

# Panorama

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When Rizal Was Born  
*By Nicolas Zafra*

Manila's Chinese: Asset  
or Liability?

The Taboo off Effeminacy  
*Let's speak frankly*

Religion and Business  
*Do they mix?*

Atom's Wonder Child  
*All about radioisotopes*

*Zafra*  
210

50 CENTAVOS



# CONTENTS

## Articles

When Rizal Was Born .....	Nicolas Zafra	1
Religion and the Businessman ....	David de Joya	6
Radioisotopes: the Atom's Child Prodigy? .....	Ashton O'Donnell	10
The End of Southeast Asia's Colonial Economy .	E. V. W. Da Costa	15
Lifting the Taboo off Effeminacy .	Matilde Montilla	19
Manila's Chinese: Asset or Liability? .....	George H. Weightman	25
Nehru and Independent India .	Vicente Pandanus	28
Dating the Past .....	R. J. C. Atkinson	31
Credit the Atom .....		36
The Mysteries of Borobudur .....	Colin Jackson	37
The End of Malaria .....		40
Music: Its Present and Future in the Philippines .	Ruby K. Mangahas	48
The Myth of Soviet Culture .....	Mateo Lopez	54
How Prejudiced Are You? .....	UNESCO	62
Forever Dublin .....	Ulick O'Connor	65
The Suez Situation .....	F. C. Sta. Maria	68
3 Caskets for Freud .....	Sixto D'Asis	73
Istanbul: The Soul Grows Damp ...	Mario Milano	76
The Imperial City of Hue .....	Free World	87

## Poetry

On the Grasshopper and the Cricket .	John Keats	23
--------------------------------------	------------	----

## Fiction

A Thousand Scorning Suns .....	Luz de Veyta	43
--------------------------------	--------------	----

## Regular Features

Are You Word Wise? .....		24
Panorama Peek .....		41
Book Review— <i>The Sound of Waves</i> .....	N.V.M. Gonzalez	52
Literary Personality—XXII: Thomas Wolfe....		58
Panorama Quiz .....		79
In the Beginning .....		81
Philippine Panorama XXIII: The Southern Islands		82
Fun-Orama by <i>Elmer</i> .....		86

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*What was the Philippines like?*

## When Rizal Was Born

By NICOLAS ZAFRA

RIZAL TELLS us, in his autobiography, that on the night of Wednesday, June 19, 1861, at Calamba, Laguna, after a difficult and painful labor on the part of his mother, he came "into this valley of tears."

This event in all likelihood was unexpected and passed unnoticed to the world except among the limited circle of Ri-

zal's relatives and perhaps to close friends of the family. Rizal's parents did not belong to the nationally prominent class, although they belonged to the *principalia* which in every town of the Philippines constituted the elite of Filipino society.

History however has many things to tell us regarding events that took place at the

time of Rizal's coming into "this valley of tears." First, let us have a look at the situation in Rizal's province.

Laguna was then an *alcaldia* of the first class among eight others (Albay, Batangas, Bulacan, Cagayan, Ilocos Sur, Manila, Pampanga, and Panfiasinan). Jagor, noted German Scholar, visited the Philippines in 1858 and noted that Laguna has twenty-six towns and a population of 121,251.

Manila by then had just been opened to foreigners both for trade and for residence. The expansion of Philippine foreign trade which followed led to the opening of other ports. In 1885 Sual in Pangasinan, Iloilo in Western Visayas, and Zamboanga in Mindanao were opened to foreign commerce. In 1865 Cebu in the Central Visayas was also made an open port. The Philippines had not yet been placed in direct telegraph communication with the rest of the world as the laying of the first cable was not to take place until several years later (1880). However, postal communication existed between the Philippines and foreign countries by way of the neighboring ports of Singapore and Hongkong. A fortnightly mail service was then being carried on between Manila and Hongkong.

With the opening of the Philippines to foreign trade,

Philippine agriculture was greatly stimulated. Foreign commercial firms established themselves and found quite profitable the exportation of Philippine crops, particularly sugar and hemp. Farmers were induced to meet the demands of the export business. In the Bicol region, abaca plantations were enlarged; in Pampanga, Laguna and Negros new areas for sugar cane were put under cultivation; in Ilokos, Pangasinan Cagayan, Batangas and many other provinces of Luzon and the Visayas, farmers expanded their production.

Agricultural progress brought material prosperity to many Filipino families. The latter acquired the means to live in comfort and to send their children to schools and colleges in the country and abroad. It was from this class of Filipinos that came most of the leaders and spokesmen of the Filipino people in the latter half of the nineteenth century.

**I**MPORTANT developments in the educational situation happened during Rizal's time. In 1855 Governor Crespo created a commission to study the conditions and needs of elementary education in the Philippines and to recommend appropriate remedial measures. In 1861, during Jose Lemery's administration, the commission submitted its report which was



in turn forwarded to Spain. On the basis of the report's findings and recommendations, the famous Educational Decree of December 20, 1863, was formulated.

The Decree reorganized the elementary school system of the Philippines. Among other things, it ordered the establish-

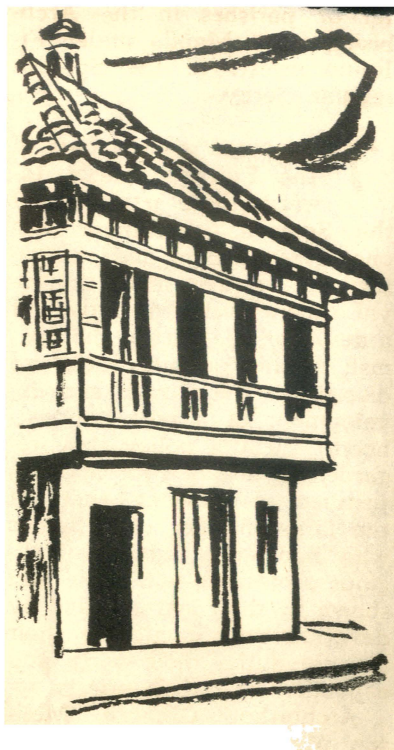
ment in each town one elementary school for boys and another for girls; established a normal school in Manila for the training of elementary school teachers under the management of the Society of Jesus; fixed a definite scale of salaries for teachers; and provided for pensions and other

benefits and privileges to teachers.

In October 1859 the Ateneo Municipal de Manila, a primary school maintained by the Ayuntamiento of the City of Manila, was put under the charge of the Fathers of the Society of Jesus. The school was raised to the status of a college in 1865; the Jesuits reorganized the institution, which became Rizal's Alma Mater, along the lines laid down in the Rialto Studiorum. Changes were made in the course of study and internal regulations of the college to conform with Jesuits ideas and ideals of education.

At the time, the Filipino clergy were beginning to uphold their right to hold and administer parishes. The controversy reflected the growing spirit of nationalism. At first, it revolved mainly around the problem of administration of curacies. Later it acquired a political and national character in which racial and nationalistic prejudices played a major role.

During the time of Archbishop Santa Justa and Governor Anda (1767-1776), a considerable number of Philippine curacies formerly administered by Spanish regular clergy were given to Filipino secular priests. At the close of that period, however, the secularization policy inaugurated by Archbis-



hop Santa Justa and strongly supported by Governor Anda was suspended. The reversal of the Sta. Justa-Anda policy was continued in the nineteenth century. Royal orders promulgated in 1826 and 1849 resulted in the dispossession of Filipino priests of parishes formerly administered by them in Zambales, Bataan, Pampanga and in Cavite. On September 10, 1861, the policy was further implemented when a new decree ordered the trans

ter of parishes in the Archdiocese of Manila under Filipino priests to the Spanish regular clergy.

**T**HE ACTION on the part of the Filipino priests towards these actuations of the Spanish government was one of resentment and exasperation. In their mind the royal orders were indicative of a desire on the part of the Spanish colonial administration to discourage the growth and development of a native priesthood. Such a policy they regarded as uncalled for and unjustified, considering that, of the large number of Filipinos who had gone into the religious profession, not a few had shown by their learning and by devotion and loyalty to their priestly duties their worth and capability as parish priests.

Archbishop Gregorio Meliton Martinez who arrived in the Philippines in 1862 readily noted the disturbed state of mind in which the Filipino priests in his diocese found themselves. In the famous letter which he wrote in 1870 to Marshal Serrano, then regent of Spain, he reported that the Filipino priests felt very much aggrieved. In that letter the Archbishop recommended, as a means of putting the mind of the Filipino priests at rest, the repeal of the order of September 10, 1861.

The enforcement of the royal order of September 10, 1861 provoked, as would be expected, a heated controversy. In the disputes which arose the Filipino clergy found able leaders in Fathers Pedro Pelaez, Jose Burgos, Mariano Gomez, and Jacinto Zamora. These leaders sought, not only the repeal of the decree of September 10, 1861, but also the removal of obstacles that hindered the healthy growth and development of the Filipino clergy. More specifically they wanted the Filipinization of the parishes. Such a reform, in their view, not only would satisfy the legitimate rights and natural aspirations of the Filipino clergy, but also would put into effect in the Philippines the pattern of ecclesiastical administration that had been established by the Catholic Church in the Council of Trent.

Father Pelaez did not live long to see the outcome of the issue involving the status and rights of the Filipino clergy. He died in 1863 amidst the ruins of the Manila Cathedral which was destroyed that year by a violent earthquake. It was well that he met death in the manner for, in all likelihood, he might have suffered the same cruel death that was meted out to Fathers Burgos, Gomez and Zamora as a sequel of the Cavite Affair of 1872.



## RELIGION and the BUSINESSMAN

WHEN CHESTER L. HUNT, visiting sociologist and editor-in-chief of *Sociology in a Philippine Setting*, was still in this country, he found that the greatest difficulty encountered by himself, as a foreigner, and by Filipino professionals as well, was the task of

By DAVID DE JOYA

drawing conclusions from *local*, rather than from *western*, conditions.

He was well-aware, for example, that in European history capitalism, democracy and Pro-



tantism are considered to have appeared together and to be, even now, interdependent. In pre-industrial Europe, the components of feudal civilization were held together loosely by a common allegiance to Roman Catholicism. "The social teachings of the church emphasized the rights and duties of landlord, merchant, craftman and peasant while discouraging any basic changes in class relationships." At the same time that ecclesiastical powers controlled large estates, the landed aristocrats were patrons of the church and were the ruling group in government.

Protestantism broke down ecclesiastical control over economic life and therefore reinforced the industrial revolution which was shifting power from the nobility to the new commercial middle class. Industrial capitalism, replacing the landed aristocracy, was favorable to democracy and the working masses. Simple living, thrift and hard work became "positive virtues"; business success (as in *The Adventures of Robinson Crusoe*, a thoroughly Protestant book) became an "indication of divine favor."

In the *Diliman Review*, Chester L. Hunt has scrutinized similar politico-economic changes in the Philippines, to see if the same relation between government, economics and religion exist. The European Reforma-

tion split between agrarian Lutheranism and mercantile Calvinism. In the Philippines, the non-Catholics are divided between the Aglipayans, whose socio-economic terms continue to resemble the Catholic's, and the more liberal, society-directed, wordly emphasis of Protestantism. But the parallel is imperfect.

○ ONE MIGHT expect agrarian landlords and tenants to be supporters of Catholicism, and Protestantism the outlet of the commercial middle class. This has not occurred here, perhaps primarily because, despite statistics on the numbers of Catholics in the Philippines, they have seldom acted in a collectively orthodox manner. Westernized Filipinos, although nominally Catholic, have joined the Masons, democratic political movements, and business enterprises. They have not let their religion influence their civil beliefs and actions.

Furthermore, although Protestantism in the Philippines came from countries where "business success had practically been enshrined as religious virtues" and where freedom to rise through the commercial ranks was guaranteed, the major middle-class goals of Filipinos traditionally have lain not with business but with power associated with government office or with the prestige of

white-collar professions, formerly held by Spaniards or Americans. Political activity has exerted hardly any effort to serve a business society.

According to Hunt, "The control of commerce by aliens is so overwhelming that it would seem difficult to prove that any religious influence had greatly aided the commercial success of Filipinos." On the other hand, the small Protestant group has been disproportionately successful in government and professions.

Although Filipino clergy comprise about half the Catholic priests and about 99% of Protestant ministers, they are trained either abroad or in local schools where foreign faculty members play a major role. The result is that local clergymen are trained in an academic atmosphere dominated by social problems of industrialized countries, but labor actually in a semi-feudal agricultural society where capitalistic industrialism has just begun.

Nor does the modern Catholic priest ally himself with the *hacendero*. Having seen the growth of European communism in industrial nations which resisted social reform, he preaches eloquently "the social obligations of the wealthy and the rights of the workingman." For their part, Protestant ministers have tried to shake off connections in the average mind bet-



## CHINESE BUSINESSMAN

In America, the Chinese wholesaler or retailer finds corporate competition too great for him because he tends to act as single proprietor or to form only simple partnerships. However, perhaps because corporations are fewer in Asia, the Chinese has become so powerful in his own backyard that the 1947 Asian Conference in Delhi found delegates from Burma, Malaya, Indonesia and Ceylon voicing their fears of an Indian and Chinese stranglehold in Southeast Asia. In 1954, the Philippines pass-laws aimed at the ultimate Filipinization of the retail trade.

ween their churches and the evils of "godless" business enterprise.

**S**UCH ATTITUDES — the encouragement of a "social conscience" and specific legislation to raise the standard of living — still are foreign. That is, (according to Hunt) they are attitudes rising naturally "in a society which has largely solved the problems of

production, but is plagued by difficulties of distributing the output. It is doubtful that they have equal validity in a country whose production is so low that any conceivable scheme of distribution would still leave most of the inhabitants below a western standard of living." Until production is increased, poverty will be the lot of the majority, regardless of Christian schemes to distribute the non-existent wealth.

It would be better if thrift were encouraged, to provide capital through savings—better than outright spending on consumer goods in a self-deceiving effort to raise the standard of living. Real welfare is impossible without savings, the source of investment funds for the development of an industrial system.

What is needed in the Philippines is a religious milieu "in which the capitalist is not merely tolerated as a necessary evil but encouraged as the agent of essential social change." Present day Philippine landlords are not business men but men of wealth whose income is derived from exploitation of a backward type of agriculture. They need to be superseded by aggressive, though responsible, business men who know the proper use of capital.

If religious institutions, while maintaining their absolute ethics, can understand the true socio-economic stage the local culture and encourage the necessary changes in social attitudes in terms relative to the locality, then according to Hunt intelligent capital and a new way-of-society can be brought to the Philippines.

\* \* \*

### *Infallible*

*Once when Henry Ward Beecher was in the midst of an eloquent political speech some wag in the audience crowed like a cock. It was done to perfection and audience was convulsed with laughter. The great orator's friends felt uneasy as to his reception of the interruption.*

*But Mr. Beecher stood perfectly calm. He stopped speaking, listened till the crowing ceased, and while the audience was laughing pulled out his watch. Then he said: "That's strange. My watch says it is only ten o'clock. But there can't be any mistake about it. It must be morning, for the instincts of the lower animals are absolutely infallible."*

# *Radioisotopes: the Atom's Child Prodigy?*

*A new ally of science*

By *ASHTON J. O'DONNELL*

**R**ADIOISOTOPES, as they have been for many years, are obviously the most immediate useful by-product of the atomic-energy industry. Many techniques were described and new applications reviewed for the utilization of radioisotopes in industry, medicine, biology and agriculture. The leading countries of the world have found applications for these materials.

The application of radioisotopes to tracer techniques has permitted experiments and measurements not previously thought possible. For example, it is possible to detect a radioactive tracer which has been diluted to 1 part in  $10^{17}$ . The most accurate methods used prior to the radioisotope technique would permit detection after dilution of only  $10^4$ . Also of importance is the fact that radioisotopes are available in

such a variety as to element and compound. For example, over 1,000 labeled compounds are readily available, including biochemicals, pharmaceuticals and industrial chemicals. It has also been possible to label some organisms such as blood cells, bacteria, viruses, etc.

In many countries, radioisotopes as a scientific tool have already come to be used as routinely and widely as the microscope.

The economic value of isotope utilization may be measured in several ways such as: (1) The saving of time of personnel in basic and technological research; (2) Increased speed in acquisition of knowledge; (3) Saving materials and labor in manufacturing; (4) Improving performance and durability of manufactured products; (5) Increasing agricultural productivity; (6) Decreasing losses from food spoilage; and (7) Improving the health of the public. It has been estimated, for example, that in United States industry alone the total annual saving from the application of radioisotopes runs about \$100 million.

The British described an interesting application of radioisotopes to the measurement of corrosion of pipes. This is particularly important in Great Britain as was stated as follows in their paper: "Great Britain was one of the countries which

saw an early industrialization and therefore we in England have the oldest pipes in our ground. No wonder, therefore, that we are specialists in leak detection, and a great part of our work has been concentrated on this application." It was noted, for example, that in Glasgow, Scotland, up to 50 per cent of its water supply is lost due to leaks in the water mains. Britain is also utilizing radioisotopes in the form of radioactive scandium to study the flow of the mud in the river Thames estuary. They hope to be able to establish a more economic dredging procedure for the harbor on the basis of data so obtained.

**R**USSIA AND the Ukraine outlined some interesting industrial uses for radioisotopes. They have done extensive work in the field of ferrous metallurgy including studies on the movement of charge and gases in blast furnaces, measuring sheet thicknesses, determining the  $P_2O_5$  content of slag, and in obtaining a more theoretical understanding of the kinetics of desulphurization and dephosphorization. In fact, it appeared that the Russians had gone much further than others in this particular use of radioisotopes.

An interesting situation involving the use of radioisotopes exists in the case of Australia.

Since Australia has no local source of supply of radioisotopes, it is dependent upon the United Kingdom, the United States, or Canada. This situation seriously limits the type of radioisotopes which can be utilized in Australia since it is impossible to use radioisotopes with very short half-lives. In spite of that, and in spite of the high cost of air shipment for radioisotopes, Australia has been conducting extensive studies since the United States announced the availability of reactor-produced isotopes late in 1947.

The initial use of radioisotopes in Australia was in the field of medical diagnosis and treatment. In the field of medical diagnosis they have used iodine-131 for study of thyroid conditions; iron-55, iron-59 and chromium-51 for the investigation of blood diseases; and compounds labeled with iodine-131 and phosphorus-32 for the location of tumors. For treatment of diseases they have utilized other radioisotopes on such conditions as polycythemia, leukemia, corcinoma, and eye and skin diseases.

More recently, industrial applications of radioisotopes have been carried out in Australia, most of the applications being of a rather well-known nature. The Australians concluded that the existence of a local source of supply of isotopes would un-

doubtedly increase the general interest in and extend the range of applications in which radioisotopes would be employed. Such an observation is pertinent not only to Australia but applies equally well to countries throughout the world. The location of power reactors in otherwise undeveloped countries would provide a ready source of such radioisotopes for medical and agricultural applications, which would ultimately serve a greater purpose in the industrialization of those areas than would nuclear power alone.

The uses of atomic energy in food and agriculture were presented in a survey by the Food and Agriculture Organization of the United Nations. One section of that report related to the applications of radioisotopes. One of the most direct benefits in the field of agriculture which may be realized is that of food preservation by radiation.

In areas such as the United States it has been estimated that approximately 10 per cent of the grain crop is lost through insect infestation. In some of the hot and humid countries of the world, this figure rises to 25-50 per cent loss of harvested cereals. More perishable foods such as fruits, vegetables, meat and fish, are also particularly susceptible to spoilage.

Although it is recognized that the application of radiation to the preservation of foods is still in an early state, it is reasonable to expect that many foods will be found amenable to such processing thereby effecting a net increase in the available food supply throughout the world. An important and specific application of radiation sterilization is to the processing of pork and pork products to eliminate trichina which is a world-wide health problem.

**T**HE LOSS of growing crops due to diseases and pests is estimated to be significant throughout the world. Through the application of radioisotopes it is possible to study the habits of the insects and the characteristics of the diseases in order to better guard against them. Improved insecticides have been developed and methods for destroying insects and diseases of plants have been improved or modified due to studies utilizing radioisotopes.

Through the irradiation of crop seed it has been possible to modify the genetic character of various food products. Improved types of higher yield or disease resistant cereals and other crops have thereby been developed. And in the case of peanuts, for example, the size and shape have been modified to better adapt the product to

mechanical harvesting. Such developments improve the quality and the yield of foodstuffs, thereby providing greater supply of foods for the expanding world population. It has been possible to determine the optimum utilization methods for fertilizers to increase further soil productivity at minimum cost. The following quotation used in closing the FAO paper summarizes the application of radiation and radioisotopes to the field of agriculture:

“Agriculture is perhaps the most conservative of our arts, but when modern methods of farming and the multiple of highly technical services provided by an up-to-date department of agriculture are compared with primitive nomadic and pastoral systems of food production, it is obvious that the farmer is ever ready to adopt improved methods which increase the efficiency of his usage of land, water, capital and labor. It is therefore reassuring to know that this newest of our scientific advances, atomic energy, can contribute in so many ways to man’s oldest industry and thus open up the way to improved methods of feeding, clothing and housing the world’s ever growing population.”

A further application of radiation has been in the promotion of chemical reactions. For example, it has been found that

in the presence of gamma radiation from a cobalt-60 source two types of reactions are carried out rather vigorously, namely, polymerizations and chlorinations. In one case, the University of Michigan has studied the polymerization of ethylene. From that work they conclude that a wide variety of polymers of ethylene may be produced in the radiation reaction. They consider some of the processes feasible for commercial application in view of the high yields. However, it is still necessary to undertake an economic study of radiation processing versus conventional processing.

**A**S A RESULT of studies at the University of Michigan, it is concluded that the cost of gamma radiation processing is not out of line with other processing methods and that it should be given serious consideration by industry.

In the field of physiology and biochemistry, radioisotopes have permitted advances which would not previously have been

possible. In Russia, radioisotopes have been used to study the protein metabolism in the brain as well as studies on brain conditions during surgical interference with the heart.

A delegate of Israel reported on work relating to the metabolism of adipose tissue in the human body. This work confirmed previous evidence that all body constituents are in a dynamic state and indicated that even adipose tissue, previously regarded as a mere depository of fat, is in such a dynamic state and may in fact be the principal site in the body for the synthesis and catabolism of fat.

It should be very encouraging to those supporters of the peaceful atom to know that so many nations have used such a wide variety of radioisotopes and radiations for so many peaceful, practical and humanitarian purposes. The sessions on the uses of radioactive isotopes were in themselves a clear demonstration of the value of the Geneva Conference.

\* \* \*

### *A Little*

*"How is it that you are late this morning?" the clerk was asked by his employer.*

*"I overslept," was the reply.*

*"What! Do you sleep home as well?" inquired the employer.*



*What is needed is imaginative bargaining on group, not individual, commodities with a vision of total interests ever present*

## *The End of Southeast Asia's Colonial Economy*



*By E. P. W. DA COSTA*

**A**LTHOUGH the Colombo Plan thinks in national more than regional terms, yet it has already helped shape the economic development of the Southeast Asian region. Even so, changes in its basic philosophy are now in order. When the Colombo Plan was first conceived, all the economies of this region were believed obstinately static in agricultural and industrial production. It was believed that capital and technical skill, with emphasis on the former, were necessary to break this stationary state. However, it is clear now that in countries such as India, change can be wrought by different means and with much less foreign expenditure.

Indian industrial production,

which has risen by about 50%, is clearly more dynamic than expected. The rise has come in industry without new foreign capital or new technical skills. Agricultural production has grown 20% on such small capital-consuming techniques as the Japanese method of rice cultivation.

The famous vicious circle—low production going hand in hand with poverty — is now shown unnecessary. India's capital has risen significantly despite the almost desperate poverty of the majority of her people. In vital points, notably in the purchase of SEA's strategic materials such as rubber and tin, assistance from the

Free World will be required. Yet a great plan of economic development can be set in motion without major foreign capital assistance.

One approach is to attempt peak production for each commodity in each country as a *first stage in development*. At present, in natural rubber and tin concentrates, and even in rice and tea, Southeast Asia is running somewhere about 10% less than its best past performances. Although a reascent will not take place automatically, neither in the face of such facts can a 10% rise be called impossible. Reasons for the fall should be examined, followed by determined collective action in the whole region, but not without outside help, to restore peak production.

In many cases, production has fallen because of the drop in demand. Through the application of new techniques or additional investment, costs can be lowered so that the product will once more be in demand. In the case of export items (rubber and tin, in Malaya and Indonesia; tea and jute, in Pakistan and India) international trade agreements are necessary. But in the case of rice and food grains, where Southeast Asia consumes her own produce, a purely regional arrangement will suffice.

*The second stage of planning* involves a bold re-calculation

of capacities which can be developed fully before 1960. India's Second 5-Year Plan will spend 50% more than her first, but will double industrial production and transportation, and increase agriculture 30%. Production will then meet international need without having requested foreign aid.

70 PROVIDE necessary capital without borrowing, deficit financing should be adopted. Where savings are high, as they will be among frugal people fresh from poverty, inflation is reducible to almost nothing. Placed in banks or bonds, such savings form a capital base for more investment and thus doubly secure national and personal wealth. Even if only one-third of the profit-increment were saved, in six years a general rise of 50% in investment (and therefore in production) could be expected.

The problem of private foreign capital is not so hopeful. In the period from 1948-1951, only in Pakistan out of six SEA nations has there been a greater inflow than outflow of private foreign capital. The Philippines lost \$47.5 million; Indonesia \$58.9 million; India \$130 million! Unless conditions are such that foreign capital feels welcome in Southeast Asia, total investment will have to look for its capital sources elsewhere.

## THE END OF SOMETHING

"Our indifference towards moral issues was most tragically shown in the case of the Report on Forced Labour prepared by the Mudaliar Committee under the auspices of the ILO and the Economic and Social Council of the U.N. Not only did the Government of India oppose even its consideration but this document of fine research was practically suppressed by the Indian press. We are indignant about the denial of the UN membership to Red China, but many of us are not even aware of the fact that two Asian nations (Ceylon and Japan) cannot enter the portals of the UN because of the Soviet veto."

—Prabhakar Padhye.

Direct foreign aid, from the American government, is on the increase; but sometimes, implicitly at least, this involves other than economic commitments which young, rising nations may not want to make just yet.

Regional help is at hand to help keep balances of foreign exchange favorable, especially in the sterling area. India, for example, with a surplus for 1953-4 of 36 million pounds sterling could lend such credit, for short-term investments, to Indonesia (43 million pounds short), Burma or Malaya. For

such matters, a Southeast Asia Bank for Reconstruction should be formed, to provide opportunities similar to those now available on a more universal scale through the World Bank and the International Monetary Fund.

It is obvious that if Southeast Asia is to raise itself by its own bootstraps, inter-regional trade will have to be made realistic. National self-sufficiency may actually hurt regional cooperation and total economy. India's self-sufficiency in rice, for example, was conceived in so insular a manner that only a last-minute decision to purchase Burmese rice regardless, prevented the making of an enemy out of an ally.

**U**NFORTUNATELY, at present there is no body with capacity to plan or power to implement a regional plan. Otherwise the value of such a plan is clear. Burma's rice could be exchanged for Indian textiles; or Ceylon's rubber for India's engineering products. What is needed is imaginative bargaining on *group*, not *individual*, commodities with a vision of total interests ever present.

The Colombo Powers might as well establish an Economic Board on which all countries would be represented. Regional thinking should obtain even in dealing with outside coun-

tries. Hitherto there has been too often an opportunity for non-Asian nations to drive a wedge between SEA nations by playing on their competing interests. Besides a Trading Board, essentially for internal function, Southeast Asia should

have also a Council for Foreign Trade designed to represent the interests of the entire unit whenever international purchases are offered members of the area at less than favorable prices. These are the conditions of regional trade prosperity.

\* \* \*

## *Fewer Cracked Cups*

**A**N ENTIRELY new quality of moulded table ware, designed and produced by a London firm to cut the cost of chinaware breakages in canteens and other mass catering establishments, has justified all claims for it in extensive tests at a famous British holiday camp.

*Losing none of the advantages of china, the new crockery has a 'feel' about it which immediately places it in the quality class of merchandise. Under normal treatment it will not chip or crack, does not stain or taste, and is resistant to cigarette burns. It can be sterilised in boiling water.*

*Handling over one hundred thousand pieces in use at a time at the "testing" camp, wastage was reduced from five hundred pieces a week in a restaurant serving 2,500 persons, to practically nothing, and eliminated the wasted effort of a staff of supervisors whose job was to inspect and remove cracked china.*

*The cups, saucers and plates are being made in ten colours besides white, and while it is usual to have matching sets, colour combinations such as yellow and black, grey and red, can add a gaiety to the picnic table which is most pleasing.*

\*

# Lifting the Taboo off Effeminacy



By *MATILDE MONTILLA*

**P**SYCHOLOGISTS, education officials and parents are currently giving increased attention to those who are exclusively attracted to the same sex, known as sexual inverts, more commonly referred to as homosexuals. First of all, this group has to put up with the thoughtlessness, the ridicule to the point of cruelty, of a normal society whose attitude is a natural result of misinformation and misunderstanding.

Beyond the individual level, the abnormal condition is important because of its wide diffusion, the large place it has

played in the various epochs of culture, its frequency in civilization and the large number of distinguished persons who have manifested the aberrations. Parental interest results from a new awareness of the significant role of the family and environment in the possible prevention, or at least lessening of the condition.

Locally, the situation has reached the proportions of a social problem. A quaint bevy of "beauties" pan-caked, rouged, and bejewelled but brawny, parading in their flimsiest formals in some Santa-cruzan or beauty tilt although

distasteful to a degree, may leave no grave injury except to the sense of propriety and the sensibilities. Unfortunately, the group's activities are not confined to such harmless expression. In Manila where these inverts have banded themselves into well-knit associations, they present a problem to the police for prostitution and for petty crimes.

Inverts are often referred to as an effeminate class. That is both correct and wrong. Psychologist Havelock Ellis explains: "a group of them (inverts) may indeed be so styled, are physically and mentally flabby, self-conscious. A large number are usually refined, sensitive or emotional. On the other hand, there are others who are no obviously distinguished by any special character which could reasonably suggest an abnormal direction of the sexual impulse. They may have the masculine features or may play the toughest character role in a stage play, but still be attracted exclusively to the male.

"Eonism" is another condition often associated with homosexuality. In this case, the subject identifies himself more or less with the opposite sex, "not merely in dress, but in general tastes, in ways of acting, and in emotional disposition. The subject may also feel an almost passionate long-

ing for a woman's experience, of pregnancy and motherhood," Ellis writes.

**M**ANY of the inverts, possibly the majority of them, therefore, have a tendency to approximate the female both in physical and in psychic aspects. They have the feminine love for ornament and jewelry, a certain degree of dramatic and artistic aptitude, youthfulness in appearance, tendency to vanity. Male inverts, Ellis adds, are sometimes, unable to whistle.

Some male inverts, on the other hand, persist in their masculinity contriving as best as possible to avoid detection, or even fighting against their instincts. Still others are quite unable to say whether they feel more like a man or like a woman.

Much of the invert's unhappiness comes not only from the sad realization that he cannot feel the impulses of his sex, but also from the fact that the ignorance and prejudice of the normal group will not allow him to live with at least polite tolerance. Such public ridicule, impressed upon the young inverts, accounts for their reluctance to seek medical help, even if they themselves disapprove of their own sexual attitude.

The son of educated and socially prominent parents, for instance, suffered even more

severely after his frank confession to being inordinately attracted to another man. Believing that it was merely a foolish affectation of a spoiled child, they treated him both with overwhelming solicitude and condemnation, as if he alone were to blame. They drove him to a state of nervous breakdown.

**H**OMOSEXUALITY is a psychiatric or personality disorder as contrasted against hermaphroditism where the abnormality is organic. It is inversion, though not necessarily perversion. Although a homosexual is subject to sexual impulses belonging properly to the female, he may not allow himself the overt expression of such impulses.

There are today three analytic explanations of homosexuality: heredity, environment and congenital status.

The heredity of inversion, while not proved quite satisfactorily, is well marked. Sometimes a mother and son, father and daughter, uncle and nephew are both inverted unknown to each other. Figures compiled by psychologists indicate this hereditary inversion in 35 per cent of the examined cases. Or, should inversion be not a truly hereditary condition, the predisposition to it may be there, in the same manner that mem-

bers of certain families are predisposed to tuberculosis.

Endorsing the view that inversion is a congenital anomaly, psychologists explain there is no such thing as a complete man and a complete woman. Every individual is made up of mixed masculine and feminine elements differentially combined. The male invert is one whose ratio of female hormones is unusually more than that of the average male. Congenital inversion is thus akin to the individual himself." Ellis, stresses. "It is a variation doubtless due to imperfect sexual differentiation but often having no traceable connection with any morbid condition in the individual himself." Ellis, however, warns further that this is a schematic view which will scarcely account altogether for the phenomena.

Environment used to be the only accepted explanation. As far as prevention is concerned this factor is most significant. Environmental conditions include accidental seduction experiences brought about in many ways. Freud enumerates sensations resulting inadvertently from the mother's or nurse's cleaning of the child's genitalia, or from experimental activities with other children which may arouse desire for repetition. A boy who submits to touching of his genitals by another

boy may acquire passive homosexual trends, explain the co-authors of *Structure and Meaning of Psychoanalysis*.

Inadequate sex education may result in the same effect. The child, normally curious, will raise questions about sex. If this curiosity is not satisfied, it may result in perversion. When parents rebuff his questioning he will be shocked into thinking that there is something secret, possibly pleasurable, being withheld. He will go to the servants or to other children, who equally ignorant will give him exaggerated ideas about sex. Or, he will probe into the complexities of his own body.

**C**HILDHOOD would seem to be the best time to offer help. Because one cannot definitely tell the presence of inversion at so early an age, the most parents can do is furnish an environment which will not encourage, in any way even the hereditary tendency to develop.

The father should make it a point to spend some time with his son, remembering that it is actual companionship in play or work, rather than verbal guidance that counts. The child should cultivate the habit of running to his father rather than the mother help in his problems: his recreation

and interests should be typically male. In the apportionment of household chores, carpentry, strenuous house cleaning rather than cooking or sewing should be the boy's. Doting mothers would do well to allow their sons to participate in rough and tumble activities, not to fuss too much about his clothes or shield him from risks. He should be trained early to make his own decisions.

It is likely that prolonged male companionship in close quarters like exclusive boys dorms at an early age may encourage inversion tendencies. "Coeducation that is adequately supervised is the best kind of education," says a Filipino psychiatrist.

The best help the family can give the boy, however, is a timely and satisfactory sex education. The moment the child asks questions about sex, whether at 3 or 10, is the time to begin the instructions. The education should be as extensive and as detailed as the curiosity and the ability of the child to understand demands. When the child's questioning is met with an atmosphere of prohibition, his curiosity may look for unhealthy outlets. Imparting a feeling of naturalness, parents could use analogies such as the proverbial bees and flowers, and such



harmless examples in the spirit of intimate education with absolutely no malice. The

sexual information should inculcate in the boy self respect and regard for others.



## ON THE GRASSHOPPER AND THE CRICKET

*The poetry of earth is never dead:*

*When all the birds are faint with the hot sun,*

*And hide in cooling trees, a voice will run*

*From hedge to hedge about the new-mown mead;*

*That is the Grasshopper's— he takes the lead*

*In summer luxury,— he has never done*

*With his delights; for when tired out with fun*

*He rests at ease beneath some pleasant weed.*

*The poetry of earth is ceasing never:*

*On a lone winter evening, when the frost*

*Has wrought a silence, from the stove there shrills*

*The Cricket's song, in warmth increasing ever,*

*And seems to one in drowsiness half lost,*

*The Grasshopper's among some grassy hills.*

— JOHN KEATS

\*

## Are You Word Wise?

Most of the twenty words given below should be in your reading vocabulary. That is, you should be able to recognize them, although you may not be able to define or actually use them in writing. Select the proper definition for each, then turn to page 80 for the correct answers. Fifteen is passing.

1. *fervent*—(a) soluble; (b) warm in feeling; (c) distant; (d) apparently real.
2. *ember*—(a) a brownish color; (b) burning end; (c) slight anger; (d) lighted coal.
3. *perforate*—(a) To do ably; (b) to punch a hole through; (c) to express vigorously; (d) to go back to.
4. *prudent*—(a) cautious; (b) experienced; (c) aged; (d) unwise.
5. *gawky*—(a) tall and slender; (b) spacious; (c) awkward or clumsy; (d) moralistic.
6. *scrimp*—(a) to be sparing; (b) a river crustacean; (c) a short note; (d) a shout or scream.
7. *perjure*—(a) pretend; (b) evaluate excessively; (c) to inflict a wound on; (d) swear falsely.
8. *furtive*—(a) sly or secret; (b) interrupted; (c) hairy; (d) wide open.
9. *dearth*—(a) sudden death; (b) slime or dirt; (c) scarcity; (d) nearness to death.
10. *defray*—(a) to bear the expenses; (b) to shoot at; (c) to pray aloud; (d) to deduct from.
11. *inept*—(a) different from original; (b) unfit; (c) extremely feeble; (d) inside.
12. *morsel*—(a) a telegraphic code; (b) a small hole; (c) small quantity of food; (d) glowing health.
13. *ally*—(a) small passage; (b) to put away; (c) to make quiet; (d) forever.
14. *obviate*—(a) oval in shape; (b) unwanted; (c) very determined; (d) to make unnecessary.
15. *spectre*—(a) reading or looking glass; (b) a magician; (c) a ghost or phantom (d) an expected visitor.
16. *alcove*—(a) spice or seasoning; (b) a garden; (c) container for wines; (d) a recess in a library.
17. *ghoul*—(a) grave robber; (b) evil spirit; (c) a dark chamber; (d) a witch.
18. *grunt*—(a) to yield unwillingly; (b) a guest; (c) a groan; (d) greenish in color.
19. *apprise*—(a) to surprise; (b) to express; (c) to inform; (d) to arise.
20. *remiss*—(a) negligent or careless; (b) to miss again; (c) left-over portion; (d) to recount falsely.

## *Manila's Chinese: Asset or Liability?*

By GEORGE H. WEIGHTMAN

**B**ECAUSE of economic opportunities, traditional precedents, and former restrictive Spanish residential regulations, the larger part of the Philippine Chinese community has always tended to reside in the Manila area — and only in certain districts. Under the Spanish, the Chinese were not permitted to travel extensively in the Islands (there were few in Iloilo before 1860 and there are still many towns in Batangas without any Chinese), nor to go two leagues from Manila without a written license, nor could they remain overnight in Manila proper (Intramuros) after the gates were closed, on penalty of their lives.

The Chinese were required to live in a limited special district (known in Manila and Cebu as the "Parian"). The

"Parian" (market place) was originally called "alcarceria" (silk market) in Manila, and this name through the Spanish period was used interchangeably with "Parian." These special districts performed all the functions that ghettos throughout the world perform: the culture of the minority was preserved, the assimilation process was seriously reduced; and resultant fears, hostilities, and suspicions were developed by all parties.

The "alcarceria" was first established on the Pasig directly opposite Manila (Intramuros) in 1581 by Penalosa. In 1583 it was moved across the river and was established beyond the walled area now near the present ruins of Santo Domingo Church. In both cases the guns of Fort Santiago were strategically able to command

the Chinese settlement.

The population of the "Parian" fluctuated, depending upon the massacres (1603, 1639, 1662, 1686, 1762) and the effectiveness of the various expulsion decrees. There have also been communities of long historic duration in Binondo and Tondo. When Legaspi arrived at Manila, most of the Chinese he found in the area were residing in the Tondo district. With the dispersal of the "Parian" in the last century, Binondo became the predominant Chinese district in the city.

In 1939, over 39% of the "official" number of Chinese in the Island were estimated to be living in Manila, and 45.4% in Manila and the surrounding area. As early as the last century, one-sixth of the city's population was estimated to be Chinese mestizos.

The Chinese live north of the Pasig chiefly in Binondo, San Nicolas, Santa Cruz, and Tondo. With more than half of the district Chinese, Binondo is truly the heart of "Chinatown." The large numbers in Tondo and Santa Cruz are lost in even larger numbers of Filipinos. Almost one-third of the city is concentrated in the old Hispano-Malayan district of Tondo.

The upper class Chinese live in Malate or outside the city proper in Pasay or Quezon City.

The middle class live in Binondo and San Nicolas, and the lower class are in the slums of Tondo, Binondo, and San Nicolas. The population center is Binondo and San Nicolas, the commercial center, is the Binondo-Santa Cruz junction.

**I**N MANILA, the birth rate of the Chinese residents is lower than that of the natives and might falsely be attributed to their longer contact with urban life, were it not for the more obvious explanation that women were disproportionately few in the past migrant population.\*

All cities in some degree or other have areas of economic specialization, but the extent to which economic activity is characterized by street specialization in Manila's "Chinatown" (especially in Binondo) is truly striking. Of the 23 Chinese leather goods shops in the city (1948), 18 were on Nueva Street. This writer counted 26 shoe stores on adjoining Gandara. Nueva also specializes in dry goods stores; Pinpin in furniture; Dasmarias in importing and wholesaling; Rosario in wholesaling shirt factories, and dry goods; San Vicente in American textile imports; Gandara Extension in second hand and auto spare shops; and

\* See "What About Chinese-Filipino Marriages?" *Panorama*, January 1956.

Ongpin in restaurants, movie houses and curio shops. Many of the retail shops on Manila's main street, Escolta, are Chinese owned. Lumber dealers group themselves on Juan Luna, Azcarraga, and Soler.

In San Nicolas food and flour importers are located on Calle Elcano and Calle Santo Cristo. Chinese retailers predominate on Avenida Rizal and Carriedo in Santa Cruz; they are also well represented on Quezon Boulevard, Quiapo. With the Chinese YMCA, the UNO Club, the Kong Li Po, the Great China Press, the Chinese Chamber of Commerce, the Kuomintang Party headquarters, and two schools all within a block of one another, Benavides Street is the Chinese cultural center as well as its socio-economic hub.

**I**S IS THE same in the patterns of many other cities, the deteriorated regions immediately surrounding the business district is the primary focal point of vice. The primary vice area of "Chinatown" and Manila are bounded by the same boundaries since the Chinese district includes much of the business district of the city of Manila.

Commercialized vice—prostitution, gambling, narcotics, and

indecent pictures — is said to be largely controlled by the Chinese. Indeed the opium vice has appeal at present to only the Chinese. There is no sinister or mystical reason for the Chinese control of commercialized vice; they do so as practical business men who recognize a profitable enterprise.

Contact and sale areas for opium are on Avenida Rizal and Carriedo. Reliable rumors place the secret storehouses on Misericordia. Ongpin is the area for the addicts, who because of the tell-tale vapors of smoke resort to morphine injections, as raids have confirmed.

Just as the Chinese control vice in the city of Manila, so do they in the peripheral areas — San Juan, Quezon City, Pasay and Calocan.

Since the Chinese control the retail trade, it is hardly surprising to find them in control of some of its sub-rosa "lines." What has been said of their money lending practices can be said of their control of commercialized vice: they dominate the activity because they perform most effectively a function which would have to be performed whether or not they were even in the Philippines. —from the *Philippine Sociological Review*.

\* \* \*

# NEHRU

## *and Independent INDIA*

*The average Indian, says the  
writer, feels spiritually vacant,  
alienated, frustrated and angry:  
a potential communist?*

**P**EOPLE NEWLY independent sometimes show those traits of adolescent self-importance most visible in the newly rich. So says Prabhakar Padhye, Indian journalist, writing of his own country in the *Diliman Review*. Seven years ago, India had no particular status in international councils. Yet today, because India has offered herself as mediator in Korea and Indochina, she is a power in the U.N. Naturally the people feel that they are at last realizing their destiny under Nehru. But what *is* their destiny?

Despite the presence of thousands of GI's in and passing through India in the last war and despite President Roosevelt's appeal to Churchill for the freedom of its colony, strangely the Indians still feel closer to Britain, her old imperial master. Perhaps this is

By VICENTE PANDANUS

the result of British education. After all, national and nationalistic leaders today, just as in the case of the masses, learned more of Locke and Mill than of Lincoln and Jefferson; and they incline to quote words of freedom, though spoken by former rulers.

Any mention of America, in fact, arouses hostility. "This anti-Americanism," according to Padhye, "cannot be fully explained by factors like jealousy, bruised egoism, antipathy toward benefactors, which explain the Western European hostility toward America today." Rather, the writer places American policy on India-Pakistan relations as the root of trouble.

In 1947, when Pakistan raiders attacked Kashmir, Nehru appealed to the U.N. for jus-

tice. The American group, remembering that Indian forces previously had attacked Junagadh and Hyderabad in Pakistan, wanted neither side judged aggressor. What they overlooked was the fact that "whereas the people of Junagadh and Hyderabad welcomed the Indian forces, the people of Kashmir bitterly fought the Pakistan raiders." When the U.S. signed a pact with Pakistan, the Indians were convinced that present Americans think more in military than in moral terms.

The separation of Pakistan from India was a bitter defeat. Although India had become free, she would not willingly grant such freedom to others. And although Britain shaped the policy which led to this "vivisection," India continues on peaceful terms with the Commonwealth. Gandhi had taught the people never to hate the British; they had quit India gracefully and in good time; they had left behind a system for orderly government; and finally, Nehru liked the British because the latter seemed to desire peace.

**O**UT OF ITS own desire for peace, India has listened to Russia and China — without believing wholeheartedly. The Indian Communist Party notoriously has opposed peaceful development of the country in the past and is too

responsive to Moscow to please the Indian nationalists. The abuse of friendship demonstrated during the Bulganin visit to Delhi, when the meeting became only an occasion for propaganda, alienated Indian trust further.

However, Chinese Communism is another matter. Nehru has now received Chou-en-lai with the same spectacle and warmth that he once lavished on Chiang-kai-shek, 12 years ago. This warmth for China strengthens India's distrust for America — despite the fact, that fearing all power blocs, it allegedly has tried to pursue a national policy of *non-involvement*.

The greatest weakness, however, in this policy, according to Pradhye is not that Nehru violates it by inclining towards China, but that neutrality by its very nature "compromises the moral stand" on which India grew; defies its once announced destiny. Neutrality in ideology is lack of direction, betrayal of the original principles of Gandhi and his "decentralized democracy."

Is this failure due to the crumbling of Indian philosophy centuries ago, so that only the ritual now sustains society? And to the fact that modern rationalism and "corrosive industrialism" have, in turn, made this ritual meaningless? Technology has come to India too rapidly,

without having a history, without time enough to create "appropriate values and the inner moral development of man." This is Asia's problem: technology has been adopted wholesale; it has not evolved piecemeal.

**U**NDER SUCH conditions, the effects of British liberalism cannot last. Even Gandhi's newer and more dynamic philosophy has been diverted to solve political problems only, despite the fact that they can never be solved in isolation. "The result of all this is that the modern Indian intelligensia is without an inspiring philosophy, a spiritual anchorage and a moral fervor born of a passionate faith in a set of

human values."

The average Indian feels spiritually vacant, alienated, frustrated and angry. This is the breeding ground for Communism: discontentment; lack of direction. Where spirit lags, dialectical materialism triumphs. The defeat of western diplomacy in Asia may lead to a worship of Soviet manifest "destiny." Nehru has failed to keep India independent *because* he has kept it neutral. Not even economically has he given India back to herself. Yet where Nehru has failed, Acharya Vinoba Bhave and Shri Jayaprakash Narayan with their philosophy of Bhoodan may succeed. India is *not* the moral leader of Asia: it *needs* spiritual regeneration itself.

\* \* \*

### *The Other Way Around*

*"Dear me!" said the lady to the superintendent of the insane asylum, "what a vicious look that woman has we passed just now in the corridor. Is she dangerous?"*

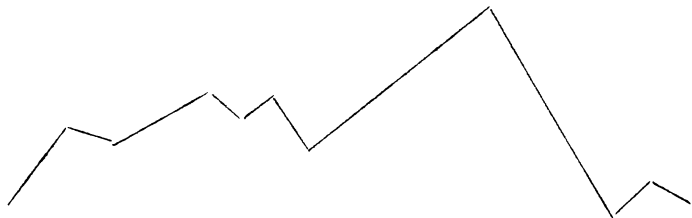
*"Yes, at times," replied the superintendent evasively. "Can't help it."*

*"But isn't she an inmate and under your control?"*

*"No, she's neither under my control nor an inmate. She's my wife."*

\*





## Dating the Past

By R. J. C. ATKINSON

A COMMON question that people put to archaeologists is "How old is it?" Indeed, this is the question that archaeologists most often ask themselves: so much so that to the outsider, and particularly to historians, it must often seem that archaeologists are entirely obsessed with questions of date.

This is understandable: the historian's task is to interpret events whose dates are known, with greater or less precision, from documentary sources. He is dealing, as it were, with a file of letters from the past which can easily be arranged in their proper order, because each as its date written at the top. And, once they are arranged in order, the dates themselves are no longer of much importance.

For the archaeologist, on the other hand, and particularly for

the prehistorian, there are no documents, so that he cannot even begin to interpret the events he is dealing with, until he has established the order in which they occurred. For him, the letters from the past have no dates and no postmarks, so that he can only arrange them in order by studying the internal evidence of their subject-matter. And until he has done this, he will not make much sense of the correspondence.

Fortunately, even where there is no direct written evidence, there are some kinds of archaeological find, such as coins and inscriptions, which we can date fairly accurately because they refer to persons or events known to us historically; and the dates of these things can be transferred to other objects found with them.

For instance, if I excavate a grave in which the body has been buried with a pottery cup and a half a dozen coins, in mint condition, of the Roman Emperor Constantine, I can be sure that this particular type of cup was in use at the beginning of the fourth century A.D. And the study of other cups of the same kind may show that they are never found with coins earlier than about A.D. 250 or later than about A.D. 350.

So this particular pattern of cup can be dated by its associations to half a century before and after A.D. 300, and these dates can in turn be transferred, though with an increasing margin of uncertainty, to other objects which may in turn be found associated with these cups.

This method of dating by association, useful though it is, can obviously be applied only where there is a starting-point of known date, such as the coin. As soon as the archaeologist has to deal with the strictly prehistoric past, for which by definition there are no documents, he has to abandon all hope of arriving at absolute dates, in years B.C., and must do simply with relative dates. He can no longer ask "When was this made?" but only "Was this made earlier than that, or later?"

In such cases there are two principal methods of approach. First, there is the evidence for changes in the plan and style of buildings, and in the objects of everyday use found in them, to be derived from the excavation of settlements and fortifications that have been occupied over long periods of time. Here, obviously, the ruins and rubbish of the earliest inhabitants will be at the bottom, and those of later generations will have accumulated successively in layers above them. These stratified layers can be likened to a book lying title page downwards, so that the last pages are on top.

The second approach to relative dates is through the study of the gradual changes that take place in time in the form of everyday things, like tools and pottery, and in styles of ornament. Archaeologists usually call this the typological method. But this is no more than an academic name for the process many of us use almost unconsciously to date a car by the shape of its body and radiator. By studying improvements in design or developments in ornament the archaeologist can establish sequence of types, just as one could arrange a series of cars of a single make in pretty well the right order, without knowing their actual dates of manufacture.

## *The C14 Technique*

"The radio-carbon method is certainly the most promising of all the present scientific approaches to the problem of dating the past, even though its use is limited to the last 30,000 years, beyond which the radioactivity drops below a measureable level. When the method has been refined further, it will take a good deal of the guesswork out of archaeology, or so we hope. Nevertheless, it would be rash to assume that archaeology will ever become a precise science, or that this, or any other scientific technique, will ever entirely supersede the traditional approaches that have been worked out by archaeologists themselves." —ATKINSON

We can then use these sequences as rough relative time-scales, though their reliability will often be open to question, if only because technological improvements and changes in fashion notoriously do not proceed at uniform rates; and things may still persist in widespread use long after they have become inefficient or unfashionable.

Archaeologists, however, are beginning to rely more and more on methods of dating borrowed from the natural or physical sciences, in order to confirm and supplement their own necessarily uncertain conclusions. Most of these scientific methods of obtaining dates

are based either on irreversible chemical or physical changes which take place in bone and other organic substances, or on changes in man's natural environment during his long prehistoric past.

CHEMICAL methods of dating have been used chiefly for the time of the great Ice Age which lasted from about 500,000 to about 15,000 years ago—in the Pleistocene period. Our time-scale for this immense period is based on changes in climate, and has been built up mainly from the observations of geologists, upon such things as moraines, boulder clays, and the

gravels laid down in the valleys of rivers. During most of this time, the only evidence we have for human settlement and activity is in the form of flint tools, which have been swept away by rivers in spate, and have been incorporated in beds of sand of gravel, along with the bones of contemporary wild animals. The types of animal represented often give a clue to the climate prevailing at the time, and so to the possible position of the humanly made tools in the climatic sequence. But unfortunately it often happens that tools and bones from an earlier gravel may be washed out and re-deposited in a later one, so that we get a mixture of human and animal remains of different periods.

It is now possible to determine the relative age of bones from any one locality by chemical analysis of the amount of fluorine they contain. In most places there are minute amounts of fluorine in the soil, and this combines with the bone to form an insoluble compound, which accumulates in the bone. (This is why it has been suggested that fluorine should be added to our water supplies to increase the resistance of our teeth to decay.) The older bones in a gravel deposit will contain more fluorine than those deposited later, and can be distinguished from them.

**F**OR THE period of about 15,000 years that separates us from the end of the Pleistocene Ice Age, the time-scale is again based on changes in climate. But the evidence for these changes, in Britain at any rate, comes chiefly from botanical studies rather than from geology. As the ice-sheets gradually melted and retreated to the mountains of central and northern Europe, numerous lakes were formed in which deposits of vegetable mud and peat have gradually been built up. These deposits include the pollen grains of trees and other plants. The pollen grains are extremely resistant to decay, and can be extracted from a sample and identified under the microscope. By taking samples at close intervals through the whole depth of a thick deposit of peat, and identifying and counting the pollen grains in them, it is possible to reconstruct the variations that have taken place in the local vegetation, and so in the climate, over a period of many thousands of years.

There is one promising and exciting method of dating, developed only during the last ten years. It is already making it possible to assign absolute dates not merely to samples of peat, but also to a wide range of organic material found at archeological sites. This

method is known as the radio-carbon or C14 technique, because it involves the detection of the radioactive isotope of carbon of atomic mass 14. All living matter, whether animal or vegetable, contains carbon, almost all of it the ordinary stable isotope of atomic mass 12. But a small proportion is the radio active isotope, which is formed in the upper atmosphere through the action of cosmic radiation.

As living matter is constantly exchanging carbon with its surroundings through breath-

ing, feeding, and excretion, the ratio of the two kinds of carbon in its tissues is the same as the ratio in the atmosphere, and remains constant so long as it is alive. But as soon as a plant or an animal dies, the exchange of carbon ceases, and the radioactive component begins to decay, as do all radioactive substances. In this way the radioactivity of the substance gradually diminishes in time, and diminishes, moreover, at a known rate, so that it is reduced by half roughly every fifty-seven centuries. — *The Listener*.

\* \* \*

## *Airborne Nylon*

**N**YLON NETS suspended beneath helicopters have been employed successfully in the United Kingdom for transporting materials and equipment to construction sites in inaccessible districts. The technique saves valuable time. From an advance base a helicopter takes only a few minutes to complete a journey which takes land transport an hour or more. The use of nylon net makes it extremely easy to handle loads of practically any size or shape. Nylon is very hard wearing and is immune to rotting; if it gets wet it does not need to be dried out. A nylon net is extremely easy to handle and remains completely flexible under all conditions, even when it is wet.

\*

## *Credit the Atom*

**F**IGHTING BACTERIA is one of man's biggest problems. For years, scientists have been looking for methods of controlling bacteria in food. The revolutionary discovery, 150 years ago, that food could be preserved by heat treatment was a big step ahead, leading to the modern "tin can era."

Now, a new atomic process is being explored, with results that promise equally revolutionary progress in food preservation. After brief exposure to atomic radiation, it is found that potatoes will keep, without refrigeration, for years. Bread, cheese, eggs, vegetables and fruits will keep for months, while meat and milk will stay fresh for weeks.

Preservation of food by atomic radiation has many advantages over preservation by heat. Each destroys bacteria and halts chemical changes that cause deterioration of food. Each passes through the food but does not remain in it; each leaves the food pure and safe. Heat sterilization, however, involves the use of high temperatures for at least an hour, altering the texture, taste, and nutritive value of food. Atomic sterilization does not alter the food in any way, and the process is completed in less than a minute.

Eventually, atomic sterilization will save millions of tons of food a year. It will reduce the need for fast transportation and refrigeration, permitting shipment of food long distances at low cost. All this should help to make possible the equal distribution of food throughout all nations, thus making atomic food preservation of practical benefit to everyone in the world.



## *The Mysteries of Borobudur*

**B**OROBUDUR, “the monastery on the hill,” is one of the greatest Buddhist temples in all the world. I did the trip to it—it lies some twenty-five miles from Jokjakarta—by car through the vivid green patchwork of rice

By *COLIN JACKSON*

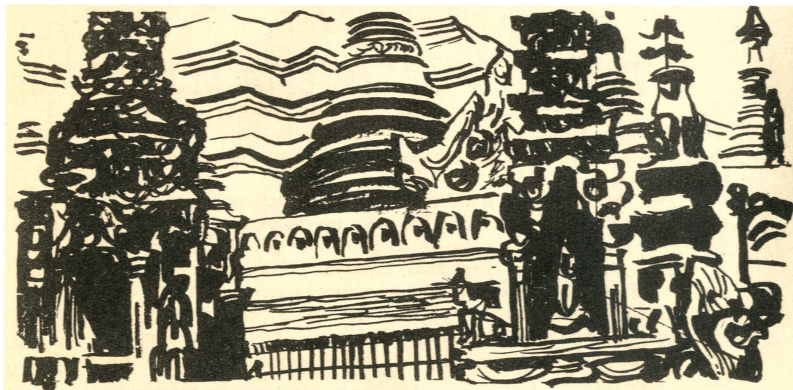
and the red roofs of the villages. And then deep in the countryside, round a sharp bend, the huge temple loomed up in front of us, on a grassy

slope—sprawling, massive, and grey, over many acres. And mounting up in nine terraces to a height of well over 100 feet, the temple was capped by a huge, inverted bell-shaped dome called a “stupa.”

Borobudur has a dark, brooding magnificence. I could see tiny ant-like figures (tourists) clambering up the giant terraces. Yet the dominant impression was not of human activity, but of an overwhelming loneliness that seemed to hang over the temple. I asked how this huge monument came to be built so far away from any city, and was told that over a thousand years ago a great civilization flourished in central Java. Thousands of builders worked to build what was to have been the greatest of all temples. They carved

the terraces of Borobudur with many thousands of beautiful figures of Buddha, and at last they completed their temple, and then, all of a sudden, they left it—the people fled. Central Java was deserted. No one today knows just why the people panicked and left. Perhaps, I was told, a rival kingdom conquered them and carried them off to slavery; perhaps an evil spirit cursed the spot.

At any rate, disaster struck, and as year followed year, and century came after century, the jungle advanced on Borobudur; creepers spread up the terraces; trees grew up all around, and the temple was lost and forgotten. It was not until the beginning of the last century that a famous English explorer, Sir Stamford Raffles,





stumbled on this monument buried deep in the frost. Since then, of course, it has been restored in all its glories. But the mystery of why so many thousands of people spent so many years building it, and then suddenly left it, forever remains unexplained.

There is another mystery about this great Buddhist temple. On its lower terraces there are many thousands of carvings which set out the life story of Buddha. They are in superb detail—even down to the smiles on the figures, faces. But as you climb higher from terrace to terrace you cannot help noticing that the detail grows less marked. If the Buddhas on the first terrace are startlingly life-like, those on the higher could be

said to be not carvings of man, but merely representing what a Buddhist would call the "spirit of contemplation."

Finally, above the whole structure is this giant, bell-shaped dome or stupa. This dome contains a room—an empty room. Down on the ground, beside the temple, there is the figure of a half-completed Buddha and the question is: Was that last great dome left empty to represent the final triumph of spirit over matter, or was the statue of Buddha on the ground originally meant to be installed, as it were, on the pinnacle of the temple, and, if so, was it left uncompleted to illustrate the Buddhist conception of "formlessness as the ideal shape"?

\* \* \*

## English Sports Car

**B**UYERS at the New York International Motor Show ordered 3,600 of the new M.G. sports car, which since its introduction at the London Motor Show last October has been in world-wide demand. MG sports cars in post-war years have earned more than 30 million dollars.

The MG, which with its full streamlining, breaks with the styling made famous by its predecessors, has many features identical with those that were proved in George Eyston's record breaking MG Special. Its overhead valve engine of about 1,500 c.c has a compression ration of 8.3:1 and develops 68 b.h.p. at 5,500 r.p.m. Since January, production of the MG has been increased by 38.9 per cent, and preparations for a further increase have recently been completed.

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## The End of Malaria

Observers of wide experience believe that in many countries eradication of malaria is possible. Already, malaria has been nearly eradicated from Argentina, British and French Guiana, Ceylon, Cyprus, Mauritius, Venezuela and the United States, while countries such as Greece and Formosa have made great strides towards eradication. Today, the World Health Organization and the Pan American Sanitary Organization with the help of UNICEF are cooperating in an international project to eradicate malaria from all of North and South America and the West Indies, and similar plans are in preparation for the Middle East.

The permanent conquest of malaria became a definite possibility when dichlorodiphenyl-trichloroethane (DDT) was discovered by the Swiss scientist and Nobel prize-winner Paul Muller during the last war. This and other residual insecticides—such as BHC, chlordane and dieldrin discovered later—kill insects by simple contact. Moreover, when sprayed on walls they remain deadly for weeks and months to insects coming into contact with them only for a few minutes.

Since these insecticides were discovered, the governments of countries where malaria is rife, as well as interested international organizations, have devoted considerable efforts to large-scale anti-malaria campaigns. In Italy, for example, where until recently a variety of methods like drainage, larval control, distribution of quinine, screening of houses and land reclamation were used, this one single method was substituted and found to be more effective and economical than all the other combined.

However, a new problem has arisen involving a new threat. Some of the malaria-carrying mosquitoes are developing resistance to the new insecticides. Such resistance seems to take six or seven years to develop. Fortunately, most people suffering from malaria get rid of their infection in a period of one to three years.

Specialists believe that if malaria is eradicated in five years—as is possible in many countries—we can win the battle before resistance appears. When this objective is reached, insecticide campaigns can be discontinued and the cost of malaria control will cease to be a burden on national health budgets. If, on the other hand, we dawdle, trying merely to reduce the amount of malaria, mosquito resistance will very likely develop—and the fight will go on indefinitely.

—(UNESCO)

## Panorama Peek



***THE HARRIED** sidewalk vendor of dry goods or rustic ware has become an institution, come stiff competition or the cops, in Manila.*



# A Thousand Scorning Suns

By LUZ DE VEYRA

THE SUN came in through the slits in the closed capiz windows, and told time on the carefully scrubbed floor. Nine past.

'Nora Paz had been up early, as she had been for the last thirty years. She had put on her black dress but she was back in bed, eyes primly closed. She was starting her second week of self-imposed seclusion.

From five, Poleng had peeped in every hour on the hour. Now, deciding she had warmed the salabat for the last time, she came in with the tray of food.

And an account of the latest preparations.

Saturday: Don Marcos had visited, to talk over the marriage, with Don Julio. 'Nora Paz and her sister, Muriel, the young one, were crocheting a bedspread near the piano. As talk progressed, Muriel's loops got unhooked and 'Nora Paz left the room. Her fallen hook made a sharp short sound on the well scrubbed floor.

Then: Friday.

"The curtains are all up now," Poleng said sitting on the chair near the bed. "They're all new and are dark green with bright yellow flowers. Manang Lucia made very full gathers and the piano cover matches them well."

'Nora Paz cut into the sausage. "Too much garlic," she said, putting the cup of salabat down.

"Chan is already here. Don Julio warned him that his Chinese dishes must be well prepared for tomorrow. And you know, 'Nora, he can form fish balls even before you can say 'ha..' Like this." 'Nora Paz did not look up but Poleng had risen and looked out of the window and did not notice. "There are only nine pigs but they are all *de leche*. Don Marcos sent a cow and several pigs, too. Already cut up. And I don't know how many chickens. There, the kasamas are cleaning them under the tree. They came early — at five. Isko's wife, Pinang,

is pregnant again but she came because I asked her to come. She still makes the best *leche flan*. The other sweets are prepared. Ate Lumen sent them, late last night. The *santols* are a little bit tough."

"To much lime," 'Nora Paz answered. "Well, they know what they're doing. I have nothing to do with them. It is their work. I have done mine. Now, I should retire."

"I took Anchang to keep track of the silver tomorrow," Poleng continued listening to herself. "If we lose even one, the sets would no longer be complete. I borrowed Pilar's set and also Manang's. Probably our chairs here are enough for the governor and the other big people, *ano po?* Already the other chairs are arranged downstairs and the benches are under the *balag*. I told Pedro to cut banana leaves very early tomorrow. Aren't the leaves of the *butuan* the best for shade?"

'Nora Paz emptied the cup and shook her head when Poleng asked if she liked some more.

"Muriel's dress is very beautiful. It is in her room, now. Your dress is also there, for tomorrow. You will go, won't you?" Poleng looked at her. 'Nora Paz' angry eyes snapped and turned to the closed windows.

"O," 'Nora Paz replied. "I don't want to see anybody."

But Inang had come in. "Hoy, Paz, what are you doing in bed? Your youngest sister is getting married tomorrow and you sleep all day. Hoy," Inang shook 'Nora Paz' hand. "*Aba ang batang ito, nagtutulong-tugan pa!*"

'Nora Paz bit her inside lip. *Batang to!* She was forty-three. No longer *batang to*. She was old enough to be a mother. Even, Muriel's mother.

"Aba, in these times old people are no longer respected," Inang said sitting deeper into the bed. "I am very old and I still tried to come here. You don't even meet me. Nor kiss my hand. And you even . . ." Inang shook her head. "Poleng, Poleng, open the windows so the air can enter. I will suffocate here. That one, too. Open them wide. What are you afraid of? This is not Manila where the robbers rob in daylight."

'Nora Paz sat up to protest against the open windows but Inang's laughing and crinkled eyes screwed up at her. Silently she took Inang's hand and kissed it. Then to avoid those eyes that seemed to measure her, she watched the long taborine necklace, with the big cross, dangle against Inang's pink *camisa*.

Both seemed to wait for the other to speak.



After a time, Inang spoke. "Why don't you like Muriel's . . . ? What's his name? I keep forgetting."

"Antonio," Nora Paz curtly answered as if to show that she loathed even to say the name. No, she could not blot out what Antonio, who then had just come from abroad, said when introduced to them at a party. "Muriel, Muriel. Such a pretty name for a beautiful girl." She wanted to cry out: "Is that what you learned from five years abroad? *Bastos!* She could not bear to watch his eyes parade up and down Muriel's upturned face. Beautiful face. And Muriel. Muriel sat blushing her heart out for all to see. Nora Paz blushed for the shame of it all. She wanted to scream. Like over fighting dogs. She did not like him. She hated him. Because he was so like his brother. His brother who long ago wrapped her in a dream:

"Paz, that's a beautiful name." They had played as children. But at seventeen, she saw her as a woman.

"Not bad to look at. Rich, good family and very respectful," Inang said. "What more can you expect from a man? You know, I hear that Don Panyong's daughters are after him."

"That is no reason why my sister should accept him."

Inang did not listen to her. "In your case, it is the man running after your sister. What is bad about that? When Lu-men got married you were even sponsor. Your brothers got married and you did not say a word. Now you don't even want Muriel to use her mother's wedding veil. All the girls used it. Why shouldn't she?"

**I** NANG DID not know. Or did no. remember. It was long ago. Now she was old. Forty-three. Probably she had made a mistake. When her mother died at her twelfth child, she should have dumped the whole problem on her father, instead of staying home. While two-nights' boat trip away Don Julio sat in the big swivel chair. The people around him, not small crying children, but men who got him votes. For money. Now, home for Muriel's wedding, he spent two hours talking about it. And five days campaigning!

"Muriel is the last one. After she goes, you can have this whole house. You can do what you want. All the children are settled. Your father is in Manila. Who will tell you what to do? What more do you want? You can even go into business instead of aging with worry. Everything will be all right. You will see. Then you will say how right your old grandmother is," Inang patted her hand.

She measured her words, knowing how much she had to keep back: "I know I have no right to say anything, Inang." And completely kept back her thoughts: I only took care of them. What can you expect of mere helpers. Even Poleng who grew up with us. It was I who stayed up nights when Lumen got chicken pox and prayed to all the saints I knew, when the others got it too. It was I who carried Luis in my arms. Day and night, when he had sores all over his body. I can still smell the sticky nauseating ointment. Pneumonia, fever, diarrhea, bronchitis . . . I was sister, nurse . . . mother who worried when each got married. Was it the right choice? And I don't have a right to say anything. Because I am no longer needed.

"It's not that, Paz. It's that you should not act like that. Muriel herself told me that every time Antonio came to

visit, you kept to your room. There is nothing wrong with him. In fact I think that his is the best family, anybody has married into. Oh, get out of bed now. Let's see if the helpers are doing all right. Ah, let's look at the veil first. It might need to be ironed yet. When was it last used? At Lumen's ano? Now Lumen has a five-year-old son."

Nora Paz did not move.

"I think that is your father coming up. Hoy, Julio, come and talk to your stubborn





Daughter.

Her father came in, *barong* ali withered, his face red with *tuba*. "Ah, that one. She knows more than I. *Mano po*, Inang. I leave her to you. I can't even enter her room. O, *hija*, how are you?" She winced. *Hija!* "Your room is big, *pala*. I have forgotten how it looked. The *municipio* is still clearly seen from here!" He stood by the window.

'Nora Paz' face tightened when her father's elbow sank into the window sill. He peered into the depression. "*Anay! Aba*, this house is not yet old." He knocked at the farther end of the sill, at the wall and listened closely. "Even here. This is bad." He brushed his sleeves. "Never mind, *hija*, if I win this November, I shall have this house fixed. Just like new."

**S**HE KEPT her eyes closed. The sound of the fluttering curtains filled her ears. Poleng had insisted on new curtains for the room because it faced the street. "Tomorrow, the guests will be here by this time," Poleng had mused.

She watched the painted ceiling break out at the corners into small bunches of flowers. Then at the carved wardrobes. One was her mother's. It was a very tricky wardrobe, many secret panels for the jewelry that was her share. She could wear the *solitario* for the wed-

ding. If she went . . .

The low carved chest was against the farther wall. Over it fading pictures hung. There their mother's wedding veil was kept. They were asking for it again.

All the girls had used it. All the girls who had married and now had their own homes. Had she married, she would have used it, too. How would she have looked?

Carefully she pushed the blanket down. Where was the key? It was not with the keys at her waist. She stood up and looked inside the drawer of the wall-wide dresser.

She listened at the door. All were busy downstairs. Poleng would not come till suppertime.

Hear breath came fast and hard and she felt suddenly warm. The key fitted in where the rust was not.

She opened the chest slowly to silence the creaking sound. The white lace wedding veil was there. White and powdery.

Quickly she reached down to take it up, with both hands.

It slipped through. Back into the chest; it fell one flake at a time, then many! Tiny white ants, like pieces of veil, ran all over it.

She looked at her trembling hand, at the lines and flakes of age, covered with the powdery white remains of the white wedding veil, and wept.

# Music: Its Present and Future in the Philippines

**P**HILIPPINE MUSIC today is the product of several cultures, mainly, primitive Spanish and American. The end result of this combination is predominantly Western rather than Oriental, principally due to the neglect of indigenous music in successfully Christianized areas of the country and to the introduction by the Spaniards of the musical idiom of Western civilization.

Filipinos have long established a reputation for being lovers of music. To a great extent, this love is innate rather than cultivated or the result of education or environment. The Filipino musician makes up in intuitive playing for what he lacks in interpretative analysis.

## *Music Activities and Organizations*

Music activities in the Philippines vary according to the size of the communities. Bands,



By *RUBY K. MANGAHAS*

string and brass, exist all over the country, often being the main source of music in the smaller communities or barrios. The repertoire of these

bands usually consists of folk-songs, overtures, arrangements of semi-classical pieces and marches.

In the bigger towns and in the cities, private music schools and individual music teachers present their students and faculty in recitals and concerts. In Manila, the seat of Philippine culture, there are today two outstanding professional symphony orchestras, several lesser known orchestras, and at least two student orchestras. The Manila Symphony Orchestra and the Manila Little Symphony are the country's leading orchestras which perform music of the masters and, occasionally, works of local composers, during their concert season. The present conductor of the Manila Symphony Orchestra is Vienna-born Herbert Zipper who makes a special trip in June of every year, from Brooklyn, New York, where he teaches, to Manila to conduct the season's series of concerts. Its associate conductor is Bernardino Custodio. The Manila Little Symphony is directed by Federico Elizalde who is also the president of the Manila Broadcasting Corporation.

The country's leading band is the Philippine Constabulary Band whose conductor is Lt. Col. Antonino Buenaventura, a product of the University of the Philippines Conservatory of Music. Besides giving free

Sunday concerts the Philippine Constabulary Band performs at government functions and represents the country in goodwill missions abroad.

There are also numerous choral groups all over the country. Prominent among these are the Philippine Choral Society composed largely of professional singers, and the Bach Society of the Philippines. Miss Liwanag Cruz and Dr. Eliseo M. Pajaro are the directors, respectively, of these groups.

### *Music Schools*

SETTING the standard of musical proficiency and scholarship, the University of the Philippines Conservatory of Music plays a major role in the growth of music in the country. Established in 1916, it has produced most of the nation's leading musicians—soloists, composers, conductors and teachers. Its present head is Ramon Tapales who received his musical training in Europe.

Besides the U. P. Conservatory, there are scattered all over the country several schools of music, notably the St. Scholastica College Conservatory of Music which is the oldest; the Santo Tomas University Conservatory of Music; The Philippine Women's University College of Music and Arts; The Centro Escolar

University Conservatory of Music; the Battig Music School; the Silliman University Conservatory of Music; the Union Seminary School of Sacred Music, and scores of others. The training in many of the music schools is at the undergraduate level, and in two of the schools, namely, the University of Santo Tomas Conservatory of Music and the Philippine Women's University College of Music and Arts, graduate courses in music are offered.

### *Filipino Composers*

Filipino composers have contributed to a considerable degree to the development of music in the country. Though trained in the Romantic school of music, many Filipino composers today are turning more and more to the pentatonic music of their forbears. Not a few of the younger composers have also tried their hand at 12-tone writing.

Most well-known of the Filipino composers are Nicanor Abelardo, Francisco Santiago, Juan Hernandez, and Francisco Buencamino, now all deceased. Among the living, there are Antonio J. Molina, who is also a noted violin-cellist and a director of a music school, Antonino Buenaventura, Hilarion F. Rubio, Felipe Padilla de Leon, Lucrecia Kasilag, Eliseo M. Pajaro, Rosendo Santos, Jr.,



Lucio San Pedro, Rodolfo Cornejo, and a host of others.

A score of world-famous musicians have performed in Manila. As early as 1929, Madame Amelita Galli-Curci, the famous soprano, sang in the Manila Grand Opera House. There were also Jascha Heifetz, Yehudi Menuhin, Helen Traubel, Arrigo Pola, Jacques Genty, Pierre Fournier, Adrian Antonisse, Giuseppe Savio, Jose Cubiles, Lola Bobesco, Isaac Stern, Jose Iturbi, Solomon, and more recently the Symphony of the Air (the former NBC Symphony Orchestra) under Walter Hendl and Thor Johnson, and the Los Angeles Philharmonic Orchestra under Alfred Wallenstein and John Barnett.

### *Music Advancement*

Through its National Music Council, the Philippines strives to encourage the growth of music, to foster native music, and to inform the world of its activities and accomplish-

ments. It is an active member of the International Music Council and an agency of the UNESCO National Commission. Ramon Tapales, noted violinist, music educator and conductor, is the president of the National Music Council.

The latest effort to further the cause of music was the recent organization of the South East Asia Regional Music Commission under the sponsorship of UNESCO and the International Music Council is another important step toward the advancement of music. The Commission coordinates the work of the different national music committees in South East Asia and meets every two years. Among other things the body strives to promote the understanding of the music of the East and to encourage the exchange of musical ideas and theories. Its present chairman is Dr. Eliseo M. Pajaro.

The latest effort to further the cause of music has been the establishment by the Philippine Government of the Music Foundation of the Philippines. With an initial outlay of P100,000 and under the leadership of Miss Jovita Fuentes, the Foundation is undertaking several music projects in the form of scholarship and research.

The activities of these important music organizations, and the work of the Manila Symphony Society and many smaller groups and individuals all contribute to the steady development of music in the Philippines.

There are plans for a national theatre, a national orchestra, more music in the secondary schools and for more substantial government subsidies, all of which augur well for the future of music in the Philippines.

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### NOW—TERYLENE STOCKINGS

**L**ADIES stockings are to be made in Terylene. This has been announced by a United Kingdom firm following a long period of research.

They will, it is claimed, have the appearance on the leg of 15 denier nylon but be less inclined to "snag". They will be quick drying, have increased sheerness for the same strength as other comparable fibres. The makers say that in the dyed state the heel splicing is accentuated, giving an attractive effect in the lighter shades.

# The Sound of Waves

By N.V.M. GONZALEZ

YUKO MISHIMA is a thirty-one-year-old Japanese writer whose formal training has been in jurisprudence but who has turned his interest instead to literary endeavors and as a consequence has produced four successful plays for the Kabuki Theater, published a travel book, eight novels, ten one-act plays, several volumes of essays. *The Sound of Waves*, originally published as *Shiosai*, won the Shinchosha Literary Prize. As a guest of the State Department and of the *Partisan Review*, he has visited the United States. It is reported that he was one of the first Japanese writers to have been so honored.

To the Filipino reader of *The Sound of Waves*, these facts have a double significance. They suggest a writer who has found, it seems, his place in his society. Also, they suggest a society that well knows the way in which writers may be of "use." Mr. Mishima's novel itself can not possibly say too much about the status of the Japanese novel today. But it fits into the writer-and-audience relationship suggested above.

There is nothing new in *The Sound of Waves*, and this is especially true in so far as the art of the novel is concerned. Somewhere, Ortega y Gasset has written about how novels are bound, by their very nature, to the limits of provincial life; that however ambitious the author may be, the novel comes short of our highest hopes for it. However, it is true—and this is the wonder of it—that the titles of some books are like cities we remember having lived in. We carry away with us a sense of the climate of the place, an aware-

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THE SOUND OF WAVES, by Yuko Mishima. Translated from the Japanese by Meredith Weatherby. Alfred A. Knopf, N.Y., 1956.

ness of the kind of people and the rhythm of the life they live. This is the case with Mr. Mishima's novel.

He takes us to a Japanese fishing village where women dive for abalone and the men fish for octopus. It is against this background, which includes not only hardy sea-fishing folk but also the modern youth of post-war Japan, that Mr. Mishima has set his story. Hatsue and Shinji, his hero and heroine, are involved in a love affair that has been ranked with the world's most memorable stories of this genre and has been specially cited for its "purity and beauty."

THESE LAST qualities are the least interesting features of the novel, though. Read with a sociological slant, *The Sound of Waves* is actually more impressive than one would suspect. What is remarkable is how Mr. Mishima has evoked through his love story an engaging portrait of modern Japanese village life. His village is not the story-book or tourist variety. Though inclined to use a romantic pair of spectacles, Mr. Mishima sees the old as well as the new, and his scale of values is not thrown off balance either. He handles rather expertly a society where women gather firewood and boys have their Young Men's Association, where the radio and the electric generator are aspects of culture as significant as the pots used for the octopus fishing.

Mr. Mishima tells us all this in the person of an omniscient narrator, and he does not mind stepping into the very heart of his story at all. The wonder of it is that his fishing village remains alive and is likely to stay that way.

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#### JOSE GARCIA VILLA ON POETRY

Poetry is the whitest distance between the inmost petal of a rose and Love.

Poetry is orchestral silence.

Poetry is night seen through a rose.

Poetry is the music of the unforgiven swallow.

Poetry is a white cat asleep in a white night.

# The Myth of Soviet Culture



*"It's a frame of mind"*

By MATEO LOPEZ

**I**N THE *Great Soviet Encyclopedia*, it is said, there are biographical articles on people bearing the same surname and maybe coming from the same family, one of whom will be described as a "Russian explorer" and the other as a "Soviet physicist." Over Moscow's radio home broadcasts, it is also common to hear: 10:30—orchestral music by *Russian* composers, 11:30—songs by *Soviet* composers.

Ivan Bilibin, in his *Listener* article on changes in language, said that the explanation for the aforementioned is simple. The dividing line for things Russian and things Soviet is 1917. A piece of music com-

posed by a Russian in Moscow in 1916, or by that same Russian, in exile in Paris, in 1925, would be described in a Soviet reference book as the work of a Russian composer. But a piece of music by another Russian who did not emigrate abroad, and wrote his piece in Moscow in 1925, would be described as the work of a Soviet composer. If, on the other hand, the composer who settled in Paris, returned to Russia later, Soviet reference books would be revised, and he would appear no longer as a "Russian composer," but as a "Soviet composer."

To the model Soviet citizen, of course, the term "Soviet" is more than a convenient, generic description of the nations of



the former Russian empire in their new set-up.

Soviet culture is supposed to be the culture of the emancipated proletariat which has found new forms of expression, a culture filled with a spirit of iconoclasm, breaking with the past. All these, however, are features of *Prolekult* — "Proletarian Culture," a movement in literature and art which bore that name and was very prominent in the early years of the Soviet regime. This movement was subsequently disavowed, and the term *prolekult* is now used rather snobbishly in a pejorative sense.

Only recently the Moscow *Literary Gazette* published an article by two Moscow university lecturers urging a revival of interest in the ancient classics and the study of Greek and Latin. They stated that the defense of the humanities has to put up with objections from "*prolekult* nihilists and the historical school of Pokrovsky."

**B**ILIBIN AVERS that the quotation leads from one debunked manifestation of Soviet culture to another: from *Prolekult*, which was iconoclasm in literature and art, to Pokrovsky, who was an iconoclast in his interpretation of history. Pokrovsky remained in favor long after the eclipse of *Prolekult*, and was displaced only in the late thirties when, under

the threat of impending war, the rehabilitation of Russia's past heroes was initiated. His views were then declared to be a distortion of the genuine Soviet attitude to history.

In Soviet literary criticism there is a constantly recurring pattern, going over and over the same theme: (1) the October Revolution has made Russia unrecognizable (2) there is abundant material for portrayal; (3) most attempts to portray it have so far been failures; (4) in order to succeed, seek inspiration from the old Russian classics. The result will be something new and something good, and is yet to come. In art criticism the atmosphere changes. Frustration and dissatisfaction give place to contentment and a sense of achievement: the Soviet artist is supposed to have succeeded in creating a school of "Socialist realism."

Actually, Bilibin says, there is almost nothing to distinguish the "Socialist realist" of today from the realist of the old Russian school of painting of the turn of the century, except that the "Socialist realist" suffers from the inevitable staleness which is inherent in imitation.

It is noted that one of the first acts of the Soviet government was to reform Russian spelling; and as spelling reform in a language is often a symptom of rejuvenation, one would

imagine other symptoms of rejuvenation: simplification of grammar, a great influx of new words reflecting new ideas, new loan-words borrowed from the other languages of the Soviet Union as a result of the emancipation of national cultures.

It turned out that the system of spelling now used in Russian was drafted by the Imperial Academy of Sciences in the first decade of this century and was awaiting the Emperor's approval when the revolution broke out. The alterations to the old spelling were slight; they were based on arguments of consistency as much as on motives of simplification, and parallels could be found for them in the past fifty years in most European languages. The Russian

spelling reform has had no influence on either the grammar or the vocabulary of the language.

IT MIGHT be mentioned, as a positive result of the revolution, that the various nationalities of the Soviet Union have been enabled, by means of radio and publication of translations, to become acquainted with one another's literature, music and art. Every Russian now knows about the great Georgian poet, Rustaveli, who lived 800 years ago. This was not the case before the revolution; but it does not add up to a Soviet culture.

A Soviet writer, Fedor Gladflov, said in a Moscow literary magazine: "The living speech

ALTHOUGH there may be a "new look" in the Soviet Union, there are many things that have not changed. Stalin has been toppled off his pedestal, and like Trotsky, may some day be denied his place in the Soviet history books. And there may also, for example, have been some let-up in the operation of internal security for the time being. But the Soviet Union is still a one-party dictatorship, a totalitarian regime which is the negation of free democracy as we know it.

It is run by self-appointed leaders intent on maintaining their own absolute authority over one of the two most powerful states in the world, and holding a number of once-free European peoples in bondage. Externally, the Soviet objective is still to break up the hard-won unity of the free peoples and to foment difficulties in sensitive parts of the world.—From the *Listener*.

of the Russian Soviet man has become somewhat different from what it was before the October Revolution. It has its own peculiar style. New social relations, new thoughts, and the vigorous growth of productive forces — all find vivid reflection in it." But Gladkov gave no examples of this new post-October diction. He cited new expressions which have found their way into accepted parlance only to condemn them not on its merits but as unwarrantable departures from accepted usage.

True many new words and new expressions have made their way into the Russian language in the course of the past four decades. But the same is true of English, and the new introductions need not at all be connected with the revolution.

Bibilin recalls a Moscow broadcast a year ago urging the rising generation of the Soviet Union to improve its diction. The young listeners were told to avoid peppering their conversation with useless and redundant phrases, such as "you see" and "so to speak," and were warned against a

number of mispronunciations which were creeping into common usage. The examples are really too trivial.

IT MAY BE, Bibilin notes, that the Soviet leaders are paying more attention to the quality of their diction. Bulganin's diction was always beyond reproach. Khrushchev, on the other hand, has always been regarded as a son of the soil, straight from the plough. He produced a surprise when he addressed the crowds at Moscow airport on his return from India. His diction was non-proletarian.

On the basis of language, Bibilin concludes, Soviet culture as an individual and separate entity is a myth. All it possesses, he says, is what the Germans would describe as *Stimmung*, a frame of mind composed of bragging, frustration, and nostalgia. The bragging is getting spent, the frustration becomes unbearable and resolves into nostalgia for that old Russian culture, the destruction of whose "basis" — to use a Marxist phrase — was the crowning glory of the October Revolution.

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When we see an object, light passes through the eye and into the brain where little light exists. —Boner

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## Thomas Wolfe: So Much Mortality

WHEN TOM WOLFE died at the age of 37, a special coffin had to be brought South to Johns Hopkins hospital for him. He was too large a man to fit any ordinary death (the doctors called it tuberculosis of the brain), just as he had been too large a man, with too healthy an appetite, for ordinary life.

An author's first novel is often noticeably autobiographical; but *all* of Wolfe's were about himself, they were virtually a diary—and although two editors separated his materials from time to time for publication, the cycle clearly constitutes a single novel only. Luckily, because Wolfe's tastes were immense and he seemed to want to devour whole continents and write about the experience, he has earned a reputation not as an egoist but as his country's lover.

Although Tom was the youngest of eight children, he was never a runt but always tall and so lanky that sometimes his North Carolina playmates called him "Monk." He was made even lonelier by the great rift between his parents, who took up separate residences when he was seven (1907). W. O. Wolfe was a melodramatic, opinionated, hard-drinking, imaginative stonecutter; Julia Wolfe, a tight-fisted woman with a head for business, who took Tom and the other youngsters with her when she set up a boardinghouse away from her husband. The only one in the immediate family for whom Tom developed any deep affection was his shy brother Ben, a "leftover" whose twin had died earlier.

Otherwise Tom felt strangled by the boarding house atmosphere and reached out hungrily for beauty beyond greed.

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\* This is the twenty-second of an exclusive *Panorama* series on local and world literary figures written by an authority on the subject.

He sat with the shades drawn, in a little set-off parlor, and read about a world bigger than himself. He felt like a prodigal son, wondering where the home was to which he longed to return.

His parents were convinced to let him enter the private school of the J. M. Roberts, from the sixth grade on; and in kindly, poetry-loving Mrs. Roberts he found a "mother of my spirit." Saved by her touch, he was able to endure the others—his self-pitying cancerous father, his mother's eccentric relatives, the small-town small-mind Carolinans, the tubercular tourists (seeking mountain air for their lungs).

At 16, after a year at the state university, Tom was already 6 foot, 3 inches (later he added three inches more), awkward but lovable, a member of every club and honorary society, and editor of his paper. Only the death of Ben, from pneumonia in 1918, ruptured the happy years of his college life. But when he graduated, his father who had expected a lawyer and politician to have been made of his son, was disappointed. Tom only wanted, vaguely, to become a writer; his brothers and sisters though he should go to work. Luckily, his mother (who had hardly wanted to give Ben a decent funeral) agreed to support him for a year's graduate study in Harvard's playwriting workshop.

All these events, down to the last intimate detail—Tom's life up to the age of 20—found their way into his first novel, *Look Homeward, Angel* (1929), begun in England when he was 26, on savings from his job as instructor at NYU. So honest was he in characterizing his own family (though he called them the Gants) and his home town—their selfishness and Philistinism—that he was hardly welcome to visit his birthplace and felt more alienated than ever. His candidness had stricken Asheville more than the Wall St. crash itself. Yet he was puzzled, because he had not set out to ridicule them, but to preserve their richness and strangeness and magnificence of manner, with the passionate respect born of sincerity. The novel, though acclaimed by some Northern critics as a great original work, was banned from the Carolina public library for years.

In his puzzlement, Tom fled to Europe again, hoping to write another book, but not sure of its materials. But Europe, already caught in the grip of Facism, was more confused than he; and his thoughts kept looking homeward, his mind flooding with the rich recollection of every touch, smell and taste

he had ever experienced. Within a year he had written 300,000 words on the theme of the ever-wandering man yearning for his place in the everlasting land.

BACK IN AMERICA his manuscripts, often pencilled in ledgers as he wrote standing at a tall refrigerator, overflowed his small apartment. He was essentially a non-stop lyricist, a bleeding heart, not a novelist. For two and a half years he wrote in Brooklyn, while Scribner editor-in-chief Maxwell Perkins pieced the manuscripts into books, here rejecting 100,000 words at a fell swoop, there suggesting Wolfe fill in with an extra scene. More than that, Perkins became his substitute father after W. O. Wolfe died of cancer, and a more appropriate "image of a strength and wisdom external to his need and superior to his hunger." In the heart of the Depression (1935), *Of Time and the River* was finally published; it traced the life of "Eugene Gant" to the day he had left his Paris exile and embarked for home.

By this time, Wolfe had material for more novels. On the ship back to America he had met Aline Bernstein, an older and married woman who, nevertheless, fascinated him with her brilliance. As a stage designer, she opened new doors to him; but their love affairs sparkled and dimmed, alternately, and were clearly not the universal love-embrace that Tom needed. Meanwhile, however, he wrote about this tense romance with "Esther Jack," in *The Web and the Rock*.

Asheville had gradually welcomed him back, as his autobiographical commentary moved northward and across an ocean. But a painful break had occurred between himself and his editor. After Wolfe had explained, in a series of articles, Perkins' crucial role in forming his formless books, the critics had begun to dismiss the author's role, as if vision and materials had not been Tom's own. To prove his independence, Wolfe deserted his "father" and signed with Harper's Edward Aswell who, of course, had to cut and paste just as Scribner's editor had, before him!

In this attempt to justify himself as original artist, in *The Web and the Rock* and *You Can't Go Home Again*, Wolfe changed his characters' names from the Gants to the Webbers. But, in brief fashion, he recapitulated all of the events of his first two books; and then picked up his life from that point on! Yet inevitably, because his appetite was omniverous, in writing about himself he wrote intimately about a whole

country and climate of emotion. When he died in 1937 (in October, the month of his birth), he had explored himself so well that he had discovered his fellow men.

Despite formalist criticism, therefore, Wolfe's works have a firmer hold in American literary ranks than many another's. He translated his physical hunger into a spiritual search reminiscent—as are his firsthand love for the American scene and even his rhythmic prose—of Walt Whitman's "Song of Myself" which also explodes into larger democratic vistas. Wolfe's work strikes home in a people still relatively uprooted in traditions, restless and prodigal; people from a ocean-to-ocean variegated culture; people who, through invented legends like the Paul Bunyan cycle, talked themselves into a spirit of confidence not unlike that with which Thomas Wolfe, sometimes a frightened man-boy, finally confronted his own mortality which he had dreamed so often would overwhelm him in his youth and yet bear him away to "a greater loving."

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### *Umbrella-Wise*

**I**N REMOTE parts of Indonesia whole families and entire villages may be occupied in making colorful umbrellas. Indonesia's umbrellas are becoming as well-known as its famous batiks, the delicate hand-painted motifs defying adequate description. Umbrella-making is one of Indonesia's oldest cottage industries, and has progressed from a one-man operation to the present day closely integrated team where each man is highly skilled in one phase. Handwoven silk, cotton or varnished paper is used in covering the bamboo frames. The umbrella-makers produce the sturdy cotton umbrellas for use in sudden tropical downpours, and the delicate, rainbow-colored canopys for pretty girls to twirl in the sunshine..

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## How PREJUDICED Are You?



**I**N THE time of Pericles, the average Athenian was firmly convinced that the Bocotians were dull-witted, the Cretans liars, the Asiatics effeminate and uncivilized; and as for the women of Lesbos...

Such clichés as these have now lost their offensive connotation although literature has nevertheless kept them alive for 2,500 years. During this time, however, countries and communities have invented many others. Those in common use today, and there are hundreds, are not lacking in virulence. Ask anyone, in any language, to complete slogans like "The Germans are... The Jews are... The French are...", and, as likely as not, he will not hesitate to give the usual hasty judgments.

He has very definite views about the French, the Germans, the Jews, or even, if he is asked, about the Tcheremis. It is true that the opinion varies with the nationality of the person expressing it: for instance,

those who are regarded as "scientific and hard-working" by their neighbours in the West may be no more than "militaristic and hypocritical" to Eastern eyes.

If scientifically controlled examples are needed there are plenty—scandalous or diverting according to the mood of the reader — in a book by Professor Otto Klineberg, which the Social Science Research Council has published in New York. This work which gives results of research into "Tensions Affecting International Understanding" is a contribution to work undertaken by Unesco in the field of Social Sciences.

The purpose of this work is clear when one considers the abounding errors and misconceptions, even between countries which regard one another as friendly, in their statements and discussions. Errors and misconceptions cause resentment and tension, and the result is too often catastrophic.



The first need is for understanding for prejudices must be analysed before they can be destroyed. And what a jungle of pseudo-science must be uprooted, full of slogans, illogical ideas and clichés!

Under some circumstances an entire race can find itself regarded in a different light overnight. Mr. Klineberg recalls the history of the Chinese in California. (He has taken an example from his own country, but what other nation has not had similar experiences?).

A hundred years and more ago, California gave these Chinese a cordial welcome. The white gold-hunters wanted to get rich quickly and they needed good workers and servants. "The Chinese," said the papers of that era, "are very capable, sober, tractable, inoffensive, law-abiding... The most worthy of our newly adopted citizens." The 1860's arrived, with industrial upheavals, an influx of population from the centre and the east—and unemployment. At the elections of 1867 the two parties were promising to "protect the Californians against Mongolian competition." The Chinese were now described as "unassimilable, criminal, debased and servile, deceitful and vicious." In short, they had outlived their usefulness and were to be got rid of.

A NUMBER of universities submitted to their students a list of different ethnic groups throughout the world and asked them to state what degree of like or dislike they felt towards each. In the long list the names of three entirely imaginary peoples were introduced — the Danireans, the Pidineans and the Wallonians. The results were invariable. Each time a minority of students abstained from judging these imaginary peoples; but the others did not hesitate to record their like or distrust. Usually the Danireans were regarded with disfavour and sometimes the Pirineans and the Wallonians were held in greater esteem than real peoples. It is true that if these unfortunate students had never seen a Wallonian, neither had they ever come into contact with, for example, Hindus or Arabs.

Mr. Klineberg notes that "those subjects who reacted unfavourably to minority groups were, on the whole, those who reacted in terms of the stereotype. They were the ones who said, 'The Jews are...', 'The English are...'. The very willingness to speak in such general terms on the basis of unverified and frequently unverifiable assumptions is to be regarded as suspect."

The word "suspect" seems inadequate, when one realizes

that these unfounded assumptions form a part — perhaps bigger than ever — of the education received by children at home, in the street, and even at school. Every parent is not a logician and of course society must respect the basic truths that are expressed around the family table. But there is nothing to stop society from countering the prejudices which, for instance, are created by doubtful children's "literature".

Numerous studies have shown that a traitor or a criminal in such literature must invariably be a foreigner, and as often as not, a member of a hated or despised group. When the adolescent no longer reads these periodicals he finds the same "diet" in popular magazines.

Mr. Klineberg studied 198 short stories in eight particularly successful magazines and found that their characters played their role only according to a strictly established ethnic hierarchy: one nationality fits the gangster, one origin, the harlot, one skin colour the half-wit.

When, as other studies show, a similar approach is found in radio and cinemas, it is not surprising that a growing number of people "who are just speaking generally" disparage

all races and nations—except their own.

For the schools, Mr. Klineberg stresses "the extent to which textbooks can influence children." After examining a number of these books, and especially those dealing with history, he declares: "The authors of secondary-school history textbooks in all countries are substantially in agreement that the leaders of their own country were honourable and their soldiers noble and courageous: when defeated, it was because of the overwhelming force of the enemy; the enemy, whatever his identity, was treacherous and cowardly."

Under Unesco auspices, numerous educators, historians and geographers are trying to bring about a reform of the textbook in use; the aim is impartiality. The purpose of such a reform is not to tarnish, in the eyes of young citizens, the honour and glory of their ancestors, but only to enable them ALSO to believe in the rights and honour of their neighbours across the sea or the frontier. The unequivocal aim of all education worthy of the name is to fight continually against the prejudices, ignorant misunderstandings and stupid hatreds which daily invade the mind of the child. —UNESCO.

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## Forever Dublin

By ULICK O'CONNOR

**T**HERE are still streets of Dublin, in the heart of the city, where life has remained very much the same as it was fifty years ago or even a hundred years ago. At evening it is best to visit these streets when the tall, Georgian tenements are beginning to merge into the twilight. Then the grime on the fine doorways is invisible. You cannot see it, and the eye can soar in the wide, spacious sweep of the streets. Inside these houses are still beautifully worked ceilings and carved staircases, though sometimes a stair or two is missing from the stair case, sacrificed to the warmth of the inhabitants. It would be foolish to believe that these people are not affected in some way by the decayed splendour around them. Their speech is torrent flowing and full of imaginative phrasing.

These Dubliners are of very old stock. In the churches

round Dominick Street you can still see the descendants of the Danes, snubnosed little choir boys with hawser hair, bawling out the Latin psalms in sweet Dublin accents: Dominick Street, Thomas street, Moore Street, the Liberties, all round here they live, the stout breed of Dublin.

The oldest street of all the streets in Dublin is Thomas Street. Here in the pubs they still sing the patriotic ballads of the past; they recall the jolly choruses of Good King Edward's golden days. It was here that Robert Emmet was hanged, and his speech from the dock is framed there and indeed often recited, too:

"Let no man write my epitaph: for as none who knows my motives dares to vindicate them, let no prejudice or ignorance asperse them. Until my country takes her place among the nations of the world, only then let my epitaph be

written."

Down in this part of the city, religion is really part of the lives of the common people. They pack the churches for Mass and Benediction, and the long liturgical ceremonies of the season of Lent. It is almost like watching a crowd going to a football match to see them pouring through the street on Good Friday to be in time for a place in the pro-cathedral. The great local hero in these parts is Blessed Martin de Porres, the Negro martyr. There is a fierce rush on, at present, to get Blessed Martin made into a saint, to get him canonised.

There is one tradition that still survives in Dublin, an old tradition—the theatrical tradition of the city. At the Gate Theatre, the problem of box-office receipts is still ignored. Money obtained from a long run is used to finance a production that will not be a money spinner. The real prodigy of the Dublin theatre world today is the basement-theatre movement. It is so called because it takes place in the basements of old Georgian houses. The movement is partly professional, but there are just enough amateurs in it to keep the spirit of dedication alive in it. Clerks by day become mimes by night and both professional and non-professionals ask only just enough to keep

the grippers off the doorstep. But the theatre has always been in Dublin, a small select audience which share with the actors a love of the art of the theatre as opposed to a mere desire for a night's diversion. Only in the Abbey, where the fires once burnt so brightly, has there been any fall from grace.

Some of the Abbey productions lately would disgrace a convent school. The velvet and the wide range of voice tones, which distinguished the speaking voices of the early actors are now heard no more. Then, too, the calibre of the audience is declining sadly, and the Abbey auditorium is rapidly becoming a place for courting couples, and those irrepressible Irishmen who will go anywhere in order to get a good laugh. Yet the directors still put on new plays and good ones too, and the fault lies not with them or with the material on the whole, but with the actors and producers who make use of it.

Dublin is ceasing to produce a type that was once known to the world as the Dubliner, in the same way as the Viennese or Parisian was known. The most famous of all Dubliners was outrageously proud of the species he represented, and James Joyce's description of his native city is a good one on which to end. Characteristic enough, in this passage

Joyce expects his reader to know that the thingmote was the Danish Parliament on Christchurch Hill.

"Along the course of the slow flowing Liffey slender masts flecked the sky, and

more distant still the image of the seventh city of Christendom was visible to him across the timeless air, no older, no more weary, nor less patient of subjection than in the years of the thingmote."

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## *Carpets that Glitter*

**T**HE USE of a metallic thread to add lustre to dress and furnishing fabrics has become quite common; now, from a British carpet manufacturing firm comes news of what is believed to be the first "Lurex" metallic yarn.

Just on the market is this firm's "Lurex-Brussels," in which the gold "Lurex" yarn is skilfully used to pick out a traditional rose pattern against a background of cobalt blue, apple green or deep rose color.

The firm has carried out exhaustive wearability tests which show that the addition of "Lurex" in no way shortens the life of a carpet. The "Lurex-Brussels" carpet was submitted to a practical wear test on the factory floor to determine whether the thread would catch in shoe heels: it came through with flying colors, retaining all its colors, glitter and strength. This new idea in carpeting involves no extra cleaning difficulties—"Lurex-Brussels" is cleaned in the same way as any wool carpet.

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## *The Suez Situation*



*By F. C. STA. MARIA*

**T**HE MONTH drew to an uneasy close without a solution to the Suez dispute in sight, although threats of war have greatly diminished. It seems probable that the United Nations will be the inevitable arbiter of the protracted controversy when it begins session soon. Such a step, to many observers, is the only one since the protagonists in the dispute, represented by France and Britain on the one hand and Egypt on the other, have refused to yield in their respective stands.

Sponsored by the United States, the latest proposal to bring together Egypt and the West to an amicable settlement was hatched in the second London Suez conference. The plan is generally known as the Suez Canal users' association proposal, and has the backing of the majority of the 18-nation confab. In essence the scheme would work this way: an association of principal users of

the Suez Canal would be formed, which would hire its own pilots, arrange traffic, collect tolls from members and give a "fair" share of the proceeds to Egypt.

As soon as the U.S. Secretary of State John Foster Dulles offered this plan, there was criticism from both camps. It was called impracticable. Prime Minister Anthony Eden of Britain protested, saying that Egyptian control of the canal was out of the question. He would, in other words, completely ignore Egypt's right to manage and operate the waterway. On the part of Egypt, as expected, Nasser denounced the Dulles proposal as an attempt to provoke war in order that the West may have an excuse to take over by force the Suez waterway. To this Dulles was quick to point out that the Western nations did not intend to shoot their way through the

canal. In fact, he stated in an obvious effort to pacify Nasser, the canal users association would by-pass the canal as a last resort and go by way of the Cape of Good Hope. The explanation temporarily succeeded in tempering fresh outbursts of nationalism and public statements pledging last drop of Egyptian blood to fight any aggressor.

At home Prime Minister Eden was not faring too well with domestic politics. The labor party, which has consistently opposed a militaristic foreign policy, gave Eden a very rough time. In a hectic meeting of Parliament Eden was forced by the laborites to make a public pledge to avoid force in settling the Suez dispute. He thereby indirectly endorsed the Dulles plan of using the Cape of Good Hope route as a last alternative.

It is interesting to consider the implications of this newest proposal, especially as it would bear on the role of the U.S. in the present crisis.

**E**GYPT WOULD naturally refuse to allow vessels of the association to use the canal as long as they do not conform to her own terms. That much is plain. She could easily do this by shutting off the canal at one point without any effort at all. In that event, according to the plan, the ships would

swing around and steam southward around the Cape of Good Hope.

This would mean easily 11,254 nautical miles from Persian Gulf ports to western Europe—a trip which would require more than 30 days to complete, or more than twice the normal time consumed were the ships to pass through the Suez canal. Furthermore, it would mean that the oil needs of Great Britain, France and the other western European countries, which is roughly estimated at 2,500,000 barrels a day would have to be delayed or curtailed, since 80% of that amount comes from the Middle East. An answer to this difficulty is proposed by the U.S., who would: (1) supply upwards of 400,000 barrels of oil daily from the western hemisphere during the emergency; (2) help finance the difference of freight cost via the Cape of Good Hope; and (3) probably offer some of her own tankers to haul the precious fluid from the Middle East to West European ports.

The question which arises in this connection does not only involve logistics but the ability of the U.S. to hold out indefinitely under the arrangement should Egypt refuse to be cowered by the intended boycott. There is the possibility, for example, that the American people would not countenance for

long the monstrous "sea lift" as they did the considerably less expensive "Berlin airlift" a few years ago.

From whatever point of view, the plan would still involve a drainage of the dwindling dollar reserves of Britain and France since the plan calls for loans and not outright grants, for purchasing the American oil. It would also mean, even granting that the United States gives the oil free, that Britain and France would be at the receiving end of a U.S. handout for an indefinite period. And this no self-respecting nation would tolerate.

Apparently, the American strategy is to submit Nasser to a psychological war of attrition. If the Dulles plan should be put into operation and the principal canal users boycott the Egyptian waterway as intended (although Dulles was careful to point out that this was no boycott), Nasser would have a useless ditch on his hand. Thus by Western calculations she stands to lose something like \$17,000,000 in annual revenue, aside from paying the enormous cost of maintaining the canal.

**I**T IS QUITE plain in the present dispute, however, that Egypt has provoked not a simple economic problem. She has stirred, to her advantage, a giant wave of nationalism in

the Middle East which may turn all of the Arab nations and possibly a section of Asia and Africa against the West. Nasser is no fool. He knows that militarily Egypt is no match to Britain or France in a shooting war. But he knows just as well that as long as he can ride on the crest of that nationalistic wave which has so far carried him high in the esteem of the Arab world, he is safe.

Nasser is equally aware that Soviet Russia is always ready to extend moral and military support of Egypt. Even if from the beginning France and Britain have talked about using force, the Egyptian strongman can call their bluff—if a bluff it is—with impunity. In a paradoxical sense the U.S., who certainly would not go to war for France and Britain on the Suez dispute, is helping Nasser stay firm in his decision. President Nasser knows this too.

In the United Nations where the problem may be elevated, Nasser's first concern would be to swing enough sympathy and support in his favor. Admittedly a significant portion of the Asian-Arab bloc will back Nasser, and of course the Soviet congregation. At the same time there is a perceptible reluctance on Egypt's part to put the question on the UN deliberation table. This is because, by the same token, she is not



sure of adequate support. How far the Asian countries would go in order to countenance an obviously illegal seizure is an open question. When the chips are down, Soviet-backed Nasser will find it hard to outvote the powerful Big Three.

The question of legality throughout any possible United Nations discussion of the dispute would have to be premised on the nine-power Constantinople Convention of 1888. This is the treaty France and Britain invoke in their present position, since it provides that the Suez Canal remain open to international traffic. But has Egypt really violated such a treaty? It is doubtful that she has, because until the present she has kept the canal open to world navigation. From the Egypt viewpoint therefore the Constantinople convention is not violated and will not be unless the West provoke the closure of the canal.

These are some of the issues which the world assembly may have to resolve if it should discuss the Suez problem at all.

In the meantime about a hundred of the 205 pilots of the old Suez Canal Company have resigned. This leaves only 65 Egyptian pilots, since three-fourths of the original number were foreigners. According to the American press, only about 30 of these are Suez-seasoned.

The Egyptian government has advertised for some pilots but it is not known whether there have been any takers. Russia and Yugoslavia offered to help with 19 pilots (15 of them from Russia) on the day the foreign pilots quit. But even these are not enough if the regular traffic, which averages 41 ships through the canal, is to be maintained. Incidentally, the pilot association of the Philippines has volunteered 100 of its best men to the Egyptian government. The offer is under study by the Department of Foreign Affairs.

**W**HAT MAKES the Suez Canal particularly valuable to western Europe as previously pointed out, is the fact that 80% of her oil supply passes through the waterway. The canal is therefore the virtual lifeline of these nations and any country controlling it would control these countries. That is why the United States in seeking a peaceable solution to the problem has emphasized the oil supply problem and how it may be alleviated.

It is said that there are only 2,800 tankers in the whole world of which 2,300 belong to the West. The U.S. possesses 645 and 26 of them are in storage. Pessimistic observers in this connection have expressed their doubts as to the physical ability of the U.S. to

undertake the Dulles plan, should that be necessary. It is argued further that merely supplying France and Britain with oil would not really solve these countries' economic problem. They would still have to solve the problem of what to do with the product of their refineries in the Middle East.

Critics of America have also assailed the role of the U.S. in the canal issue, pointing out that America is abetting Western imperialism in the Middle East. The basis of their contention is the precarious position that France holds in North Africa. It is apparent, according to these observers, that France is eager to crush Nasser because by so doing she would strengthen her position in Algeria. The observation seems to make sense. It holds that a victory for Nasser is a signal to embolden Arabs into seizing Western interests elsewhere, on the excuse of nationalization.

For Great Britain, of course, implication of the situation is very much the same. Cyprus, which may be used as the British base of operation in case of war with Egypt, has been groaning for the past year under nationalist riots. Britain, too, would have plenty to lose by the victory of nationalist

forces in the Middle East region.

Against the confused background the role of the U.S. becomes easily distorted, she being an ally of France and Britain. Common sense tells that the U.S. cannot afford to antagonize either one because of the North Atlantic Treaty Organization. Harmony and co-operation among the Big Three is imperative.

It is far from surprising therefore that Uncle Sam should be the target of communistic propaganda in her present position. Soviet Russia, which stands to profit from the confusion, watches amusedly on the sidelines as anti-American critics hurl mud at the goateed countenance. India on her part wants to snatch the role of moderator in the present conflict. But being equally suspect from the eyes of the Western nations, India would probably fail to effect a settlement.

All these maneuvers properly leave the whole burden on the United Nations. If the tentative peace can be sustained until then, there won't be a conflagration over the Suez Canal. —from the *Philippine Journal of Education*.

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# 3 caskets for Freud

By SIXTO D'ASIS

SIGMUND FREUD, the father of psychoanalysis, interpreted not only the night and day dreams of wrought about the time of World War I but also occasionally works of literature, to test his theories. Two scenes from Shakespeare — a comedy and a tragedy — posed for him an interesting problem.

In *The Merchant of Venice* fair Portia is made to take as her husband only the suitor who chooses from three caskets of gold, silver and lead the one with her portrait. Of course, the right casket is the lead one, and it is chosen by Bassanio, the suitor who really loves Portia most.

The theme of the three caskets, Freud discovered, is an old one. For example, a tale in Latin tells of a girl who won an Emperor's son by choosing lead. An Esthonian folk-epic, from the Baltic, elaborates on the associations: gold represents the sun, silver the moon, and lead the star.

For Freud, this trio of associations was to connect with the personalities not so much of the male suitors, as with varying female types. But why is the star-woman always the right choice?

Curious, Freud examined another Shakespeare play, *King Lear*, where a parallel to the casket-choice is made. Old Lear divides his kingdom among three daughters, according to his estimate of their affection. Misinterpreting the quiet, unassuming love of Cordelia the youngest, he banishes her — and his kingdom is ravaged by the other daughters.

Then Freud was reminded of how Paris, forced to choose the most beautiful of three goddesses, elected the last. Cinderella is also the youngest, and best, of three sisters. Why is the choice always the third, the least appreciated but most valuable?

BESIDES HER beauty, the third sister or daughter always has remarkable qualities—but they are disguised. Cordelia is as silent as lead; Cinderella is left among ashes. Bassanio is attracted to the lead casket, symbol of wise Portia, because of its “eloquent” plainness. For psychoanalyst Freud, dumbness in dreams was a familiar representation of death (like Poe’s noncommittal raven).

In Grimm’s fairy-tale about “The Twelve Brothers,” a king with twelve sons threatens to kill them all if the thirteenth is a girl. It is a girl; but the sons flee with the mother’s help. When the girl grows up, she searches out her brothers, is welcomed, and says that she would gladly die to save their lives. However, one day she plucks twelve lilies growing near their house, unaware that these represent the lives of her brothers; at once they are turned into ravens. To save them from this kind of death, she herself “dies” for them as promised—that is, she agrees not to speak a single word for even years. And so they are returned to human form.

In another story, “The Six Swans,” the brothers who have been changed into birds are released again by the dumbness of the sister—a kind of death, since as the king’s wife she will not speak even to defend her-

self against evil charges.

The third woman does not represent a dead woman, but in Freud’s interpretation, the Goddess of Death herself. In which case, the three sisters must be the well-known Fates (Parcae or Norns); the third is Atropos, the inexorable.

In the development of Greek mythology, the trinity of Fates were sometimes connected with other goddesses, those of rain clouds, and therefore with goddesses of vegetation and fertility, goddesses of life. The ancient Greeks recognized only three seasons—winter, spring, and summer—until late in Roman times. From goddesses of seasonal periods, gradually these became also gods of the time of day, and were called the Hours (Horae). Thus they came to stand for the inexorable march of time, the constant recurrence of patterns of life according to some divine order.

It was perhaps, then, only a natural step that the concept of the sisterly Fates, goddesses of destiny, should grow from this concept of the Hours. They marked the submission of human life to the natural order of the universe. Of the three spinning Fates, the first represents the fateful tendencies which we inherit at birth; the second, the daily experience of the “accidental,” the unwanted; the third, Death the inevitable.

**Y**ET IF THE third is the Goddess of Death, why in Freud's examples does she seem rather the Goddess of Love—the fairest, the wisest, the most faithful?

The answer lies in human reluctance, rebellion, the creation in man's mind of fantasies to replace undesired fact. One part of the human intellect created a belief in the Fates who forced man to submit to universal laws of nature, including the law of death. Another part of that same intellect, which has always tried to make of man something unique and immortal, something beyond the claim of nature, rebelled and gradually replaced the myth of the Goddess of Death with the myth of the Goddess of Love.

Said Freud, "The great Mother-goddesses of the oriental peoples . . . all seem to have been both founts of being and destroyers, goddesses of life

and fertility, and death-goddesses. Thus the replacement by the wish-opposite . . . is built upon an ancient identity."

Thus the two-fold nature of the casket theme is explained. A choice *must* be made; it is always the last and is correct: this is an acknowledgment of the rigidity of fate. But the choice is not death but life, the lovely, the sweet: and this is an acknowledgment of man's desire, his wish-fulfillment in the face of necessity.

This is exactly the sort of human transformation of fact-image into wish-image with which the psychoanalyst has been trained to deal. Old Lear, who wants to be flattered and recognized for his vitality in his possessions, who wants this substitute immortality, but who finally takes his truest daughter dead into his arms and is resigned, is any man, struggling against truth but at length acknowledging it. Only this could give the poetry such force.

\* \* \*

### *A Crime*

*There once was an old man of Lyme  
Who married three wives at a time;  
When asked, "Why a third?"  
He replied, "One's absurd!  
And bigamy, sir, is a crime."*

\*

# ISTANBUL: The Soul Grows Damp

*And no one dances*

By MARIO MILANO

THE WORLD wonders what will happen to liberty if Greece and Turkey break the peace over British-controlled Cyprus, where both have nationals. And what will happen to the restraining barriers raised against Communism if these countries—one a NATO force, the other a pivot in the Near East northern tier of states—stop to quarrel first with each other.

The cities of Greece and Turkey today are tense. But a year ago travelers like Robert Liddell could write in *Encounter* of Turkey's capital with more personal than political interest. Liddell was reminded of all the beauty which poets and professional visitors once saw in Constantinople (now Istanbul), in the days of ships-of-the-line. He himself could appreciate its beauty, but knew also its unpleasantness.

The presence of three seas makes Istanbul damp. On summer evenings it is too hot for humans in-doors, and too damp outside, no matter how

the moon shines on the Golden Horn with romantic longing. The wind off the Black Sea throws fine-powered dung in the onlooker's face. Only the islands are free from dampness, and they are too distant to be more than wished for.

Moreover, according to Liddell, the city wears the melancholy of the historically twice-destroyed, twice-dead: "Constantinople is too thickly populated to be regarded as a ruin, and too big to have become 'quaint.'" Cemeteries, surrounding the city, seem to engulf it sometimes.

Thirdly, Istanbul is still partly Greek without being a good substitute for Athens and the clarity of open waters and sunlight. Reminders only make one miss the real.

Nights are filled with the noise of singers whose lungs stay "open all night" in the garden-restaurants; of men with pickaxes working on the

cobblestone streets. Days have their own noise, that of trolleys grinding up and down the steep pavements.

Egypt, hostile to the British, still treats strangers from that nation hospitably; but Turkey, supposedly friendly, is so stiff, dry and proud that one longs for other lands.

**A**T LEAST communication by sea is a simple matter, once one figures out whether the ship he catches on one of the three seas is coastwise only ("steamers generally hug either the European or the Asiatic shore") or ferry boats to the islands and suburbs and escape. Furthermore, every trolley stop has a map on its walls, showing the monuments: the mosque of Ahmet, the Adrianople gate, Or Yedikul and the Seven Towers.

The food too is memorable (if one does not eat facing the mosque of Bayazir and its traffic in coffins): Circassian lamb; grilled and skewered swordfish, with alternate bay-leaves; cold stuffed pepper, with dill, currants and pine-nut kernels added; yellow yogurt; and *shish kebab*, skewered meat with tomato or onion between the chunks. For pastries, the Turks have their *cadaijs*, a shredded grain soaked in honey and sprinkled with nuts; *ravani*, honeyed sponge cake;

*baklava*, spiced nut cake between layers of pastry; and *bourrek*, custard in pastry.

The Moslem love of gardens is at its best in the shady walks below the Serail, from which anchored steamers are visible, between bobbing *caïques*. Then there are the gardens filling the Byzantine open cisterns or the burnt quarters of the City; and Liddell found "orchards, and villages among them, within the Theodosian walls—they stretch most of the way up from the Silivri Gate to Top Kapou."

Great care is devoted also to Turkish vegetable and fruit markets where black and red cherries, courgettes and subergines, rice, peas, pine-nut kernels—even the least least item is geometrically arranged for charm and harmony. "There are tall pottles of strawberries, and huge, cart-wheel size, flat baskets of red or white mulberries decorated with little bunches of sweet peas. At night they are sometimes carried, as on a bier, by two men, and lighted with a small lamp."

**T**HE BAZAARS, however, are disappointing. The best carpets, wines, steel, gems are never in Istanbul. They have forgotten most of their own dances; they dress like drab and overdignified Europeans. The slums are cold, and slippery with urine. The archi-

ecture is melancholy. Prayer, outside the holy place of Ey-yub, has lost its vitality; the Prophet's picture is a constant reminder of a dying Moham-medanism.

Constantinople was first built by and for the Greeks. Should they repossess it, now that it has ceased to be meaningful to the Turks?

In Liddel's opinion, they should not. This "scrag-end of Europe" is too sad and misty to be home to Greeks from the deep blue gulfs of the Aegean and the warm red soil of Attica. "It is a place to visit and not to live in, for it is a place that life is deserting. . . ." Sunset is its finest hour.

\* \* \*

## *A' la Vietnam*

V IETNAMESE MEALS often give newcomers the initial impression of being like Chinese food. This is because we use similar bowls, and invariably, we also eat with chopsticks. Very often, some of our soups with noodles and some dishes prepared like spring rolls look like those of Cantonese chefs.

However, even a cursory sampling will show that our foods have definitely distinct flavors. One example—our noodles are made only of rice flour, neither flavored with eggs nor colored with any other ingredients, so they retain the bland rice flavor even when cooked in soups. As in other Asian cuisines, Vietnamese cooks use savoury leaves like lemon grass, parsley, coriander and shallots, but in sparing amounts. We use very little fresh chilies and ginger for garnishing and flavoring.

The seasoning most generously used is a clear golden-colored sauce distilled from salted fish paste which we call nuoc mam but is known by other names in other Asian. Used instead of salt in cooking, it is often put in with a little sugar, pickles and sometimes, coconut water. It is also served as a sauce.—*La Tanh Nghe*.

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# Panorama Quiz

One mark of an educated man is the possession of a reasonable fund of general information. The highly specialized individual, often dubbed an "expert," frequently knows little or nothing outside his own line. Try yourself on the following questions, then turn to page 80 for the correct answers.

1. In a recent sea disaster off the U.S. Atlantic coast, this luxury liner sunk: *A. Queen Mary; B. Andrea Doria; C. Cambodge; D. S.S. Southampton.*

2. The famous *Farewell to Arms* was authored by: *A. Ernest Hemingway; B. Jose Rizal; C. Bernard Shaw; D. Andres Bonifacio.*

3. One of these is an excellent "invisible" ink: *A. grape juice; B. nitric acid; C. baking soda; D. lemon juice.*

4. You must have heard of St. Vitus's dance, which is: *A. a dance craze of the 20's; B. a nervous disorder; C. a Polish national dance; D. a successor to the charleston.*

5. Schubert's immortal "Unfinished Symphony" is so called because it has only: *A. one movement; B. four movements instead of five; C. two movements; D. less than one movement.*

6. In the recent First Manila International Film Festival, the chief award was: *A. a carabao statuette; B. cash prize; C. a hand-engraved scroll; D. a round-the-world trip.*

7. If you are a stock market speculator and the market is bullish, you should: *A. buy more; B. sell; C. hold on indefinitely to your stocks; D. expect dividends.*

8. Recently the greatest woman athlete of all times succumbed to cancer. Her name is: *A. Eleanor Holmes; B. Cecil Winters; C. Babe Ruth; D. Babe Zaharias.*

9. Said to be the most powerful Red leader today, after Stalin's death, is: *A. Ho Chi Minh; B. Mao Tse Tung; C. Nam Il; D. Nikolai Bulganin.*

10. Which of the following does not belong to the group? *A. fiat; B. azimuth; C. fiduciary; D. receivership.*

1. (b) warm in feeling
2. (d) lighted coal
3. (b) to punch a hole through
4. (a) cautious
5. (c) awkward or clumsy
6. (a) to be sparing
7. (d) swear falsely
8. (a) sly or secret
9. (c) scarcity
10. (a) to bear the expense
11. (b) unfit
12. (c) small quantity of food
13. (c) to make quiet
14. (d) to make unnecessary
15. (c) a ghost or phantom
16. (d) a recess in a library

1. B. Andrea Dorea
  2. A. Ernest Hemingway
  3. D. lemon juice
  4. B. a nervous disorder
  5. C. two movements
  6. A. a carabao statuette
  7. B. sell
  8. D. Babe Zaharias
  9. B. Mao Tse Tung (of Red China)
  10. B. azimuth
- 

17. (a) grave robber
18. (c) a groan
19. (c) to inform
20. (a) negligent or careless

\* \* \*

### *Spinning Egg*

**E**NERGY and its Transformation" the fifth travelling science exhibition organized by the United Nations Educational, Scientific and Cultural Organization, will be presented to the Indian public at the Indian Industries Fair site, Mathura Road, New Delhi, on the occasion of the General Conference of Unesco in November. This will be its first visit to Asia and the Indian Government has made arrangements for the general public to view it at the same time delegates from 76 countries attending the Conference.

A mysteriously spinning egg—in this case a giant egg 12 inches high which whirls round at top speed and then stands on end—will be one of the major attractions for visitors. The "mystery" of the egg is easily explained as an application of electromagnetic energy.

Other sections of the exhibition cover mechanical energy, heat energy, chemical energy, atomic energy and the world's energy sources.

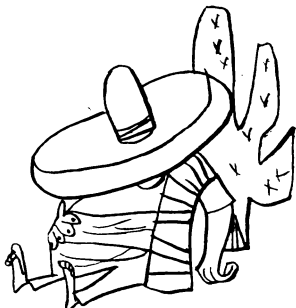
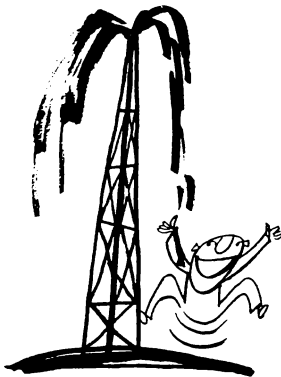
Among the exhibits will be two models of nuclear reactors used in the production of radio-isotopes and electricity, Geiger-Muller tubes with counters detecting elementary particles such as protons and electrons, a giant model of what is probably the best-known of all energy-measuring instruments, the home electric meter; and finally a photo-synthesis experiment demonstrating the conversion of solar energy into carbohydrates by algae.

\*

# In the Beginning. . .

**OIL** (combustible fluid which liquefies by warming)

The Greeks gave this precious commodity its name through their *elaion*, which meant "olive oil."



**SOMBRERO** (a wide-brimmed hat)

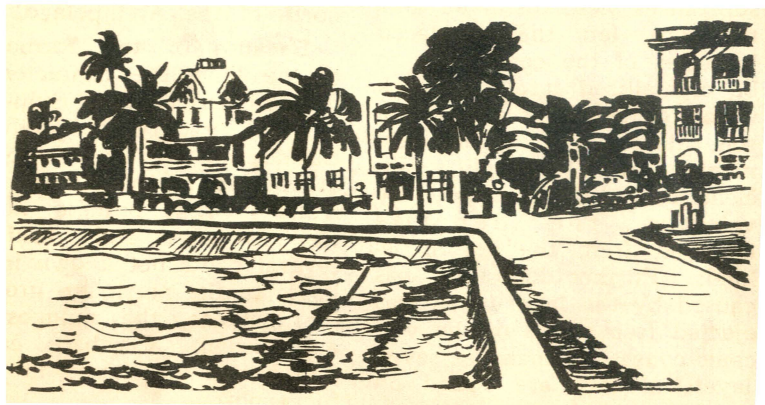
From the Spanish word *sombra*, meaning "shadow," comes this fashionable term in headgear.

**FRICION** (resistance to motion between two moving bodies)

Altercations between friends may be attributed to the Latin *friction*, which means literally "to rub."



## The Southern Islands



**T**HE MOSLEM world of the Philippines is not complete without Sulu province which comprises all of the islands of the Sulu archipelago. The place is one of the most popular tourist spots of this country. Colorful vintas gliding past beautiful islands, sea gypsies known as Badpaos diving for coins tossed by ship passengers, or even an amok known as ju-

ramentado dashing through the streets waving a kris of kam-pilan are some of the stock (therefore tenable) pictures propagated by movies or impressionable visitors regarding these exotic isles.

Situated at the southernmost (westward) part of the Philippines, Sulu forms one of the three connections of this country with the island of Borneo and proves a theory that this

country belongs to the same geographic region as Borneo, Sumatra, and Java, and therefore to Asia and not to Oceania.

Geologists believe that the Sulu islands are made up of a multitude of madreporic isles growing in circular form on and around submarine mountain tops. With the help of the waters saturated with carbonic acid gas, the calcereous substances were dissolved and, therefore, left the interlaced branches of the coral reefs to be crystallized into hard rock which formed docks against the soil, debris and other sediments. With the uplifts, ancient and recent, caused by volcanoes, the deposits emerged from the sea as islands. Further deposition was caused by the lava which was ejected from some of the volcanic cones. As many as seven layers of lava are found on some of the islands.

Even where there are no islands, the Sulu Sea is dotted with coral reefs which make navigation dangerous. The environment, however, has taught the people to avoid the perils of the sea by which they live. The waters of the Sulu Sea are warmer than those of the adjacent oceans, for being nearly inclosed, and its connections with the China Sea and the Pacific shallow, only the warm surface water can

flow through the passages. The topography is young, Bahu and Butpula are mere hills: only Sumatanguis rises to the dignity of a mountain (2,940 feet). Whatever valleys there are, most of them are cut up by swift streams.

The climate is warm and moist, for Sulu is near the equator. The rainfall is well distributed throughout the year and typhoons pass far north of the Archipelago.

Because of the formation of the land, the character of the soil and climate, Sulu has a great variety of products. Besides all the other crops of other parts of the Islands, and fruits such as oranges, lanzones, mangoes and jackfruit, several fruits not known in islands to the north are grown: for instance, the mangosteen and durian. Carabaos, cattle and horses are raised in Jolo for export.

Fishing is the most important industry. Jolo is the center for most of the pearling fleet. Sitangkai Omapui, Tumindao, Balimbing, Landubas, Laja, and Siasi are other important fishing centers. The sea turtle, fish of all kinds, and the trepang are caught. Beautiful trays and combs and other articles are made from the back of the sea turtle, fish and trepang are cured and exported.

**L**ONG before Legaspi colonized Cebu, foreign traders were already familiar with Sulu waters. Native boats brought silk, amber, silver, scented woods and porcelain from China and Japan: gold dust, wax, dyes, salt-peter, slaves, and food stuffs from Luzon, the Visayas, and Mindanao; gun powder, cannon, brass, copper, iron, rubies and diamonds from Malacca and Brunei; and pepper and spices from Java, the Moluccas, and Celebes.

Mohammedanism was introduced and firmly established in the archipelago by three men, namely: Makdum, Raja Baginda, and Abu Bakr. Makdum was a noted Arabian scholar who, after introducing Mohammedanism into Malacca, visited almost every island of the Sulu archipelago towards the end of the fourteenth century and made numerous converts. Raja Baginda, soon after the arrival of Madum, came by way of Zamboanga and Basilan. He was of princely rank and is believed to have come accompanied by ministers of state. He settled in Bevansa and became the supreme ruler of Sulu. Abu Bakr who seemed to have been quite a learned man, arrived in Bevansa about the middle of the fifteenth century. Here he lived with Raja Baginda, teaching the people Mohammedanism. He later

married the daughter of Raja Baginda and succeeded his father in law as sultan.

Abu Bakr reorganized the government of Sulu, dividing it into five main administrative districts, each under a Panglima. He promulgated a new code of laws which became the guide for all officials of the state. During his reign, Sulu's power was felt not only in Mindanao and the Visayas, but even in Luzon.

Farther south in the direction of Borneo, and after a leisurely cruise through several islets and reefs, the tourist arrives at the southern most port of Borneo, Tawi-Tawi Island. Tawi-Tawi is the largest island south of Jolo. On clear days the island of Borneo, part of which once belonged to the sultan of Sulu, is visible from



Fawi-Tawi. The island is peopled by Samals, one of the three distinct Malayan groups inhabiting the Sulu Archipelago and by Badjaos often called sea gypsies because of their roving nature. The Samals have their houses built near the shore, over the water; the Badjaos live in boats, which they move from place to place, depending on the monsoon winds. It is said that the Badjaos feel insecure on land; they take to sea on the first signs of a storm because they feel safer there.

Bongao is the seat of administration in the island, which is headquarters, too, of the

Philippine Navy's Sulu Sea Frontier. Combined operations by both the Customs and the Navy have checked, to some extent, smuggling between the islands and Borneo and have also resulted in the apprehension of Indonesian boats loaded with immigrants trying for illegal entry. At Batu-Batu, the National Resettlement and Rehabilitation Administration has set up a project which, up to now, has resulted in nothing, except in additional problems to the government. Batu-Batu is also seat of the army's goat farm, an enterprise, which, at the last counting has produced 254 goats.

\* \* \*

### ICA FIGURES

The total non-military programs country-by-country for the 1956 fiscal year was recently announced by the International Corporation Administration as follows:

	<i>Technical Cooperation</i>	<i>Defense Support</i>	<i>Development Assistance</i>	<i>Total</i>
	(In millions of dollars)			
Philippines	5.9	23.2		29.1
Cambodia	2.0	43.2		45.2
Indonesia	7.0	—	4.1	11.1
Japan	.95	—		.95
Korea	5.0	322.0		327.0
China (Taiwan)	3.3	70.0		73.3
Laos	1.0	47.7		48.7
Thailand	5.0	29.5		34.5
Vietnam (No. 1)	3.5	193.7		197.2
Totals:	33.65	729.3	4.1	767.05

# Fun-Orama . . . . . by Elmer



*"You're a magician—do something!"*



# The Imperial City of Hue

*Of Perfume River  
and delicious rice  
cakes*



**A** LONG THE BANKS of the Perfume River spread the palaces, royal tombs, pink lotus pools and quiet streets of the Imperial City of Hue. Located eight miles from the South China Sea in the northern part of the Republic of Vietnam, Hue is rich with fascinating relics of its royal past.

Down through the centuries, behind the city's thick walls and deep trenches, emperors ruled over the vast Annamite Empire from a regal, golden throne. The full splendor of the Royal Annam Court will never again be known, but its past glory can be glimpsed among the remains of the

spacious throne room, the golden water bridge, the royal palaces and the sacred altars and chapels.

Hue ceased to be an imperial capital in 1945 when the last Vietnamese emperor, Bao Dai, abdicated. The President of the new Republic of Vietnam, Ngo Dinh Diem, was born in Hue of an old noble family, in 1901. He served as the Minister of Interior in the Imperial Court of Hue at the age of thirty.

Nine cannons still stand guard at the entrance to the royal headquarters. The deserted palaces within the walls of the Imperial City were once treasure-houses of riches, tra-

ditions and arts, but the ruthless destruction by the Viet Minh communists during the 1945-46 period resulted in irreparable damage.

The King's Mountain, rising to the south of the royal palace, affords a breathtaking panorama of the picturesque city from its summit. In ancient days the mountain was known as the "King's Screen" because it shielded the palace from evil winds blowing on the city.

The quiet and slow-flowing Perfume River provides clear, sparkling waters of which the residents of Hue take full advantage. On hot summer days children paddle and splash in the shallow water near the banks, and swimmers enjoy the river currents. On moonlit nights when the stars are bright, sampans move leisurely through the dark waters, and sweet music drifts through the air.

Late into the night tiny boats begin their river routes, bringing chicken soup, fresh fruit, flour cake and lotus grains cooked in sugar. Hue's poets and musicians write that these mixtures have been flavored and enhanced by the late hours and the soft rolling of the boats. Visitors to Hue never fail to bathe in the Perfume River, or eat the fascinating flour cakes which can be found nowhere else in the world.



**T**HE VISITOR to Hue must also take a tour outside the city to the royal tombs which are surrounded by luxuriant greenery. The six tombs were built by successive Vietnamese emperors, and the structures vary according to the royal taste. However, bronze urns, creeping dragons, pink lotus pools and square lakes are decorative features of each tomb. The elaborate facilities of the tombs are revealed by the fact that Emperor Minh Mang lived in his tomb for some years before his death.

Imposing wooden porches provide access to the interiors which today present an appearance of decay. But the cracked wooden doors that

creak and groan, and the moss-covered walls, cannot obliterate the architectural beauty of these ancient structures.

Overlooking the River is the Buddhist Temple, Chua Thien Mu, which rises high against the sky. This is the oldest temple in Hue, and its four enormous bells can be heard four or five kilometers away. Residents tell the time of day or night by the chimes from the temple which ring out into the quiet air.

The top of the hill on which the temple stands is reached by three flights of steps, and from this vantage-point the visitor has a clear view. He can

see the six-arch bridge spanning the 650-yard-wide Perfume River, the Memorial of the Dead and the Dap Da, a low stone dike. Also visible is the noisy and picturesque market of Dong Ba, where merchants from the country come to barter their goods.

The charm and enchantment of Hue is never exhausted. Its most beloved landmarks, the Perfume River and the King's Screen, are duplicated in miniature gardens throughout Vietnam, and they provide an unending source of inspiration and enjoyment in Hue, the Imperial City of Yesterday.—  
*Free World.*

\* \* \*

# How Prejudiced Are You?



Book Review • Short Story  
Cartoons • Features

*From the primitive to the modern* (See "Music in the

