all tuition rates and fees in the private schools. The effect would be to standardize all education as well, and at a rather low level. Every country in the world has schools that operate at various economic and intellectual levels. The important thing is that the cost of the education be justified by its quality.

"The Ateneo would welcome such an evaluation of its efforts. Our books are open to scrutiny. They are kept by the reliable firm of Sycip, Gorres and Velayo. They will show a heavy deficit over the past three years, an existing debt of over P4 million and a current deficit

budget of approximately P400,000 for 1967-68.

"This means more borrowing and the sale of what meagre assets as are expendable. We have kept the Ateneo alive since the war by selling property in Grace Park, Intramuros and pieces of Padre Faura. Very little remains. Our Loyola Heights campus is already mortgaged. What shall we do when we sell the last of our patrimony?

"Yet Senator Ganson talks of 'tremendous profits.' Where are they? Over the past two years we raised our tuition by approximately 11 per cent which is about five per cent less than the rise in the cost of living index for the Manila area.

"I assert again that the Ateneo would welcome any investigation into the nature of its income and expenditures. Perhaps, if this were

done by an objective fact-finding body, it would prove to our alumni what I personally have been unable to prove, that the Ateneo needs their help badly.

"I hardly think that even the severest critics of the Ateneo would say that the education we give is inferior. When they leave us, our young men go to the best graduate schools of the world where their performance is a credit to the Ateneo and the Philippines. For example, no Ateneo student has ever failed to obtain his degree in the prestigious Harvard School of Business. Yet we give this Ateneo education at a per capita cost that is much lower than that of the State University.

"This year 1967-69 the estimated income of the State University is ₱43.1 million. Of this amount, only ₱6 million comes from tuition; ₱26

million is government subsidy; ₱5 million is rent from U.P. land grants, and ₱6 million is from 'other sources.' This does not take into account the millions given by A.I.D., Rockefeller and Ford for university development.

"This amounts to a subsidy of approximately seven pesos for every peso a student pays. If the Ateneo had such a subsidy, it would be able to reduce its tuition to less than ₱150 a year. Do the vociferous critics of the private schools realize that they give a quality education at a much lower cost than the government does . . .

". . . I sincerely believe a grave damage will be done to the country if the government sets a standard on fees. The only criterion should be the relationship of cost of quality." — *As published by Willie Ng of Manila Bulletin, July 2, 1967*

- A significant position paper on "Institutional Integrity" was adopted unanimously on October 11, 1966 by the Federation of Regional Accrediting Commissions of Higher Education, meeting in New Orleans. The federation is composed of the Middle States Association of Colleges and Secondary Schools, New England Association of Colleges and Secondary Schools, North Central Association of Colleges and Secondary Schools, Northwest Association of Secondary and Higher Schools, Southern Association of Colleges and Schools, and Western Association of Schools and Colleges. The complete statement follows:

INSTITUTIONAL INTEGRITY

By academic tradition and by philosophical principle an institution of higher learning is committed to the pursuit of truth and to its communication to others.

To carry out this essential commitment calls for institutional integrity in the way a college or university manages its affairs — specifies its goals, selects and retains its faculty, admits students, establishes curricula, determines programs of research, fixes its fields of service.

The maintenance and exercise of such institutional integrity postulates and requires appropriate autonomy and freedom.

Put positively this is the freedom to examine data, to question assumptions, to be guided by evidence, to teach

what one knows — to be a learner and a scholar. Put negatively this is a freedom from unwanted harassment which hinders or prevents a college or university from getting on with its essential work.

A college or university must be managed well and remain solvent, but it is not a business or industry. It must be concerned with the needs of its community and state and country but an institution of higher learning is not a political party nor a social service. It must be morally responsible, but even when church related, it is not a religion nor a church.

A college or university is an institution of higher learning. Those within it have as a first concern evidence

and truth rather than particular judgments of institutional benefactors, concerns of churchmen, public opinion, social pressure, or political proscription.

Relating to this general concern and corresponding to intellectual and academic freedom are correlative responsibilities. On the part of trustees and administrators there is the obligation to protect faculty and students from inappropriate pressures or destructive harassments.

On the part of the faculty there is the obligation to distinguish personal conviction from proven conclusions and to present relevant data fairly to students because this same freedom asserts their rights to know the facts.

On the part of students there is the obligation to sift and to question, to be actively involved in the life of the institution but involved as learners at appropriate levels. The determination and exercise of proper responsibilities will be related to the students' status as undergraduate, professional, or graduate students.

Intellectual freedom does not rule out commitment; ra-

ther it makes it possible and personal. Freedom does not require neutrality on the part of the individual nor the educational institution — certainly not towards the task of inquiry and learning, nor toward the value systems which may guide them as persons or as schools.

Hence institutions may hold to a particular political, social, or religious philosophy as may individual faculty members or students. But to be true to what they profess academically, individuals and institutions must remain intellectually free and allow others the same freedom to pursue truth and to distinguish the pursuit of it from a commitment to it.

All concerned with the good of colleges and universities will seek for ways to support their institutional integrity and the exercise of their appropriate autonomy and freedom. In particular, the Federation and the regional commissions, which have a particular responsibility to look at an institution in its totality, will always give serious attention to this aspect and quality of institutional life so necessary for its well-being and vitality.

■ The training and qualifications of Filipino and Australian teachers are here discussed and compared.

TEACHER TRAINING IN NEW SOUTH WALES AND THE PHILIPPINES

Australia is a unified land mass, roughly the size of the United States, excluding Alaska. After the discoveries of James Cook in 1770, British settlements were made spasmodically at certain points along the coast, forming the nuclei of what were later to expand into independent, self-governing states. New South Wales (the area under discussion) was the first of these, being founded as a penal settlement in 1788. Free settlers soon came in, following the paths of the explorers who opened up fertile tracts. As there was plenty of land available, official control impossible to enforce, and no question of dispossessing settled landholders, ownership was initially determined by occupation (i.e. "squatting"). The size of the holdings and difficulties of communication, combined with the lack of any real resistance from the

aborigines (who possessed no political organization), produced a pattern opposed to the banding together of strongly-knit groups. Right from the beginning, local government and community movements were relatively weak, and this tendency has persisted. Significant authority came to be regarded as residing only in the capital city (Sydney). It should be realized too, that there was no national government until 1901, when the states surrendered certain of their powers (such as defense, customs and excise, coinage, and immigration, but *not* education) to the newly formed Commonwealth. Conditions in the Philippines produced an entirely different trend of development, where a shot-gun blast of some seven thousand islands, stretching from north to south for over a thousand miles, forced local groups to rely on their own resources

and favoured their resistance to attempts at interference or control by a central power. Thus when de Legaspi founded Cebu City in 1565, he moved his headquarters to Manila six years later, he found a well-organized society with independent tribal realms called *barangays* ruled over by despotic *datos*. Although the military fragmentation paved the way to easy conquest, neither the Spaniards nor later the Americans effected political cohesiveness at the expense of local loyalties. At the present time, Australia (with an area of nearly three million square miles) is divided into seven states only, whereas the Philippines, (comprising less than 11,000 square miles) has 56 provinces and 41 chartered cities, each exercising a considerable degree of executive power. The net result is that although there is no national system of education in Australia, the various institutions serve the interests of, and respond to pressures from, the large, highly centralized and autonomous state departments, rather than the individual communities which they serve — while the establishment of the Board of Na-

tional Education of the Philippines in 1955, as "the exclusive agency of the Government for the implementation of educational policies and the direction of the educational interests of the nation" did not mean that the local agencies were no longer to be adapted to the needs of their particular environment. The fact that the vernacular soon came to be the medium of instruction in Grades I and II (in a country which recognizes eight major dialects) has necessitated that these teachers, at least, would be local products and the officially encouraged practice of members of staff visiting pupils' homes (the exception rather than the rule in New South Wales) has strengthened the ties between school and community. This difference, then, which is not embodied in any legal enactment, is very real, and has had an effect on the respective approach to the problem of teacher training.

The relatively healthy condition of the Australian economy has made possible a correspondingly high standard of living. For New South Wales, the "basic wage" (the lowest that can legally be

paid to an adult male) is, at the time of writing, £15"3"0 or £14" 15"0 per week according to whether the employee is working under a State or Federal award. As "margins" are added for skill or unusual conditions about half of the adult male wage earners earn £23 or more. For Australia as a whole, the national income per head of population is £578 per year. As against this, the current Philippine "floor wage" of ₱6 a day (recently raised from ₱4), and the fact that seventy-six per cent of families receive less than ₱2,000 yearly, resulting in a national per capita income of (in 1961) ₱350 per year, underline the difficulties of financing a comprehensive system of education, on anything approaching a comparable basis. Because of the resources available, coupled with the trend that the political development has taken, Australians have come to look to the state for more help than is given in any Asian country. There are age, invalid and widows' pensions together with unemployment and sickness benefits (subject to a means test) as well as maternity allowances and child en-

dowment. In line with the prevailing pattern of extensive social services, not only is education free at the elementary and secondary levels but generous assistance is later given to promising students pursuing professional careers. This is paid for, of course, out of taxation receipts.

Private training institutions are not a definite feature of the educational scene in N.S.W. Although approximately one quarter of the pupils attend non-state schools, mostly controlled by church authorities, only in the case of certain religious orders is there any attempt to conduct a pre-service programme, the numbers involved being relatively small. Lay staff, in general, are recruited from applicants already qualified. The eight State Teachers' Colleges thus have a monopoly in training intending teachers of the 638,000 children attending some 2,750 public schools. The Philippines presents an entirely different picture. Here, the eleven government institutions (two state universities, two chartered colleges and seven regional nor-

mal schools) could not be expected to provide staff for the 31,936 public schools (10 kindergarten, 31,672 elementary and 254 secondary), catering for an enrolment of 4,825,715 (728 kindergarten, 4,598,097 elementary and 226,890 secondary). Thus while their combined enrolment totals 16,421, no less than 97,398 students are enrolled in teacher training courses in private colleges and universities. At the present time, more than seventy per cent of the one hundred and forty-nine thousand teachers in the state service have been trained outside it.

The state employs selective admission and retention in both countries. Enrolment at a New South Wales Teachers' College depends upon winning a scholarship, the awards being made in order of merit on the basis of the aggregate marks obtained in the best six papers presented at the Leaving Certificate Examination (an external examination taken by all candidates at the conclusion of the secondary course), providing a pass has been obtained in not less than four subjects, one of which must be English. There are also other

requirements, involving mainly personal and physical qualities. Termination may be made by the Minister of Education at any stage on any of the following grounds (1) inaptitude for teaching, (2) unsatisfactory conduct or character, (3) physical or mental unfitness, (4) failure to meet the requirements of the course. Of interest is the fact that a scholarship is only awarded to a married woman whose status is such that she may be considered as single (i.e. a widow or divorcee) and a female student who marries while in training has her scholarship terminated. As there is no comparable external examination in the Philippines, enrolment at a normal school or college is granted to applicants who (1) belong to the upper fifty per cent of the graduating class of a recognized secondary school, (2) are morally and physically fit, (3) qualify in an interview during which spoken English, scholarship, personality and related qualities are appraised, and (4) pass the written competitive examination set by the Bureau of Public Schools. Any student who receives a failing grade in two subjects

at the end of the semester is placed under probation and his parents duly notified. A failure in three or more subjects warrants dismissal on the grounds of poor scholarship. Less stringent requirements are imposed by private institutions.

In applying for a Teachers' College scholarship, New South Wales candidates may nominate (a) a two-year course in the categories of General Primary, Infants, Needlework, Home Science, Industrial Arts or Junior Secondary (covering a wide range or subjects), (b) a four-year non-degree special course in Art or Music or (d) a University degree course in the Faculties of Arts, Science, General Science, Rural Science, Commerce, Economics, Agriculture, Agricultural Economics or Physical Education. As none of the Colleges is a degree or diploma granting institution, successful applicants in the last-mentioned group attend the University concerned for the three or four years, and then complete a one year professional course at a Teachers' College. Similarly, the special courses in Art and Music are taken in conjunction

with a Technical College or Conservatorium of Music. Places are allotted in order of merit according to the needs of the service, the particular students being sent where the appropriate course is available. As each college (unlike those in the Philippines) is designed to serve the state as a whole rather than the region in which it happens to be located, curricula offerings can be varied according to the needs of the service. In general, students who have completed a General Primary or an Infants course are appointed to a Primary (or Infants) School, while others to specialist fields at the secondary level. At the time of writing, of the 7,242 scholarship holders, approximately one half (3,558) are enrolled in two-year courses, rather more than a third (2,743) in degree courses, while only fifteen per cent (545) are taking specialist courses and five per cent (396), having satisfied degree requirements, are carrying out their post-graduate year of professional training specializing in three method subjects. Sixty, incidentally, are designated "private students." Some of these would

be non-indigenous personnel, committed to positions in their own country after training, the others original scholarship-holders who, having failed at some stage, have been permitted to continue without allowance.

Although the Philippine system is much larger, (the University of the East, Far Eastern University, and the National Teachers' College *each* is preparing more teachers than all the New South Wales colleges put together), it is not nearly as complicated. Intending teachers select the location and type of training desired. The professional qualifications for appointment to an elementary teaching position is the possession of a Bachelor of Science in Elementary Education (B.S.E.Ed.) degree, which is offered after a four years' course by the two chartered normal colleges, the seven regional normal schools, and the two state universities, as well as two hundred and sixteen private universities and colleges. Secondary teachers require the Bachelor of Science in Education (B.S.E.) degree, allowing for graduation in one major and one minor teaching subject

also after a four years' course. As there are but 254 public secondary schools, the only public institutions offering this course are the two state universities, although private institutions assist in preparing secondary teachers for the 1,464 non-state secondary schools.

Selected students of the two colleges are now permitted to take an extra eighteen units (3 for each of the last six semesters) in addition to the 163 required for the B.S.E.Ed. degree, and qualify for a Certificate of Proficiency (in addition to their degree) in such fields as Home Economics, Physical Education, Music, Work Education and Library Science. It is confidently anticipated that this policy of allowing "one concentration" in Elementary Teacher Education will be extended shortly to the regional normal schools. Of interest are the special provisions made for training trade teachers. Degrees offered comprise the Bachelor of Science in Agricultural Education (B.S.A.E.) for boys or Bachelor of Science in Agricultural Home making (B.S.A.H.) for girls, as well as a Bachelor of Science

in Industrial Education (B.S.E.I.). Graduates teach in primary as well as secondary schools and have followed a four years' course given in a school of Arts and Trades, under the jurisdiction of the Bureau of Vocational Schools, or a private institution. The Philippine Normal College also offers a three years' (non-degree) course, leading to the Elementary Teaching Certificate in Home Economics (E.T.C.H.E.). The Australian specialization in infant education (covering the first three years of schooling, namely Kindergarten, Grades I and II) has no parallel in the Philippines. Whereas the New South Wales practice is for examinations to be held annually, candidates either passing or failing in the course as a whole at that stage, the Philippines adopt the American pattern of semestral units (one unit being equivalent to approximately twenty hours of class work), graduation being awarded on the attainment of the specified number of units. It is noted that, in practice, both plants allot roughly one third to one quarter of the total time to professional edu-

cation for the first level of teaching, with a much greater proportion assigned to general education for secondary teachers. Even granting the burden imposed by the complicated language situation in the Philippines, requiring proficiency in English, the medium of instruction, and Pilipino, the national language, along with the legally imposed load of twenty-four semestral hours of Spanish, the four years period of training for elementary teachers is more extensive than its Australian counterpart.

Financial assistance is given to all New South Wales scholarship holders, involving not only free tuition, but also living allowances, ranging (at the moment) from £260 per annum to students under twenty-one years of age living at home for the first two years of their course, to £550 to students over twenty-one years of age living away from home and £630 in the case of married men, plus £50 for a dependent wife and £35 per annum for each dependent child. Under these circumstances, a trainee is freed of the necessity to seek employment or be dependent on his family during his stu-

dentship. In the Philippines, however, no allowance whatever is paid, and part from a very limited number of free places given to outstanding applicants, all are required to pay tuition fees amounting to about ₱160 per year in a public and ₱260 in a private institution.

In New South Wales, not only does satisfactory completion of a course ensure immediate appointment (admittedly on a probationary basis) to the teaching service, but acceptance of scholarship involves entering into a financial liability (ranging from £150 to £500) to teach anywhere in the State for a period of three or five years, depending on whether the period of training was for two years or longer. This is not the case in the Philippines, where graduation gives no guarantee of employment, but the Bureau of Public School conducts annual examinations in May (for graduates of both public and private institutions) for admission to teach in its schools. Even this does not bring permanent appointment (carrying with it salary increments and promotional opportunities), the "eligibility" for

which (as in most branches of the government service) is determined by a competitive examination set (rather irregularly) by the Civil Service Commission. Many who fail in these qualifying tests, however, are absorbed in the private system, comprising 3,184 schools (274 kindergarten, 1,446 elementary, 1,464 secondary) catering for 862,470 pupils (28,285 kindergarten, 241,313 elementary, 592,872 secondary). The Swanson Survey Team found that, in 1960, nearly thirty-three per cent of the elementary and about fifty-one per cent of the secondary public school teachers were "non-eligible".

Arrangements for laboratory experiences are quite different in the two countries. At least one school within easy travelling distance of each Teachers' College in N.S.W. is designated a "demonstration school," where the class teachers regularly give prepared and previously-arranged display lessons in the presence of groups of students, illustrating specific techniques and procedures. Approximately six weeks of practical teaching (details

varying with different colleges) are required in each year of the course. This is usually taken in two widely spaced periods, each student being allotted a particular school within the area, with a daily teaching load of about two hours, and supervised by a member of the College lecturing staff. In addition, for two weeks in February, at the conclusion of the school holidays but before the commencement of the College term, he attends a personally selected school for two weeks, where he is under the direction of the headmaster. This is usually termed "Home Practice" or "Unsupervised Practice." Australia has no counterpart of the Philippine Laboratory School, which is found on the campus of every normal school and provides opportunities for varied "professional laboratory experiences." Student teaching is under the direction of the supervisor of the laboratory school, and is taken for a full semester, usually in one of the two senior years. Different patterns are followed according to needs and available resources, a typical plan being eight weeks on campus, then eight weeks (called an

"internship") in an off-campus cooperating school, followed by four weeks back on campus.

New South Wales Teachers' Colleges are very much autonomous institutions. Although the Principal, appointed by the Public Service Board of the State, does not possess the right to hire or fire professional staff, and his power in matters of finance are limited, in other respects he has practically full administrative authority, free from local control or regular supervision. The Director of Teacher Training, however, exercises an oversight of all colleges within the state, and the periodic Principal's Conferences, held in each of the three terms of the academic year, provide opportunities for the dissemination of information and interchange of views. Apart from the two chartered normal colleges, training institutions within Philippines probably do not possess a similar degree of independence. The curriculum for the B.S.E.Ed. course is laid down in Circular 18, s. 1959, of the Bureau of Public Schools, and although each regional normal school

plans a program of work and time schedule for the whole year, the proposals are submitted to the General Office for suggestions and final approval. These schools are supervised by the Superintendent of Teacher Education

and both public and private institutions are subject to regulations, circulars, and administrative directives emanating from their respective bureaus. — *By Raymond G. Bass in The Education Quarterly, Oct. 1965-Jan. 1966.*

EDUCATION AS INVESTMENT

From a fundamental point of view, needed expenditures for education should be considered an *investment* in the future of any nation. This statement is supported by substantial evidence. For example, a few years ago the Chamber of Commerce of the United States undertook a study of the amount expended for public schools in relationship to economic and other development in the various states. This study showed that there has been a definite relationship between the amount spent for public education over a period of years and the standard or level of living of the people. In states where expenditures had been consistently low a larger proportion of the people were employed in low salaried occupations, and they purchased fewer goods and services, than in states where expenditures for education had consistently been higher. In other words, states with the higher levels of expenditure for education tended to have higher levels of economic productivity than the low expenditure states. This should not be interpreted to mean that increased expenditures for schools alone will solve the economic and cultural problems of a nation, because many other problems are involved, but that too limited expenditures — too much emphasis on limiting educational costs — will almost certainly handicap the national development. — *From A Survey of the Public Schools of the Philippines — 1960, page 478.*

■ *Guideposts*, a little magazine with a big mission, has brought new hope to thousands.

POCKET MESSENGER OF FAITH

A single light gleamed in the window of a modest apartment building in Newark, New Jersey. It was 3 a.m. on a sultry July morning two years ago, and most of the city was silent in sleep. The lone inhabitant of Apartment 3-B, however, was awake.

She was sitting at an untidy desk in her combined bedroom and living room. Red rimmed eyes stared out into the night. She had sat like that, motionless, for almost 12 hours — ever since returning from the cemetery.

Nancy had been an only child. Since her husband's death years before, the woman had lived for her lovely daughter. She had worked to pay for schools, had listened tirelessly to recitals of dramatic roles and, finally, had rejoiced when Nancy won a role in a Broadway show. The show would open tomorrow. But without Nancy. For Nancy had been killed two days before in an auto accident.

A breeze rustled the window curtains. The woman looked at her hands, spread before her on the desk. This was the end. Life for her had stopped with Nancy's death. Yet her worn, sorrow-wracked body remained.

The woman walked unsteadily to the medicine cabinet. From it she removed a small bottle marked with skull-and-bones. Back to the desk she carried the poison. Then, overcome by anguished sobs, she buried her face in her arms and wept.

Finally the woman raised her head from the desk. Through tear-blurred eyes, she saw a tiny leaflet framed between her hands. The simple heading, *Guideposts*, stood out vividly. She picked up the little magazine and began to read . . .

Several months later, a letter arrived at a busy editorial office. "I can't begin to express my gratitude," it read. "Your magazine has restored my faith and saved my life . . .

When I read how one of your authors conquered his fear of death, I realized I had to conquer my own fear of living. No, I never drank that bottle of poison. For, thanks to you, dear *Guideposts*, I knew that suicide was not the way God wished me to ease my sorrow.

"I shall always be thankful to *Guideposts*, and to the thoughtful neighbor who sent me that fateful copy when she read of my daughter's death. God bless you!"

What was the powerful little publication responsible for this modern miracle? It is a simply printed, 24-page monthly named *Guideposts*. Since its birth three years ago, the nonprofit, nonsectarian magazine has "performed" countless such miracles and brought new hope and faith to thousands of Americans.

Guideposts was born in 1945 in a modest room above a Pawling, New York, grocery store. Its midwife was a stocky, exuberant businessman named Raymond Thornburg. "Pinky" Thornburg, president of the Pawling Rubber Corporation, was a deeply religious man, who viewed with concern the increasing

neglect of Christianity by millions to whom it could bring happiness. Too few Americans, he feared, knew how to practice day-by-day religion. And too many were drifting away from churches and forgetting the power of prayer.

The solution, Thornburg decided, was to explain religion in terms of personal experience. Non believers, he knew, demand concrete examples before accepting such a hard-to-prove doctrine as faith. As a successful businessman, "Pinky" Thornburg also felt that religion could well adopt modern advertising techniques to spread its spiritual lessons.

So Thornburg enlisted a group of friends as sponsors of a new educational project. Such prominent individuals as Lowell Thomas, Eddie Rickenbacker, Branch Rickey and Stanley Kresge were among *Guideposts* founders.

The magazine would be just what its name implied — guideposts to a workable pattern of living. Each issue would contain articles by great men and women who would explain how — through applying religious principles — they had discovered the

secret of overcoming fear, tension and failure. Moreover, the majority of these articles would not be written by ministers and professional Christians, but by persons whose lives already were examples to large numbers of people. Also, authors would include Protestants; Catholics and Jews.

With Dr. Norman Vincent Peale, popular New York clergyman, as editor, and Thornburg as publisher, the first issue of *Guideposts* was tapped out with a borrowed typewriter on a card-table desk. Although its \$2,000 budget barely covered initial costs, the ambitious little magazine finally rolled off the presses.

At once *Guideposts* was warmly welcomed in hundreds of homes. Within weeks, circulation zoomed into the thousands. And *Guideposts'* editors, encouraged by the response, sought out more prominent figures from whom they solicited manuscripts. Famous men and women whose writings could command four-figure sums generously wrote special articles without payment.

Rickenbacker wrote an inspiring recital of the per-

sonal crises in which prayer had helped him to overcome obstacles. William Green, AFL president, told how religion had aided him in his hard fight to improve workers' conditions and wages. Producer Cecil B. de Mille related a boyhood experience which convinced him of the power of faith. Gene Tunney recalled how prayer eased his mind and erased fear when he fought Jack Dempsey to win the world's heavyweight championship.

One by one, other well-known persons — such as Dale Carnegie, Joe E. Brown, Gil Dodds, J. Edgar Hoover, Faith Baldwin, Cardinal Spellman, Gov. Thomas E. Dewey, Mary Pickford, Louis Bromfield and scores of others — joined the impressive roster of *Guideposts* authors. Soon, word of the impact created by these articles began to filter into *Guideposts'* offices.

For three years, a California widow had been paralyzed from the waist down. Helpless and discouraged, she relied on her son for support. Her life was imprisoned in her wheel chair. Then she read a *Guideposts* article by Harold Russell, the veteran who lost both hands but still

won acclaim in the motion picture, *The Best Years of Our Lives*.

The story had a profound effect on her. If Russell could be happy without hands, she told herself, she could be happy without legs. The woman promptly opened a magazine subscription agency; and her son, released from responsibility for his mother, was able to marry.

After reading a *Guideposts* article, "You Can Get Fear Out of Your Mind," a Delaware housewife was able to undergo calmly a major operation of which she had been terrified. She even joked with the surgeon, she confided joyfully.

After an article by Len LeSourd, called "I Speak for the 'Bums,'" was published in *Guideposts*, an elderly and wealthy woman in San Antonio, Texas, wrote to say that she wanted to set up a mission in her home for down-and-outers. LeSourd who had spent a month in the Bowery disguised as a bum to collect material for his article, obliged with suggestions. A friendly correspondence developed between the two. Then occurred

what may only be termed a modern miracle.

On March 23, 1949, LeSourd and *Guideposts'* managing director met in New York with a Park Avenue matron to discuss how to raise money for new projects. "If we are on the right road," the woman remarked, "the money will come to us. We won't have to go after it."

On March 23 — the same day — in San Antonio, the rich Texas woman made out her will. In it she provided that the bulk of her estate, including three huge houses, should go to *Guideposts*. Fifteen days later, on April 7, the woman died.

Along with such dramatic stories are scores of examples of readers who assume personal responsibility for widening *Guideposts* horizons. For almost a year, at three-month intervals, a salesman in Seattle, Washington, ordered 200 copies of the Rickenbacker article. When the curious editors finally inquired how he used them, the man explained that he was impressed by Rickenbacker's declaration of faith and wanted it to inspire others as it had him. So, every three months, he takes a bundle of copies

and slips them under doors of Seattle homes.

A Kansas City merchant always keeps a stack of *Guideposts* on his desk for visitors. Recently he complained to the editors that "while waiting for me to finish phone conversations, salesmen pick up *Guideposts* and then I have a hard time getting them to talk business."

Other subscriptions send in names of people they think "need" the spiritual messages published in the little magazine. Often they ask to remain anonymous, leading *Guideposts* editors to suspect that the new "subscribers" might not be pleased to know someone thought they "needed help." Still other readers radiate an almost-crusading zeal by asking for copies to leave in streetcars buses, taxis and in waiting rooms and offices.

Despite its widespread influence, *Guideposts* is still a small, unassuming organization, operating on a modest budget from a sprawling converted mansion atop Pawling's Quaker Hill. It occupied the old gabled house after a former home burned to the ground in 1947. At that time *Guideposts'* circulation num-

bered 30,000. But the entire list of readers went up in smoke. Lowell Thomas promptly broadcast an appeal for help, and within a few months 70 per cent of all subscribers had been reinstated. Today, more than 100,000 persons in every state and 28 foreign countries eagerly pay \$1.50 for 12 issues a year.

Typical of *Guideposts'* personnel is its managing director, Frederic Decker, who left a \$15,000-a-year advertising job to join the staff at a third his former salary. Like Decker, *Guideposts'* editors are competent craftsmen who frequently refuse flattering offers from other publications.

Associate Editor LeSourd, for instance, surprised Louis Bromfield by turning down an invitation to become his manager and tour the world with him. The managing editor is Grace Perkins Oursler. Author of 14 books, nine movies and dozens of magazine articles, she turned her back on a profitable career to write for *Guideposts*.

Encouraged by the warmth and sincerity reflected in *Guideposts* articles, many subscribers appeal to the

editorial staff for help in solving personal problems. One subscriber wrote from an Ohio sanitarium, enclosing a photograph of himself in a wheel chair. Could *Guideposts* help him to get a self-supporting job addressing envelopes or typing?

An editor consulted the Ohio circulation file and pulled out the card of a prominent mining company official who had donated to *Guideposts*. He wrote the executive, enclosing the invalid's letter. A few weeks later the man in the wheel chair penned a touching note of thanks. He had a new job, new hope and new faith — thanks to *Guideposts*.

In addition to thousands of individual subscribers, several hundred firms and organizations place bulk orders for the 5-by-7 1/4-inch magazine. The R. J. Reynolds Tobacco Company, for example, purchases 12,000 copies monthly for distribution to employees and for placement in recreation centers. Likewise, the battery division of the Thomas A. Edison Company, Inc., buys 1,500 *Guideposts* a month. The J. C. Penney Company orders 2,000; the Bibb Manu-

facturing Company of Macon, Georgia, 1,400; and the Island Creek Coal Company of Huntington, West Virginia, 2,700.

Not content with subscribing for thousands of copies, many businessmen-readers have mobilized other executives to relay the *Guideposts* message. John C. Whitaker, vice-president of the Reynolds Tobacco Company, recently told 500 merchants in Winston-Salem, North Carolina, about *Guideposts*. An Atlanta luncheon several months ago was attended by outstanding business and civic leaders who heard William N. Banks, president of Grantville Mills, tell the story of *Guideposts* and enlist support for its work.

Labor unions, too, endorse *Guideposts'* program of practical religion and take subscriptions for members. Likewise the Veterans Administration is well aware of the spiritual boost *Guideposts* can give hospitalized ex-servicemen. The Salvation Army passes out 200 copies monthly, Bible classes in dozens of states use *Guideposts* for inspirational matter, and Bucknell University distributes at least 300 copies of

every issue to its students.

Such wide distribution of their little magazine has convinced the *Guideposts* staff that more and more people are learning how faith can be made to live for all men.

For proof, the editors can point to the ever-growing volume of personal mail that comes to their Pawling offices every month. — *By Ralph H. Major in Coronet of November, 1949.*

EDUCATION AND PROGRESS

A study has also been made of educational developments in certain countries in relationship to living standards and economic trends and conditions. For example, Denmark is a country which has limited national resources, but, during the last century, has given major attention to the development of its human resources through an extensive and well-supported program of education. As a result of these developments, it now has one of the highest general standards of living of any nation. The citizens of Denmark are generally well-educated and have created a prosperous nation in spite of very limited natural resources.

On the other hand, Colombia is a country that is generously endowed with natural resources but unfortunately, over a period of years, has made only a limited investment in education. A few leaders have been well educated but the masses have been neglected. In spite of its natural resources it is a relatively poor nation and has a low standard of living because the people have not been prepared to develop and utilize the resources wisely. — *From a Survey of the Public Schools of the Philippines — 1960, page 478.*

- The story of an amazing spiritual and moral association that has attracted as members great men of the world.

SMALL CHURCH, BIG PEOPLE

One Sunday morning shortly before his death in 1957, A. Powell Davies, the celebrated pastor of All Souls Church, Unitarian, Washington, D.C., was asked by a troubled schoolgirl, "Will you please preach about some of the things Unitarians have done? No one seems to know anything about us at school. They think we're sort of queer. Can't you build us up a little?"

The minister amiably complied. Testifying to a religion's achievements is sometimes more important than modesty, he told his congregation. Then he recalled the statement of the historian, Charles Beard, that it was not Cotton Mather's God who inspired the authors of the Declaration of Independence but the God of "the Unitarians or Deists." And Dr. Davies also told how Lincoln had borrowed the immortal phrase "government of the people, by the people, for the people" from a sermon deli-

vered by his friend, Unitarian minister Theodore Parker. There could be little doubt, he said, that the Unitarians had influenced American life and history out of all proportion to their small number.

Dr. Davies went on to point out that while Unitarians represented only one-tenth of one per cent of the country's population, represented one-third of the names in the American Hall of Fame. In proportion to church membership, more Unitarians are listed in *Who's Who* than any other religious group. Five U.S. Presidents — John Adams, Thomas Jefferson, John Quincy Adams, Millard Fillmore, William Howard Taft — had been Unitarians. And although the Unitarians would be entitled to only one-tenth of one Senator if representation in the Senate was based on religious affiliation, they could currently boast of five Senators: Joseph Clark of Pennsylvania; Paul

Douglas, Illinois; Roman Hruska, Nebraska; Leverett Sallot, Massachusetts; and Harrison Williams, New Jersey.

He named a few of the great Unitarians of the past: Charles Darwin, Florence Nightingale, Benjamin Franklin, Bret Harte, John Marshall, Peter Cooper, Henry Wadsworth Longfellow, H. D. Thoreau. Samuel Morse, Daniel Webster, Horace Mann, Susan B. Anthony, Ralph Waldo Emerson, Oliver Wendell Holmes, Charles Steinmetz and Thomas Wolfe. Coming down to the present day he mentioned, among others, Adlai Stevenson, Chester Bowles, Sinclair Weeks, John P. Marquand, Ashley Montagu, Frank Lloyd Wright and Percival Brundage.

Later, during the social "coffee hour" that always follows All Souls' simple, non-liturgical Unitarian service, Dr. Davies smilingly told the young schoolgirl he'd forgotten to mention a survey of the records of the Federal prison at Atlanta showing no Unitarian had ever enjoyed its hospitality. "I hope all this makes you

feel a little happier about your 'queer' religion," he concluded.

The "queerness" that draws so many great minds to Unitarianism is not easily defined, for the church has no creed. On the contrary, nothing is more basic to Unitarians than the belief that in religion, as in everything else, each individual should be free to seek the truth for himself, completely unhampered by creeds. Unitarians are therefore free to believe about God and Christianity whatever persuades them, in the conviction that since the Mystery exceeds understanding, it is up to each one of us to define it for himself, while allowing the language of the heart to call it God.

In general, Unitarians are highly rational religious liberals who believe in the ethical principles of Jesus while refusing to "make a God" of the great Galilean. Because they are rationalists who accept the results of the scientific and comparative study of all religions, they reject the concept of Immaculate Conception, as well as the Trinitarian concept of

Father, Son and Holy Spirit, and the Trinitarian scheme of salvation, with its doctrine of inherited guilt, eternal punishment, and vicarious atonement.

In addition, they think of the Bible *not as the revealed Word*, but as the single most important volume in the long story of man's religious development. Some Unitarians believe in immortality, others don't. But all agree that the best preparation for whatever the future may be is to live a Christian life here and now.

The Unitarians describe themselves as followers of the real, human Jesus of the Gospels, rather than of the Christ whom they feel the orthodox Christian world has cloaked in dogmas, metaphysics and semi-pagan rituals. They regard their concept of the "Church Universal" as the ultimate expression of Christianity, because it is founded on the principles of liberty, tolerance and brotherhood, and is open to all men of every race, color and creed who seek God and worship him through *service* to their fellow man. It is a church from which no man can be excommunicated, they say,

"but by the death of goodness in his own breast."

Each individual church within the "Church Universal" is governed by its own congregation and, consequently, is free to choose its own form of service. In one church the service will be elaborated, with prayers, litanies, even choral responses. In another it will be simple — a prayer, a hymn or two, a reading.

But the services will have elements in common. All references to Trinitarian doctrine are removed from whatever devotional material is used. There is never any thought that the prayers employed will in any way influence God; they are regarded only as a form of meditation elevating to the heart and mind.

All Unitarians believe they most *honor God* by *serving* their *fellow man* unselfishly. Dr. Dana McLean Greeley, present head of the American Unitarian Association, says, "Primarily, we seek a better way of life for ourselves and those who follow us. All other quests for the more abundant life of mankind."

Because they are so dedi-

cated to their quest, the Unitarians refuse to send out missionaries. To their minds, there is no necessity for the entire world to become Christian. They believe there are high values in all the great religions.

Instead of missionaries, through the Unitarian Service Committee the church sends, *to any area where they can be helpful*, groups made up of specialists in such fields as medicine, education, social welfare, engineering and public health. For example, Alexander Fleming, the discoverer of penicillin, who was not a Unitarian, led such a medical group to India. And Paul Dudley White, President Eisenhower's heart specialist, who is a Unitarian, has organized medical missions for Czechoslovakia and Peru.

In the past 20 years, Unitarian service units have operated in 35 countries, ranging from Finland to Cambodia to Nigeria. In many instances, they have gone out at the behest of the U.S. Department of State, which has a high regard for the manner in which the Unitarians' overseas operations win friends for democracy.

Today, as scientific find-

ings and the spread of higher education make it increasingly difficult for some people to accept what they have come to feel is the authoritarianism and lingering supernaturalism of the more orthodox sects, the Unitarians are growing, despite their avoidance of proselytizing. In the past decade, Unitarian membership has grown 56 per cent — from 71,000 to 112,846 — while membership in the church schools has grown 154 per cent; probably the fastest rate of increase of any denomination in America.

While this explosive growth is a source of satisfaction, it is also a cause for concern. In the past ten years, the denomination has added only 58 ministers to serve 40,000 more members, and this past summer 33 churches were looking for pastors. There is a similar shortage of buildings. And the American Unitarian Association can no longer meet an increased demand for field services.

As a result, the Association has been forced to embark on its first major fund-raising campaign in 35 years. To meet the emergency, the Unitarian Development Fund is

seeking \$3,200,000. Part of the money will be devoted to an extension of the services the Association renders its 397 member churches; \$1,500,000 will go into a Building Loan Fund; and \$350,000 will be given to Meadville Theological School, Chicago, and the Starr King School for the Ministry, Berkeley, Calif., two of the mere three schools that train Unitarian ministers. (The third is Harvard Divinity School. Beginning in 1805, nine successive presidents of Harvard University were Unitarians.)

The Association will also set aside \$400,000 to help the church's "fellowships." These are lay-led units — now numbering 284 — of ten or more members' in communities where there are no Unitarian churches. Fellowships are frequently made up of "come-outers" — those who have come out of orthodox religions. A 1958 survey of a typical fellowship in New Jersey showed that only one of its 75 members was a birthright Unitarian. Of the rest, 13 per cent were former Catholics, 20 per cent were Jews, and the remainder had

come from orthodox Protestant churches.

The Church of the Larger Fellowship is a unique church-by-mail conducted for geographically isolated Unitarians. From national headquarters at 25 Beacon St., Boston, the Reverend Paul Harris, Jr., minister of this church, sends out a monthly sermon, Sunday school lesson, and newsletter to a ship captain in the Arctic, members of the U.S. diplomatic corps and armed services stationed overseas, a woman broadcasting for the Voice of America in Europe, a doctor doing research work in Japan, and some 2,000 other Unitarians in 40 countries.

Perhaps more than in any other denomination, Unitarian ministers are likely to speak out bluntly on controversial issues, firmly backed by their flock. In Lincoln's day, the Unitarian church was a militant leader of the anti-slavery movement. Today its churches — including the Southern ones — open their doors to Negroes and actively support integration.

When Senator McCarthy was at his most influential, the Unitarian-controlled Beacon Press was the first pub-

lishing house to issue books attacking his practices as demagogic. Unitarians are active out of all proportion to their numbers in United Nations associations and in the World Federal Government movement. They do not hesitate to question what they deem to be religious folly — even if it means challenging the world's most popular evangelist, as A. Powell Davies did when he publicly asked Billy Graham to justify his assertion that "Heaven is a 1,600-mile cube containing trees that produce a different kind of fruit each month." Nor do they hesitate to oppose any movement, theological or political, which they feel threatens the freedom of the individual.

Their lack of fear of controversy may stem from the fact that their church was born of disputation. The name "Unitarian" was coined in the 16th century for certain Protestant dissenters from the doctrine of the Trinity. (Actually, Trinitarian doctrine became church orthodoxy only by a divided vote of the General Council of Constantinople some 375 years after the death of Christ.) Michael Servetus,

who in 1533 was burned at the stake in John Calvin's Geneva for his "Unitarian heresy," is generally considered the founder of modern Unitarianism. His followers profited from the first great edict of religious freedom, issued in 1568 by King John Sigismund of Transylvania (Hungary): By 1600, there were 425 Unitarian churches in Transylvania.

In England during the 17th century, men like the poet John Milton, the philosopher John Locke, and the physicist Isaac Newton fostered the church's growth. As the 18th century drew to a close, Joseph Priestly, a Unitarian minister and the discoverer of oxygen, was forced to flee to the United States to escape the attack of mobs protesting his liberalism. Encouraged by Benjamin Franklin, he established the first Unitarian church in this country at Northumberland, Pa., in 1794. Soon after, Boston's famed King's Chapel left the Anglican fold. And, in 1802, the church founded by the Pilgrim Fathers, the First Parish in Plymouth, became Unitarian. . .

Although the denomination has grown steadily, it is

not a member of the National Council of Churches of Christ. When the National Council was formed by American Protestant churches at the turn of the century, the three Unitarian delegates to the organization meeting in New York were denied admission as heretics who would not recognize "Jesus Christ as Lord and Saviour." The three "heretics" turned away were Massachusetts Governor John D. Long, Charles W. Eliot, president of Harvard, and Dr. Edward Everett Hale, author of *The Man Without a Country* and then chaplain of the U.S. Senate.

The Unitarians accept their maverick role with wry good humor. Heresy, they say, is a relative charge, since, after all, the Catholics regard all Protestants as heretics. As far as they are concerned, there is no such thing as a heretic; just man, entitled always to his own belief, imperfect but not inherently bad, capable of rising by slow degrees to ever higher planes. To aspire to contribute to the ennoblement of his life is a

goal, they feel, which no name-calling can demean.

In the not-too-distant future they hope to be in a better position to achieve their goal. Currently, the Unitarian Church and the even smaller Universalist Church of America (334 churches and 68,949 members) have voted a merger that in all probability will take place in 1961 on ratification by local churches. There are many parallels in the theologies of the two churches, particularly in the emphasis they both place on tolerance and freedom of religious belief.

"There will be a little bit more of everything if we have a united liberal church," says Unitarian head Dr. Greeley. "And it should make our mutual goal of 'getting heaven into men instead of men into heaven' somewhat easier to attain. Thomas Jefferson once wrote that he hoped every man living in his day would die a Unitarian. We're not quite that ambitious, but we do think we have the religion of the future." — *By James Polling in Pageant, April, 1960.*

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PANORAMA is not a fly-by-night publication. It was *born in March, 1936*.

COMMUNITY PUBLISHERS, INC.

Inverness, (M. Carreon) St., Sta. Ana, Manila, Philippines

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