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The Good American

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done along this line by some of our scholars, notably Father Horacio de la Costa, S.J., Dr. Domingo Abella, Dr. Gregorio F. Zaide, and Mr. Carlos Quirino. The work must be prosecuted in a sustained manner with full financial backing from the government.

There is every reason to believe that Filipino historians, if given the necessary facilities, can produce a work of historical scholarship that can commend itself to the respect and admiration of scholars anywhere in the world and, at the same time, can meet adequately our need for a thoroughly satisfactory history of the Philippines.

NICOLAS ZAFRA

The Good American

THE UGLY AMERICAN is the title of a much-discussed book, recently published, which purports to be a description of the typical American who takes up the "white man's burden" in Southeast Asia. Read with glee by some, with annoyance by others, it has been condemned in an American magazine as "a series of crude black-and-white cartoons," a "blatant oversimplification." It is not our intention at the moment to discuss the merits or demerits of this book. Ours is a happier—and in another sense a sadder—task. It is to pay a passing tribute to an American couple whose visit to the Philippines was a pleasure to us, and whose departure was a loss. Their names: John and Gloria Reed of the Asia Foundation.

The extent of their influence in Manila became apparent only when the news of their imminent departure began to be circulated. Then people from almost every class of society and from almost every walk of life joined in a continuous and amazing demonstration of esteem. One *asalto* party—when members of Manila's art circle contributed funds to purchase a painting and then converged upon the Reed home to present it to them—was revealing. "What touches me," said Mr. Reed in a whisper to one of the uninvited guests (for none of the guests were invited), "is not the painting—though I like it—nor the scroll—though I shall always

treasure that—but the fact that everyone here present is a Filipino. I am an American and am proud to be one, and would not have been surprised if Americans had come; but that so many Filipinos should show this much affection for us—that I am proud of.” “Incidentally,” he added, “none of these people have ever received any financial help from the Asia Foundation.”

The case of Mr. Reed is worth pondering by both America and the Philippines. American popularity is notoriously at a low ebb—in Europe, in Latin America, and even in Southeast Asia—and this, in spite of enormous amounts of American financial aid to these areas. The moral is obvious: friendship cannot be bought; it can only be won; and it will be won if America (and the Philippines too, for that matter) continue to send abroad such persons as Mr. and Mrs. John Reed.

Their secret? Extremely simple. They did not try to patronize us (as the “do-gooders” in the book mentioned above) nor did they live aloof from us (forming a “Golden Ghetto,” as the same book suggests); they simply took an interest in the Philippines and in things Philippine, and accepted us Filipinos as we are. They read up on Philippine history, kept abreast of current trends, toured the provinces (they visited thirty provinces), participated in *fiestas*, learned native songs and native dances, attended the concerts, the plays, the exhibitions. They were at home with the wealthy, the middle class, the poor; they made friends with painters, architects and musicians, with writers, editors, ambassadors, financiers, with labor and management, with student leaders and professors, with bishops and priests on the one hand and with atheists on the other.

The Asia Foundation deserves congratulations not only for generous financial assistance to worthy causes but also for the superior type of men that represent it.

M. A. B.

Cultural Calendar

Folk Dancing Comes of Age

THE Filipino folk dance, long the exclusive preserve of physical education instructors and anthropologists, has at last become “ac-