

JUN 12 1962

EL FILIBUSTERISMO

MI ME TANGERE

*Indexed
7/24/62*

Lore Riaz



Panorama
Magazine of Good Reading

DECEMBER 1961

75 Centavos

Tell Your Friends

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

Give them

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

SUBSCRIPTION FORM

..... 1 year for P8.50 2 years for P16.00

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

Name

Street

City or Town Province

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

Please address all checks or money orders in favor of:

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

CONTENTS

Queen Bee Jelly <i>Walter Theimer</i>	2
Rizal for All Times <i>Ambassador Carlos P. Romulo</i>	3
Why Rizal: Pursuit of Dignity <i>Hernando Abaya</i>	8
Claro M. Recto <i>Ambassador N. D. Pamontjak</i>	16
Sergio Osmeña, Sr. <i>Mayor Arsenio H. Lacson</i>	17
Imperial Palace Guards	22
College Counseling <i>Dr. Vicente G. Sinco</i>	23
Pressures on the PI Press <i>Linda Dravenstadt</i>	29
Challenge to the UN <i>Ambassador Mao-lan Tuan</i>	33
Research in Social Sciences <i>Leopoldo Y. Yabes</i>	38
Modern Painting in the Philippines (I)	
Nansen: Scientist-Humanitarian <i>Philippe Joussand</i>	54
A Teen-Ager Speaks <i>Petronilo A. Buan</i>	58
Castles—Mirror of Social Evolution	60
Science Rescues Temples	64
Hebrew Student Press	68
Karate	70
Japan's Bridges	75
Packing a Nubian Temple <i>Boleslaw Leitgeber</i>	79
Truce of Biyaknabato <i>Teodoro A. Agoncillo</i>	83
Who in the World Am I? <i>Dr. Cesar Adib Majul</i>	88

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

QUEEN BEE JELLY

Walter Theimer

"Gelee royale" or royal jelly is the food of the growing as well as the adult queen bee. It makes a queen bee out of a common larva which would otherwise develop into an ordinary worker bee. For a decade or so, this nutritious juice has been advertised as a tonic and rejuvenant for men; its manufacture and sale have proved lucrative business propositions, the juice being ~~remained~~ ^{remained} ~~as~~ ^{remained} ~~regards~~ ^{remained} ~~the~~ ^{remained} ~~value~~ ^{remained} ~~of~~ ^{remained} ~~this~~ ^{remained} ~~substance~~ ^{remained} ~~to~~ ^{remained} ~~men,~~ ^{remained} ~~though~~ ^{remained} ~~occasionally~~ ^{remained} ~~some~~ ^{remained} ~~doctors~~ ^{remained} ~~have~~ ^{remained} ~~reported~~ ^{remained} ~~to~~ ^{remained} ~~have~~ ^{remained} ~~seen~~ ^{remained} ~~tonic~~ ^{remained} ~~effects~~ ^{remained} ~~on~~ ^{remained} ~~the~~ ^{remained} ~~well-being~~ ^{remained} ~~of~~ ^{remained} ~~patients~~ ^{remained} ~~taking~~ ^{remained} ~~royal~~ ^{remained} ~~jelly.~~ ^{remained} Such observations are always somewhat hazy. There is an undeniable share of psychological factors resting on a pre-existing belief in the juice. Even generous interpretation of findings on the jelly fails to reveal any effects exceeding those that have been achieved in mass experiments by administering placebos, if these had previously been suggestively described to the laity as medically active.

The Larva Must Be Very Young

With a view, not to men readily swallowing drugs and drug advertisements, but to bees in which the action of the juice is a positive fact, a German biochemist, Dr. H. Rembold of the Max Planck Laboratory of Biochemie at Munich, has had a closer look at royal jelly. The juice is active only if the bee larva is ~~not~~ ^{not} ~~more~~ ^{not} ~~than~~ ^{not} ~~48~~ ^{not} ~~hours.~~ ^{not} ~~If~~ ^{not} ~~it~~ ^{not} ~~is~~ ^{not} ~~not~~ ^{not} ~~more~~ ^{not} ~~than~~ ^{not} ~~one~~ ^{not} ~~hour~~ ^{not} ~~in~~ ^{not} ~~the~~ ^{not} ~~whole~~ ^{not} jars of the jelly will be of no avail; the larva becomes a common worker bee. So determination of future development is effected at a very early stage. Basically every bee larva has the elements in it to become a queen but with normal nutrition their growth remains inhibited in favour of development into a worker bee. Only royal jelly, administered early, triggers royal development. So the action of the juice depends on very particular conditions even in the bee.

About one-third of one gram of the yellowish, milky
(Continued on page 91)



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

DECEMBER
1961

VOL. XIII

MANILA, PHILIPPINES

No. 12

RIZAL FOR ALL TIMES

Gen. Carlos P. Romulo

-Philippine Ambassador to the United States

The survival of a great nation was at stake. On the battle field of Marathon a crucial battle was being fought. If the Persians won, a rising civilization would have been nipped in the bud. The Greeks were fighting for their life. They won — and the news of their victory was carried by a Greek runner who ran all the way for many miles to give the great tidings to his people. But as he arrive in Athens he fainted and he could only gasp one word as he expired: "Xantippe!" meaning, rejoice. He did not announce, "We won!" He did

not exclaim "We defeated the enemy!" It was not the elation, nor the pride, nor the arrogance of triumph. It was the spiritual expression of release from a dreadful suspense; it was not so much exultation as inspiration, inspiration for a nation to rise to the nobility of the heroism of those who fought and died that their nation may not perish. It was to rejoice that a civilization could continue to live and flourish.

Thirty-three years ago, on December 30, 1928, I said that the greatest merit of this great Malayan is that there will al-

ways be the unknowable Jose Rizal.

For over two decades since Jose Rizal gave his life for his country, we have been prolific interpreters of his life and of the deeds that have translated that life into a power dominating the thoughts of our people.

At times he is the statesman guarding the hard-won and harder-kept political conquests now in our hands; at other times he is the divinity jealously imposing the precepts ruling our moral conduct. On occasions, we approach him as the loved and lasting arbiter of our loyalty to our present leaders; on other occasions we acclaim him the ultimate standard for our conduct in the home and out of it, for our ideals of a model childhood, of youth maturing into useful manhood.

There is not a phase of our life upon which we cannot bring to bear the telling and permanent influence of Rizal. He is with us, present with his support, when we are in the right. He is against us, convincing in his opposition when we are in the wrong. If, drooping in spirit, we give way to disappointment and discouragement, the whole story of his epic death declares us renegades to the

cause of which he is the martyr.

Our Last Resort

We thus feel that we know him, that we have sounded the depth of his being, that we hold him the companion of all the hours when we give ourselves to the companionship of our country.. Just as he comes to us and in an unflinching priesthood, ordained us into beings greater than what we might be, — because before us are tasks demanding greatness in character, greatness in thought, and greatness in deed, — so we go to him in the hope that we discover, for our fortitude, the dimensions of his mind and the deeper and larger dimension of his sacrifice.

Learning to Know Him

And we have flattered ourselves that we have ventured successfully into this loving inquest into the proportions of his glory. There is no creed or dogma in his political bible but we have reduced into simple terms that even the unlettered among our people shall commune with him and joyously and loyally pledge their support of his leadership. There is no facet of his many-sided genius but we have long and painstakingly and searchingly examin-

ed, and, to our increasing wonder found each developed by him, disciplined by his stern ethical principles into service for the Motherland.

Supremely a Patriot

Even his art as a writer is the art of the political writer. He was the reformer, the fighter for privileges and the recognition of the inherent rights of his people, before he was the poet, the novelist, or the pamphleteer. His means and methods were those of the artist; his aims and his objectives were those of a patriot. He made beauty the handmaid of patriotism. Underlying all his inspirations was his undying devotion to a country under alien domination, to a people feeling, at the climax of his era, supreme confidence in their power to achieve self-rule and a supreme contempt for imposed authority.

Built for All Time

We sense also that wherever he addressed his energies, his leadership of a secret society, for example, the one dominating urge that unsphered his capacity to command others, was his desire to give permanence to his high-hearted dreams for his people. He joined the Masons, not to adjure the church,

but to feel that at that time he had in his power one more force with which to free his people from a double tyranny; the tyranny of superstition over the hearts of the Filipinos, and the tyranny of the defective system of government over the Philippines.

It comes to us, also, as an overpowering realization that he knew the economics of preparedness for the self-erected authority over our nationals. And again, in this, as in the other activities of which he was the directing inspiration, if not the actual chieftain, he flooded the plan and the movement that might have embodied it, with the energy of his self-sacrificing spirit.

Filipino, First and Foremost

Along the horizon where his service to the native land broods as in an unappealable judgement, over the service of which we of this generation and of the remnants of his generation would also render, his genius for guidance is the central circumstance. His is the personality drawn in heroic details. His the words that wander from sense to sense to upgather the counsels he has brought to us. His the direct consent when the consent was patriotic. His the direct denial

when to refuse was patriotic. And in equal measure his was the direct challenge of the iniquities of his age and the direct immolation that his age may be freed from tyranny, that we may be like him, Filipinos before we are followers or leaders, Filipinos before we are Visayans or Tagalogs.

But this which we vaunt is our complete resume of his great life, is it really complete? Have we outlined his great personality, and revealed all the splendor of its power and its proportions? Is there depth to his thoughts unknown to us, direction in his ideals undetected, drift and dispensation in his principles undiscovered, unscrutinized, unstudied?

We say there are. There is an unknowable Jose Rizal, always there shall be an unfathomable Rizal. He would not be the great character that he is were he sufficient unto a generation. He would belong then only to an epoch and not to all epochs. His real greatness is not that he grows with a progressive people, but that he cannot be outgrown by his country and by his people. He shall be with the Filipinos of the future in the climax of every conquest, nay, no superlative moments of victory shall be

achieved without Rizal standing as a presence sharing its moving hours and its moving minutes.

Ever Old, Ever New

Thus each generation that shall build its share of our national edifice shall discover Rizal. That which we of today can never know about him they shall know. The circumstances and conditions of their times shall bring out new points in his character, new shades of meaning in his thoughts, which we never suspected to exist. He shall fit into their drama of life, as he fits into ours, and as their problems shall be in many aspects different from our problems, they shall see in Rizal elements of greatness and leadership to harmonize with their particular concern.

Always With Us

So Rizal is Rizal the inscrutable. We can no more know him than we can the future. In our time he has attained full maturity. . But although the years shall leave us, he shall be given to those who come after us. Their problems shall have no height but he shall rise to equal them. No matter how deep their tragedies, how exultant their triumphs, he shall share them

and share them as the dominant leader.

Who would essay to know Rizal of the future would essay to predict these tragedies and these triumphs. There is and there must be this unknowable Rizal. He, more than any other Filipino immortal, embraces in his greatness the fullness of our possible destiny. Should it ever come to pass — and God forbid it — that we shall, in an internecine, a suicidal warfare, the natural off-shoot of the birth pangs of nationhood, become arrayed, brothers against brothers, Filipinos against Filipinos, Rizal like a God shall tread the fields of strife, and calm the passions down to one loyalty to a common country; to one love of a common native land, by giving one name only for all, the name Filipinos, because Rizal was first and last a Filipino!

His Mandate

And his mandate in this shall be his mandate in all the

events of the future, testing the temper of our national spirit, touching it to a fiery, adamant, achieving power.

May I thus plead the thought that the Rizal of our own generation is the only Rizal we know? Whoever thinks he could transfer him to a permanent pedestal, and say here is our national hero revealed in all his possibilities, is guilty of self-conceit. A new Rizal shall be born with each new era, a Rizal adaptable to every opportunity for service, a Rizal as glorious as any achievement yet greater than it, a Rizal responsive to every crisis yet emerging from each a more colossal Rizal, a Rizal calm in the midst of any frenzied generation, self-contained in the hour of mutual revilement and accusation, a Rizal as sacrosanct as the cause he defended and as immortal as that sacred cause.

* * *

DOG

During the siege of Paris in the Franco-German war, when everybody was starving, one aristocratic family had their pet dog served for dinner. The master of the house, when the meal was ended, surveyed the platter through tear-dimmed eyes, and spoke sadly:

"How Fido would have enjoyed these bones!"

WHY RIZAL: THE P

Hernando Abaya

Rizal's is a mind in lively ferment, a mind that doubts. The young mind exposed to Rizal's writings is stirred. It begins to question, to doubt. And it does not rest until it has resolved this doubt, or satisfied its curiosity. It is never the same again. Right there is the motivation we look for in the young. A stone is laid, later to become a part of the edifice. And one can hope, even the closed mind can be unlocked; the confused can be put at ease, and set aright. In the end, all these will come, it is hoped, with an understanding of Rizal.

The teaching of the Rizal course in the University of the Philippines is something of a coveted assignment. It is not only stimulating but rewarding as well. For here one explores and ranges wide over little-tapped native areas of the humanities and the social sciences, from art and literature to politics, history, and philosophy. And, whenever

he pauses to explore and examine, he always discovers something new and fresh and challenging — things that may seem old only because we tend to associate them with Rizal and his times, and yet have a refreshingly new meaning for us because, in Rizal's facile pen, the dark past becomes alive and reaches into the indifferent present to infuse new vigour into a lethargic society of confused values and even more confused thinking.

What is unusual is not so much the big number of faculty members who want to teach the course as the diversity and range of their many fields of discipline. Among them you find scholars and students of philosophy, of history, of sociology, of political science, of economics, of literature; a Japan scholar, a zoologist, and even writers and journalists. You have this array of diverse personalities. What a boon to the

URSUIT OF DIGNITY

empiricists! You would expect a clash of interests, or surely of personalities, over so exciting albeit controversial (to people of a certain persuasion, at any rate) a topic as Rizal's writings. No. You have instead a happy blending of as independent-minded a group of professionals as you would find in any great center of learning. They may differ in their method of teaching or in their approach to the subject, but they each put into this course offering something of themselves that they share in common — their sense of national-consciousness that they see epitomized in the pervasive and dynamic Filipinism of Rizal. I might add, by way of digression, that one cannot be a "neutralist" or a "fence-sitter" in this course because by being neutral we would be saying that we are not taking sides with Rizal against a vicious clericalism and all its attendant evils which he fought to the death. This would be an unpardonable error.

It is this "hand-picking" of professors to handle the Ri-

zal course that the discredited star witness of the un-Filipino Perez Committee on Anti-Filipino Activities (CAFA) cited in her pathetically perjured bid not long ago to pinpoint an imagined communist infiltration in the University. We may perhaps grant she had a right to complain, but not for the reason she gave. As for the University — is it not merely being true to its mission as the people's own? Or dare anyone suggest that we leave the teaching of Rizal to the clerics and their acolytes?

Perhaps it is well to remind ourselves at this point that one of our goals is to establish a genuinely Filipino university. The Rizal course is a *must* to help achieve this goal. Our study materials — be they for English and the humanities, or for the social sciences — must have relevance to the Philippine scene. Nothing restores one's confidence in himself or in his country than the knowledge that he as a Filipino can also learn and create and produce like anybody else. The life of Rizal holds such promise

for us because we know that the one factor that convinced him to leave the country and go abroad was to study and show the world that the Filipino, given every opportunity for advancement, could equal, if not excel, any other people. He more than proved his point with his brilliant example. It cannot be stressed too often that we have to know more about ourselves, and the writings of Rizal will serve to open "the book of our past" and usher us into new horizons.

A lot of things are simple in a civilized society once we rid ourselves of the many silly and stupid abstractions that hide the economic truths of life. Rizal deals with realities, not with abstractions. His real value to us today is that his works are a mirror of the past. He makes us see our mistakes so that we may correct them. Flattery will only make us lower our guard. The study of his life is a study of a man in search of honor, dignity, freedom — for himself, for his people. And to a poor and weak people like us, these three things, and the will to fight for them, are everything. Not for one moment does Rizal make us forget this fact.

"We must secure liberty," the wise Father Flo-

rentino tells the dying, unrepentant Simoun, "by making ourselves worthy of it, by exalting the intelligence and the dignity of the individual, by loving justice, right, and greatness, even to the extent of dying for it."

He writes of a society in decay, a people in agony, a nation in pain.

Neglect of Rizal and his writings on the part of Filipinos, his heirs, will contribute to the intellectual decay that like a curse hangs heavily over his native soil. We cannot pretend to dictate the morals of our present-day society but it is not presumptuous to think that a knowledgeable acquaintance with Rizal's life and works will surely help to correct the evils that corrode our society today. For there is no more blinking the fact that, for all the superficial gloss of a crass modernism we affect in our western-inspired ways, our present-day society is not far removed from the capricious and morally and intellectually bankrupt society of Rizal's time.

It is, in fact, the same old alien-dominated society of the petty little despots, the *Kapitan Tiagos* and *Señor Pastas*, the *Doña Victorinas* and *Don Custodios*, that strut

like peacocks on Rizal's vast and sombre canvas. A society debased and degenerate wherein ignorance and arrogance rule because the modern counterparts of Rizal's little tin gods remain the makers of our tastes and the educators of our souls. At the top sits a privileged elite exuding the new morality — in C. Wright Mills' apt phrase, "the morality of hard cash and the fast buck"; — while most of us have become, as Archibald Macleish says, part of a mass. In other words, it is Ortega y Gasset's mass-man who has taken over society, this mass-man who drifts along, without a purpose in life, to whom the world has become a paradise without a trace of former footsteps; a society without roots in the past and therefore without any sense of tradition, of culture; a society of drones good only for extinction!

A modern *filosofo* Tasio only lately removed from the Philippine scene — Claro M. Recto — exhorted us to retrace Rizal's footsteps, follow his lofty principles, take his noble life for a model, emulate his sacrifices for our motherland. This cannot be achieved, he said, unless his writings and the invaluable example of his life "reach all the people."

Yet, few of our educated men, who are our leaders, have really read Rizal, and fewer still seem to understand him. The scholar T. H. Pardo de Tavera noted the same sad fact in an earlier period. One has only to inquire into the desultory, almost hostile, manner in which our "best" non-secular schools and universities are implementing the Rizal Law to realize why this is so. The result is, as Recto said, we have not only neglected but disregarded Rizal's teachings and are wittingly offering ourselves to a total foreign domination. "Already we are allowing our minds, our beliefs, our economic life to be enslaved." Was not one of Rizal's most valuable admonitions, Recto asked, that we should not behave as if we were strangers in our own land? "If we analyze our present situation," he said, "we shall find the very opposite of what he had advised. We are indeed like strangers in our own country!" Many of us today are Rizalist, he used to tell friends, but only when the time comes to honor and remember Rizal. "Patriotism is a means of livelihood and growing rich while in those times it brought poverty if not ignominious death!"

Yet, who listened to this noble spirit? "In the peculiar

and perverse structure of our world," Carmen Guerero Nakpil writes bitingly in a eulogy of Recto, "to have supported Senator Recto in his ardent nationalism campaigns would have meant offending the Americans, annoying the Catholic hierarchy and other powerful Catholic organizations, losing one's job or election, forfeiting a scholarship or an important appointment, running the risk of ridicule, of excommunication or of being labelled a Communist and an atheist."

Let Recto do it, yes. Let's all applaud him, yes. Applause never hurt anyone. But they remained unmoved.

"The task of Rizal's persecutors did not end with his execution because," as de Tavera says, "they still had to kill the work of that spirit which they could not allow to survive." One may here speculate that perhaps the friars could have forgiven Rizal for his political tirades against their social order but not for his frontal assault on their economic dominance and power. For the government then was merely the arm, the head was the *Convento*. "Our power will last as long as it is believed in," an old friar tells a young one just in from Spain in *Noli Me Tangere*. "And when we cease to be

rich, we shall no longer be able to control consciousness." "It is no longer fanaticism that builds this opulence," writes Marcelo H. del Pilar in *La Soberanía Monacal*; "It is fear of a group which has been raised to power which, with one stroke of the pen or a low whisper can kill the happiness of one who obstructs or does not cooperate in the development of its schemes of exploitation."

Ignorance deprived the Filipino of his dignity, and with dignity gone, went also his moral strength. Thus, says Rizal, you also make the Filipino useless even for those persons who wish to make use of him. "They have dazzled him with tinsel, with strings of colored glass-beads, with noisy rattles, shining mirrors, and other gewgaws, and he has given in return his gold, his conscience, and even his liberty."

But even Rizal's most sanguine detractors today can do only so much — to harm his name. They may even disrespect him, as some do, and make his out to be the author of harmless tales instead of a devastating critic of an insufferable social order. In the long run, nothing can really kill the work of that great spirit than the apathy and neglect and the ignorance of

his own people for whom he sacrificed all. It was that ignorance that succeeded in getting Rizal "deported, imprisoned, and murdered," to quote de Tavera again — "that ignorance which he fought, which we go on fighting, and which generations after us will still have to fight."

We can chart a course for our people only if we have the historical imagination that comes from a knowledge and understanding of our past. We will then have that sense of historic daring to experiment with change. And we can make a clean break with our colonial past and really get to know the feeling of new beginnings and ending the old evils. These latter we must learn to ferret out in their subtle new guises.

Make no mistake about it. A society that looks on with bemused cynicism at the rape of a democratic tradition in what was intended to be a political convention to pick the best man for the country is a society in decay. A society that permits, even secretly applauds, the contemptible antics of an unprincipled politician — and unintelligent intelligence men — who smears a great university and its professors by vile and malicious gossip, and cloaks a re-

negate informer with immunity to libel and harass a respectable scientist, is a diseased society, rotten to the core. A society that abandons its vaunted prerogatives of free inquiry to inquisitorial legislative bodies is a society that has turned its back on the adventure of freedom, and inexorably treads the ignoble road to stagnation and death. The cancer has already produced a general paralysis one can readily recognize by its manifest symptoms — expediency, conformity, escapism, intellectual servility, sectarian bigotry.

These are the old evils Rizal fought because they shackled the human mind and spirit. They all stemmed from ignorance or, in de Tavera's apt term, "obscurantism," which Professor Yabes has with reason now qualified as "organized obscurantism" which is "more insidious" than the old one. I will go a step farther. The fight Rizal fought is not only not yet over, but is being fought all over again, as in Rizal's time. And it has to be fought more vigorously and more intelligently, and without letup, if it is to be won.

In this centenary of Rizal's birth, his is the voice of our national conscience speaking from the grave to remind us

how far we have strayed from the path of truth and decency he and our other heroes had charted for us. What sense of shame must fill us today as old Tasio pours out, with damning reproach, this bitter truth:

"Our youth think only of love affairs and dissipations; they expend more time and work harder to deceive and dishonor a maiden than in thinking about the welfare of their country; our women, in order to care for the house and family of God, neglect their own; our men are active only in vice and heroic only in shame; childhood develops amid ignorance and routine, youth lives its best years without ideals, and a sterile manhood serves only as an example for corrupting youth.

Gladly do I die!"

May I now put in a word of caution. There is the danger that in our enthusiasm to propagate the teachings of Rizal we may tend to "type" him, that is, institutionalize him and convert his teachings into dogma. We have a well-known propensity to live by slogan. The fund-raising drive of the Rizal Centennial Commission has lately taken

the form of a slogan contest of the cheapest Madison Avenue variety. Many ride around smugly in their cars with *Live the Rizal Way* stickers on their windshields. And soon, this infantile gimmick, a *March of Joses for Jose* to keep the coins rolling into the till. One does not become a Rizalist this way any more than wearing a barong tagalog makes one a nationalist. Slogans may help win popularity contests, and may even help elect a president (Magsaysay is My Guy). But it is hardly the way to make our people conscious of Rizal and what he means to us in terms of national self-respect, of national dignity, and of the national soul. A Rizal cult will surely be the Judas kiss for a nascent Rizalism.

We cannot read Rizal toady and remain unmoved. But let us not read him as something the doctor ordered, like a sacred or tribal duty. And let us not read him with awe. This, as a candid Rizalist says, would be fatal. Rather, let us read him as we would any book find, and thrill to a new discovery. For Rizal re-read is Rizal discovered. We will then get to know him well, and learn from him the simple truths, and the little virtues. Those things that we

**MISSING
PAGE/PAGES
(pp. 15-20)**

SERGIO OSMEÑA . . .

(Continued from page 19)

power and influence over the political and economic life of the country and the people. In pursuance of his objective of meting out justice to collaborators, he set up the historic People's Court, complemented by a staff of special prosecutors.

I was a political columnist and reporter at the time, and I was privy to a tactical scheme conceived by certain highly placed Nacionalistas whereby President Osmeña would slow down on the collaboration issue for the duration of the presidential campaign to keep his opponent, Senate President Roxas, from capitalizing on a discernible surge of pro-collaborationist sentiment in urban areas. President Osmeña would not countenance such a scheme, and he let it be known that he would not, for any reason or end, trifle with the processes of justice, particularly where considerations of national welfare and national security were at stake.

It is edifying to recall in times such as the present, when partisan and family ties can easily stultify decency and justice, that President Osmeña would not lift a finger, however feebly, to save

members of his own family from prosecution for collaboration.

Osmeña made his outstanding contribution to party government in the Philippines as the founder and the first leader of the Nacionalista Party. From the early days of the American administration to the achievement of Philippine independence, this old and venerable party was the nerve center of party government in the Philippines. In 1953, it rose, Phoenix-like, to renewed glory, with its tattered but soul-stirring standard as the rallying point for a grand and massive coalition for good government.

In his declining years, schemers, some of whom were "close to hearth and kin," managed to take undue advantage of his bountiful sense of pity, charity, and compassion, and place him, in the process, in an unfavorable light before the people. But this does not detract from the sum total of the storied and successful career he led in the service of his country and people. His whole life was a great edifice, which, like the *Alhambra*, was "a prey to the elements, but remained grand because it was conceived in grandeur, and inspiring because it was born of singular inspiration."

Imperial Palace Guards, An Elite Unit

The Imperial Palace Guards is a small unit comprising only 843 guardsmen, but is a colorful combination of horses, motorcycles, police bands and even firemen. A newly appointed foreign envoy proceeding to the Imperial Palace in a horse-drawn carriage guarded by mounted Palace Guards in full dress is a familiar sight in Tokyo.

These Palace Guards had been under the jurisdiction of Home Ministry before 1945, but they are now under the National Public Safety Commission. Selection of the guards is a strict affair, and only one out of every ten applicants passes the screening. Since their assignments cover a wide range, they are trained to do any job under

any circumstances in addition to their principal duties.

Veteran guardsmen with 10 years of service or more are found particularly in the First Guard and Second Guard Sections, which are directly assigned to the protection of all members of the Imperial Family. The personnel of these two sections are judo experts who hold black-belt ranks of the 5th Grade or above. They are also well trained in horseback-riding, tennis, skiing, rowing, etc. One of them, Guardsmen Hiroshi Wada, represented Japan in the modern pentathlon event at the 1960 Olympic Games in Rome. It is expected that a Palace guardsmen will be among the Japanese participants in this event at the forthcoming Tokyo Olympics.

* * *

THE SIGNIFICANCE OF COLLEGE COUNSELING

Dr. Vicente G. Sinco

More than at any other time in our history education offered in colleges and universities plays a very important and decisive role not only in the improvement of the individual for his own sake but also, and especially, in the betterment of the social and economic conditions of our country. It is the broader effect of college education that gives it a distinct color and a new significance in this era of scientific revolution. Even such an advanced country as the United States of America, which for a long time had assumed an attitude of self-satisfaction with its material wealth, productive industries, and nation-wide prosperity, has become very greatly concerned with the education of its youth and the condition of its schools and colleges during the last ten years or so in the face of the spectacular

achievements of science and technology that have taken place in the Soviet Union and other countries in Europe. Such achievements are but the direct or indirect results of college and university education.

Those of us who have been following the movements and trends in the educational world are quite well aware of the general dissatisfaction of most people in America with the work of many of their educational institutions. The agitation for changes in the educational programs of their colleges and universities has not been confined to a small group of scholars and scientists but has been participated widely by different elements of the nation, including businessmen, labor leaders, ministers of religion, social workers, professionals, and politicians. The general feeling is that col-

lege education of different grades and varieties should be improved and should keep pace with the times. In addition, it is felt that such education should be made more easily available to the greatest number of the young people and should adjusted to their different capacities and potentialities.

This clamor for college education, this demand for its improvement, is echoed in most parts of the world today. It is not just an expression of eagerness for diplomas and degrees. It is a thirst for knowledge that gives its possessor the ability and power to do and produce. It is the outcome of the realization that changes are not only constantly taking place but are taking place faster than what many of us know or by highly qualified scientists conjecture.

Estimates have been made by highly qualified scientists and scholars that human knowledge, particularly in science and technology, has been doubling every ten to fifteen years; and in the social sciences and humanities the increase in knowledge, although not as fast as in the natural sciences, has likewise been markedly large within a space of twenty or thirty years. Consider, for instance,

electronics, automation, the jet plane, antibiotics, nylon and other synthetic fibers, television, and other more recent developments. They were unknown to the world ten or twenty years ago. They were unheard of when my companions and I were college students. More recently man-made satellites, rockets, missiles, atomic energy, space exploration have come to add to the fund of skills, techniques, and knowledge of man. Whether we like them or not, they affect our ways of thinking, our methods of living, our systems of production, and our relations with the rest of mankind. Graduates or alumni of institutions of learning who received their degrees fifteen or twenty years ago would be uttering plain nonsense if they should now insist that what they learned and what their colleges had given them when they were students are good enough for their children and the students of today. If they expect their *Mama Mater* to be content with what it taught them and how it instructed them during their own student days, they are certainly grossly mistaken and their nostalgic feeling may well condemn them to the category of modern Rip Van Winkles.

With the changes taking place at such a rapid rate in the present-day world, education must necessarily be planned and developed with a view to taking such changes into account. This does not mean that every student should be expected to secure an education that would enable him to master all the developments of science and scholarship that have taken place and that will continue to take place. That would be an impossible thing to do; and college education is not intended to give any one an encyclopedic grasp of the entire field of knowledge. The essential element of real education in our day is the development of a person's ability to think and to decide in terms of the changes affecting his life and his particular work; and the college should so plan its instruction that its students may be adequately prepared to pursue the career they expect to follow and to understand its problems by reason of their college education.

In order to reach this objective it is necessary that college education should be a process of making a student learn how to learn. It is only in this way that the development of the intellectual ability of the student through

college education may continue throughout his life. It is only through such a process that college education could serve as a basis to prepare the student to meet new problems, to understand them, and to analyze them as they arise in his daily life.

These changes that science has produced and will go on producing have a decided impact on the activities of our country. They cannot be disregarded with impunity. To ignore them or to pay little heed to them for any reason whatever, whether political or sectarian or ideological or racial in nature, is to invite retardation or perhaps disaster to our economic, social, industrial, or political progress. Our student population has to be trained and educated to understand these changes. Not all of them have the same interests, attitudes, and capacities. Consequently, not all of them should be made to follow one single way of preparing themselves for the different tasks that await them. If our educational system is to follow a uniform and rigid plan of study beyond what may be considered the basic essentials of learning, it is bound to be of very little value as an instrument of social progress.

The rapid changes in the

nature, the quantity, and the quality of the fund of human knowledge should suggest that colleges give much importance to the study of science. But this should not mean that our students should all try to become scientists and that we should give preference to prospective scientists in college admissions and scholarship awards. On this subject I agree with the ideas expressed by Dael Wolfle of the American Association for the Advancement of Science when he said: "The changes that characterize the contemporary world came very largely from the work of scientists and engineers. There is a need for more well trained scientists and engineers, but there is an even greater need to have science better understood by the general public, and to have lawyers, businessmen, statesmen, and members of other professions understand science better than most of the members of those professions now do. Science has become an instrument of such power in changing society that we can no longer afford to have science understood and thought about only by scientists.

"Of course we do not want our statesmen to be atomic physicists or experts in biochemistry; we do not want

our business leaders to be physiologists or specialists in mathematics. But we do want them to understand what science is about, how the scientist works, and the relations between scientific work and practical affairs. How else can they make sensible judgments about the many aspects of government or business that result from scientific work or that influence — favorably or unfavorably — the future course of the country's total progress? To serve wisely in such a position, it is necessary to have an understanding of some of the trends of history, of some of the characteristics of our national life. In the same sense, and for the same reason, it is essential to understand something about science."

But the problem of college education is not merely one of curriculum content and method of teaching. It is not as simple as that. It is not simply a matter of raising funds for our educational activities, important as this matter is. It is not merely a matter of training teachers who are competent to teach their respective subjects in the curriculum of a college, although this too is a very important requirement. It is also a problem of human materials, the

type and quality of men and women that enter college as students. This is a very important aspect of the problem of college education; but until quite recently, it has not received the attention that it deserves.

If our educational program is to be of benefit to the entire nation, as it must be, it has to take into consideration the differences of our students in regard to their mental, physical, and emotional qualities. It has to take into account the differences of their interests and attitudes. This is a task that requires not only good school administrators and teachers but also, and especially, guidance counselors for without the assistance of this group of workers colleges and universities will be unable to render the kind of service best needed by the country. We do not need to be repeatedly told that the most precious resources of a nation are its men and women; and the best way of developing these human resources is to give them the education most suitable to the different individual capacities in order that each person could be of best use to himself and to society. That we have not given enough attention to this subject is attested by the fact that certain pro-

fessions are overcrowded and many of those who are in these professions are unfit and dissatisfied with their work. They represent a veritable social and national loss in the sense that they could have been of greater value if they had been properly guided in the selection of their vocation or profession.

How to identify and classify dull students, average minds, and the highly talented ones is one of the most critical problems of education. How to guide them to their proper places in the educational program is another serious task that colleges should undertake. The work of advising, counseling, and guiding every student that comes under each one of these classes is itself a job that requires serious study and preparation. The education of the counselor is by itself as important as the significance of his task. The success and failure of the student, his value as a citizen and as a worker, his happiness or his grief may well depend upon proper counseling and advising. But even more than that, the correct identification of our bright and talented young men and women determines the degree of progress that could be attained by our

country; for without them, we cannot well hope to have highly talented leaders and workers, scientists and technicians, statesmen and other men of vision upon whom the greatness of a nation depends.

Hence arises the value of discussing the various aspects of the problems of counseling in our colleges and universities. The materials necessary for the leadership of the nation must be well selected. This is specially true and urgent at this particular stage in our history for we have the freedom to build our own national structure. Just as in the case of the construction of a house, we can make it a strong edifice only if we have a solid foundation and a strong superstructure. To secure this result, it is the part of wisdom to classify the different pieces of lumber and materials ac-

ording to their respective qualities of strength and adaptability.

The same process is needed in the construction of the national edifice. The different kinds of men and women, in accordance with their qualifications and their potential strength, should be carefully selected and properly prepared for the educational development for which they are best suited. It is only in that way that as citizens of the nation they could be utilized to the best advantage and for the purpose which they could best serve.

The counselors may thus be considered as trusted classifiers of our human resources. Their responsibility in nation-building is enormous. The success of our educational enterprise greatly depends upon them.

* * *

CANDOR

Jeanette was wearing a new frock when her dearest friend called.

"I look a perfect fright," she remarked, eager for praise.

The dearest friend was thinking of her own affairs, and answered absent-mindedly:

"Yes, you certainly do."

"Oh, you horrid thing!" Jeanette gasped. "I'll never—never speak to you again."

Pressures On The Philippine Press

Linda Dravenstadt

Freedom in our present day is on the tip of every tongue.

Whether it is individual freedom, national freedom, or universal freedom, it is a force, most important in shaping the world's destiny.

The Universal Declaration of Human Rights, to which the Philippines is a signatory, proclaims that . . . "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers." . . . The United Nations set this goal for the peoples of the world because it foresaw the necessity of freedom of information in molding each man's individual character. The press is known as the guardian of this freedom. The press makes it possible for all men to know the

whole truth so they can, in turn, form intelligent and responsible opinions. But when this personal freedom is suppressed, national freedom is also in danger. After the suppression of national liberties takes place, the gate is then thrown wide open for complete totalitarianism to enter. Man must be allowed to see all sides of any question so he can choose the truth for himself and decide which beliefs or theories he wants to follow. How can man use his in-born reasoning powers if dogma are thrust upon him?

Since 1811 when the first Philippine paper was printed, this nation has primarily depended on the printed page to inform its people. The Philippine press has been called the freest press in the world, but how true is this assertion?

It is true that unlike some other countries, the Philip-

pires does not have direct governmental censorship; papers cannot be seized and editors can not be jailed for their criticism or exposures of corruption in the government.

However, though the Philippines does not have any statutory laws that force the press to print government policies and religious dogma, this does not mean that the Filipino people are really enjoying freedom. There are concealed and insidious pressures that can do tremendous damage to free expression. To be sure, there are many uncontrollable factors that make it difficult for the Philippine press to expose the absolute truth.

For example, the low economic standards of the papers, brought about by the high cost of production, force them to depend on *second hand* international news. Since the two most reliable information services from which Philippine papers get their international news originate in the United States, there is the possibility that the information is influenced with a Western view-point. This could mean that the Filipinos must settle for only one side of the picture. However, due to the lack of personal funds, the newspapermen do not have the opportunity to be at, or

travel to the news spots of the world. Because of this deficiency, the Philippines is without qualified men who can write the 'why' to many questions of international importance.

Although the two above-mentioned factors do have a small part in diluting press freedom, there are other more serious influences that make the printed truth less than what it should be. To begin with, the government can wield a lot of power over the newspapers because of various economic and other controls. How many people are aware that the government is responsible for issuing import licenses to the various newspaper companies? The government is therefore indirectly responsible for the newsprint, ink and metal supplied to each organization. So with the possibility of the government's cutting its quota and therefore curtailing publication, how can a paper be too critical of the government?

Secondly, another influence which must be considered is that of the big advertisers who are, in fact, the supplier of the life blood of the newspapers. Without the advertisers' support, a paper cannot afford to carry on production. All too often, willingly

or not, the publisher, editor and reporters must submit to the views of big advertisers.

About one year ago the Manila Chronicle, in several of its editorials, had the courage to criticize the safety of the Philippine Air Lines planes. Courage was required because PAL was one of the Chronicle's largest advertising accounts. No sooner had the paper protested than PAL and various other enterprises owned by the management of PAL dropped the Manila Chronicle from their advertising budgets, thus costing the newspaper hundreds of thousands of pesos in revenue each year. This newspaper luckily was able to survive the loss, but how many other papers could survive under similar conditions?

Although these influences are unfair to the people and deprive them of the truth, there is one final factor which is responsible above all for the printing of biased, slanted or incomplete information. This factor is the journalist himself because of his proximity to the events he reports. Does the newspaperman realize the importance of his duty to the people, or is he all too ready to accept bribes, favors and planted stories to please his own selfish ends?

Since every newspaperman's livelihood depends on the underpaid profession of reporting, many journalists find it hard to refuse favors and even bribery. It is not uncommon to find newspapermen on the payrolls of various self-interested organizations. Many reporters become so dependent on favors that they are afraid telling the truth might jeopardize these favors. For example, when the President of the Philippines goes on a trip, he finances the whole trip for the newspapermen. Receiving such favors, how can the reporters be expected to bite the hand that feeds them?

Press relations officials constitute another hazard to the reporters. Because it is the job of these officials to further the interests of their own particular firms, they will go to great expense to obligate the newsmen to them. After accomplishing this, it is not difficult for these PRO's to plant stories, pass off half-truths and sometimes lies without inviting questions from the reporters.

Obviously, many things tempt the journalist but it is only his personal weakness of character that permits him to succumb to corruption. The newspaperman's own moral

strength is the key to his journalistic freedom. A man who is dictated to by self-interest, therefore, is not competent enough to inform others of the truth.

Anyone with human passions can understand the journalist's submittance to bribery, acceptance of favors and willingness to be coerced when he considers the normal human desire for an easier and more comfortable life. What then could be a more logical solution to this problem than insuring the journalist a comfortable living wage? This would reduce the need for underhanded dealings and, more important, it would point out the responsibility that goes hand in hand with the reporter's job.

A second and likewise important step would be for the editors and publishers to make a careful selection of their writers before employing them. This action would find men of strong character who are truly interested in their jobs and in the long run it would keep a few bad apples from spoiling the whole barrel. Strengthening the character of the newspapermen would automatically eliminate the seriousness of the pre-

viously mentioned insidious pressures.

If these conditions could be corrected it would be a good beginning of the cure, but we can only have true freedom of the press if editors, publishers, reporters, PRO's, advertisers and government officials will see the true value of freedom; if they will only realize that freedom of information for the sake of their own families, friends, and country is far more important than the gaining of a few dishonest pesos.

Although I have drawn a rather dismal picture of the Philippine press, the picture is far from complete. In only 15 short years of independence, the Phiippine press has accomplished more than most papers accomplish in their first 50 years. They have come a long way in fighting the battle for freedom of information.

If the Philippine government, colleges, and newspapers will join forces to protect and promote the freedom of their press, they will not only enhance liberty within their own country but also, by example, will encourage freedom of the press in other countries of the world.

* * *

CHALLENGE TO THE UN

Mao-lan Tuan

Chinese Ambassador to the Philippines

The most serious challenge which confronts the world today is the so-called question of China's representation in the United Nations in New York. To appreciate the situation in a lucid perspective, it is necessary to start with a brief resume of the historical background.

The Chinese communist party, with its nucleus members trained in Russia, was organized, financed and directed by the Soviet Union. At first it infiltrated into the Nationalist Revolutionary Army but very soon it started an open rebellion and occupied a small stronghold in Kiangsi in Central China. It was about to be entirely liquidated when the war of resistance against Japanese aggression broke out in 1937 and gave it a new lease of life. Throughout the eight years of war, it sought expansion at the expense of government troops. When the long war of resistance was drawing to

a victorious conclusion, Soviet Russia participated in the war for a few days only to occupy Manchuria, equip the Chinese communist army and convert Manchuria into a huge trap in which the best Chinese armies were annihilated in complete disregard of the Sino-Soviet treaty of amity solemnly signed only a short while before. This flagrant violation of a sacred treaty was condemned by the 6th Session of the General Assembly of the United Nations. After this treacherous blow, the Chinese communists, in making full use of the war weariness and economic exhaustion as a result of the long war, succeeded in gobbling up the mainland in 1949 and the Chinese government moved its seat to Taipei.

For the last twelve years, the Chinese communists have transplanted into the Chinese soil the whole Russian system, with all its accessories: brain-

washing, firing-squads, concentration camps together with the alien ideology of class-struggle and dictatorship of the proletariat. The traditional Chinese virtues, of which all Chinese should justifiably feel proud, such as filial piety, family love, freedom of speech, freedom of worship, etc. have been ruthlessly suppressed. The Chinese communists have not only the effective control of the mainland but they have succeeded in converting the country into a huge prison. They impose upon the people the most tyrannical rule heretofore unknown in China's long history and at the same time are subservient to foreign power. They are indeed the most faithful disciples of a foreign ideology and determined to carry out its implementation without any regard for the appalling suffering of the people. This brief historical review should convince any fair-minded observer that the present communist regime on the Chinese mainland is a result of Soviet Union's indirect aggression against China.

Should the civilized world give recognition to the fruit of aggression, direct or indirect? This is the question that calls for an immediate answer, as the question of

China's representation in the United Nations implies the argument whether a regime created by a foreign power and for the implementation of a foreign ideology should be internationally recognized. As to diplomatic recognition, there seem to be three schools of thought, namely the English school, the French school and the American school.

The English school bases its argument on a realistic policy and therefore favors recognition of any regime which exercises effective control over its territory. In the mind of the English school, recognition does not imply approbation of the regime recognized. This is wrong as we know a *de jure* recognition will inevitably carry with it a legalized title which necessarily connotes approbation of such regime.

The French school insists upon certain conditions before recognition is accorded to any regime. These conditions are: 1) the regime must show evidence that it can achieve stability, 2) the regime has the support of the nation by holding free elections, 3) the regime must express its willingness to abide by international law, and 4) the regime must undertake to respect human rights. Evidently the present communist

regime is unable to fulfill these conditions, as it simply cannot hold really free elections, nor is it willing to abide by international law, nor will it respect human rights.

The American school, prompted by a sense of justice, champions the doctrine of "non-recognition" of any regime created by force of aggression. Before the Second World War, Secretary Stimson elaborated this doctrine in regard to the puppet state of "Manchukuo" created by the Japanese militarists. After the Second World War, faithful to this doctrine, the United States has consistently withheld recognition to the present communist regime that occupies the mainland.

At this juncture, it must be pointed out that the defunct League of Nations, impotent and weak as it was, never once countenanced a regime brought into being by force of aggression. Now the United Nations is essentially a moral forum. Should it give up its dedicated principle in favor of a realistic appeasement? Two popular arguments are heard in favor of the admission of the Chinese communist regime into the United Nations. First, it has the effective control over the mainland. Second, the 600,000,000 people should not be

deprived of their voice in the United Nations .

Should effective control be the criterion for recognition, then we might as well give up the rule of law and revert back to the jungle doctrine that might is right. In the past, force of aggression created many puppet regimes which did exercise effective control over the conquered territory, yet no jurist would conscientiously give them the blessing of recognition.

It is preposterous to assume that the communist regime can be the spokesman for the oppressed people in their grip. If the people on the mainland could voice their sentiment freely, it would be against the tyrannical regime. The general unrest in the mainland, the great exodus of refugees, the strong anti-communist aversion manifested by the oversea Chinese living in neutral countries, the overwhelming majority of the communist-trained soldiers, who, having been taken prisoners in the Korean war, chose to come to Taiwan for freedom instead of going back to the communist enslavement — all these are unmistakable indications that the Chinese people hate communism. To assume that the communist regime can speak for the people under its yoke

would be tantamount to say that a Nazi gauleiter is the benefactor and legal guardian of the inmates he put in a concentration camp. It is adding insult to injury.

Before making any move for appeasement, it is prudent to think of the consequence that such move will entail. History shows appeasement has only whetted the appetite of the aggressor. This was the case with Hitler, yet in comparison with the present Soviet bloc, Hitler was really a very modest man who only claimed a "Lebensraum" or "living space" for his Nazis. The Japanese militarists were also comparatively modest, as they only wanted a co-prosperity sphere in East Asia. When regimes of modest pretensions could be encouraged to start war by appeasement, how much more dangerous to abet the present Soviet block which has time and again avowed to bury the free world? Lenin once said the shortest road from Moscow to Paris would be via Peiping and Calcutta. It means to conquer Europe the Soviets must conquer Asia first. It is evident that the Chinese communist regime has bent every energy to carry out this strategical plan laid down by the Russian master. Appeasement in the form of admitting the

Chinese communist regime into the United Nations would only reveal the weakness and disunity of the free nations, thus giving tremendous impetus to the communists to accelerate their march of conquest.

The Republic of China is one of the founding members of the United Nations and her constitution provides that her foreign policy shall be based on respect for the Charter of the United Nations in order to promote international cooperation, advance international justice, and ensure world peace. Throughout the past sixteen years, the Republic of China has given her full support to the United Nations Charter and observed all obligations required of a member state under the Charter. She has played a significant role and achieved an honorable record. But ever since the removal of the seat of the Chinese government to the province of Taiwan, the Soviet bloc and pro-communist countries have attempted to have the United Nations admit the Chinese communist regime in place of the government of the Republic of China. Their pernicious efforts have so far been fruitless. However, at present the disunity among the free nation members coupled with

the rapid increase in membership in the United Nations provides the communist bloc with a better opportunity. By blackmail and extortion, the Soviet bloc has succeeded in having the puppet Outer Mongolia admitted into the United Nations. Encouraged by this appeasement, the Soviet bloc's next step will surely be an intensified campaign to bring the puppet Peiping regime into that world organization. For the sake of the security of the free world, the logical question is whether one can afford to get rid of a loyal front-door guard and admit into his household a gangster with the avowed intention to destroy it.

The fate of the free world is now seriously at stake.

Whether the United Nations will still function as an arbiter of justice and guardian of peace, or simply as a broker to portion out appeasement which will eventually lead to world catastrophe depends upon the outcome of the present issue. At this critical moment, the firm support given us by the Philippine government and its people is especially a source of great encouragement in the belief that our closest neighbor is wholeheartedly with us in waging this gigantic struggle against world enslavement. It is this spirit of solidarity which gives me faith that the free world in spite of some ominous portents will yet vanquish its foe!

* * *

HOW OLD IS ANTARTICA?

Numerous samples of rock collected from the eastern coastal regions of the Antarctic continent have been subjected to radioactivity tests by Soviet scientists to find out their approximate age.

According to the scientists, rocks from the center of Eastern Antarctica proved to be the oldest among samples tested, having been formed 1,350,000,000 and 1,840,000,000 years ago. Further analysis of rock specimens, the scientists believe, may show that parts of the continent are more than 2,000,000,000 years old. (UNESCO)

RESEARCH IN THE SOCIAL SCIENCES

Leopoldo Y. Yabes

From the end of the war or, more specifically, since the establishment of the Philippine Republic on 4 July 1946, there has been considerable research activity in the various fields in the humanities and social sciences. This upsurge of activity may be traced as largely due to the interest taken by the Filipinos in their own culture and institutions. After almost four centuries of colonial subjection, they find themselves free and independent to direct their own affairs and shape their own destiny. Naturally they should now develop a greater interest in the study of their own culture and institutions than at any time in the past. And as an extension of this self-interest is a growing interest in the countries and peoples of Asia which the accident of history did not permit them to know more closely in the past.

This increased interest in their own culture and institutions and in those of their neighbors resulted in the in-

tensification of the graduate programs in the social sciences and humanities in some universities and in the institution of similar programs in some of the newer universities, and in the establishment of separate institutes of Filipino culture and of Asian studies in a few of the universities. However, although this interest at a rediscovery of themselves is quite pervasive among the thoughtful portion of the population, the researchers and scholars charged with the graduate programs and research projects are fully aware of the difficulties they are faced with as a result primarily of the widespread destruction of public and private libraries and museums in the wake of the last war. This destruction of research materials has been so thorough that, in the case of historical research and writing, the Filipino historians have had to go abroad to Europe and America to look for most of the materials to document their monographs with.

As to be expected under such circumstances, the quality of the research done has not been uniformly high. There are published researches those quality is of a high level; but there are also published researches which could be of doubtful worth because of inadequate documentation. As in other countries, we in the Philippines also have good researchers and good writers as well as bad researchers and bad writers, the only difference perhaps being in that in the Philippines the bad researchers and writers still seem to be more numerous than the good ones. But this is a situation which we hope to improve gradually.

The only researches undertaken in the Philippines concerning the peoples of East, Southeast and South Asia are those which have something to do with the relations between the Filipinos and these other peoples. Thus there have been a few scattered research projects on Philippine-Indonesian, Philippine-Indian, Philippine-Chinese, and Philippine-Japanese relations.

Research in the humanities and social sciences is carried on mainly in the better universities by faculty members and graduate students in various academic departments.

Some research is also done by some research societies and other research organizations outside the universities or in cooperation with the universities.

Most universities in the Philippines are still largely teaching universities and are undertaking very little research work. Considering that one essential function of a university is research, it is not difficult to see that a number of institutions of higher learning are not as yet offering adequate instruction. However, there are a few universities undertaking research, not as one would desire, but commensurate with their own resources. Among these few are the University of the Philippines, the Ateneo de Manila University, and Silliman University, the first being the state university and the other two being private denominational institutions. The Ateneo de Manila University has recently established an Institute of Filipino Culture as a separate unit in its organizational scheme. Silliman University, a Protestant school, has also instituted a program in Southeast Asian studies.

The University of the Philippines should properly be the center for study and research in the social sciences and humanities. Its charter

provides that the purpose of the University "shall be to provide advanced instruction in literature, philosophy, the sciences, and arts, and to give professional and technical training," and the University Code adds, "to encourage and undertake research and contribute to the growth and dissemination of knowledge." To enable it to comply with its functions and responsibilities properly, the Constitution of the Philippines has provided that "universities established by the state shall enjoy academic freedom."

Shortly after its establishment more than a half-century ago, the University of the Philippines instituted graduate programs, with thesis requirements, in certain fields of the humanities and social sciences, and these programs through the years have been improved and expanded to include more fields. Most of the thesis requirements include original research in Philippine culture and institutions. Graduate work in this University is offered primarily "to encourage and induce independent thought, to develop the investigative spirit and promote research, and to prepare the way to specialization in selected fields...." The University has a separate Graduate School

of Arts and Sciences to take care of the basic disciplines. This school, in cooperation with the Institute of Asian Studies, offers a graduate program leading towards the Master's degree in Asian Studies. The professional and technical schools offer their own graduate programs independently.

Independent of and sometimes in cooperation with the graduate programs are research projects undertaken in the various academic units and research bodies under a Committee on Research chaired by the Executive Vice-President of the University, who is *ex-officio* Coordinator of Research. The Office of Research Coordination administers the University research fund and acts as clearing house for research matters. It also administers specific programs on faculty development which includes post-graduate and post-doctoral studies undertaken locally or abroad. The Social Science Research Center and the Natural Science Research Center work directly under the Coordinator of Research.

The National Research Council of the Philippines, which has a Division of Social Sciences, maintains offices in the University of the Philippines and is administered by

professors of the University. The Community Development Research Council, which is also affiliated with the University, administers for the Republic President's Assistant on Community Development specific research projects about suburban and rural communities.

Conceived as primarily research units in the fields of the humanities and social sciences are the Institute of Asian Studies, the Institute of Economic Development and Research, and the Institute of Public Administration. However, by reason of its peculiar relations with the College of Arts and Sciences, the Conservatory of Music, the College of Business Administration, the School of Fine Arts and Architecture, and the University College, from which it borrows most of its faculty, the Institute of Asian Studies is not yet in a position to fully implement its primary function of research.

Outside of the universities there are also research institutions and groups. The National Science Development Board is a government institution which also undertakes research programs in the social sciences and humanities. Among the private research groups are the Philippine Historical Association, the Na-

tional Historical Society, the Filipiniana Research Society, the Bibliographical Society of the Philippines, and the Philippine Sociological Society. The first two societies receive a modest regular subsidy from the government for the publication of their researches, while the Bibliographical Society sometimes receives grants-in-aid from some foreign foundations for its bibliographical studies.

Some of the universities in the Philippines issue journals in which some of the research works produced by the universities are published. In the University of the Philippines there are the *Philippine Social Sciences and Humanities Review* and the *Diliman Review* issued by its College of Arts and Sciences, the *Philippine Law Journal* issued by its College of Law, the *Philippine Journal of Public Administration* issued by its Institute of Public Administration, the *Education Quarterly* issued by the Graduate College of Education, and the *University College Journal* issued by its University College.

The Ateneo de Manila University has its *Philippine Studies*, Silliman University its *Silliman Journal*, the University of Sto. Tomas its *Unitas*, the Far Eastern University its

Faculty Journal, the University of Manila its *Journal of East Asiatic Studies*, and Centro Escolar University its *Faculty and Graduate Studies*. These journals of the private universities publish materials not only in the humanities and social sciences but also in the physical and biological sciences. The University of the Philippines has separate journals devoted to the natural sciences and technology.

The Philippine Historical Association has its *Historical Bulletin* and the National Historical Society its *Journal of History*. The Bibliographical Society has its *Occasional Papers*. The Philippine Sociological Society publishes the *Philippine Sociological Review*. The Jose Rizal National Centennial Commission, which is in charge of the Rizal Centenary Celebration, issues a *Bulletin* which records the activities, including research, in connection with the Centennial.

Regarded as significant have been the studies published in recent years by the University of the Philippines on the Philippine Revolution. The most important of these studies are *The Revolt of the Masses: The Story of Bonifacio and the Katipunan* (1956) and *Malolos: The Crisis of the Republic* (1960), by

Teodoro A. Agoncillo, and *The Political and Constitutional Ideas of the Philippine Revolution* (1957) and *Mabini and the Philippine Revolution* (1960), by Cesar A. Majul. These works not only contain new facts on that important event in Philippine history but also introduce a new point of view quite different from that of the colonial historians. These publications form part of the Philippine Studies Series of the College of Arts and Sciences and the Institute of Asian Studies.

Also considered important are the series of basic studies and monographs in public administration published under the auspices of the Institute of Public Administration and the series of studies on community problems undertaken by the Community Development Research Council. Among the more important titles in the public administration studies series are *The Bureaucracy in the Philippines* (1957), by O. D. Corpuz, and *Focus on the Barrio* (1960), by J. V. Abueva. Another noteworthy studies series are those of the Community Development Research Council some of which have already been published.

For its own part, the Unesco National Commission of the Philippines, within its own

modest resources and with subventions from Unesco, and from other sources, has been issuing occasional publications many of them the result of research undertaken either under its own auspices or by researchers or research groups not affiliated with it. Some of these studies are on anthropology, sociology, and education.

This year being the centenary of Jose Rizal, Filipino scholar, writer, scientist, patriot, and martyr, there is nationwide interest in his life and works. During the last few years many studies — some competent, some not very competent — have been published about his writings. His more important works have been translated into many languages. New biographies have been written; his life or aspects of it have been depicted in imaginative form of the novel, short story, and drama. Even his two novels, *Noli Me Tangere* and *El Filibusterismo*, are being rendered into a series of plays in order to enable the readers to "have a concrete and substantial presentation of what Rizal is trying to communicate...." Some University of the Philippines professors, notably Ricardo R. Pascual, have done the most serious work in the analysis,

interpretation, and evaluation of Rizal's life and writings.

Some valuable works on the life of the Filipinos before and in the early part of the Spanish conquest also deserve mention. I am referring to Wu Ching-hong's *Study of References to the Philippines in Chinese Sources from Earliest Times to the Ming Dynasty* (1959), Carlos Quirino and Mauro Garcia's *The Manners, Customs, and Beliefs of the Philippine Inhabitants of Long Ago; Being Chapters of "A Late 16th Century Manila Manuscript", Transcribed, Translated, and Annotated* (1961), and Robert B. Fox's *The Calatagan Excavations: Two 15th Century Burial Sites in Batangas, Philippines* (1959). These will throw more light on the still obscure period of the history of the culture of the Philippines before the coming of the Europeans.

Aside from the continuing programs in public administration and community development, there are now under way, in the University of the Philippines, two research projects being undertaken by the Institute of Asian Studies. One project is on the Philippine experience during the American Colonial regime, which covers roughly fifty years of the national history, and the other is on the expe-

rience of the whole nation from pre-historic time to the present.

Regarding the first, the objective is to obtain a clear and unified picture of the overall experience of the Filipino people under the American rule. The project will include the more important aspects of that regime, namely, the humanistic, the social, and the scientific and technological. It is believed that the fifty-year period immediately preceding the establishment of the Republic should be more thoroughly studied for a more adequate understanding of the national development.

As for the second, the urgency of an authoritative book of information on the country has long been felt. It is believed that a research and academic body like the Institute of Asian Studies is in a better position than any other entity, government or private, to prepare such a book. There is no intention to make the work an official history of the Philippines. The books, parts of books, or chapters which will constitute the work will be published under the names of the actual writers of such pieces.

Another commendable project — a series of symposia on the culture of the Philip-

pinès — has been started by the Unesco National Commission of the Philippines with the cooperation of Unesco. The first of such symposia — also the first of the kind on a national scale — was held early this year. The working papers presented were not of a uniformly high quality and the panel discussions were not always carried on a scholarly level, but on the whole the symposium was rewarding, and there was a general consensus among the participants that other symposia of a similar nature be held in the future. The proceedings and some of the working papers may yet be published in more permanent form.

Also under way is an International Congress on Rizal, under the auspices of the Jose Rizal National Centennial Commission, which is scheduled for the early part of December, 1961, and to which the most distinguished Rizal scholars both local and foreign have been invited as participants. The theme of the Congress is: "Rizal: His Significance to the Philippines and to the World." The conference has been divided into three working Commissions of Science, Social Sciences, and Humanities, the three Commissions being further subdivided into Divisions to

take up in greater detail Rizal's achievements in the various fields under the three great divisions of human knowledge. There is reason to expect that important addresses will be delivered and scholarly working papers will be presented as basis for the discussions.

Indispensable to all research work are bibliographical facilities, but bibliographical services in the Philippines have always been sadly inadequate. After the publication of the three-volume *Aparato Bibliografico de la Historia General de Filipinas*, by W. E. Retana, early in this century, no concerted and serious effort has been made to take up the work where Retana left off. There are a number of separate efforts to improve facilities for the researcher and scholar, but these are scattered and naturally wide gaps or lacunae occur, and these become the despair of the researcher. Happily the Bibliographical Society of the Philippines and the Library of the University of the Philippines and some leading Filipino bibliographers are pooling their resources together to improve bibliographical services. The latest published effort of both institutions is a *Checklist of Philippine Government Documents 1917-1949*

(1960), which is a continuation of a similar *Checklist* covering the years 1900-1917 and published as long ago as 1918. The Social Science Research Center and the Institute of Asian Studies of the University of the Philippines have also published annotated bibliographies in the social sciences like sociology, political science, and economics.

Liberated only recently from almost four centuries of colonial rule, the Filipino people cannot be expected, after a decade and a half of independent national existence, to establish and maintain high standards of scholarship in Asian studies. For one thing the colonial mentality, the Western orientation, still are very much alive amongst most of the people. They underwent a horrifying experience during most of the Spanish rule, yet the Christianity that came with that rule has been influential towards orienting them to the Western or Europeo-American civilization. For another thing, their experience in their dealings with some of their neighbors has not been any too happy. The result is that very few Filipino students are inclined to the study of Chinese and Japanese. It is a pity considering the wonderful civilizations to which the Chinese and Ja-

panese languages are a vital key.

But time certainly will afford the Filipinos the proper perspective and help them adjust their values to their new situation. They do not have to completely reject their past colonial experience; perhaps that experience might even be useful to their new role in the Asian world of today and tomorrow. They will utilize that which is usable of their past experience in the building of an independent and democratic national state and throw away that which is not usable.

The University of the Philippines is playing an important role in the reshaping of the destiny of the nation during these difficult years of transition to fuller self-realization. The various symposia and conferences held in connection with the year-long celebration of its half-century of existence which took place only a few years ago helped crystallize the problems faced by the nation and helped focus its attention to possible solutions to them. The other universities have also tried to contribute to the same objective. For instance the Ateneo de Manila University, during the celebration of its centenary in 1959, sponsored a conference on Higher Education and Philippine Culture.

Among the problems confronting the nation is the improvement of cultural relations with our neighbors on the mainland of Asia and in outlying archipelagoes. Towards this end the University of the Philippines, in connection with its golden jubilee and the inauguration of its eighth president, sponsored a conference of Asian universities on cultural cooperation. The objective of the conference, according to University President V. G. Sinco, was "to explore existing and potential avenues of cultural development within individual participating nations of Asia and among the Asian countries as a whole, on the basis of a common heritage of indigenous culture and civilization." An Association of Southeast Asian Institutions of Higher Learning had been organized earlier.

The Philippine Historical Association, with subventions from the government of the Republic and from some foundations, sponsored an international conference of historians of Asia in Manila in November 1960. One of the good results of the conference was the organization of an International Association of Historians of Asia, with a permanent secretariat in Manila. Some Filipino historians also

(Continued on page 78)

**MISSING
PAGE/PAGES
(pp. 47-54)**

ND HUMANITARIAN

of the west coast with the allurements and amenities of civilization."

Once on the ice, it took the small party two months to reach the highest point — 9,000 feet — and at this point Nansen himself did not know how far they had to go. They journeyed on; and then suddenly, one morning, on September 17, 1888, they thought they could hear a bird twittering. They leapt from their tent and there was a snow-bunting welcoming them to the west coast.

The successful crossing of Greenland made Nansen world-famous. His expedition established the fact that Greenland is a land covered with ice, and provided a picture of what conditions may have been like in Northern Europe and America during the Ice Age. He also discovered that the interior of Greenland constitutes a pole of maximum cold that is of the greatest significance for large parts of the Northern Hemisphere.

The Voyage of the Fram

While in Greenland, Nansen had been dreaming of an

even more daring expedition: a plan to cross the North Pole. What he proposed was this: to drift with the ice from east to west in a ship so constructed that the pressure of the ice frozen around it would lift it up, above the surface, instead of crushing it.

"It simply meant working with the forces of nature instead of against them," wrote Nansen. And, regardless of the scepticism and even alarm with which his plan had been received by the experts, he went ahead to design and build his polar vessel, symbolically called "Fram": Forward.

The Fram sailed from Christiania (Oslo) in June 1893 and, within three months, was caught in the "nip" of the ice, eventually rising above it, exactly as Nansen had predicted. She drifted slowly northward for a year, and then began to drift westward.

This was the moment Nansen chose to leave the ship and make a dash for the Pole on skis with one companion, taking with him sledges and dogs and supplies for 100 days.

By April 1895, they reached a point only 200 miles from the Pole, closer than any previous explorer. But conditions were such that they decided to turn back.

They traveled for 145 days before reaching Franz Josef Land where they had to dig themselves in for the winter. And all this time the Fram had been drifting. When eventually they got back to Norway, there was no news of the ship. But a week later she turned up, having drifted right around the Pole and come safely back, just as Nansen had predicted.

The chief scientific result of the expedition was the discovery of a deep polar sea beneath the ice, and the theory of wind-driven currents, which met with great opposition when Nansen first propounded it, but is now a generally accepted fact.

Minister to London

Nansen would have preferred to continue his scientific work, but under the pressure of political events in Norway he felt obliged to abandon it. He played an important part in the movement for the full independence of his country when the union with Sweden was dissolved in 1905; and after the formal establishment of the new state, he was ap-

pointed Norwegian minister to London, where he became famous for his charm and humour.

His daughter Liv Hoyer recalls how on one occasion, when Nansen was to dine with King Edward VII, he arrived late at Buckingham Palace. "When he walked in towards the waiting company, he put on his most charming smile, pulled out his watch and said: 'I do believe all the clocks in this house are wrong. This chronometer has accompanied me across the polar seas and it has never been a minute out ...'" That broke the ice, since everyone knew from Nansen's own writing that during his polar expedition he had forgotten to wind his watch!

The war made a profound impression on Nansen and developed his belief in the need for real international co-operation: "Nothing great and good," he said, "can be furthered in the world without co-operation." He considered that the prevention of another war was a task that overshadowed all else and, in 1920, he headed the Norwegian delegation to the first Assembly of the League of Nations.

This was a great turning point in his career. Soon the fame of Nansen, the humanitarian, outshone that of Nan-

sen, the scientist. In 1920, he was asked by the League to take over the difficult task of repatriating half a million 'lost' prisoners-of-war.

Famine in Russia

But the greatest and most desperate of all the missions undertaken by Nansen was his famous campaign for famine relief in Russia. In the years following the war, nearly thirty million people in an area twice the size of France were threatened with death not only by starvation but by cholera and typhus epidemics as well. Though he was by then over sixty years old, Nansen made several journeys to Russia and the Ukraine to organize relief.

"Never shall I forget the death agony in the eyes of those Russian children," he said. "Save Russia!" His appeal for a loan from the League of Nations having failed, he travelled through the chief cities of Europe and America, speaking to great crowds and showing the photographs he had taken to shock the conscience of the world.

Other urgent tasks awaited him elsewhere — help for the millions who had fled their

homes in various parts of Europe. As first League of Nations High Commissioner for Refugees (a post which he held until his death in 1930), he negotiated and organized the evacuation of 1,500,000 Greek refugees from Asia Minor after the Greco-Turkish war, and their resettlement in new homes and jobs. And thousands and thousands of men and women who had become stateless exiles came to bless his name for the introduction of the Nansen certificate, the "Nansen Passport", which was accepted by more than fifty governments.

In recognition of this work for the starving and the homeless, Nansen received the Nobel Peace Prize in 1922.

His last years were devoted to helping the survivors of the Armenian people of whom one million had been massacred during and after the war. But he never entirely abandoned his scientific work and, in 1930, on the eve of his death, he was planning to celebrate his 69th birthday by flying to the North Pole in the Graf Zeppelin.

Such is the saga of Fridjof Nansen, scientist and humanitarian, citizen of Norway and of the world.

* * *

A Teen-Ager Speaks

Petronilo A. Buon.

I am a teen-ager. I am a confused individual. I don't know whether I am still a child or an adult. The people I know treat me as a child but they expect me to behave like an upright adult. When I behave like an adult my elders say that I am still a child. I feel that I am the most misunderstood person.

In whatever I do, I am not sure of myself. Often I am the laughing stock, an object of ridicule, because I am clumsy and awkward. I have grown so rapidly that my muscle coordination has gone out of bounds. My voice is unnatural and embarrassing. Because of this, I want to escape away from the people around me, which I can't do.

At my age, I feel that my craving for excitement has increased. I can't remain idle because I am overflowing with energy and this excess energy needs outlets. Either I indulge in strenuous games or seek exciting adventures. I find the latter more appeal-

ing. The temptation of joining a gang is irresistible because I can't be cooped in the four walls of my room.

Joining the gang is the answer to my desire for recognition and to be treated as an equal by my gang mates. We have an unwritten code in the gangland to fight for the gang, right or wrong. Our loyalty to the gang is placed above our loyalty to our home and to society. This blind loyalty is so intense that we are prepared to die for it if necessary. We have to fight other gangs that pose a threat to any member of our gang.

I crave for independence from my parents. I detest too much restriction and control. I want to choose the cut of my pants, the color and style of my T-shirts. I don't wish to be dictated to. To force me to conform to social standards that are in conflict with the standards of our gang is futile. The more reprimands, scoldings, and corporal punishment I am subjected to.

the more I feel bitter against those inflicting them. I am defiant and fearless of any consequence.

In moments of solitude, I worship my hero, real or imaginary. I picture myself as an image of my hero. If I can't be a hero, at least I can be a successful villain, a villain who can't be caught by the arms of the law, a villain who can't lose in a fight, a villain who can't die. I feel the urge to destroy things which are not mine, to inflict pain on anybody, and to extort money. These I do just to show to my buddies and other people that I am tough. I am not really tough. I can't fight my fights alone. I fight with my buddies. There is no fun in a square fight.

My indoctrination in this hectic life is gained through the movies, through the comics and through the radios. What techniques I see or read. I try to ape or experiment with them. The movies and cheap magazines are my mentors.

We who have chosen the exciting and adventurous path are not beyond redemption. We need love, sympathy and understanding. We need to be assured that we are wanted and that we have a place in society and that as we leave the teen-age stage.

we shall soon outgrow the evil tendencies of adolescence and that we are capable of leading a good life. Unless someone leads us on the right path, we may not be able to extricate ourselves from the legion of the lost souls.

Give us a chance to live a decent life. We ask the government, civic organizations and welfare agencies to give us the opportunity of wholesome recreation, the opportunity to gain a better education in order to be employed. We ask the church to give us moral and spiritual guidance. We ask the police not to treat us as hardened criminals but to consider us as erring brothers. Instead of taking us to jail, they should take us to our parents and talk with them about our cases.

We ask the teachers to believe that we have something good in us and that they should capitalize on our goodness by giving us the confidence to assume our responsibilities as worthy members of society. Above all, we ask our parents to be more patient, more understanding, more sympathetic and more loving and devoted. We are sure that with the pooling of the resources of persons and agencies interested in our welfare, we can not fail them.

Castles-Mirror of

Castles represent the wisdom and craftsmanship of their times. They reflect the social evolutions of their era. Their construction was master-minded by a selected few who knew what to build in style and who could whip their ideas into enduring and impressive architecture.

Castles had their own styles born of their age. At the same time, however, they had common features — gigantic in size, overpowering in looks, sturdy in construction and strategic in location. Designed as springboards for expansion, the castles were the primary instruments of feudal reign to impress and keep in submission all those who worked for the lords and all those who simply obeyed them.

It is not clear when the castle was introduced into Japan. But it is gathered from historical data that the first castles were built after the Taika Evolution of 645 when a semblance of a state was organized in the country. Earlier citadels were hemmed in by makeshift defenses against arrows and intruders such as

straw bundles, moats and rivers. Subsequently, they were replaced by wooden fences and stone piles, backed by mountainous terrain.

In the middle of the Heian Era (792-1192), the fragile system of centralized government went to pieces and powerful provincial clans fought with each other in scrambles for power and territory. As the situation worsened, the wooden fences and stone piles, protecting their living quarters, ceased to be sufficient to serve the purpose for which they had been intended. Consequently, footholds were fixed on top of the wooden fences and towers built above the residences to watch intruders and shoot arrows.

With the advance of knowledge, however, improved structures were built at vantage points such as atop mountains, with rapid streams in front and steep cliffs in the back. This was called the "mountain type of castle".

In this era, fighting methods underwent a radical change. Cavalry was replaced by more mobile infantry as battlefields

Social Evolution

shifted to mountains from the plains. Replaced also were the farmer-warriors by the professionals who came to live in and near the castles. The part-time warriors went back to their rightful occupation of farming. As a result, there sprang up at the foot of mountains communities of traders and craftsmen whose merchandise and services the lords and their warriors needed in their daily lives as well as in the pursuit of their profession.

But as such towns developed in the wide expanse of plains, warlords and warriors found it far more convenient to live in or near them than on mountain tops, where coolies had to be hired to carry up everything necessary, ranging from war-making materials to food and clothing. Thus did the plains type of castle come into being. The construction of such castles became widespread especially after the Portuguese introduced the matchlock gun into Japan in 1543. For the "flying (shooting) tool", as it was called then, was of little use on tim-

ber-covered mountain sides or in narrow bushy gorges.

But inasmuch as castles of this type had nothing to rely on in nature to cover themselves, they had to be so constructed as to keep off and baffle enemies. Around the castles, therefore, were dug a number of wide and deep moats completely secret to outsiders.

Castle architecture reached its height in the latter part of the 16th century, popularly called the Momoyama Era. During this period Hideyoshi Toyotomi carried out overseas expeditions. With the turn of the 17th century, peace gradually returned to the battle-torn country under Iyeyasu Tokugawa whose family reign lasted until 1868. Castles, which had been simply military institutions in nature, became the seats of political, economic and military administration.

Accordingly, castles grew in size and scope, bringing under their shelter towns of the common people their master ruled. The castles were located in the central parts of

large and fertile plains for the sake of easy transportation. To impress the people at large, the warlords built magnificent-looking watch-towers, either three or five storied, atop their castles. As were expected, the watch-towers were looked up to as symbols of culture in the regions.

An outstanding example was the Nagoya Castle with an impressive five-storied tower which looks down upon thriving Nagoya City today. Now a national treasure and tourist attraction, the Nagoya Castle was built in 1601-12 in the midst of the Nobi Plains, surrounded by a river, marshes and a sea. It served to develop the central region of Japan as nucleus of its culture and civilization.

The Osaka Castle, completed a little earlier in 1585 with labor brought in from all parts of the country, was the seat of government by adventurous Hideyoshi Toyotomi whose national reign was taken over by the Tokugawas. The castle, a national treasure in good shape today, is the landmark of Japan's Manchester, Osaka.

The Edo Castle, completed in 1636, was an architectural beauty and grandeur until part of it was reduced to ashes by air-raids during the last war. Situated in the heart of

Tokyo Metropolis, the remaining portion of the castle is occupied by Their Majesties, The Emperor and the Empress. The moats that surround the castle or Palace estate remain the way they were centuries ago.

Both the Edo and the Osaka Castles have watch-towers, but the Nagoya Castle's is the most dazzling and gorgeous. It was the watch-tower at its best as a piece of architecture and as a fortress. The towers, built in the Edo Era under the Tokugawa Shogunate, were standardized and rather ornamental; practically all of them were three-storied. For they had no military mission to perform, so to speak, since peace prevailed all through this era.

Today there still remain intact scores of castles, throughout the country, out of a little more than 300 that existed at the end of Shogunate rule in 1868 when the Emperor began to reign again. Of the existing castles today, 28 have their watch-towers looking down upon the surrounding areas. Wherever they are in Japan, they are tourist attractions of the first magnitude.

Ramparts that walled the castles off from the outside world also developed with the lapse of time. In the period of 1570-1600, ramparts were

He (to lady in ultra gown)—Do you like wearing evening dress?

She—I feel that nothing is more becoming to me.

He—I have no doubt of that; but wouldn't that be going a trifle too far?

* * *

The Psychic's Wife: It didn't use to be so bad with his Shakespeares and Napoleons, but the way he's carryin' on nowadays with that Cleopatra woman is more than I can stand.

* * *

made up of piles of natural rocks, but from the beginning of the 17th century, rocks were pounded and made to fit one another before they were piled up. In the latter part of the century, squared stones were used to build up ramparts, all of considerable height, as seen around the Imperial Palace in Tokyo.

The Osaka Castle is noted especially for the rampart made up of astonishingly large stones, some of which were said to have been brought all the way from Kvushu Island, although they were four by four meters or larger in size.

A question rises here as to how rocks of such size were brought and piled up. The answer is rather simple. Some wise man, seeing that igno-

rant workers were trying to load such big stones on a boat, taught them to "load the boat on the stones rather than load the stones on the boat". Whether he knew the Archimedean principle, he actually applied it in this case.

Some of the stones tied to the bottom of boats sank deep in the seas before they reached their destination in Osaka. But the beauty of the Osaka Castle remains perfectly intact today thanks to thousands and thousands of laborers who hauled and piled up rocks, large and small, by the sheer force of their stamina.

A similar story can be told of all the castles of various sizes that still exist throughout Japan today. They candidly reflect the evolutions that took place in feudal Japan, long past.

Science Rescues Two

Of all the historic monuments and ruins of ancient Nubia, now threatened by the building of Aswan Dam on the Upper Nile, the two temples of Abu Simbel have most captured the popular imagination.

The magnificent facades of the Great Temple and the Little, or Queen's, Temple, both hewn out of solid rock some thirty-two centuries ago in the reign of King Rameses II, and erected in honour of Rameses and his Queen Nefertari, rise up majestically from the banks of the Nile.

These great temples, dedicated to three gods, Aman-Rah, Ptah and especially to Re-Harakhte, god of the Rising Sun, evoke admiration of the skill of those who fashioned and decorated these monuments, and wonder at the scientific knowledge of the architects who conceived and created such temples.

At that time, man's knowledge of geology and chemistry could have been only elementary. Yet—and this amazes present-day experts—these unknown Egyptian masters

obviously knew enough about types of soil and the effects of water and wind erosion to build for an eternity on a site perfectly suited to the needs of worship.

A Project Worthy of Ancient Egypt

The scope of these temples probably can be matched only by that of a proposed plan to save them from being swallowed up by the Nile once the new dam is built. This is the boldest aspect of the entire campaign to save the Nubian monuments, launched by Unesco in co-operation with the United Arab Republic and the Sudan.

The final choice made by the government of the U.A.R., and endorsed by Unesco, on the advice of a number of commissions of experts, is for a plan submitted by Italian specialists (Italconsult). This calls for raising bodily the two blocks of rock in which the temples are embedded to somewhat more than 180 feet above their present site, and then restoring their present setting.

Egyptian Temples

It is estimated that the task will take more than six years. A small army of technicians and workmen will have to carry it out in a spot which is practically a desert. And, during this time, there will be the danger of rising flood waters.

Preliminary Work

First, a network of roads must be built to spots selected for storing materials; an air strip has to be prepared for planes and a floating dock, unaffected by changes in the level of the Nile, must be built; an electric power station must be constructed; and, of course, a temporary city created to house those working on the project and give them facilities needed by a community in the desert.

Meanwhile, actual construction work on the project will start with the building of a dike running the length of the facades of the two temples. This water-tight earthwork is to protect the whole operation from the rising level of the new lake. Between this earthwork and the facade, a

trench will be dug, 50 feet deep, from which underground galleries will burrow into the rock under the temples.

During this preliminary stage, an important task will be to re-inforce the structures both inside and outside. This is an exceedingly delicate operation. The rock and the monuments carved in it have suffered from the ravages of time, and the rock itself still bears the same cracks and fissures that existed before the temples were built, and with which those early stone workers knew so well how to deal. Today, these weak points which might give way during the moving operation must be reinforced.

It is only after these preliminaries have been completed that the real work can begin of directly raising the temples.

Two Giant "Boxes"

Three complicated operations are involved. First, the "scalping" of the temples by the removal of the mass of rock which covers them in

order to lessen the overall weight to be raised. The portion of the hill, thus taken off, will be replaced in its original position when it comes to the final landscaping.

Next, the huge block of rock containing the temples must be sliced free and an artificial casing built in front of their facades so that the space between the casing and each facade can be filled with a "padding" of sand. Finally, and most important, three parallel groups of underground galleries must be driven under what will serve as the floor of the "boxes". It is this base, with the thickness of from twelve to fifteen feet, that will take the upward thrust of the lifting jacks.

This lengthy phase of operations is the one which calls for the most meticulous precision. It will be impossible to use explosives or machinery which could cause vibration. Experiments carried out in Norway with even more brittle rock than that at Abu Zimbel show that only compressed air machinery can be used. At 20 to 25 feet inside the rock, pneumatic hammers, weighing no more than 75 pounds and capable of 1,000 blows a minute, will be used, but electric saws and scissors will be employed at the most sensitive cutting

points. During all these operations, a 24-hour micro-seismic watch will be kept to detect the slightest danger.

With the two "boxes" of rock and sand, hermetically sealed and finally sliced away from the rest of the mass of rock, jacks can be placed under the base, beneath which a metal grating is stretched to insure uniform pressure from the jacks. Then follows the mighty task of lifting the temples in synchronised movements, at the rate of two millimetres at a time. Each hydraulic jack is operated from a central control point where any break in the equilibrium will be immediately visible.

The jacks themselves, which may be either hydraulic or mechanical, will have an individual lifting power of either 2,000 or 1,000 tons each, working alternately in two groups. So far, however, the experts have reached no decision on this point.

Thus, little by little, four-square on the giant piles that are to serve as their permanent base, the temples will rise more than over 180 feet.

Tribute to the Experts of the Past

After the major operation of lifting the base of the temples is completed, the final

phase of the work begins: the restoring of the previously "scalped" summit on top of the hill, and of the original landscaping. This involves re-creating not only the actual scenery, but the same physical conditions—the facades will be at the same height above water as before—chosen by the original builders.

The preservation of Abu Simbel is not the only project being undertaken in the "Campaign to Save the Monuments of Nubia." Throughout the area of what will be a 300 mile-long lake to be created between the First and the Second Cataract to hold the water behind the new dam, teams from a number of countries have answered the appeal sent out by Unesco at the request of the governments of the Sudan and the U.A.R. These teams are carry-

ing out almost non-stop work, excavating, making photographic pictures, drilling down into prehistoric times, and moving whole temples and works of art from the threatened area.

By the time the dam is completed, work to preserve another historic, and no less illustrious, monument, the Island of Philae, will have been completed, thanks again to international assistance.

But the saving of Abu Simbel, both in its scientific daring and the amount of financial help which the world is being asked to contribute, takes on a special symbolic value. It will enable today's civilization to pay tribute to another, long since gone, which dared to create a monument that still startles us with its size and beauty.

* * *

"A wife and an automobile are expensive luxuries."

"I don't agree with you. With both of them, the expense is in the accessories."

* * *

Mrs. Methuselah: Just received this note from mother saying she will arrive tomorrow for a short visit—but don't worry, dear—it will only be a couple of years.

HEBREW STUDENT PRESS

The year: 1952. The place: the Hebrew University in Jerusalem. The problem: textbooks, or rather, lack of them.

In the years following the independence of Israel, the student body at the university had doubled, even tripled, in size. It was difficult enough to house all these students, for the university had lost its home on Mount Scopus, let alone to provide them with books in Hebrew, the language of the new state.

The staff were harrassed, but the students took the problem more philosophically. To them the answer seemed obvious: "If we need books," they said, "we'll print them ourselves."

Armed only with their own confidence and the backing of the faculty, they collected one hundred dollars — a fabulous sum for the time — commandeered two battered typewriters and a mimeographing machine, and hung the sign "Mif'al Hashichpul" on the door of a tiny office. The Hebrew University Students' Printing and Publishing House was born.

The main problem in the first year was inexperience:

"We learned in the hardest school of all, by our own mistakes," the students recall ruefully. But what they lacked in experience, they made up in keenness. By the end of that first year of operation the Student Press had produced 2,500 pamphlets on 15 different subjects with a turnover of 3,000 Israeli pounds. Today, booklets on more than 250 subjects are printed annually with a turnover of 180,000,000 Israeli pounds (more than \$8,300).

Mif'al Hashichpul is an entirely student-run organization. Policy is controlled by an Executive Committee of nine members appointed by the Student Union, who take all decisions regarding activities, methods of operation, budget, staff, etc.

The actual operation of the Student Press is as complex as that of any commercial publisher. Printing machines must be inked and operated. Stencils must be cut, rolled off and filed. A production chart must be maintained so that a daily work schedule can be planned. Accounts must be kept and correspondence attended to. The mate-

rial must be sold, cashbooks tallied. And, of course, texts must be edited, designed and proofread.

The press employs over 70 students who work as machinists, typists, sales clerks and in a variety of other jobs. This has the double advantage of offering a means of livelihood to students who are self-supporting — opportunities for employment in Jerusalem are limited — and providing experience which frequently proves a valuable asset in later life. In addition, the press employs a small staff of full-time professionals, and the professors at the Hebrew University contribute both their time and services by editing manuscripts, lending their own textbooks for reproduction, indicating sources and even proofreading.

It is a far cry from those early days when Mif'al Hashichpul could boast only two ancient typewriters and a duplicating machine crammed into one small room. Today its equipment, which would impress any professional businessman, includes typewriters (with typefaces in 8 different languages), offset printing machines, xerographic equipment, a lithographic stone printing machine, etc. And this is only a beginning, for the press has more ambi-

tious plans in view. Some of this equipment has been provided with the aid of WUS — the World University Service.

Housing conditions are still far from perfect — the sales centre is located on the University campus, while the printing and administrative services are in town — but plans are under way for the building of a Student Centre in Jerusalem and Mif'al Hashichpul is to have permanent quarters there.

Student communities in other parts of the world share problems similar to those of the Hebrew University. Lack of student employment and of adequate textbooks, and inexperience are common issues on many campuses. During its nine years of existence Mif'al Hashichpul has gone a long way towards solving these problems and has acquired considerable know-how and experience.

The Israeli students consider it their privilege to share this knowledge with students in other lands, and through the World University Service and COSEC, a Technical Assistance programme has been prepared. WUS of Israel will contribute two scholarships and the National Union of Israeli Students an additional two, so that four
(Continued on page 90)

KARATE

The subtle art of self-defense which originated in Okinawa is now proving increasingly popular not only in Japan but also in some foreign countries.

Andrew Heiskell, chairman of the board of the American weekly, Time Incorporated, commented that he had never seen any art of self-defense with such speed, force and beauty as Karate. Foreigners who viewed the Fifth All-Japan Karate Tournament held at the Tokyo Metropolitan Gymnasium in June, 1961 did not spare their words of admiration for the powerful force as well as beauty of the art.

What is Karate?

Karate (literally empty hand) is not an art aimed at ultimate victory over an opponent; neither is it a dramatic act of splitting boards and cracking roof tiles with bare hands. The supreme goal of Karate is to train a person to conquer physical and spiritual obstacles and improve his cha-

racter. In training, emphasis is put on the spiritual side as much as on the physical side. A person cannot master the art until he has built up his character to a higher level. The following is a brief outline of this particular art of self-defense with the "empty hand."

Requiring the active movement of the whole body, the techniques consist of blocking or thwarting an attack and counterattacking by punching, striking or kicking. For example, there are a total of 20 parts in the hand and arm which are used when engaging in this art. There are some seven types of "tsuki" or straight blows. Some six parts of the leg are utilized. There are a total of eight types of ways to stand on one's feet alone.

Karate can be divided into three basic movements—"kihon" (fundamental), "kata" (form) and "kumite" (grappling). The fundamental movements include how to hit and fend a blow, how to kick

with one's legs, how to advance, retreat and move to right or left. All these movements require strenuous training before one can become adept at them.

In the case of form movements, the above-mentioned fundamental movements are combined rationally into new forms of continuous movements. A person engaged in this type of movement seem to be practicing calisthenics. But there is not a single wasted or meaningless movement.

A Karate man practices his art presupposing that he is surrounded by enemies. Therefore, he must be able to strike out in all directions as well as defend himself from all quarters.

There are several types of form movements depending on whether they are aimed at building up one's muscles and bones or quickening one's reflexes. However, every one of these movements must incorporate good balance, speed, beauty and striking power. Briefly, "focus" in Karate refers to concentration of all the energy of the body in an instant on a specific target. Anyone can practice these form movements—individually or in groups, the old or the young, men or women. Through continuous hard

training, one may be able to master this art of self-defense.

Amateurs go through these movements by first pre-arranging the parts of the body they are going to attack. This is called basic "kumite". In the case of experts, they engage in free "kumite" which simulates a real bout. Because these experts have gone through long and strenuous training, accidents rarely happen. However, since Karate blows possess destructive power, actual bouts are carried out under extremely strict rules in order to prevent injuries. Those who are allowed to participate in such bouts are only persons holding Karate grades and who can freely control movements.

Development of Karate

The history of Karate goes back hundreds of years, but it was in 1921 that the Gichin Funakoshi introduced this art to Japan and evolved the techniques of making the most effective use of various movements of the body. Funakoshi was the president of the Shobukai (Association of Chivalric Art) in Okinawa, the birthplace of Karate. This unique type of art was developed in the islands during the period when Okinawa was under the administration of Shimazu, the Lord of Satuma,

beginning in 1609, and Okinawans were prohibited from possessing any type of arms. Thus, the islanders were forced to invent an art of self-defense using only their bare hands and feet as weapons, and they practiced the art in great secrecy.

The introduction of Karate by Funakoshi caused quite a sensation in Japan, creating a growing number of followers, particularly among students. Subsequently, around 1924, Karate clubs were organized in major colleges and universities in Japan.

There was a temporary lull in the popularity of Karate immediately after the war, but with inauguration of the Japan Karate Association, it became much more popular than in prewar days. Its popularity can be seen by taking a glance at the association's "dojo" in the past six years. New followers include children from seven years old to men over 60 years of age. Women also are taking it up. But the largest number of practitioners are students. Particularly noteworthy is the fact that there are some 400 foreign Karate followers in Japan representing a total of 30 nations.

The Japan Karate Association with its headquarters in Tokyo has some 170 chapters

today throughout the country. Although it is extremely difficult to determine the exact number of persons practicing Karate in Japan, an approximate figure would be between 600,000 and 700,000.

The National Karate Championship Tournament was held on June 11, 1961 at the Tokyo Metropolitan Gymnasium attended by Crown Prince Akihito together with more than 13,000 spectators filling the spacious gym. Among the dignitaries present were the leaders of political and business circles as well as foreign envoys of 24 countries.

A total of 76 Karate experts selected from throughout Japan displayed their techniques at the tournament. Some 24 persons exhibited their prowess in the "kata" and "kumite" matches. Aside from these matches, side attractions were provided by a hundred persons holding ranking grades who displayed mass "kata" forms. Another attraction was the breaking of two one-inch boards placed together with the bare fist. Also shown were military dances of old Japan by young children as well as demonstration by a girl defending herself from an attack by a man. Foreign members of the

association also demonstrated their Karate paces.

Karate in Foreign Countries

According to the spokesman of the Japan Karate Association, aside from the American Air Force stationed in Japan which has adopted Karate as a regular subject in its physical education program in 1951, there are four Karate associations in the United States, namely Colorado Springs, Honolulu, Philadelphia and Los Angeles. In the United States, Karate has frequently been adopted by motion pictures and television, and the English version of the book on Karate, "Karate, the Art of Empty Hand Fighting," is reported selling well.

The Karate fever in the Republic of Korea is also high, particularly among students and soldiers. In the Republic of China, a different type of Karate from that in Japan is being practiced; it is a type of Chinese boxing which originated in the Chinese main-

land. In Malaya, the local Karate association opened a "dojo" in Seremban. In the Philippines, the vice president of the Philippine National Athletic Association has invited a Japanese expert to Manila to give instructions in Karate there. In Indonesia, there is a plan to form a local association.

In Europe, the country where Karate is most popular is France with a total of 12 Karate "dojo" and with an aggregated membership of about 600 persons. Satoru Murakami, a member of the Japan Karate Association, is giving instructions in France as well as in Algeria, Morocco, West Germany and Spain. In Switzerland, there are two "dojo".

In South America, there is a local Karate association in Brazil, and enthusiasts from such countries as Argentina, Venezuela, Peru and other South American countries are presently studying this art of unarmed self-defense in Tokyo.

* * *

Edith—So that rich old bachelor didn't propose.

Madge—No, he ate six meals at that summer hotel where they advertise home cooking and decided to stay single.

DEAD LANGUAGE OF ASIA, WITH 6,133 LETTERS, DECIPHERED

On the main route connecting China and Tibet, there was an influential minority race called Tanghut when the Sung dynasty ruled China. The Tanghut founded a kingdom in 1032 covering ten provinces including present Kansu and Shensi, and was known for its own advanced culture under the influence of both the Chinese and Tibetan cultures, as well as Confucianism and Buddhism.

This sizable kingdom used its own languages, which was composed of 6,133 letters and used in the area even for the 100 years after the kingdom fell to Genghis Khan in 1227. It then was abandoned to obscurity for several centuries.

It was in 1870 that this unique language, dead for over 500 years, was introduced to the world by Alexander Wylie, a British scholar in Oriental studies, as the Nuchen (Jurchin) language, and 27 years later, by Jean Deveria, a French philologist. However, they failed to decipher the meaning of the letters, which were complicated in structure and irregular in grammar as well as pronunciation.

But after years of laborious studies conducted by Assistant Professor Tatsuo Nishida of Kyoto University, Kyoto, who traced it with the aid of both Tibetan and Chinese documents, this extremely comic
(Continued on page 78)

* * *

WORLD'S FASTEST LENS

A camera with the world's fastest lens, 50-mm, f 0.95, which is supposed to be four times faster than the human eye, has been put on the market by the Canon Camera Company, Tokyo, one of the leading camera makers in Japan.

This new camera is equipped with built-in exposure

meter together with a shutter-dial and range finder. A sharp focus can be made at any distance, even at the maximum opening of f 0.95 in which the depth of field is extremely shallow.

Among the high-class focal-plain types of camera, it is the first to be equipped with such a built-in exposure meter.

Japan's Bridges Show Ingenuity of People

In Japan today, gigantic bridges are being constructed with latest engineering techniques; for example, the 1036-meter-long Ashido Grand Bridge in Northern Kyushu and the 1020-meter Choshi Grand Bridge across the mouth of Tone River. Also a survey is being made preparatory to building a bridge connecting the main island of Honshu with Shikoku across the Seto Island-Sea.

Aside from these "modern" bridges, there are "old" type bridges which retain their own unique characteristics, drawing the admiration of the people. These "old" bridges have been regarded as cultural assets in each locality.

To begin with, the first recorded bridge in Japan was the Kobashi Bridge built in 326 over the Kudara River in present day Osaka City. While details of its structure are not known today, it is believed to have been a wooden bridge.

In 611, Koreans introduced the Chinese type of bridge

architecture into Japan, leading to the construction of the bowshaped bridges that adorn Japanese gardens today. In subsequent periods when the country was torn by battles among clans and warlords, Buddhist monks offered their services as architects and keepers of bridges. They repaired and kept in good condition bridges destroyed by warriors in their battles that knew no end.

Hideyoshi Toyotomi, after considerable fighting, put the whole country under his rule in 1592. Doing his utmost to further peace at home, he built three outstanding bridges in Osaka, where his majestic castle was located. These three bridges, namely, Tenjin, Tenman and Naniwa, served to connect the deltas along Yodo River, creating a greater Osaka in those days, and their names became synonymous with the prosperity of Osaka. In 1690, when Hideyoshi constructed the Sanjo Bridge in Kyoto, stone pil-

lars were used for the first time in Japan. Though made of wood, the bridge still stands as one of the nation's architectural treasures.

In the mountainous regions and in the countryside, log bridges of the primitive type were built across the narrow gorges and streams. Over wider gorges and rivers, wooden bridges were built with a remarkable degree of engineering skill.

In some districts, however, the people cleverly floated a chain of boats in the rivers to take the place of bridges. An outstanding example is the Funa Bashi (boat bridge) across the Tone river in Chiba prefecture to the east of Tokyo Metropolis. The bridge, four meters wide and 237 meters long, is moved to one of the less turbulent tributaries of the river during the typhoon season of July to September. This was and is not the prevailing method of spanning rivers in Japan, however.

The prototype of the boat bridges on record was the 48-boat bridge that warlord Katsushige Shibata used to span the Kuzuryu river on the Japan Sea side of the country in 1576. This type of bridge was extremely useful and strategic in nature in those days, inasmuch as it could be

removed at any time to block the passage of the enemy.

Japan was a beneficiary of advanced foreign technology in olden times. Foreign know-how was brought in by immigrants, traders and missionaries, and thoroughly blended with native techniques. The arch-type stone bridge was introduced into Japan through Nagasaki, the first of the Japanese ports opened to foreign contact. A stone-arch bridge of this type was built in Nagasaki, in 1635. It was called the Megane (glasses) Bridge because of its shape, resembling the rims of spectacles. In the days when wooden bridges were prevalent, the stone-arch type bridge drew considerable public attention. In fact, similar bridges were soon constructed in various localities.

The 141-meter-long Reidal bridge was constructed in Kumamoto prefecture in Kyushu in 1848. The stone-made Tsujun bridge built in 1854 not far from the Reidal bridge, is outstanding in that it has served two useful purposes, as a link in an important transportation route and as a sorely needed water spillway for the neighboring water-short highlands.

A squire called Yasunosuke Nunoda, architect, of the bridge, who deeply sympath-

ized with the people in the highland villages, contrived to draw water from a distance of four kilometers and siphoned it up into Todoroki waterway. This water was conveyed to the villagers through a square wooden spillway built in the Tsujun bridge. Since then, the thankful villagers have made it a tradition to open the spillway and let the water flow down on the first day of August every year in honor and memory of their "saviour".

The people who directed the six-year-long construction of the Tsujun bridge were called to Tokyo after the Meiji Restoration of 1868 to build the stone bridges that still remain in splendor today. The famed Mansei Bridge spanning a branch of the Sumida river in Kanda ward, and the Niju (Double) Bridge, the gateway to the Imperial Palace, tell graphically of the feats they accomplished long ago.

In contrast to the arch-type stone bridge, the Kintai Bridge over the Nishiki river in Yamaguchi prefecture in western Japan, is noted for its unique structure. Built in 1678, the 225-meter-long bridge has four pillar bases made of stones, designed to stand the impact of surging flood waters. Aside from its

aesthetic appearance, the bridge is designed to increase its resistance to floods when sandbags are placed on the arches of the bridge, making the arches stretch slightly, thus tightening the joints in the bridge. The splendid idea seen in this unique structure of the bridge was originated by Lord Hiroyoshi Kikkawa, whose descendants controlled the area for generations.

The Saru (monkey) Bridge which spans the Katsura river in Yamanashi prefecture, is a peculiarity in its own right. It is the subject of one of the masterpieces by the famed woodblock-print artist, Hiroshige Ando (1787-1858). The bridge links two steep cliffs, some 30 meters apart, without perpendicular props. In those days, it was impossible to stand pillars in the gorge, some 30 meters deep. Three rows of four-layered beams were extended from both sides, and they were joined by an arch-type bridge. Legend says that it was blue-printed by a Chinese gardener and built some one thousand several hundred years ago, but there is no record to support this.

Both the Kintai Bridge and the Saru Bridge are particularly interesting as pieces of architecture which reflect the culture of old Japan.

So far as the stories of Japanese bridges go, one of the best known bridges in Japan is the Nihonbashi (Japan bridge), which was the starting point of Tokaido (Tokyo-Kyoto road) in olden days and today is the center of downtown Tokyo. The history of this bridge tells of the history of bridge construction in the country. Originally a wooden bridge, it is now a steel and concrete structure beautifully decorated with bronze ornaments. "Oedo Nihonbashi" (Nihonbashi of the flowery

capital of Edo), as it is called in folk songs, has been rebuilt several times, recruiting the latest engineering skill of the period.

There are 126,700 bridges in Japan, with a total length of 16,720,000 kilometers. They represent the tradition of old Japanese culture and the affection the people entertain for time-honored architectural beauty. But large wooden bridges are gradually bowing out of public view, with the rapidly increasing availability of steel and concrete.

RESEARCH . . .

(Continued from page 46)
attended another meeting of historians of Asia in Singapore early this year.

These conferences are only in addition to others more numerous which have been held under the sponsorship of Unesco and other United Nations agencies, or organizations affiliated with it, on the national, regional, or inter-regional levels. Their specific mention is only an illustration of the efforts of men of

DEAD LANGUAGE . . .

(Continued from page 74)
plicated language has recently been deciphered. As a result, it is expected that studies on Hsi-Hsia will be advanced in the future, particularly in the field of East-West contact through Central Asia in the Middle Ages.

goodwill from all lands towards greater mutual understanding among them through education.

* * *

*One Lady—Why do you want to get divorced?
Another—Because I'm married.*

PACKING AND SHIPPING A WHOLE NUBIAN TEMPLE

Boleslaw Leitgeber

"Habashi" is a nickname meaning the "Ethiopian". It has become an institution, almost a legend in Egypt; for the man who bears it — his real name is Mohammed Said Hamani — has been for nearly 40 years a key figure in the Egyptian Antiquities Service.

Not that he has been one of the top men in the service whose names, after their career is over, live on in the annals of Egyptology as successors to a host of brilliant scholars, like Champollion or Maspero.

But Habashi has probably seen more of Egyptian archaeology during his lifetime than many well-known foreign Egyptologists. Today he is a man in his early sixties, still vigorous, stocky in build, with kindly eyes and an almost classical, Greek nose such as one sometimes finds on the Upper Nile, going south towards the Sudan.

The eminence of Habashi's position lies in the fact that he has been employed by the Antiquities Service at prac-

tically every important excavation in Egypt during the last generation. His job is to supervise the work of the labourers and teams of diggers. He was the privileged foreman who raised the funeral barge of Cheops in front of the Great Pyramid at Giza after its discovery a quarter of a century ago.

Today, once again, he is at the helm of a strategic operation: that of saving the Nubian art treasures, under the international campaign launched by Unesco. He is now in the field, in Nubia, engaged in the delicate work that will save two temples and a kiosk of the Ptolemeic period — Debod, Taffa and Kertassi — the first to be threatened by the rising waters of the Nile after completion of the new High Dam at Aswan.

A Successful Experiment

In view of the rapidly approaching time-limit — this is a critical period for these temples — a visit to the Anti-

quities Service workshop near Aswan, now in full activity, is a heartening experience. It is here that an important stage in the rescue campaign has been enacted. The three temples have recently been dismantled and transported to safety, preparatory to their re-erection elsewhere. The component parts now lie on protected ground on the island of Elephantine.

The success of the operation means that it can be repeated elsewhere, if need be on an even larger scale. For instance, there are plans, under the Unesco programme, for the transfer of Kalabsha, known as the "Luxor of Nubia", which is, after Philae, the largest Graeco-Roman foundation in Egyptian Nubia. Debod, Taffa and Ker-tassi served as a first and successful experiment in the art of removal in Nubia. Moreover, the Egyptian Antiquities Service can boast of having accomplished the task in less time than was originally planned, and with greater safety.

It was here that the personality of the leader of the team, Habashi, proved itself again, as it has done so often in the past

The largest of the three monuments, Debod, has a monumental doorway, adorned

with the ancient symbol of the winged sun, still in good condition. On the facade, Augustus and Tiberius are represented alongside the ancient Egyptian gods. All this had to be taken down, stone by stone, each stone being first numbered and then packed.

Ropes And Muscle

The temple of Taffa, of the late Ptolemeic period, stood on the river bank some 30 miles further up the Nile. It too was doomed to disappear. Now it is in safety. Smaller than Debod, it filled, when dismantled, only two barges (Debod needed three). All the work was done in the traditional Pharaonic manner, by the use of human muscle, with no devices other than ropes for pulling the stones over the ground. The stones were dragged down a slight slope to the bank where the barges were waiting. There the men gave a final push, and a crane, erected over the deck of the barge, lifted each stone, which was then lowered into the boat. This crane, equipped with a single hook, was the only mechanical contraption used. The barges, one after the other, were hauled down the Nile, through the locks of the present Aswan Dam, to the island of

Elephantine where they were unloaded by equally simple means. Another barge, the El Sebua, carried the stones of the temple kiosk of Ker-tassi, consisting of 120 component pieces. The precious load included a number of beautifully shaped columns, their capitals intact, each packed separately into crates to protect them from scratching.

The whole operation took scarcely more than three months, July to September 1960. During this time some 400 workers were engaged and six boats chartered. The area where the temples were deposited was fenced off and is not accessible to the ordinary visitor. Here, in quiet seclusion, a small team of men, under the experienced eye of Habashi, have made a thorough inventory of this archaeological hoard and are preparing the temples for re-erection. The temple of Debod is one which the United Arab Republic might be prepared to offer to a country which renders outstanding services to the campaign to save the Nubian monuments. Altogether the government is ready to offer five of its temples in return for foreign assistance, the cost of transfer to be borne by the receiving countries.

The experts sent to Nubia to undertake a preliminary survey of the monuments, have recommended the removal of about 20 temples and churches. The plan is to transfer them to sites in Nubia above the new water level.

Working to a Time-Table

As far as the priority of the removal operations is concerned, a list published by Unesco gives tentative dates for the beginning of each task, together with an estimate of its duration. The range of these operations differs according to the size of the monument and local conditions, such as soil, accessibility and the rate of advance of the water. In the case of some of the more elaborate temples, like Dakka, Derr and the rock-hewn tomb of Aniba, the work will take up to three years and should be completed by 1963. The Temple of Kalabsha, which is the largest, will require four years for removal and re-erection. Other, however, such as Wadi es Sebua, once used as a Christian church of which some features, such as a fresco of St. Peter, are still discernible, will take only two years to move.

The work is likely to be carried out by a number of

teams from various countries, so that the burden may be shared. The Egyptian Antiquities Service has given an example of speed and efficiency by being the first to move three monuments to safety. This news will give comfort

and encouragement to the many who, in all parts of the world, follow Unesco's campaign on behalf of the Nubian art treasures with interest and anxiety, earnestly hoping for its successful completion. (UNESCO)

* * *

British Divers to Measure Rise of the Mediterranean

A team of eleven divers, who are also archaeologists, geologists, anthropologists and zoologists, left England recently to explore underwater sites around the coasts of the Mediterranean. Members of the Cambridge University Underwater Exploration Group, they will attempt to trace changes in the sea level which have occurred since the beginning of the Ice Age, about a million years ago.

The expedition will visit the Balearic Islands, the Costa Brava in Spain, the French and Italian Riviera, Elba, Naples, Stromboli, Syracuse, Carthage and Algeria. They will explore numerous subma-

rine caves in search of evidence of human habitation and also some twenty submerged Roman and Phoenician cities.

The team has taken along all kinds of scientific equipment, including a portable decompression chamber, a zoological laboratory, echometers for charting the caves, intercommunication radio sets for use by the divers and underwater scooters.

The expedition includes several cameramen who hope to make a series of documentary films for television. Underwater floodlighting will be used for shots in the caves. (UNESCO)

THE TRUCE OF BIYAKNABATO

Teodoro A. Agoncillo

When, in the early months of 1897, Governor-General Camilo de Polavieja began his offensives against the Filipino revolutionists, he thought that he could cripple the revolutionary movement by short, swift strokes. He was hopeful that in a few months he could bring peace to the strife-torn archipelago and impose anew the powers of the Spanish monarch. But Polavieja underestimated the capacity of the Filipino masses to undergo hardships and privations. They fought with everything they could lay hands on. Polavieja, realizing at last that he could not put down the rebellion, feigned illness and asked his Queen Regent to relieve him of his difficult job. On March 22, General Primo de Rivera, former governor of the Philippines, was appointed to succeed Polavieja.

Primo de Rivera arrived in Manila on April 23. He was optimistic regarding his ability to put down the rebellion, for on his way to Manila he had received cables both from the acting governor and from the authorities in Spain that the revolutionary movement was losing momentum. A first look at the situation, however, convinced Primo de Rivera that all was not well. He tried to woo the Filipinos to his side by adopting the policy of attraction, promising, in substance, that he would pardon all those who, up to May 17, would give themselves up. The revolutionists, however, were wary of Spanish promises; they continued their armed resistance against their sworn enemy. It was then that Primo de Rivera seriously thought of launching a series of military campaigns to humble the Filipinos. He

succeeded in re-capturing Cavite, but Aguinaldo escaped, first, to Batangas, then to Laguna, and finally, to Bulakan. At Biyaknabato, San Miguel de Mayumo, he holed up and harassed the Spanish forces in Central Luzon by means of a hit-and-run tactic. In between engagements, Aguinaldo and his men prepared a constitution, later called the Biyaknabato Constitution.

Owing to the military impasse, Pedro A. Paterno, a Filipino who had studied in Spain, approached Primo de Rivera with the proposition that he wanted to mediate between the two warring sides. He would confer with the revolutionary leaders in order to persuade them to come to terms with the Spanish authorities. The governor accepted Paterno's proposition on condition that he would not compromise the honor of Spain. With this reminder he gave Paterno a pass so the mediator could pass through the Spanish lines.

Paterno reached Biyaknabato on August 9, 1897. He presented himself to Aguinaldo. He pointed out to Aguinaldo that he had the explicit promise of the governor-general that the revolutionists would be pardoned and given a certain sum of money in ex-

change for their surrender. At first Aguinaldo was lukewarm to the proposals; but later on he changed his mind. He demanded, as the price of peace, the expulsion of the religious orders, representation in the Spanish Cortes, freedom, "true justice" for Filipinos and Spaniards. With these proposals, Paterno went to Malakanyang and appraised Primo de Rivera of the rebels' demands. The governor, however, said that he could not promise reforms, nor the expulsion of the religious orders, because he had no authority to do so. Only the Spanish Cortes could grant the reforms demanded, he added. The minimum requirements that Primo de Rivera approved were pardon for all and the security in the departure of the rebel chieftains from the Philippines. As to money, he believed that the Spanish Government in the Philippines could pay as much as ₱1,700,000 to be paid in three installments. With these counter-proposals in his head, Paterno returned to Biyaknabato. Some of the military leaders wanted to continue the struggle against the Spaniards, but Paterno succeeded, through bribery and cajolery, in neutralizing them by winning over to his

BURGLARY

A young couple that had received many valuable wedding presents established their home in a suburb. One morning they received in the mail two tickets for a popular show in the city, with a single line:

"Guess who sent them."

The pair had much amusement in trying to identify the donor, but failed in the effort. They duly attended the theater, and had a delightful time. On their return home late at night, still trying to guess the identity of the unknown host, they found the house stripped of every article of value. And on the bare table in the dining-room was a piece of paper on which was written in the same hand as the enclosure with the tickets:

"Now you know!"

* * *

side the prominent men in the field.

On November 5, Aguinaldo authorized Paterno "to enter into harmonious relations with the Spanish Government, giving him full powers to determine, fix and receive the total sum of the funds or values which the Spanish Government grants us...." Paterno once more returned to Malakanyang and conferred with Primo de Rivera. The obstacles to the conclusion of peace had been hurdled. The resulting Truce of Biyaknabato, in which Aguinaldo was represented by Paterno, had three separate documents.

They were dated November 18, December 14 and December 15, 1897.

The November 18 document provided:

(1) Aguinaldo and his leaders would surrender their arms and submit themselves to the proper authorities;

(2) the surrendered arms shall be delivered to the proper authorities according to a date to be specified and agreed upon by both parties to the truce:

(3) armed parties who did not recognize Aguinaldo's authority may surrender to the Spanish officials; they would

receive the same treatment as those men of Aguinaldo who likewise surrendered to the government;

(4) the governor-general shall provide the surrendered rebels with necessary means of subsistence.

With the signing of this document. Paterno reported to Aguinaldo his success in dealing with the governor-general. Some minor points were threshed out in the next meeting of Paterno and Primo de Rivera. On December 14, the second document of the truce, known as the "Programme," was signed. The "programme" follows:

December 25. — Departure of Aguinaldo and his companions including the Spanish hostages, for Lingayen, and from here to Hongkong. Upon departure, the Spanish Government would hand to Baldomero Aguinaldo a draft in the amount of ₱400,000 payable at Hongkong.

December 27. — Aguinaldo and his men, having left for Hongkong, and having arrived at the latter place, will telegraph Artemio Ricarte "in order that he may carry out the following:"

1. surrender of all arms and ammunitions;

2. the surrender of arms not yet turned in at the departure of Aguinaldo for Hongkong;

3. the freeing of General Tejeiro and another companion who were left at Biyak-nabato as hostages;

4. the cashing of the check in the amount of ₱400,000 given to Aguinaldo upon certification that 225 firearms, 2382 cartridges, and twenty pieces of machinery belonging to the Spanish Government had been turned over to the authorities;

5. payment by the Spanish Government of the sum of ₱200,000 as soon as the Filipinos had turned over 700 arms, and another check for ₱200,000 as soon as the *Te Deum* had been sung and the general amnesty had been proclaimed.

The third document, signed on December 15, dealt with the distribution of the total indemnity of ₱1,700,000, as follows:

1. payment by the Spanish government of the sum of Mexican \$400,000 to the rebels in arms and two checks in the amount of Mexican \$200,000 each "payable on condition of the agreement being fulfilled" by the Filipino rebels;

2. payment by the Spanish Government of the balance to those who suffered the effects of war, the payment to be made in three installments,

the last one to be paid six months after the *Te Deum* had been sung.

In explaining his acceptance of the truce, Aguinaldo, on Christmas Day, said: "I lay down my arms because continuing the war will produce turmoil and evil, in place of happiness. x x x. I lay down my arms in accordance with the patriotic advice of the Ar-

bitrator, the Maguino, Pedro A. Paterno, lover of the well-being of our native land."

On December 27, Aguinaldo, his companions, Pedro A. Paterno, and two Spanish hostages, boarded the steamer *Uranus* for Hongkong. Peace, a temporary peace, had at long last settled on the Philippines.

* * *

"I lost my wife in the sea."

"My poor friend! Was she taken away by a wave?"

"No—by a life guard."

* * *

"How do you control your husband while you are away?"

"I leave the baby with him."

WHO IN THE WORLD AM I?

Cesar Adib Majul

I

Some clarification about the title is needed. The title raises the problem as to what man is from the point of view of the secular historian. The question is not what man actually is in relation to or as a member of his present society. This question more properly belongs to sociology and other related social sciences that are behavioral in nature, and is not a question raised by historians. The question more relevant to historians is: What are those historical factors that brought about the secularization of modern man? To put it in another way: What are those ideas throughout history that led to the development of man's secular character? In effect, these questions belong more properly to the history of ideas. Once these questions have been answered, another one can be raised: What are the main characteristics of modern man that have been brought about by these historical transformations?

To be noted in the topic is

the qualification "secular". This qualification is significant because man can be viewed as a creature developing historically in accordance with a Divine plan, a view asserting that History is nothing else but a process manifesting the work of Providence. This view is not a purely historical one and represents an approach that pertains to what may be termed as a philosophy of history. It is the rejection of this theological-historical approach that makes possible an alternative view, and this is the secular approach in understanding history.

The term "secular" has been, historically speaking, an antithesis to the term "theological," "ecclesiastical," or "religious." However, sometimes "secular" has been used in the sense of "profane" or "non-religious." In this case, it means something that is not religious but not necessarily something irreligious. I do not intend to use the term secular with this latter connotation. The term will be used in a sense not only radic-

ally different from the religious point of view but as something referring to the rejection or the claim of irrelevancy, if not outright condemnation, of the religious view in the understanding of man's historical development.

The secularization of man, more precisely of some men, is an historical phenomenon and must be explained by historical forces. It is oftentimes maintained that modern man is a secular man, and it is here that one must be careful of his terminology. This claim might be taken to mean that modern man is becoming more and more secular or that the terms "secular" and "modern" are identical. The first alternative is verified by an analysis of contemporary events. If the second alternative is accepted as valid, then it will follow that not all men in the contemporary world are modern; for certainly a great part of the world population still look at life from the religious point of view. Actually, the bulk of mankind at present is not at all completely secularized.

Strictly speaking, what is meant by secularization as a phenomenon of modern man, pertains to both Western man and European history. It is thus significant to speak about the secularization of

Western culture. However, nowadays, we are also witnessing a relative secularization of some Eastern cultures, principally that of China. The case of Japan is similar to that of Western nations. But to be pointed out and emphasized is that the secularization process in Eastern countries had its inspiration from the West. It is the introduction of Western science and technology, and a Western ideology, that is speeding secularization in Asia. It is also the impact of Western culture and technology and its material challenge to Islamic culture that will eventually bring about a relative increase of secularization in Islamic countries.

The problem to raise at this point is to discover those historical factors that brought about the secularization of Western culture. Once these factors are known, it will be easier to know what secular man thinks today.

It is essential to begin with Western medieval culture and medieval man. The secularization of Western culture cannot be understood except as a reaction to medievalism. (The term "secular" is what is called in logic a "referent," that is, it involves a "relatum;" for example, the term "child" involves "parent" and

you cannot have one without the other.) In brief, what is secular involves the connotation of a departure from something, and this is the religious view that flourished luxuriantly in Europe during the medieval ages.

The medieval ages adhered to the theological conception of man. The earth was the center of the universe, and man, the creature of God, was placed in it to glorify his Creator. The Augustinian distinction between the earthly city and the city of God and the prescription to actualize the latter as a duty of all Christians were principles permeating the medieval outlook. A neat theory of the universe expressive of the medieval desire for order, was nowhere better presented than by Thomas Aquinas. To Aquinas, creation followed a well organized plan — the eternal law. The movements of the planets, the laws of science, the imperatives of moral behaviour, the end of man, etc., all found their respective niches within this eternal law. That aspect or portion of the eternal law applicable to the moral prescriptions of man and discoverable by his reason was called natural law. Now, man's collective experience led him to produce human law, which,

on account of Original sin and limitations of his intellect, was not perfect. Consequently, natural law was posited as a corrective to human law. Yet in the Divine Plan, there was something else in store for man. On account of the need for salvation and since reason had its limitations, Revelation was necessary. This was Divine law, a law supplementing human law. Divine law made possible what Christians call "grace" and eternal bliss. All these, in a nutshell, was the medieval conception of law. Every thing had its proper place and relations within the general scheme of things. This view could certainly serve to give man some security and answers to his "big" questions.

(To be concluded)

HEBREW . . .

(Continued from page 69)

students from interested countries can follow a month's training course in Jerusalem, on every aspect of the student press from typing to budget control and equipment supervision. Already a Greek student, Theodosius Kontopoulos, from Salonika, received training at the press early in 1961 after having obtained a travel grant from WUS. (UNESCO)

QUEEN BEE . . .

(Continued from page 2)

jelly can be obtained from the cell of a royal larva. Nurse bees produce it in their glands. The cell of a worker bee larva contains only the sixtieth part of this amount of food jelly. It might seem that it is only the quantitative multiplication of the food which makes a queen bee out of the larva; an alternative would be to assume a different qualitative composition of workers' and queens' jellies. Dr. Rembold's analysis shows that both quantitative and qualitative influences are at work, the latter being probably more important.

Promotion of Metabolism

Royal jelly must contain substances promoting metabolism. The metabolic performance of queen bees is staggering. Within a week the royal larva grows to 2500 times its initial weight. The adult queen bee which also feeds on royal jelly lays an egg every 20 seconds, its daily production reaching 2000 eggs a day during the main laying season. Now one substance known to promote metabolism has been found at Munich in royal jelly in ten times the concentration it has in worker bees' jelly. It is pantothenic acid, also known as vitamin B 5. If it is tried,

however, to produce queens by adding pantothenic acid to worker bees' jelly, the outcome is negative. Pantothenic acid plays only an auxiliary part, while the real causal factor must be different.

Another compound, known as bioppterin, is also concentrated in royal jelly ten times stronger than in worker bees' jelly. Again it proves impossible to make a queen bee by adding bioppterin to workers' food. The physiological significance of bioppterin is uncertain. It would seem that it has to do with the longevity of the queens, since the winter generation of worker bees, which also receives an increased ration of bioppterin, lives much longer than summer bees do. Man excretes appreciable amounts of this vitamin, related to folic acid, without any specific effects being known. In the queen bee even bioppterin is just one of the auxiliaries kept ready by nature to engineer the extraordinary metabolism of the queen bee once a queen bee has come into existence; but the auxiliary substance does not produce the queen bee.

A Preservative Acid

Royal jelly has an aromatic smell and is viscous. It contains 60 per cent of water and 10 per cent of lipoids, fat-like compounds among which Dr.

QUEEN BEE . . .

(Continued from page 2)

jelly can be obtained from the cell of a royal larva. Nurse bees produce it in their glands. The cell of a worker bee larva contains only the sixtieth part of this amount of food jelly. It might seem that it is only the quantitative multiplication of the food which makes a queen bee out of the larva; an alternative would be to assume a different qualitative composition of workers' and queens' jellies. Dr. Rembold's analysis shows that both quantitative and qualitative influences are at work, the latter being probably more important.

Promotion of Metabolism

Royal jelly must contain substances promoting metabolism. The metabolic performance of queen bees is staggering. Within a week the royal larva grows to 2500 times its initial weight. The adult queen bee which also feeds on royal jelly lays an egg every 20 seconds, its daily production reaching 2000 eggs a day during the main laying season. Now one substance known to promote metabolism has been found at Munich in royal jelly in ten times the concentration it has in worker bees' jelly. It is pantothenic acid, also known as vitamin B 5. If it is tried,

however, to produce queens by adding pantothenic acid to worker bees' jelly, the outcome is negative. Pantothenic acid plays only an auxiliary part, while the real causal factor must be different.

Another compound, known as bioppterin, is also concentrated in royal jelly ten times stronger than in worker bees' jelly. Again it proves impossible to make a queen bee by adding bioppterin to workers' food. The physiological significance of bioppterin is uncertain. It would seem that it has to do with the longevity of the queens, since the winter generation of worker bees, which also receives an increased ration of bioppterin, lives much longer than summer bees do. Man excretes appreciable amounts of this vitamin, related to folic acid, without any specific effects being known. In the queen bee even bioppterin is just one of the auxiliaries kept ready by nature to engineer the extraordinary metabolism of the queen bee once a queen bee has come into existence; but the auxiliary substance does not produce the queen bee.

A Preservative Acid

Royal jelly has an aromatic smell and is viscous. It contains 60 per cent of water and 10 per cent of lipoids, fat-like compounds among which Dr.

Rembold found a new fatty acid previously unknown. Together with Professor Bute-
nandt, the famous biochemist
in charge of the Munich re-
search institution, Dr. Rem-
bold found the chemical con-
stitution of the new acid. To
the chemist it is 10-hydroxy-
decene-2-acid. It occurs only
in the honey bee, yet worker
bees' jelly contains just as
much of it as royal jelly does.
So even this acid cannot be
the miraculous agent making
a queen bee, and it has to
content itself with the more
modest task of acting as a pre-
servative for the jelly.

A Cool Jelly Makes a Hot Bee

An American scientist, N.
Weaver, succeeded some time
ago in breeding queen bees
from ordinary workers' larvae
in an incubator by feeding
royal jelly to them. But if the
jelly had been stored in a re-
frigerator for some while its
action decreased; only a few
larvae grew into queen bees,
the rest forming intermediate
stages including a giant wor-
ker bee. Dr. Hanser of the
Munich laboratory has now
succeeded in making queen
bees out of common larvae in
the incubator even with royal
jelly kept in cold storage for
a year. The juice had been
cooled deeply immediately on

obtaining it, the main con-
sideration being prevention
denaturation of the sensiti-
proteins. It has now become
obvious that the decisive
agent in royal jelly is stable
enough to keep for some
length of time, which raises
hopes for the possibility
isolating it. It may yet be hid-
den inside the protein frac-
tion. Even proteins seeming
equal in their general chemi-
cal nature and behavior
may be very different as re-
gards the sequence and ar-
rangement of their basic units.
These subtle differences
which scientists are only be-
ginning to disclose by labori-
ous analytical techniques
play a vital part in biology.
The substances in question
can also be nucleic acids or
compounds of such acids as
proteins. The chances are that
compounds of high molecu-
lar weight, with manifold pos-
sibilities of coding constructive
data in the arrangement of
their units, are the controlling
agent in royal jelly.

The Munich researches will
be the starting-point for fur-
ther experiments with jelly
deliberately varied in its
composition. This method
may help to find the respon-
sible factor in royal jelly
within the foreseeable future.

* * *

**MISSING
PAGE/PAGES**