

JAN-MAR '62

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OUR COVER:



Mural "Cocks" by well-known painter Vicente Manansala may be seen at the new Philamlife Building, Manila.

ACKNOWLEDGMENT

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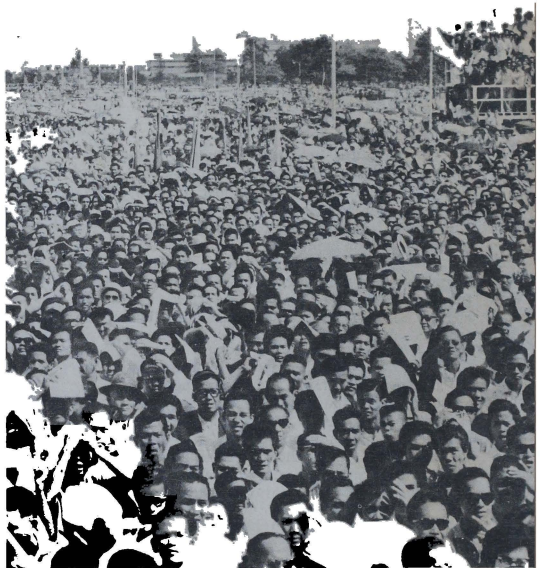
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Rizal and Herzl

Two Leaders of National Movements

By SAMUEL HORWITZ

SAMUEL HORWITZ was Israeli Delegate to the International Rizal Congress in Manila, December, 1961, in connection with the Rizal Centennial celebration last year.



In many ways the last decades of the 19th century were of great importance in national movements in various countries, and they also affected the Filipinos and the Jews scattered throughout the world. At that time the powers of liberalism vanquished the powers of reaction in many European countries, except in Spain where they had to fight to impose themselves. From Europe this spirit of enlightenment with its progressive ideas found its way to other continents and also to the Philippines. At that time the common belief was that the solution of national problems could be brought about by the loss of national identity, melting into the existing environment, by the absorption of foreign influence in clothing and language etc., and by intellectual and social conformity with other nations; but this was a dream that could not be realized. This attitude was typical of the Philippines during Spanish rule

and for the Jews during the same period. Despite the great difference existing between the two national movements, of the Filipinos and of the Jews, they had much in common. In both cases the struggle for national freedom began relatively early compared to similar developments in other countries and it started approximately at the same time, roughly between 1880 and 1900.

There are only very few books that really make history. Such books are "Noli Me Tangere" published in 1886 and "El Filibusterismo" published in 1891 written by Dr. Jose Rizal dealing with the struggle for independence in the Philippines, "Auto-emancipation" written by Dr. Leon Pinsker in 1882, and "Der Judenstaat" ("The Jewish State") written by Dr. Teodor Herzl in 1896. It is interesting to note in this connection that like Rizal, both Dr. Pinsker and Dr. Herzl were physicians.



Of course, the fundamental aspects of the liberation movements of Filipinos and Jews were entirely different. The Filipinos lost their sovereignty, but never lost their country. The Jews, on the other hand, survived in exile fired by the ardent desire of being able to re-build their country one day as an independent community. The Filipinos were concentrated in their own Islands, the Jews dispersed all over the world. In a discussion between the native priest and Simoun the former says:

"We must win our freedom by deserving it, improving the mind and enhancing the dignity of the individual, loving the just, the good, the great to the extent of dying for them; when a people reach such heights, God gives them the weapons they need, the idols and the tyrants fall like a house of cards, and the dawn of freedom breaks."

Contrary to this, Zionism had to go other ways. The creation of a Jewish nation was only possible after the establishment of a Jewish state. Only a state can offer all the facilities—political, economic, social and cultural—which are necessary to create a sound independent nation. This applies to many new countries which were established after World War II and Herzl emphasizes this in his "Baseler Program". But Rizal tackled the question in another manner. His idea was to prepare his people for freedom prior to the revolution. Rizal wanted to lay the foundation of the independence building first. Herzl had no alternative than to begin it from the roof.

The programs in Southern Russia in 1881 opened the eyes of many Jews who had hitherto believed that their problems could be solved by the adoption of the principle of liberalism. In his book "The Jewish State" Dr. Herzl writes as follows:

"The national personality of the Jews neither can, will, nor need be destroyed. It cannot be because external foes hold

it together. It will not be; this it has shown during two thousand years of appalling suffering. It need not be and this I am trying to prove once more in this pamphlet."

and giving his solution, he continues:
"Nobody is wealthy or powerful enough to transplant a nation from one domicile to another. An idea alone can achieve that; and this idea of a state may have such power. All through the long night of their history the Jews have never ceased to dream this kingly dream.

'Next year in Jerusalem' is our old watchword. It is now a matter of showing that the dream can be converted into an effective thought for broad daylight."

In his book "El Filibusterismo" Rizal puts the following words into the mouth of Simoun in his discussion with Basilio in the cemetery at night:

"Like me you have an account to settle with society: your little brother was murdered, and certain persons caused your mother's insanity, and society did not persecute either the murderer or the executioner... You, young man, came out with shouts of love for Spain, with songs of trust in the Government, in what is never coming... Ah, youth ever laughing and dreaming, ever running after butterflies and flowers... you plead for equality of rights, the adoption of Spanish customs, but you do not see that what you are asking for is death, the destruction of your nationality... What will be you in the future? A people without a character, a nation without freedom... Every country has its own language as it has its own way of feeling... Kill your originality, subordinate your thoughts to other minds, and instead of making yourselves free you will really make yourself slaves."



And in another discussion Simoun expresses the same thoughts more clearly: "Where there are no despots there are no slaves." A Jewish essayist and philosopher Achad-Ha-am has described this phenomenon as "servitude in liberty." This philosopher visualized the foundation of a national spiritual centre in Israel. According to him the real liberation of an individual or a society can be achieved by original thinking, by developing a national language and national culture. Parallel to the ideas expressed by Herzl and Achad-Ha-am, Simoun told Basilio:

"...cultivate your own language, spread it, let the people keep their own thoughts, and instead of having provincial aspirations you should have national aspirations; instead of having subordinate thoughts you should have independent ones... what is the death of a man when we consider the death of society... Don't you know that a life which is not consecrated to a great idea is useless and it is a pebble lost in the field without forming a part of a building."

It is a fact that the Israelis have been more successful in creating their national language than the Filipinos. In this connection I will take the liberty of quoting the words of Antonio Isidro as follows:

"We are a people who do not know what to do with our language. During the Spanish regime we lamented the fact that Spain did not teach us her language; during the American occupation when America compelled every child to learn English—we accused her of imperialistic design. During the Commonwealth era and the Republic when the constitution enjoined us to develop our national language our people accepted it with indifference, if not reluctance."

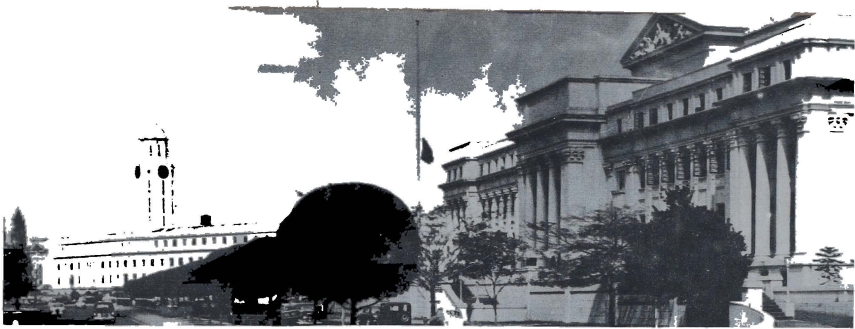
In Israel the Hebrew language is the sole medium of teaching from kindergarten to university. It is

the language of education and journalism, of street and theatre, of workshop and office, and a few years ago an Academy of Hebrew was established.

Rizal demanded the liberation of his fatherland and laid the foundation of this Philippine homeland: Herzl expressed the same desire when he wrote: "Jews desire their state, let us live as free men on our soil and die peacefully in our homeland." Rizal was born in Calamba (Laguna) in 1861; Herzl was born in Budapest in 1860, studied in Vienna from 1878 to 1884 and later became the Paris correspondent of the Wiener Neue Presse. It is hardly feasible that these two great men were influenced by each other as they probably never met. Herzl became a Zionist relatively late at the age of 34 influenced by the Dreyfus trial which profoundly shocked him. He writes:

"I became a Zionist as a result of the Dreyfus trial which I witnessed in Paris in 1894. I was living in Paris at the time as a newspaper correspondent and attended the hearings of the Military Court, until it was decided to hold them in secret... The furious roar of the crowds gathered in the street before the Ecole Militaire still rings unforgettably in my ears: "Death to all Jews, because this one was a traitor." But was he really a traitor?... The Dreyfus Case represents more than a miscarriage of justice; it expresses the desire of the vast majority of people in France to condemn a Jew, and through him all Jews... Where? In France! In republican, modern, civilized France, one hundred years after the Declaration of Human Rights."

Herzl and Rizal led a different kind of life. Rizal was born in his own country, grew up in his natural environment among his own people; Herzl, on the other hand, came to his own people as a stranger. He was highly educated, but knew very little about the history of the Jews, their internal life, ideas and ideals. Like Rizal, Herzl was very in-



The Capitol Building, Manila, seat of Philippine democracy as a government of, by and for the people. On left is City Hall with clock tower.

telligent and versed in many fields of science. Both men not only advocated national liberty but also the social advance of their people. Rizal dreamt of a free society "without tyrants and slaves, colonies and colonizing nations, where only one justice for all shall reign and every man shall be a citizen of the world, only the cult of science shall remain, the word 'patriotism' will sound like fanaticism."

It is known that Rizal wrote two letters to his friend Dr. Marquez before leaving Hong Kong with instructions not to open them until after his death. In these letters he speaks of the risks he was taking in returning to the Philippines and says: "What matters death if one dies for what one loves for his motherland and the beings he adores . . . A man ought to die for his duty and his convictions."

Herzl and Rizal did everything in their power to realize their dreams and the highest price was extracted from both: Rizal was executed by a firing squad; Herzl died of overwork at the relatively early age of 44. Herzl founded the Zionist Organization in 1896 and the Zionist Congress in 1897. Rizal organized the Liga Filipina in Manila in 1892 and framed its statute as follows:

1. To unite the whole archipelago into one compact, vigorous and homogeneous body.
2. Mutual protection in every want and necessity.
3. Defense against all violence and injustice.
4. Encouragement of education, agriculture and commerce.
5. Study and application of reforms.

Parallel to this, the basic program of Zionism adopted at the First Zionist Congress at Basle in 1891 began:

"The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law."

It went on to define the means of achieving this by the realization of agricultural and industrial projects, the organization of world Jewry, the strengthening of Jewish national consciousness and preparatory work in order to obtain international

approval. In 1901 the Jewish National Fund was established to buy land in Palestine for the purpose of Jewish settlement.

Rizal demanded liberty for society and the individual. He valued the working man highly and wanted to see his working hours reduced. Herzl in his book "The Jewish State" described how he visualized his national flag in the following words: "I would suggest a white flag, with seven golden stars. The white field symbolizes our pure new life, the stars are the seven golden hours of our working-day. For the Jews are going to the new land under the sign of work."

Let us examine how the two nations in question reacted to the ideas and ideals of their two great men. Obviously, individuals in both nations reacted differently. Thus Isagani's opinion is not shared by Señor Pasta or Basilio. Isagani says to Señor Pasta:

"When I should look back to my past and see that I have worked only for myself, without having done everything that I could have and should have easily done for the country that has given me everything, for the citizens who have helped me to live, then, Señor, every gray hair would be to me a thorn, and instead of being proud I should be ashamed of it."

Señor Pasta answers: "I don't want to get into trouble." On another occasion Basilio said to Simoun:

"...However enthusiastic our generation may be, we understand that in the great scheme of society there should be a division of labor; I have chosen my task and devote myself to science."

The fact that Jews are dispersed all over the world, speak many languages, but not one common one, their own, and were forced to adopt many different cultures naturally raises the question: "Do the Jews really represent a nation?" But the same question was posed by Filipinos during the time of Rizal. Prior to the conquest of the Archipelago by the Spaniards, the natives called themselves "Indios." Rizal therefore found

"Oblation", symbolic figure cast in bronze by Guilermo Tolentino, stands near entrance to University of the Philippines campus.

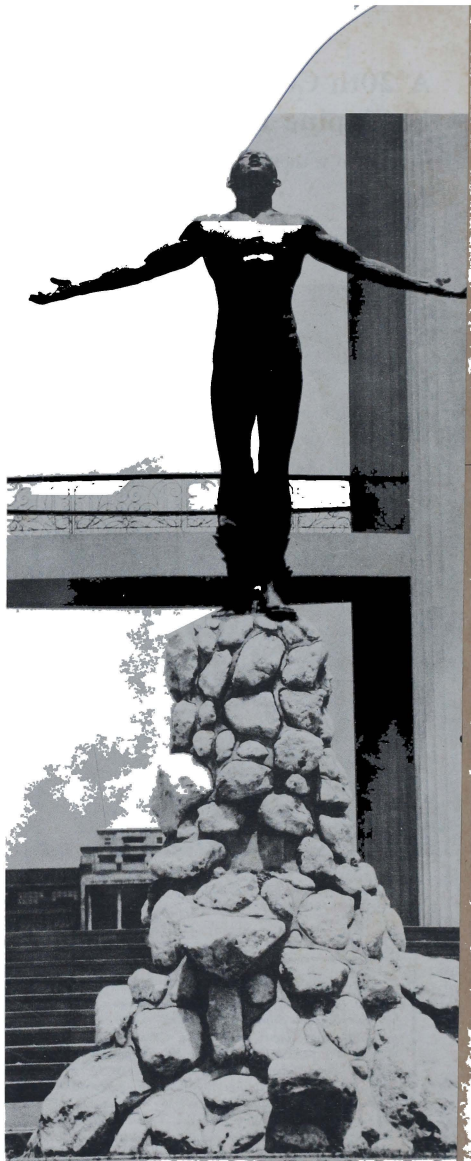
it necessary to awaken the national spirit, and in this connection I would like to recall the first paragraph of the statute of the Liga Filipina: "to unite the whole archipelago into a compact body, vigorous and homogeneous." In "The Philippines a Century Hence" Rizal writes: "They (the Filipinos) lost their ancient traditions, their recollections... they forget their writings, their songs, their poetry, their laws..." It is amazing how many similarities exist between our two nations despite their great differences. The above-quoted lines could be applied to the Jews without changing a single word.

The external sign of national freedom is political independence. The Philippines became independent in 1946; two years later the foundation of the Jewish state was proclaimed. Like Moses, Rizal and Herzl never lived to see the realization of their national independence. This poses another question: "Does true independence really exist?" This is doubtful in the case of big nations, and in the case of small ones even more so.

In the case of the Philippines the conceptions of the nation and the country are identical, but this does not apply to the Jews. When the Jewish state was established the Jewish population was very small. It is true that the population has trebled during the last decade but it is still insufficient as most of the Jews live outside the country. The Philippines became independent as soon as sovereignty was proclaimed, but in Israel the proclamation of independence merely envisaged the emergence of an independent state. Rizal's dream has come true while Herzl's dream is still in the process of materializing and many are the tasks that lie ahead.

Both our nations struggled to achieve independence in different ways. The target was the same, but the conditions differed. The Filipinos have reached the end of the road, but the Jews are still toiling up the hill, enlightened by the spirit of men like Dr. Theodore Herzl and Dr. Jose Rizal.

* * * *



A 20th Century View of Philippine Folk Architecture

By LEANDRO V. LOCSIN



16 THE IFUGAO HOUSE. The Ifugaos, builders of the rice terraces, have simple houses with a steep straw roof and four posts.

Busy young architect LEANDRO V. LOCSIN captivated into the artistic scene and fame some years ago with his controversial church-in-the-round, the University of the Philippines chapel in Diliman, Quezon City. Since then he has designed outstanding Manila landmarks such as the 10-story Makati Building, the Monterey Apartments in Makati, Rizal, the multi-million peso ultra-modern Davao Insular Hotel in Mindanao. Last year he received a Pan Pacific Architectural Citation from the American Institute of Architects for "consistently excelling in design."

A brief glance at the churches, houses and other structures in the Philippines may introduce grave doubts as to the existence of a truly Filipino architecture. As in the case with most architecture produced by hybrid cultures, the distinguishing and unique elements are often overshadowed if not overwhelmed by foreign influences. But such distinguishing elements are not hopelessly concealed in the overlay of influence. A diligent examination of Filipino architectural styles and structures prior to this century will reveal a distinct concept of buildings.

We of this century may well ask, too, if there is such a thing as Filipino architecture. The fact is: there was a Filipino architecture.

Early Beginnings: Folk Expression

Filipino architecture from its earliest beginnings to the nineteenth century was largely a folk expression, as distinguished from a schooled art. It was based on necessity and instinct rather than on finely elaborated theories and philosophies of design, and was plainly functional.

According to Dr. H. Otley Beyer, one of the few authorities on Philippine archaeology, a type of pygmy existed in the islands some thirty thousand years ago. Pygmy shelters consisted of lean-to's — with leaves woven on a wooden frame propped up by a pole. These became larger and heavier through the ages. Six thousand years ago some Indonesians belonging to the Early New Stone Age migrated to the Philippines and introduced grass-covered houses with wooden frames and rounded roofs. These houses were sometimes built a meter deep into the ground probably as a defense against strong winds. Two thousand years later, houses developed a pyramidal roof and were raised above ground, allowing for better air circulation and protection from creeping animals and insects. Bamboo and wooden houses on elevated platforms built directly on the water came into evidence two thousand years ago. A direct descendant of this type is found today in the Sulu Archipelago.

Time, climatic conditions, and the flimsiness of building materials have wiped away the few traces of aesthetic details if any, which these early structures may have possessed. But the main ideas have survived and are still faithfully employed in the nipa hut, the prototype of Philippine residential structures.

The Ifugaos

The Ifugao, builders of the famed rice terraces in the Mountain Province, in Northern Luzon had houses which were simple in plan, consisting of a square, wooden room, a steep straw roof and four posts around which were placed wooden disks to prevent infestation by rats. A strip of window between eaves and wall girded the house. Low relief carvings representing animal and plant life and some primitive geometric patterns were among the adornments of Ifugao architecture. It is from the Ifugaos or Igorots, as they are popularly known, that we receive one of the first authoritative records of art in the Philippines.

Muslim Culture

In the fourteenth century, six hundred miles south of the Ifugao territory, Muslim culture, architecture and decorative art made its entrance into the Philippine idiom through the Arab missionaries who converted a large portion of the inhabitants of Mindanao and the surrounding islands to the Islamic faith. A high degree of social and political organization was introduced. Arabic writing was adopted and the thriving economy based on fishing, pearl diving and trade facilitated a rapid development in music, dance and literature, using both Arabic and indigenous materials. The Moslem Filipinos, or "Moros", were strengthened to such an extent economically and politically that they not only were able to withstand the Spanish invasion two centuries later — thereby preserving their culture — but actually succeeded in harassing the Spanish-held settlements quite systematically. (Many architectural relics of our Spanish past were really defense structures against Islamic Filipino depredations).

Several types of structure evolved in the Mindanao region. Such types were determined by the environment and function. An important thing to remember is that Mindanao, unlike the rest of the Philippines, enjoys a mild tropical climate, unvisited by typhoon, excessive rain and extremes of temperature. In the provinces of Lanao and Cotabato houses were large and heavy and were often characterized by a "floating" effect. The design, strongly influenced by boats, employed curves and protruding beams. There were several rooms for specific functions or one large rectangular room with partitions, sometimes of cloth. The houses were highly ornamented with low relief carvings of geometric and stylized organic designs painted in bright colors, generally orange, green and purple. Protruding beams shaped like a crocodile with open jaws, the Islamic crescent, and the sari-manok emblem, a stylized design suggesting a chicken holding a fish in its beak, were favorite ornaments. Finials of roofs were decorated with such motifs. Porches were often characterized by wooden filigree panels. The rich and intricate art forms evolved by the Lanao people permeated all facets of their daily life. Weapons, court regalia, musical instru-



MORO MOSQUE. The Moro mosque is Islamic in origin but has distinctly Filipino characteristics — bright, "sour" colors, lush ornaments and simple, almost makeshift construction. It carries the conventional onion roof.

ments, chests, urns and household utensils were fashioned out of brass, inlaid with silver, or wood, inlaid with mother of pearl. This art is still being practised today.

In sharp contrast to this elaborate idiom, the Tausog and Samal tribes in southern Mindanao and Sulu possessed a simpler functional style. Their houses were light one-room structures built on stilts over the water and connected to one another by flimsy bamboo and wooded bridges. They were excellent boatmakers and kept their boats under their houses. Being a sea-faring people, a wave motif inspired what little decoration they had, though many stylized organic forms were also used.

The Moro mosque is a smaller copy of the Islamic original with distinctly Filipino characteristics — bright, sour colors, lush ornaments and simple, almost makeshift, construction. They generally had the conventional onion roofs. Pagoda-style roofs are also known to exist. These were obviously Chinese in origin, and may be attributed



THE NIPA HUT. This "cool, resilient, easily constructed but unquestionably flimsy" house is of utmost importance to Philippine architecture.

to the flourishing intercourse that was established between the Philippines and China as early as the ninth century A.D.

The Igorots and the Muslims make up about five percent of the Philippine population. The majority are lowlanders inhabiting the stretches along the coastline, the vast plains, and the other large islands situated between the islands of Luzon and Mindanao. Archaeological excavations and other historical sources describe their ancestors as living in loosely organized societies called the *barangay*. This is attested to by the fact that the Spanish invaders easily subjugated the different *barangays*, obliterating much of their culture. They engaged in idol worship and had a somewhat systematized religion. Trade with the Chinese, Japanese and Armenians has been proven conclusively by artifacts and historical accounts. Of their architecture, however, nothing is left except the fundamental ideas of construction that can be seen in the nipa hut.

The Nipa Hut and the "Antillan" House

This hut was light in construction and consisted basically of a square or rectangular room, an open porch or *batalan* where water jars were kept, and a *silid* or alcove for household storage. A steep roof, usually the pyramidal type, was made of the leaves of the nipa palm reinforced

by bamboo. The body of the house was also made of wood, bamboo and palm leaf, with awning-type windows which could also slide. Floors were raised above the ground and constructed of thin bamboo slats set a fraction of an inch apart for air circulation. Functioning devices, such as the *papag*, or built-in bamboo bench, bamboo grilles, and the *sala-sala*, or bamboo lattice, were employed. This "cool, resilient, easily constructed but unquestionably flimsy" house is of utmost importance to Philippine architecture. This simple, functional structure was later expanded, refined and developed into the "Antillan" house, or Filipino-Spanish-type house, which is considered to be the acme of indigenous residential architecture.

17th Century: Introduction of Spanish Baroque Culture

The sixteenth century opened the Philippines to the extremely rich baroque culture of Spain. Because this was the first art style introduced by the Spaniards or perhaps because the Filipino possessed a taste for lush ornament, this influence was readily absorbed and persisted during the three centuries of Spanish occupation. Traces of baroque tendencies still appear in twentieth century architecture.

In the early days of Christianity in the Philippines, small chapels were built of nipa and bamboo. They were quickly destroyed by earthquakes, fire and the elements. Earthquakes, a rather common occurrence in the islands, had by now come into prominent consideration with the construction of larger community buildings. To give the houses of worship more permanence, and also because they were primarily builders in stone, the Spaniards introduced the use of brick and adobe stone into the Philippines. The new stone churches were not built in perfect accordance with the European or even the Spanish idea of proportions. Instead, with the intention of minimizing the damage by earthquakes, a modified style with new characteristics peculiarly Filipino was developed. This form was what is now called "earthquake-baroque," consisting of a simple floor plan, a squat superstructure and massive walls and buttresses. It was common to find walls six feet thick with exceedingly small windows. Integral with the church proper or sometimes separate was the bell tower. This was entirely made of stone and often elaborately carved. It served, together with the main body, as a fortification and a lookout tower.

The designs for these churches were essentially imported, though in fact they were generally executed from what friars recalled of the European churches, or from prints which offered little or no details for the sides and back of the building. This gave the Filipino and Chinese artisans the liberty to improvise and introduce their own ideas. Sometimes they were content with leaving the sides and back of the church free of details while the facade was richly decorated.

The first decorative motifs included Dutch printer's title page ornaments and religious sub-



THE ANTILLÁN HOUSE. In the urban areas, the prosperity of the 19th century ushered in a period of elegance.



SAN AGUSTIN CHURCH, INTRAMUROS. The new stone churches were not built in perfect accordance with European or Spanish ideas of proportion — instead, a modified style peculiarly Filipino was developed.

jects taken from prints issued by European presses and carried by the friars to the Philippines. The local craftsmen injected their own ideas into these themes. It is not unusual to find native crocodile and coconut palm motifs, and Chinese lions, clouds and demons alongside Classical, Romanesque, Gothic and Baroque ornaments, all of which of course were modified by the Filipino and Chinese workmen.

19th Century: Elegance

In the urban areas the prosperity of the nineteenth century ushered in a period of elegance. A wealthy native class came into being. Those who could afford to build imposing residences which combined foreign influences with an enlarged concept of the native style. The principles of the nipa hut — lightness of construction, concern for ventilation, simple use of space and the unity of ornament and structure — were not abandoned but enlarged upon and further enriched by the adaptation of capitals, fluted piers, dentils, and later in the nineteenth century by Gothic arches and somewhat rococo floral decorations.

This Filipino dwelling, born of native utilitarian principles and foreign ornamental devices, represents the high point in local residential architecture. The single room of the nipa hut had grown into several capacious rooms, each with a specific function. The old *batalar*, or service-porch, evolved into the *azotea*, a second story terrace where the lady of the house grew ornamental plants. The simple bamboo ladder became a grand wooden stairway leading to the upper floor where the living quarters were situated. The lower floor, now circumscribed by a stone wall, was used for carriages and storage. The old concern for ventilation took several new forms: an arcade protruding over the walls of the lower floor and serving as a circumferential porch for the house; an el-

borate system of windows which included a fixed transom, sliding shell panels, and the *verandillas*, iron grilles or wooden balustrades from floor to waist level; and wooden filigree strips, based on a floral or lyre motif running along the top of partitions.

As in the case of the nipa hut, the entire structure of the house was supported by wooden posts. The quality of lightness was preserved by using wood for the whole second floor and by protruding that floor beyond the walls of the first. Lightness was further emphasized by the large openings and the airy design of the transoms and *verandillas*. Straw or tiled roofs were shaped like those of the nipa hut — invariably steep, the better to keep out the rain.

In this structure we find the highest and noblest expression of Filipino architectural ingenuity. It marks the climax and the conclusion of a distinct, native architectural development which started from crude, primitive forms and which in its progress remained ever functional and tropical in concept, while assimilating a variety of influences.

The question that may arise now is, "Of what value are the nipa hut, the *Ifugao*, moro and Antillan houses to our contemporary culture?" The question is an academic one, if we immediately accept the fact that all arts and all knowledge from the past are of value to the present and the future. A more practical question is "What can we do with these structures?" Many of them are extant and in redeemable condition, and it is up to our generation to make use of them or abandon them: preserve or restore them as a living record of our history, or study them and let them serve as inspiration in the search for form and character in our architecture and culture.

The Philippine Economy: Early 1962

By ALFONSO CALALANG

In a time of confusion and uncertainty, nothing is more reassuring than to have a new leader take over the reins of office, especially when such leader speaks with the ring of sincerity and applies himself with dedication and devotion to public affairs; more especially, if he can express himself in words, eloquently and convincingly, that give encouragement to a people who have become disenchanted and disillusioned because of misgovernment, official incompetence and neglect. In the view of many impartial observers of contemporary Philippine economic, political and social conditions, the present is one such time.

In the political convention of the parties that nominated the late lamented Ramon Magsaysay for

the Presidency in 1953, one of the slogans used with telling effect was, "Out of Bondage into the Promised Land," its authorship being attributed to the late Senator Claro M. Recto. Magsaysay was elected President, but did we get to the Promised Land?

In assessing the performance and the accomplishments under the jumbled and haphazard economic planning during the past fifteen years, particularly during the past five or six years, it will be easy for anyone to see that our efforts in the field of economic development have not been as successful as we have been made to hope and to believe. Many reasons are given for this failure. But, in truth and in fact, the failure should be attributed to lack of direction, lack of coordination and

Hemp stripping in an abaca plantation



MR. ALFONSO CALALANG president of the Security Bank & Trust Company is also president of the Philippine Chamber of Commerce

cooperation among the government offices and agencies entrusted with the task of economic development, and lack of proper public appreciation and understanding of what the Government is trying to do and what it is trying to achieve.

At this juncture, just a word of caution. The new dispensation should profit from the mistakes of the past administration if the people's faith in it as demonstrated in the November election is to continue undiminished.

Let us learn to be magnanimous but humble in victory, sober and cool in the face of provocation, and sensitive to the undercurrents of public reaction. These are virtues essential to leadership in a democracy. These are the attributes that will keep our country and other truly democratic nations above the totalitarian states and the many so-called "republics" that are causing so much trouble and turmoil in the world today.

The eyes of the world are upon us. Our country has been acclaimed by the press of the Free World after the orderly and peaceful Presidential election last year. We should endeavor to maintain that fine and favorable image that we have created in the international political scenery by conducting ourselves in the best democratic traditions.

I am referring to the unsavory incidents that have been transpiring lately in that citadel of banking and treasure-house of the international reserve of the nation—the Central Bank of the Philippines. We should guard against a repetition of incidents that produce spectacles as unedifying as that of two of our most prominent men in public life, each believing to be right, both claiming to be the legitimate Governor of the institution. If, as we are wont to claim, we have already matured in the ways of democracy, let not our impulsiveness carry us beyond the limits of propriety and sobriety.

The administration of President Magsaysay, however well-meaning it was, did not bring about material changes in the basic pattern of the economy. The system of controls was continued and the task of conserving the dollar resources of the country and efforts to maintain the internal and external stability of the currency were pursued with greater vigor. But because of the great faith of the people in President Magsaysay, not only did the climate for economic and industrial growth improve substantially but expectations for greater accomplishments ran high until death cut

short his meteoric career in a plane crash on March 17, 1957.

From 1954 to the end of 1961, nine other economic programs—The Rodriguez Plan of 1954, the Ad Hoc Cabinet Committee Plan of 1955, the Montelibano, Roy, Puyat and Locsin Plans of 1956, the NEC Socio-Economic Plan of 1957, the Five Year Fiscal Plan of the same year, and finally, the Three-Year Socio Economic Development Plan of 1959—were prepared in close succession.

All the plans mentioned emphasized the aims and objectives which, in the main, centered on—

- a) achieving self-sufficiency in basic food-stuffs, and
- b) promoting and maintaining a rising level of production, employment and real income in the Philippines in order to insure economic stability and a higher standard of living for the people.

As a consequence, and in conformity with the thinking of the times, the two leading political parties aimed their sights at economic development and economic self-sufficiency as the main objectives of economic policy.

And where do we find the economy today? Let us look at the facts. Thereby, we shall be in a better position to re-set our sights and change the pattern and direction of the economy for the years ahead.

Here are the facts:

The pace of economic growth and expansion has slowed down appreciably in the past several years. It was 6.9% in 1958, 6.5% in 1959 and 5.4% in 1960. The deceleration in the speed of economic growth has continued in 1961. Philippine foreign trade from 1946 to 1961, except in 1959, when a questionable adjustment of statistical figures enabled the showing of a surplus of \$20.4 million, continued to be against us. In 1960 we incurred a deficit of \$43.5 million and for the first eight months of 1961 our deficit of \$55 million has exceeded the unfavorable balance of trade for the entire 1960. Population has increased at the rate of 3.2 yearly, outpacing economic growth. Unemployment, largely as a consequence of the population explosion, is increasing. The continued rise in the price level of prime commodities has caused further deterioration in the living conditions of the masses. The price index for food at the end of November (1961) was 4.7% higher than at the beginning of 1961 and 11.9%



The tobacco industry supports the economy of northern Luzon.

higher than in January, 1960. The nation's international reserve, as of December 21, 1961, reached the uncomfortably record-low of \$112.73 million. We are still plagued with a chronic and persistent type of balance-of-payments difficulties. Over the years we have not succeeded in avoiding budgetary deficits. Notwithstanding all official pledges in the past to gear the economy to the expansion of production, and thus achieve self-sufficiency in basic foodstuffs, we still find ourselves short of these essential articles of life.

It is very gratifying that President Macapagal in his inaugural address stressed the imperatives of speedy economic development and the need for moral regeneration. They are among the five principal objectives of his administration.

But if we may be allowed to contribute something to this endeavor to lift the country from the economic snake-pit and the moral decadence into which it has fallen, I venture to suggest:

- 1) Adoption of a realistic economic program, devoid of ambiguity and pomposity, that is feasible with the resources available to us.
- 2) Institution of drastic reforms in the revenue-collecting agencies of the government, and ridding them of the venalities that exist therein.
- 3) Major administrative reforms should be instituted by the new administration to minimize unwarranted political interference and improper meddling in the operations of government bureaus, offices, agencies and instrumentalities.
- 4) We should try to achieve a much faster rate of economic growth so that we may have adequate funds for medical aid and research, for necessary social investments-like more schools, universities, hospitals, roads and highways, and irrigation systems-and make possible the early attainment of a higher standard of living for our fast growing population.

5) We must improve our educational standards to avoid waste of manpower. More importantly, we must provide our people with better opportunities for education and self-improvement. The big need today is for trained people, for people who are skilled in science and technology, in management and administration, and in the art of communicating ideas. We need thinkers as well as doers.

6) The government should do everything within its means to create the necessary environment for private enterprise to assist actively in the task of economic development. As far as practicable, the government should stay out of business except in those considered to be pioneering in nature, and once private investment in such desirable activities has been stimulated, the government should give way to private enterprise.

7) A national policy on foreign investment should be formulated without further delay. If we do not want foreign investment, let us say so now, and be done with it. But if we consider foreign investment to be vital and essential to our economic development, then by all means let us provide the proper incentives to the entry of foreign capital.

These are some of the "fine stones" which we wish to add "to the edifice of a greater Philippines." In so saying, we are aware of the nature, magnitude and gravity of the challenges — profound and fundamental — that face the nation today. What we need is courage to put our house in order, to regenerate our entire society from top to bottom. To survive the rigors of the present and of the future, we have to work and work harder than we have ever worked before. Hardships, difficulties and roadblocks we shall undoubtedly meet on the way; but, if we persist and persevere, the rewards will be rich and enduring — and for our people — they will mean a happier and more abundant life.

Aerial view of factory sites on banks of Pasig River.



Since the establishment of the Republic in 1946 a total of thirteen economic plans or programs have been prepared, but not a single one of them has been officially adopted. Three programs have been recommended for adoption by the National Economic Council but neither Congress nor the President of the Philippines ever officially approved any of them. As a consequence, in 1957, the economic planners had available only the Five-Year Fiscal or Budget Plan of the Budget Commission as the basis of a year-to-year fiscal programming.

It is only natural therefore to hope that, soon, we would have a better climate not only for business, not only for industry, but for economic growth and social betterment. Elimination of most of the shackles on private enterprise will simplify our economic problems and may provide the key to the solution of many of our other basic problems. But freeing the currency, as sought in the Central Bank's so-called "decontrol" plan, is not the cure-all. It will merely pave the way for the attack on the basic ills of the nation.

It is also quite natural for us to look forward to a new era of progress under a regime that promises not merely stability but higher and rising income and living standards for our people. With the sincerity and dedication that President Macapagal is displaying, we should soon be well on the way to the solution of many of our basic problems. I have always maintained during most of the past eleven years of controls that one of our greatest lack was strong and wise leadership, not just at the top but at all levels of public service and our national life. We are beginning to feel assured that under the new administration this problem will be properly taken care of. I have always maintained also that if we have to move forward faster than we have moved in the past,

we have to institute drastic reforms in our economic policies. These include our policies on money, credit and the fiscal affairs of our government. These include policies on taxation and investment, foreign as well as domestic.

There must be an end to raids on the dollar reserves of the nation, to smuggling, and to racketeering in all its forms. The alien or naturalized foreigner who fattens on the miseries of the poor should henceforth behave with circumspection and restraint, lest one day the rage and fury of the victims may consume them in uncontrolled violence. Above all, they must abstain from abuses and violation of the hospitality of the land of their adoption.

The unhealthy trend towards ignoble ease must be stopped and made to give way to a life of usefulness and dedication to service. We must rescue from discard the moral values that once constituted the guiding principles of right living. But, above all, simple living must be practised, not merely preached.

The future, as I once said in the recent past, is not for little men with little minds. It is not for men with callous souls and brittle morals — not for men lacking in courage, conviction and vision. The future is for men who would dare to have great expectations, who can honestly count on the sympathetic understanding and wholesome encouragement of the people to whose good they are willing to dedicate themselves — with earnestness and sincerity — and who will also have the zeal and the persistence, the wisdom and the patience, and the eagerness and the determination to transform these expectations into realities.



Ermita

By CARMEN GUERRERO NAKPIL

A Memoir of Pre-War Manila

MRS. CARMEN GUERRERO-NAKPIL, one of the country's most distinguished women essayists, belongs to an old and illustrious family whose members have distinguished themselves in literature, science and public service.

IN the light of the new Filipino concern for a national identity, the little Manila township of Ermita where I was born and raised seems impossibly colonial. And impossibly blissful.

During those happy unselfconscious years, we were never tortured, as so many Filipinos are today, by fears of cultural flaccidity or of a growing Americanization or by what we now call the loss of our Filipino soul. We went on cheerfully being ourselves, and if anyone had suggested that our culture was hybrid, my father would have spat out a tri-lingual imprecation that would have frightened away the most determined social analyst. Now that I look back, I realize with a pang that those were the years when we were most truly Filipino.

I refer to the two decades before the Japanese attack on Pearl Harbor when Manila was a gentle and graceful city and Ermita its gentlest and most graceful borough. Ermita began (its boundaries have since been changed by reclamation projects and municipal whims) in that part of Manila where the natural curve of the bay was

deepest and loveliest. The pretty beach was probably the reason why it was chosen by a Spanish monk, sometime in the 16th century as the site of his meditations. Hence the name **La Hermita** or Hermitage.

Long before that event, Ermita had been a Tagalog village inhabited by free, energetic, handsome Malays who drank wine, wore gold bangles and treated each other and the Spanish newcomers with exquisite courtesy. One of the first appearances of Ermita in early Spanish chronicles was a report of the "miraculous" discovery, on the very day Legaspi founded Spanish Manila, of an ancient image of the Blessed Virgin atop a shrub on the beach. It was being venerated by the "natives" in a rite of ancestor-worship, says the report, when Legaspi's sailors surprised them.

Where had the Virgin come from? That is a subject which continues to engross old Ermitenses. Was she the derelict of an ancient wreck? Had she been acquired from Chinese or Siamese traders? Was she really Flemish, Indian or Indonesian? Or was she, after all, an **anito**, the image



Aerial photo shows Ermita district today, just back of reclaimed area in foreground.



Street in Ermita in early part of the 20th century.

of a well-beloved native ancestress carved by a primitive sculptor?

As a little girl, I used to watch one of my numerous aunts deck the same image with jewels and satin robes, and when I remarked once that "She still looks like an anito," I was roundly scolded for my blasphemous impertinence.

But the Virgin does (for she is still enthroned in the post-war Ermita church) look like a pre-Christian ikon. About a foot tall, of very dark old wood, the image has odd, downcast eyes and overly large arms and hands which are clasped in the manner of a Chinese goddess. A draped skirt and bodice, carved on the wood and much like a Maranaw costume are richly painted in stylized red, blue and gold pattern. Over this unorthodox and unsettling figurine my aunt would place a long wig of curly brown hair, a crown of brilliants, two or three petticoats, a satin robe and cape, and a jeweled staff.

All dressed, the image looks every inch a Spanish infanta. Her official name is **Nuestra**

Señora de Guia having been once the patroness of the Spanish galleons that plied between Manila and Acapulco for many centuries and being still, according to the liturgy of the Philippine Church, the "Queen of the Islands".

Ermita's northern boundary was the Luneta which we children called "Wallace Field" and which my grandmother still called "Bagumbayan". In the bushes that grew alongside it, my father, then a boy of ten, had crouched, shivering and shuddering, as he watched Jose Rizal meet his death by musketry.

To the east, Ermita ended at Taft Avenue, a wide, modern street named after the first American governor of the Philippines and on which were located the new University of the Philippines, a Protestant dormitory and an American high school which, collectively, shook my pious' aunts maidenly souls with the chill breezes of heresy and liberalism. The southern boundary was Calle Herran which faced Plaza Militar, a historic enclosure which had been successively the site of a Jesuit convent and a military camp and had wit-



View of an old aristocratic district in pre-war Manila.

nessed the battles fought by three nations over the possession of my native city.

My family lived on Calle Mabini (originally the town's Calle Real) in a modest wood-frame house of Spanish colonial appearance, surrounded by the houses of grandparents, uncles and grand-aunts. My grandfather was a university professor, who had fought in the Philippine Revolution and had held a portfolio in the cabinet of General Aguinaldo. He was terrified of my grandmother and half in love with Greta Garbo whom he watched frequently on the screen in the neighborhood moviehouse. He also owned an immense, dusty library forbidden to us children because it housed Zola, Darwin, Voltaire and other *idfelds*.

My father had been to medical school in the United States of America and he spoke English with a thick West-coast American accent and ate "cereal" and "ham-and-eggs" for breakfast. My mother, one of the first Filipina college graduates, had had a career as a chemist-pharmacist but was completely demotivated by the time I came on the scene. Just the same, she was forever taking lessons. English (or better, American) at Mrs. Mahoney's, an Irish matron who lived in Malate and introduced us to Americanism. French cookery from a Filipino friend who had lived many years in Paris. Or crochet from a Spanish spinster.

My brothers went to the Ateneo de Manila, an American Jesuit school. They wavered between St. Aloysius and George Raft, tried to play the ukelele and collected programs of Hollywood movies in baskets under their beds. I was a day student at a nearby convent-school run by Belgian nuns from whom I learned a halting, Dutch-accented English that would throw my brothers into fits of uncontrollable laughter. We all spoke *Ermita-Spanish* at home, a colonial *castellano* which was continually being refined by lessons given by an assortment of spinsters, and long evening prayers in ancient ritualistic Spanish and Latin. We also spoke Tagalog with the kitchen maids and against the injunctions of our aunts who considered it socially ignoble. Years later when the census taker asked me what my "mother-tongue" was I am afraid I created a minor crisis in the census-taking.

All the adult women in *Ermita* wore the mes-

tiza dress outside the home. It was the traditional native costume with starched sheer bodice, butterfly sleeves, *fichu* and floor-length skirt, somewhat modernized. The men wore Western clothes at all times, although they did consent to don a *barong tagalog* or a *camisa de chino* for a costume ball or a jaunt to the summer resort of Antipolo. The young people wore Spanish-style rompers or American style suits and dresses. The girls wore the native costume only to the procession of the town's patroness, on New Year's eve at the **Club Filipino** and, of course, for being married in.

The township was, as far as I could see, ruled from the parish house. The **cura**, a bearded Spanish priest of the Capuchin order, presided over our spiritual and social affairs with great charm and firmness. The civil matters of the district were administered from the Manila City Hall, of course, by a courtly *alcalde* but government was so unobtrusive and so efficient in those years that I was hardly conscious of the policeman directing traffic under the elegant canopy of acacia trees or of the swift yellow municipal buses.

The **cura parroco**, on the contrary, seemed to have a finger in every pie. He it was who called the meetings of all the young ladies to organize a benefit parish fair, with a beauty contest, if you please, where chest measurements were never even mentioned. He ran the parish school and set quotas for contributions to processions and other religious festivals. No fiesta or get-together was likely to be held without his presence. The parishioners consulted him on whether they should learn English or accept a job in a new American firm, whether such-and-such a young man from barbarian country outside *Ermita* would be good husband material.

My grandmother sent the **parroco** his noon-day meal every Sunday — three heavy, Spanish-style courses — a traditional duty she had inherited from her mother-in-law. For his part, although my grandfather was the intellectual leader of the parish (or perhaps because of it), once a year, when he made his confession to the **parroco**, he was obliged to bring one of his "bad" books with him for the priest, to formally interdict and consign to the fire.

I used to watch my grandfather prepare for his annual confession. After long deliberation, he would choose a tract by a French *philosophe* or perhaps a great Russian novel. He would read a page here and there, nod his head and finally, with a twinkle in his eye, he would wrap it up in an old newspaper. **If the priest is only going to burn it, I would think, why is Grandfather choosing the book so carefully?**

He never looked more like a university professor than on the afternoons when he strolled down the street towards the church to "submit his intellect", as my grandmother called it, to the priest in the confessional. **Another book gone, I would say sorrowfully to myself, and I haven't even read it yet.** But my grandfather was a true educator and, come to think of it, nobody ever saw the Spanish **cura** burn any books.

This *duyung-duyung* (grave marker) is a stylized representation of the sea cow on wood. The winged *duyung* is believed to carry the dead to its final resting place in the beyond.



Drawings by the author.

The Art of The Badjaos

By Mario Mercado

Sitangkai, Sulu: where life floats on the emerald waters. People here are the indifferent Badjaos with their boat culture, and the Muslim Samals with their "floating", stilted houses.

Think of a highly cultured people who live and die without laying eyes on a wheel; or a people who have islands and lands all to themselves but who would rather "float" with their flat-bottomed boat houses or spindling cottages—such are the people of Sitangkai, the boomerang-shaped four-hectare island which is some 40 miles southwest of Tawi-Tawi, and the remotest municipality of the Philippines.

The Badjaos are a proud, quiet people who are given to minding their own affairs. They are as

a people artistic and endowed with much physical grace and beauty.

"We belong more to Borneo by blood and in trade than to the Philippines," said the good Datu Alamyra Bandon. "We have more relatives in Borneo than in Jolo and we go south more often than we go North to the mainland."

This is only too true, as the Badjaos do more commerce with the Borneans to the south than with the Filipinos to the north. In culture, costumes and customs they are also closely related.

Coming from Jahore in Malaya, the Badjaos sailed to Borneo and then to Pangutaran of western Jolo to be tossed back southward by a storm to the islands of Sibutu and Sitangkai.

A few Badjaos display their wealth by constructing floating houses with gilded border ornaments and by buying and wearing expensive colorful silks.



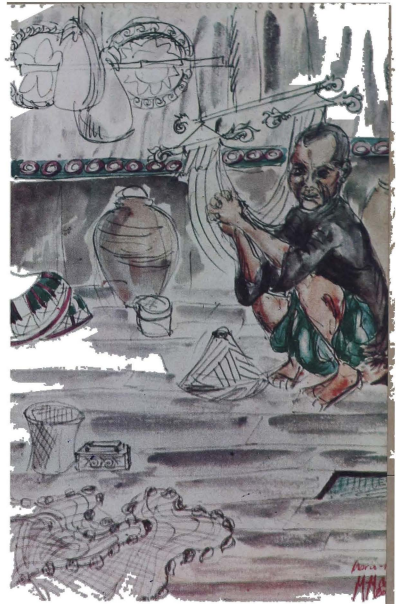
Like the culturally proud Maranaos of Lanao del Sur, they are excellent artists on wood. If the Maranaos have their **sari manok**, an idealized representation of a cock on wood, and the **panolong**, an intricately ornamented extension of the beams of the Maranao houses; the quiet, almost indifferent Badjaos have their grave markers called the **duyung-duyung** for men, an abstraction on wood of the sea cow, and the floral **sondok** for the women's graves.

The **sondok**, like the **duyung-duyung**, is characterized by swirling curvil-linear rhythm, and the only difference between the two is the heavy yet graceful appearance of the latter and the tall, almost restless grace of the former.

The **duyung-duyung** is made alive by the exquisite surface ornaments of repeat designs painted with primary colors in their maximum chroma and dotted with white—like illusions of sea gulls flying out to the **laud** or the sea. Both grave markers are magnificent with their intertwined movements and idealized forms of the crustacean **kaloongs**, marine leaves and rhythmic waves which combine with other elements without creating visual confusion. The interlooping and overlapping movements create fine patterns of free and restless movements even in their very limited spaces. The stylized floral motifs which are always symmetrical in the rendering counteract the heaviness of the structure by giving it the illusion of speed

and grace.

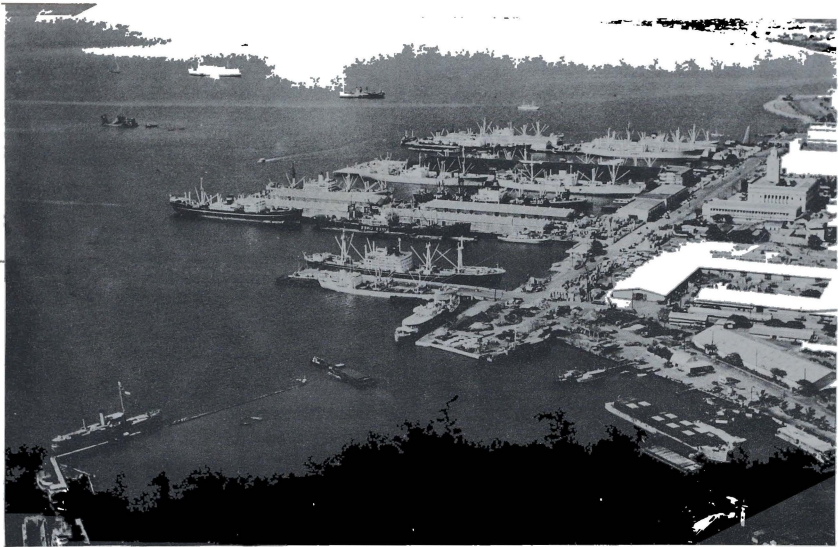
The idealized wooden form of the deceased, with his helmet on, rides the winged **duyung-duyung** (flippers idealized in sweeping forms) on his last voyage to a place no one knows nor care to know because—such are the urgent problems of the present—the more immediate problem, that of feeding oneself, has to be solved first.



The Badjao are a proud, shy people. Never violent or hospitable they nevertheless seldom tolerate strangers in their houses.



Colorful Sitangkai may well be called the "Venice of the Philippines" with its criss-cross of canals which serve as streets for the Badjao.



Manila South Harbor.

A New Era

By DIOSDADO MACAPAGAL

ON THIS DAY, December 30, our national hero Jose Rizal gave his life on this hallowed ground—the ideal manifestation of love of country and dedication to the service of our people. It was therefore fitting that the framers of our Constitution should decree that the highest official of the land shall be called upon to assume office on this historical occasion. With deep humility, I accept the nation's call to duty.

Bound by the oath I have just taken, I am resolved that I shall be the President not only of the members of my party but of all political groups; I shall be President not only of the rich but more so of the poor; and I shall be President not only of one sector but of all the people.

The primary function of the President is not to dispense favors but to dispense justice. The presidential oath of office contains the special pledge to "do justice to every man." These shall not remain empty words, for with God's help, I shall do justice to every citizen, no matter how exalted or how humble may be his station in life

As we open a new era in the life of our nation, let us measure the tasks before us and set forth our goals. Our aims are two-fold, first, to solve the immediate problems of the present and, second, to build materially and spiritually for the future.

Our first mission is the solution of the problem of corruption. We assume leadership at a time when our nation is in the throes of a moral degeneration unprecedented in our national history. Never within the span of human memory has graft permeated every level of government. The solution of this problem shall call for the exercise of the tremendous persuasive power of the Presidency. I shall consider it, therefore, my duty to set a personal example in honesty and uprightness. We must prove that ours is not a nation of hopeless grafters but a race of good and decent men and women.

I intend to do more than this. Among the appropriate measures I shall take to insure the eradication of this social cancer is to assume moral and political responsibility for the general state of public morality in the country.

Our second mission is to attain self-sufficiency in the staple food of our people, namely, rice and corn. The elemental needs of every people are food, clothing and shelter. We shall give impetus to industries that will provide clothing for our population at reasonable prices. In collaboration with private enterprise, we shall invigorate the national housing program and devote particular attention to proper housing for our countrymen who earn the lowest income and the indigents who live under subhuman conditions.

While attending to the people's need for adequate clothing and shelter, the urgent emphasis shall be on their need for staple foods. With the cooperation of Congress, we shall launch and implement a rice and corn program that shall bring about sufficiency in the production of these cereals and make them available at prices within the reach of the masses.

The basic national problem is the poverty of the masses. Our third mission, therefore, is the creation of conditions that will provide more income for our people—income for those who have none and more income for those whose earnings are inadequate for their elemental needs. Millions of our people are unemployed and millions more are underemployed. We must rectify this situation to help our people attain a higher level of living and create the domestic buying power that can help generate prosperity. Unless solved in time, this problem will worsen to the point of disaster in view of our population explosion.

The permanent solution to this problem is the rapid and sound utilization of our vast and rich natural resources in order to create opportunities for employment. We believe that the effective accomplishment of this task should be left to the citizens themselves, that is, to private enterprise.



Sugar is one of the country's main products.

But the government can and should help. Our administration shall extend this help. Within the maximum financial capacity of the government, we shall initiate and carry out a program to help solve unemployment and underemployment through massive productive and labor-intensive projects calculated to create multiple job opportunities while at the same time increasing the production, productivity and wealth of the land.

Our fourth mission is to launch a bold but well-formulated socio-economic program that shall place the country on the road to prosperity for all our people. I shall present this program in my first state-of-the-nation message to Congress next month for the consideration and support of our lawmaking body. In essence, the program will call for a return to free and private enterprise. The program will also aim at propelling the nation along the path of progress, first through the dynamic development of our resources under a system of free and private enterprise, and, second, by the implementation of a social program for the masses under the direction of the government. I strongly believe in placing the burden of economic development in the hands of private entrepreneurs with the least government interference while making the government assume the full responsibility for implementing the social and public welfare program.

I believe in private enterprise because I have faith in the Filipino. I am convinced that if his future is placed in his own hands and conditions are created in which he may seek his prosperity and carve his own destiny—with his integrity, talent, industry and sense of sacrifice—he shall surmount attendant difficulties, husband the natural bounty that God has bestowed for his well-being, effectively provide for his needs and transform our country at an early time into a land of abundance not only for a favored few but for each and every Filipino.

While our economic problems are integrated in character, we must be concerned with the plight of the common man as an imperative of justice. We must help bridge the wide gap between the poor man and the man of wealth, not by pulling down the rich to his level as communism desires, but by raising the poor up towards the more abundant life. This is democracy's supreme endeavor. I shall therefore from this day onward vigorously exert all efforts to increase the productivity of the farmer and the laborer, to teach the common man scientific methods to lighten his burdens, to give land to the landless and in time to place within his means, the essential commodities for a decent living.

It is not our only task to solve the immediate problems of the present and build materially for the future. The structure of this Republic must be built not only upon material but more so upon spiritual foundations. Our fifth mission, therefore, is to establish the practices and the example that will strengthen the moral fiber of our nation and reintroduce those values that would invigorate our democracy. This we shall seek through formal modes of reform, through enforcement of statutes and whenever feasible, through the power of example. I shall accordingly endeavor to set the tone not only for integrity but also for simple living, hard work, and dedication to the national well-being.

This then, in synthesis, is our mission, the trust that has been placed in our hands by our people. We are called upon to attend to all functions of government, including foreign relations in which we shall vigorously discharge our part in the struggle against communism and strive to raise the prestige of the Republic before the family of nations. While ministering to all the traditional public services, it is in the accomplishment of these five missions that we must place stress and primary attention, for their solution will facilitate the effective ministrations of all the essential public services the government is duty bound to maintain.

It is incorrect to say that we are out to solve all the problems of the nation. No President can do that. Nation-building is an exacting and endless endeavor. No president can build the whole edifice of a nation. All that he is called upon to do, is to add a fine stone to that edifice, so that those who shall come after him may add other fine stones that will go for a strong and enduring structure. I stress anew that the stone that we are assigned to contribute to the edifice of a greater Philippines is, first, to attend to such short-range problems as sufficiency in the staple foods of the people, and more employment, and second, to undertake a long-range task of moral renaissance and the implementation of a socio-economic blueprint which also not immediately achieving prosperity, will lead to that prosperity for all our people.

I believe that this is a mission formidable enough for any President. It is an endeavor that calls for the utmost use of sound judgment, energy and, above all, patriotism, which is demanded of all of us. It addresses itself to the leaders of the

three great branches of our government. It requires on the part of all, a transfiguration of attitude from political partisanship to statesmanship. In the deliberations of Congress on the proclamation of the President and Vice-President, the leaders and members of Congress demonstrated their capacity to rise above partisan politics and proved themselves equal to the challenge of patriotism. I express the hope that this Congressional performance was not a mere involuntary recognition of an undeniable political fact but a willful recognition of the need of setting aside political partisanship in this time of national crisis in the interest of bipartisan collaboration in the common task of providing, in the least time possible, a life of decency and prosperity for our people.

Above all, this mission requires the support of our people. No program can succeed without popular sustenance. We shall need that faith and that support demonstrated by our people in our election against appalling odds. The beneficent effects of some of the concrete steps that we shall take may not be immediately evident; what may, in fact, be instantly visible will be adverse but transitory repercussions that in time will clear the way for the final and favorable outcome. In those interludes of anxiety, we shall need the full trust and confidence of our people, and we assure now that we shall deserve that trust and confidence because in all our actions we shall never deviate from the course of integrity, sincerity and devotion to the welfare of the nation.

In the past electoral combat, our people showed the strength of our democracy in this part of the world by bringing about a peaceful change of administration through the ballot and not through the bullet. Simultaneously, democracy displayed its splendor by showing that under its aegis a poor man who sprang from the humblest origin and who has not attained a state of riches can rise to the Presidency of the Republic. I, whom the sovereign will in a democracy has chosen as the means for the exhibition of the reality of its virtue of offering equal opportunity to the rich and the poor alike, am now called upon to prove that such a gift of opportunity to our humble citizenry shall not be in vain. With God's grace and the support of all citizens of good will and good faith, and of our common people in particular, I pray with all my heart and soul that I shall not fail in my trust.

(Inaugural address of the Fifth President of the Republic of the Philippines, December 30, 1961)



Paoay Lake, Ilocos Norte.

The Legend of Paoay Lake

In Paoay, a small town in Ilocos Norte, people say that on a clear day one can see through the surface of the lake the outlines of buildings, clusters of houses and a church tower. There is a legend about this lake and the mysterious buildings underneath.

This lake, according to popular belief, was once the site of a prosperous town. Enjoying great prosperity, the inhabitants of the place became vain and arrogant. They engaged in gossip and gambling, displayed their expensive clothes and jewelry and lost their fear of God.

One day a beggar came to the town looking for food and shelter, but the townspeople turned him down. God, as a punishment, sent thunder and lightning, caused earthquakes and floods until the town was submerged. In its place rose a lake, which is known today as **Paoay Lake**. The church belfry and houses half-buried at the bottom of the lake are said to be the same buildings of the once prosperous town.

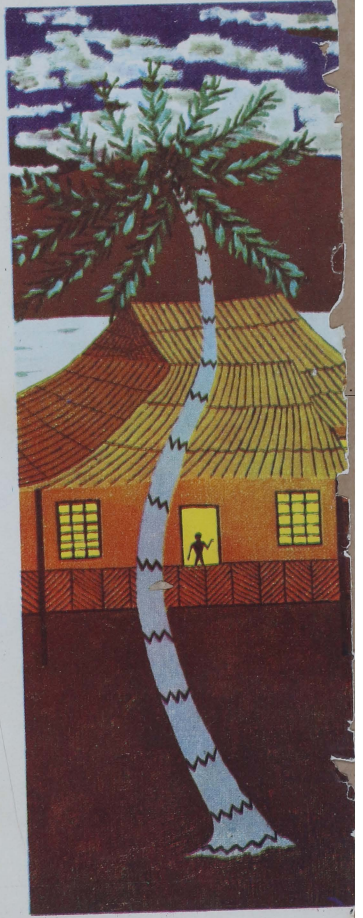
The fish caught in this lake have beautiful stripes and wear on their fins what look like rings and earrings. Giant shells have also been seen to shed "blood and tears." These denizens of the lake are said to be the once-proud inhabitants of the town which was punished by God for having abandoned him.

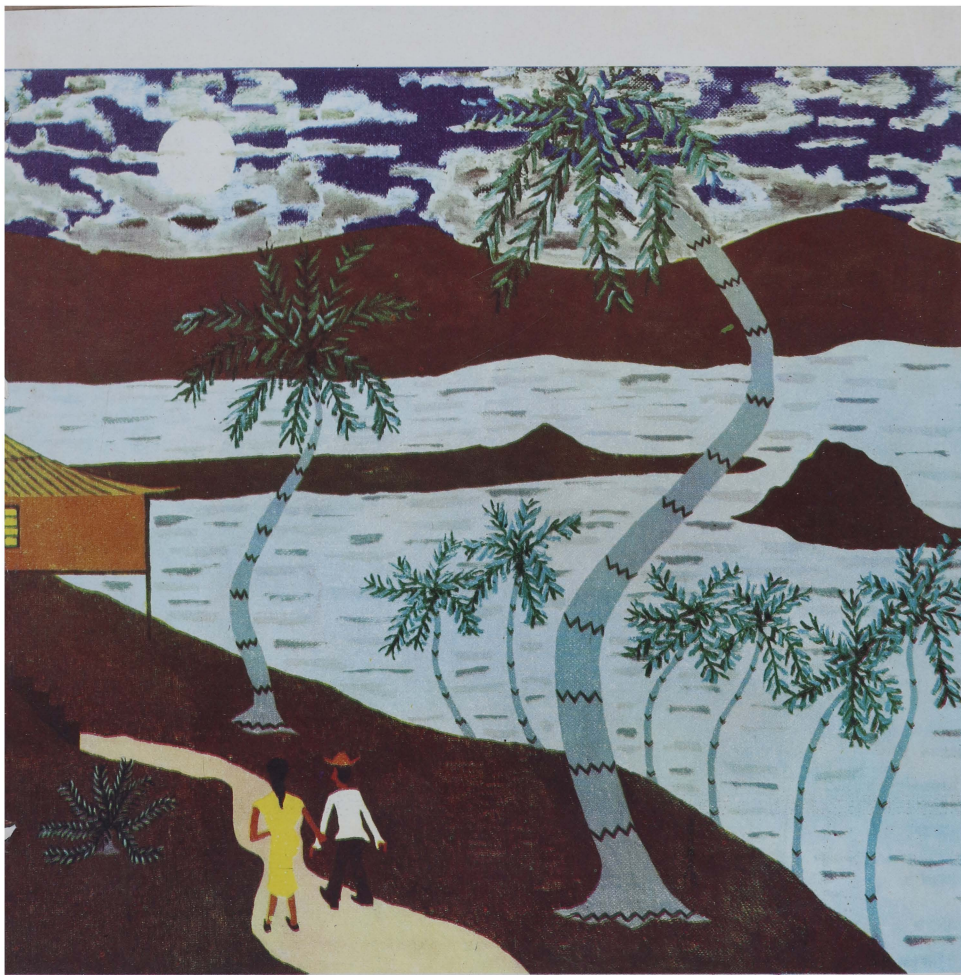


Call of Summer — Matabungkay Beach with its white sands and sparkling waters beckons to vacationists once more. Photo by A. L. Limjoco, Jr.



Beautiful Wack-Wack Golf and Country Club, just outside the city, was the scene of an international golf tournament recently. Photo by A. L. Limjoco, Jr.





"Tagaytay" by James Thomas. Mr. Thomas, American painter, resident of Mexico, is now in the Philippines to paint local scenes. He has exhibited in the U.S. and MEXICO, will soon hold a one-man show in Manila. Mural "Cocks" by well-known painter Manansala may be seen at the new Philamlife Building, Manila.



The old and the new. True "bayanihan" spirit is shown by men helping neighbor move house in the traditional way — picking it up and carrying it to new site. Photo by A. L. Lámjoco, Jr.



View of the garden within the Muntinlupa Penitentiary Compound.



Late 18th Century costumes. Girl displays basic *baro* (shirt) and *panuelo* (kerchief). This *baro* is a forerunner of the present-day butterfly-sleeved *camisa*. The *tapis* or overskirt has undergone changes through the centuries. The male costume shows Chinese influence in the baggy pants with decorated cuffs. *Salakot* (headgear) is of fine bamboo lacquered and encrusted with silver appliques. The *barong Tagalog* (shirt) of the male is finely embroidered.

Pamana

"PAMANA", a pageant of costumes and dances, was presented recently by the Jose Rizal Centennial Commission through the Cultural Heritage Society of the Philippines. The colorful three-hour show depicting dances and changes in Philippine costumes from the arrival of the Spaniards in the 16th century to the present was staged at the



Late 19th Century costumes. This pair are outfitted for a fiesta celebration. Girl's dress is made entirely of a Philippine fabric called *pinukpok* (beaten hemp fabric). Men's pants are typical peasant wear, in bright red, called *kundiman*. Both models wear festive straw hats.

lovely Vera-Perez Gardens in Quezon City last December. For foreign visitors, it afforded an interesting glimpse into the storied past of the country and, no doubt, a better understanding of the present; for Filipinos, it was a heart-warming reminder of their "pamanas" (legacies).

Guests of honor on this occasion were the delegates to the International Congress of Rizal which marked the one hundredth anniversary of the birth of the country's national hero, Jose Rizal.

The Cultural Heritage Society of the Philippines, founded a year ago, "strives to renew interest in things truly Philippines and to revive in contemporary life the customs, traditions and folkways of the past."

Three Philippine legends in dance form highlighted the second half of the historical pageant. "Inulan ang Pista" explains, with typical good humor, the fact that it always rains during the town fiesta of Santa Rosa, Laguna, while the sun invariably shines in the neighboring town of Biñan. "Ugaling Pilipino" portrays in a number of scenes or *cuadros* contrasting customs of courtship and marriage of the Spanish colonial period and today. "Of Cocks and Kings" tells the story of a powerful king whose death precipitated a quarrel among the sons as to who was the rightful heir to the crown. This so incensed the god Bathala that he immediately caused the sons to be transformed into fighting cocks. Thus were the first cocks created.

Shown here are tribal costumes from Mindanao, southernmost region populated by Muslim Filipinos. These costumes, characterized by bright and vibrant colors, have changed little through the ages.



Young girl of the middle class of the early 19th century. High waistline is reminiscent of the Napoleonic Era. Note the quaint way in which the kerchief is worn over the head.





Late 19th Century costumes. This is the age of Maria Clara, celebrated tragic heroine of Rizal's novel. The girl's camisa is made of piña or pineapple fiber, finely embroidered. The striped skirt, typical of the period, is of satin and velvet. The finely wrought gold necklace, which came into fashion then, is called *tamburin*. The man's *barong* is very much the same as those worn by men today.



A couple of the late 19th century. They are dressed possibly for a pilgrimage to the shrine of Antipolo, which, today, is still a popular annual affair. The dress is peasant in feel but retains the elegance of city people.



The floods that swept northern Mindanao early this year and destroyed property and improvements worth millions of pesos (see Butuan City completely under water in the photo) provide a grim reminder of the tremendous cost of lack of an organized conservation and development program for the different regions of the country.

Regional Planning

By SERAFIN G. AQUINO, JR.

This paper will try to identify certain factors which do or should influence regional planning as applied to the development of natural resources, and will propose and illustrate some approaches to the preparation of natural resources development plans for the Philippines:

The Climate

The Philippine year divides into two seasons — the dry season which covers the months from December to June and the rainy season, from July to November. Northeast and southwest air streams bring a considerable part of the total annual rainfall over most parts of the islands. Ty-

MR. AQUINO is the second Filipino to have obtained a Master's degree in regional planning at the Massachusetts Institute of Technology. He is consultant on city planning to the Quezon City administration.



phoons, often destructive due to the torrential rains and high-velocity winds which they bring, originate in the Pacific Ocean and strike the Islands from the east to southeast and then curve to the north. They can occur any time, generally, between April and January with a frequency of about 20 times a year. In the publication of the U. S. Department of Agriculture dated 1945 and entitled "Agricultural Geography of the Philippine Islands", it is shown that the frequency of typhoons varies from less than 1% in Mindanao Island in the south to as much as 32% in Northern Luzon. These tropical hurricanes cause millions of pesos worth of damage not only to crops but also to properties every year.

Efforts have been concentrated in developing Luzon as the granary of the Philippines. New irrigation systems and soil fertilization methods are being introduced. In comparison, Mindanao, which is second in size only to Luzon has been until lately relatively neglected, notwithstanding the fact that it is well protected from typhoons and has very fertile soil and richly abounds with natural resources. It is hard to understand why a country which subsists principally on rice, for example, would rely heavily for its rice supplies on an area which annually suffers the most destruction from typhoons — leaving a rich, extensive area like Mindanao which absorbs only 1% of typhoons and has large areas suitable for production of rice and other crops very sparsely populated and sadly undeveloped. Consequently, to a significant extent due to this condition, we have had to import rice when in our own backyard lies a rich, fertile island much nearer than any of the countries from which we import our supplementary rice supplies.

The population resettlement program being tried by the government is a good step in shifting some of the emphasis on development from Luzon to Mindanao. Similarly, flood control measures for Central Luzon are wise steps being taken by the government. However, a great deal more of sustained efforts should be directed to the bridging of the gap between what is being accomplished under present resettlement methods and what should be done.

The Soil

According to the same publication mentioned above, the soils of the Philippines vary greatly

from the developed soils, which have resulted from high temperatures and abundant moisture, to the undeveloped soils which have been built up through recent flooding or by deposits of volcanic ash.

Although Philippine soils are generally well-adapted to various crops, recent agricultural experiments have underscored the need for scientific and systematic classification of soils as a prerequisite to the attainment of a highly efficient national agriculture. For example, it is getting more and more difficult to produce sugar cane economically in the Central Plain of Luzon due to the depletion of available plant nutrients in the soil. Perhaps scientific soil studies can correct the situation through increased fertilization, as is being tried now, or point to the introduction of new crops which will allow a more efficient use of the land under discussion.

With a better knowledge of soils and the crops most suited to such soils, the proper crops can be raised in the right places, thereby maximizing the yield, to a certain extent, of our land resources. It is therefore imperative that the soil classification studies being undertaken by the government be stepped up.

Transportation

The success of any resource development program would be largely dependent upon transportation. It would be futile to develop natural resources in an area which is inaccessible under our present systems of transportation. In a country like the Philippines which comprises about 7,100 islands and islets, the need for adequate means of transportation, particularly inter-island shipping, is very pronounced.

A well-developed national system of transportation can provide greater mobility to our people and may facilitate our population resettlement and redistribution programs. Usually, the feature that makes certain potential agricultural settlements unattractive to migrants is the inaccessibility of such places — not only in terms of shipping their products but also in being able to visit their hometowns during special occasions like town fiestas as well as those times when they get that particular yearning to be with their home folks.

It is only through an efficient and economical system of transportation that crop specialization can be made feasible. It is through such a system



that goods and products and human labor can be easily distributed or dispersed to the right areas. Our system of national highways is fast becoming obsolescent because of narrow right-of-way widths and poor alignment. Our shipping facilities are still inadequate. Likewise, our domestic airlines system still has to be fully adapted to our local needs and requirements.

Integration of Forest Industries

At present, forest industries of the Philippines are being conducted on a harmful, exploitative basis. Deforestation for commercial timber goes on apace. As much as 66% of a whole tree is wasted in the process of conversion to commercial lumber. Generally, lumber mills, paper mills and wood chemical plants which individually require labor forces that are not big enough to support essential community facilities are isolated and bear no relation to each other insofar as location is concerned. Consequently, the local road network and other services are often over-extended merely to serve these scattered industries. Also, waste products of one industry that could otherwise serve as the raw material for a second industry are simply thrown away.

A wise step not only toward the simplification of road networks and municipal service requirements but also to the reduction of wastes from forest industries which could help in the conservation of forest resources is a program aimed at the integration of our forest industries. Under this method the wastes from the sawmills could serve as the raw materials for composition board manufacture and paper mills which in turn can pass on their waste products to the wood chemicals industries. Furthermore, the aggregate labor force for these integrated industries would be able to support certain community facilities and services. The municipality concerned would also be spared overextending its limited services.

Locational Relationships of Industry and Natural Resources

In order to make the national circulation pattern as simple as possible and assure a fast and economical distribution of crops, products and goods within the country, the strategic locationing of industries in relation to the sources of their raw materials and in relation to their markets should be studied on a national and comprehensive basis.

This could be a big factor in reducing cost of foodstuffs, construction materials, etc.

Other Factors

Other factors such as distribution of population, education of people towards a democratic implementation of development plans and housing are recognized as vital to the development of adequate plans.

We must prepare long-range, comprehensive plans for the intelligent development and conservation of our natural resources. According to "New Population Estimates for the Philippines, 1948-1962" prepared by Edith Adams of the United Nations, within five years from 1957 the Philippines is estimated to increase in population by 3,649,000 or about 610,800 new families — using the Central Bank average family size figure for the City of Manila. This would mean building an average of 122,000 dwelling units per year for the five years mentioned above just to take care of the natural increase of population — let alone the needed construction for the replacement of obsolete, substandard dwellings that exist in great numbers in our country. This would also mean feeding these many more people.

We must prepare long-range, comprehensive plans if we are to lower the costs of living in the Philippines and stabilize the value of our peso. The Economic Indicators published by the Central Bank of the Philippines in December, 1957 shows that in Manila the price of commodities is still rising. For example, from January, 1956 to January, 1957 the retail price index went up five points whereas the monthly earnings of salaried employees and wage earners went up in the same period to 2.2 points and 4.2 points respectively. It would be a happy situation if we could reverse the trend through advance and long-range regional planning.

The urgency of the problem is great. The under-developed countries are the very countries which are usually not in a position to pay the costs of planning mistakes.

There are many complex needs of the problem. Each of the factors mentioned here has its physical, social and economic aspects embracing their own fields of study and research. Nevertheless, time is on our side and so is nature. Our resources have hardly been tapped. If we time and plan our schemes right, we will still come out all right.



Mountain Province belles welcome visitors at Baguio Airport in tribal costumes.

BAGUIO Convention City

Once you've eased yourself into a chair on the open porch of the Baguio Country Club, taken a deep breath of the bracing mountain air, and sipped your oversized drink to the special click of golf balls, you'll understand why Baguio deserves its title as the Summer Capital of the Philippines. A delightful place for rest, the city of Baguio has come to mean as much a place for serious working sessions as a vacation spot away from life's cares. Many an important international convention or conference has been hosted by Baguio. For example, American envoys and chiefs of missions in the Far East directed by then Undersecretary of State for Economic Affairs and John Foster Dulles met there to determine foreign policy in the Far East, in April of 1959.

It was there that the Filipino First Policy was first implemented after it had been advocated persistently for almost half a century.

Margaret Mead's lectures on Family Life were delivered there, as were the first Rizal lectures of the Philippine Center of International PEN. It was also chosen as the site for the Harvard Business Executive Training Center for the Far East. Conda, YMCA, Jaycees, Rotarians, Lions all hold their annual conventions there.

Baguio's popularity as a convention city is heralded by Miss Cecile Afable of the Baguio Courier: "Baguio is an ideal place for that intensive study and activity needed for short periods of concentrated work because this is a small and quiet city."

Mayor Lardizabal points out the advantages of an equable and invigorating climate for creative thinking and sober evaluation of issues or demands of office.

To make Baguio an even more comfortable convention city of the Philippines, a large Convention Hall with modern equipment will be constructed very soon. It will also serve as an exhibition Hall for art displays, to house festivals of a cultural nature such as those regularly held in Edinburg, Salzburg and Venice.

At present, special arrangements can be made with any of the following places for holding conventions: St. Louis College, Teacher's Camp, Mansion House, Baguio Auditorium, Camp John Hay, Pines Hotel and Baguio Country Club. The recommended season for conventions is between September and November when Baguio is bare of the summer and holiday crowd, and the climate is delightfully cool. Accommodations at this time of the year are plentiful and excellent, whether you prefer the atmosphere and experienced service of hotels in the luxury category or the personalized service and home-cooked meals of the numerous residents who open their homes to visitors.

For recreation, all forms of sports are available: hiking, roller skating, biking, tennis, bowling and golf. Baguio is a golfer's paradise, the two most popular courses being Camp John Hay and the Baguio Country Club. Nightclubs have pleasant interiors and rather good music. Dining in any of the city restaurants is predictably pleasant.

While in Baguio, you find that the city's life centers around Session Road, a historic street that saw statesmen in those early years of the 20th century trudging uphill to the old Philippine Commission Hall to convene on issues which have come to shape Philippine history. Long after those first Commission Sessions, the name Session Road stuck.

In 1909, Ex-President Sergio Osmeña, then Speaker of the Philippine Assembly, hid himself up to Baguio through the newly-built Kennon Road on a Stanley steam auto to open the Commission Session. Among the first official acts of the Commission was the declaration of Baguio as the Summer Capital of the Philippines.

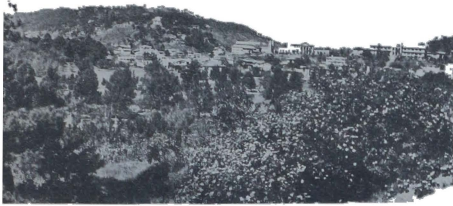
A man who played a vital role in the making of Baguio City is William C. Forbes. When Forbes was appointed Commissioner and Secretary of Commerce and Police by virtue of which he supervised public works, William H. Taft, then Secretary of War, sent for him in Washington. Mr. Taft emphasized the necessity of a health center in the Philippines, recommending that Baguio be built for the purpose. Forbes came back to Manila faced with the herculean task of building a city which meant, among other things, building roads around the giant mountains that lead to the 5,000 ft. plateau, and getting a colonial



The Country Club Golf Course in Baguio is considered one of the best in the country.



Baguio Country Club.



Baguio City nestles among pines, flowers, a lake. It is a peaceful city where climate is mild and cool throughout the year.



Pines Hotel, Baguio is a modern 127-room structure that overlooks the downtown area.



Wright Park, Baguio. Mansion House, summer residence of the President of the Philippines, is glimpsed at one end.

government to approve the tremendous budget that the project would incur.

Despite some opposition from certain sectors which failed to see the need for such a city, Forbes proceeded with the assignment, calling on Chicago's Daniel Burnham to lay out a city plan. Aside from pushing government participation, Forbes went further, dug into his own pockets and, single-handedly, launched a campaign to promote public interest in the area. He purchased, for his own private use, a lot on top a hill and built an attractive house on it. To the house on Topside, as it was later called, the first families from Manila were invited and entertained and taken around to see the "selling points" of the city. Thus Baguio was popularized, and soon enough, such eminent families as the Madrigals, Roceses, Limjaps, Legardas, Roxas, De Leons, Fairchilds, Hausermanns and Elizaldes were building summer residences there.

"From then on," Osmeña said in recollection at the Golden Anniversary of the City in 1959, "Baguio became a real city, and a show window. Its facilities were available for national and international gatherings. It became the natural seat of our highest courts of justice—the Supreme Court and the Court of Appeals—which held summer sessions there to clear their dockets of pending cases."

Transportation was one of the major problems of the intrepid pioneers that first settled in Baguio.

To go up Baguio at the time meant a hard climb up rugged mountains 5,000 feet above the sea. When Quezon visited it for the first time in 1906, he went by means of an army wagon pulled by mules through "200 temporary wooden bridges spanning imposing precipices..."

Fortunately, the Baguio visitor today need not go through such tortuous expeditions anymore. In fact, Baguio is a mere hour's flight from Manila, and air transportation is available at different times daily. By rail or motor it takes four to five hours along pleasant roads and scenic countryside.

The last stage of the overland trip along the hairpin turns of Kennon Road allows you the old-time thrills of peering down gaping, spectacular gorges and towering cliffs and wild forests. Just outside the city, there is a small upward stretch where thousands of sun flowers and bougainvillas burst forth from under the pines—a fit setting for this city of spring flowers.

An excellent schedule would leave you with a day or two for going up to the world-famous Ifugao Rice Terraces, stopping midway at the Mt. Data Resthouse, on the Halsema Road, and a tour of its rich luxuriant environs. And when you finally breeze back to Manila, you will have time to contemplate the contribution Baguio has made to a stimulating yet restful convention.—S.V.K.



Sari-manok of carabao horn — used as container for wax cosmetics of Maranaw young ladies.



Wooden *Sari-manok* made in the form of a wild rooster called *matirum*. Larger versions of this are used to decorate the roofs of Maranaw houses.

Muslim Art in Brass and Wood

By ABDULDAH T. MADALE



Sample of Muslim brass work.

If you want to see the real image of the Muslim Filipinos you should study their art. This is because art gives expression to a people's feelings, beliefs, aspirations, and culture as a whole. As D'Arcy Hayman said, "Every child, every man, every culture gives form to its feelings and ideas through art."

Fine examples of Muslim art can be seen in their brasswork and woodcarving. These brasswork and woodcarvings usually have both social and aesthetic significance. A much-discussed example of Muslim woodcarving, the *sari-manok*, is a symbol not only of wealth, social prestige, but of a traditional belief in the power of the unseen supernatural beings. The *panolong*, an extended beam with an elaborate carving shaped into a wing of a mythical bird, expresses not only the best in Maranaw Muslim art but also the highest in spirit-belief. In case the reader doesn't know it, Maranaw art in particular has its mythical origin in the Maranaw epic *Darangen*. It is said that all forms of art came from *Tominaman sa Rogong*, a relative of *Bantugan* who supposedly invented it.

Muslim brasswork such as the *gador*, the *panalagudan*, the *karanda*, and many others have great social significance. The *gador* and the *karanda*, for example, are always carried during marriage processions. These brass articles are customarily filled with the ingredients of the *pumbama-an* (betel quid) and brought to the house of the bride. Even when these are empty and they are just displayed in Muslim homes, their importance as prestige articles remains. In fact in the good old days the more brass articles a person

possessed the richer he was. Wealth, then, was measured in terms of brass and gold articles.

In Sulu a marriage practice concerns the washing of the bride's feet with water from a large kettle called *kundi a boronan* (kettle from Brunei, Borneo). This is true when the bride comes from a distant place. Or when she is not related consanguineally to the groom. Incidentally, a specific portion of the groom's dowry called *pamorawas* in Maranaw is given to the slave who washes the bride's feet.

Art to the Muslims is a way of life; it expresses very vividly the different facets of a person's life. Art also mirrors the images of the artists and the group to which he belongs. For this reason Muslim art finds expression in most, if not all aspects of his life and society. It finds expression in his culture which has been continually enriched and enhanced by other great art traditions.

Muslim art also connotes the attainment of the ideal — of the perfect life. It signifies the best way of doing something or achieving most things. In a way, art is the Muslim Filipino's goal — the ideal goal that every Muslim is trying to achieve.

If you study very carefully Maranaw or Muslim art as a whole you will see that behind the lines, in these colors, and in the designs are woven the true Muslim image. The bold lines reveal the Muslim Filipino courage that has been tested in numerous encounters with foreign aggressors. The loud colors stand for his temper — explosive, short, and volcanic. The flowing, indigenous designs show the Muslim love for his own people — for his own place and God. A friend of mine, an Imam

(Muslim priest) once told me that the seemingly endless lines in the Maranaw *okir* (a loosely used term for art) stand for the Muslim's view of God, the Infinite Being.

Some writers would like us to believe that Muslim art or more specifically the art of Filipinos who were converted to Islam was influenced by Islam. There are others who say that what we term Muslim art is indigenous. For the sake of clarification, let us deal with this subject briefly. First, let us examine very carefully the various designs that are employed in the Muslim works of art.

Muslim brasswork which are being manufactured in Cotabato, Sulu, and Lanao del Sur have quite similar designs. These are known as *oborobar*, *piyako*, *milantring*, *pyalang*, *onsod*, *olapolap*, *obidobid*, and *magoyoda*. These decorative designs have been inspired by local plants. The *oborobar*, for example, has been inspired by a coffee seedling or some other local flowers. *Piyako* which means "shaped into a *pako*" (fern) suggests a fern leaf. *Milantring* means "shaped like a *tring*" (a kind of bamboo). This particular design looks like several stout bamboo poles arranged vertically on a green background. *Piyalang* means "spotted." *Olapolap* has been inspired by the beautiful arrangement of clouds during a clear day. If you have seen clouds in the sky arranged like wavelets you will know what an *olapolap* design looks like. *Obidobid* consists of interlaced or intertwined decorative designs.

In Muslim woodcarvings we find the predominant use of *piyako*, *niyaga*, *potiyok* a *rabong*, *lawi* a *manok*, and *raon* a *todi*. *Niyaga* has been inspired by *naga* or *niyaga*, a mythical monster that lives in the sky. It is significant to note that the Indonesians also use the *niyaga* design. But to them *niyaga* or *naga* is a mythical snake. *Potiyok* a *rabong* means "the unopened flower of a *rabong* plant." *Lawi* a *manok* means "the tail feather of a rooster." *Raon* a *todi* is a design which has been inspired by the leaf of a *todi* plant.

The reader will note that all the above-mentioned decorative designs have been inspired by local plants and a mythical snake. But there is an important Maranaw Muslim decorative design called the *okir* which could have been influenced by the floriated kufic or the arabesque. A definition of the last named decorative designs will be given in order that the reader may understand this discussion.

*The floriated kufic is an Arabian Islamic motif which consists of "half palmettes and 2 to 3 lobed leaves with floral motifs, tendrils, and scrolls growing from terminations or even from the medial form." This particular Islamic motif is used as decorations for house posts, grave markers, and mosques. Actually the floriated kufic was principally invented to beautify the letters in the Arabic alphabet. On the other hand the arabesque consists "of interlacing lines and flourishes growing usually out of, or around one central unit. The repetition of the original motif, or the addition of



new motifs, presents a sort of mathematical progression. Out of 'one' springs 'two', out of these comes a multitude -- a growing infinity." The arabesque is said to have developed under the influence of late Roman and Sasanian art although it is usually associated with Saracen art. It is possible that both the floriated kufic and the arabesque could have been introduced to any of the Muslim provinces where brass art and woodcarving are well-developed.

The gradual and continuous decline of Muslim art as shown by the mass production of cheap and hastily made brass articles and woodcarvings coincides with the collapse of the traditional government of the different Muslim Filipino groups. Where before art was a living, functioning, and dynamic aspect of Muslim Filipino life and society, today this has been reduced to more decorative lines and flourishes with almost no appreciable meaning. Brass articles no longer are important in marriage ceremonies. The *sari-manok* and the *danganan*, two symbols of prestige and wealth, have become as meaningless as the most ordinary weather vane.

The National Museum has realized the dire implications of the disappearing Muslim Filipino art. At present, it is trying, through its Muslim Studies Section, to expand its collections on Muslim Filipino brasswork, woodcarving, and gold, silver, and horn pieces of art. With its limited finances, it would be very difficult for the National Museum to collect all the significant Muslim Filipino brasswork and woodcarving. That is why it is appealing to private persons to do their part in preserving these cultural materials. The Museum has also planned to present a special exhibition of the Muslim Filipino works of art in 1962.



ART

IN THE HOME TOUR

AAP OPENS ITS DOORS TO FOUR STUNNING HOMES AND ONE MODEL OFFICE

Once again, through the magic of the Art Association of the Philippines' annual art-in-home tour, a selection of Manila's most beautiful homes opened their doors to the rank-and-file of this city. Just like last year's show, this year's home tour, held in February, proved to be a thumping success. Over one thousand lovers of house beautiful oh'd and ah'd their way into the smartly furnished interiors and charmingly laid out exteriors of some of the city's finest homes. It has been the opinion of many foreign visitors lucky enough to have been inside any of these plush residences put on show by the AAP within the last two years that Manila's beautiful homes can compare with the best in the world. Certainly the fabulous Araneta home in Forbes Park, which was among those on show last year, belongs in this category.

For this year's show, the homes of the following, located in Manila and suburban areas, were tapped to do the honors: Mr. and Mrs. Willie Fernandez, 3 First Street, Acacia Lane, Mandaluyong; Mr. and Mrs. Napoleon Abueva, Area 17, University of the Philippines, Diliman, Quezon City; Mrs. Rosario D. Luz, 20 Cabildo St., Urdaneta Village, Makati, Rizal; Mr. and Mrs. Hans Kasten, 14 Tamarind Road, Forbes Park, Makati, Rizal; and Mr. and Mrs. Robert Ebersole, 1227 Peñafrancia St., Paco, Manila. A handsome bonus for sightseers this year was the office of architect Leandro V. Locsin, Ramona Apts., Dakota St., Manila. Two interior decorators (Fernandez, Luz) two artists, (Abueva, Ebersole), an art collector (Kasten) and an architect (Locsin) thus make up this year's participants.

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featuring:

FERNANDEZ
HOME

LUZ
HOME

EBERSOLE
HOME

ABUEVA
HOME

KASTEN
HOME

LOCSIN
HOME



FERNANDEZ HOME

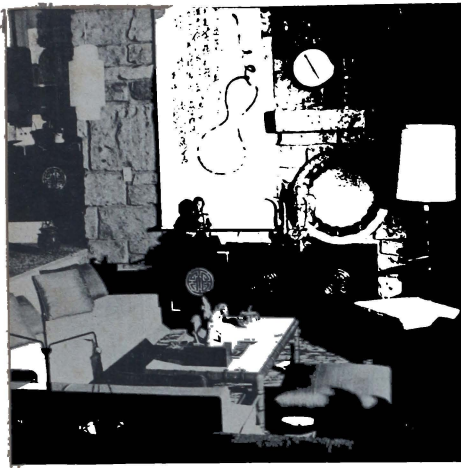
Focal point of the living room is a sunken area which the owners call their "conversation pit." Built-in cream-colored sofas fill sides of this cozy area. Floor is covered by a locally manufactured handwoven hemp rug in tones of pinks and purples, repeating colors of the Thai silk scatter pillows on sofa. Main wall of living room is of rough adobe stone. Ceilings are wood-paneled and have exposed beams in darker wood tones. Some objects of interest in this area: 18th C. scroll of Japanese calligraphy, Chinese horse of the Tang Period, a Maranao beetle nut chest, a Chinese stone Buddha, many Indian objects.



LUZ HOME

The living room of the new Luz home in Urdaneta Village opens into a well-tended little garden, may be described as "casual" and informal yet all objects have solidity and elegance. Spanish colonial furniture is successfully combined with a modern setting. Lamps are of ancient "gallenera" which serves as sofa are of wrought Mindanao brass vases. Long coffee table has sauc, tile top. Maranao *objets d'art* decorate wall.





The bedroom is done in Siamese pink, deep green, black and chartreuse. King-size bed is covered by a spread of these colors (spread was made from short material quilted in squares). A rough adobe stone wall makes an effective background for the bed. Projecting ledges of adobe serve as shelves as well as a night table. Cantilevered shelves for books, plants and small objects fill one whole wall opposite bed.



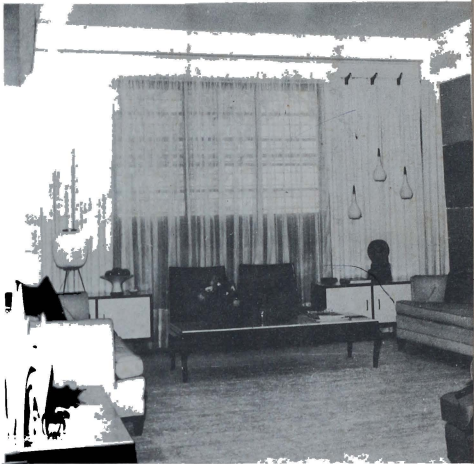
Studio of painter Arturo Rogerio Luz has a wall display of Oriental pottery and porcelain (Sung to Ming dynasties) dug up mostly in Salagan, Batangas, and a choice collection of Philippin. religious statues and statuettes from the Colonial Period (16th-19th C.)



Dining room, like living room, is draped all around with off-white raw silk. Decor includes Angkor Wat cast bronze head on sideboard, Indian temple lamps on dining table. Drawers of chest are interchangeable to allow for endless combinations of colors.

EBERSOLE HOME

The interior of the Ebersole home is so designed as to solve a specific problem: how to achieve maximum fluidity and versatility so that all the accessories would fit into any home the family might move into. Thus, walls disappear and reappear in new combinations and colors, plain boxes are transformed into dining tables, chest of drawers, desk, plant boxes or packing boxes in minutes. The living room (below) has two interchangeable "schemes": "cool" and "warm" achieved through switching of slip covers. Rug, drapes and sofas are in neutral tones. Shown on left in photo is a free-form design by sculptor Bob Ebersole. Rug, handwoven alpaca. Casually distributed modern and oriental *objets d'art* (from India, China, Japan) give the cool yet vibrant home its "tone".



KASTEN HOME

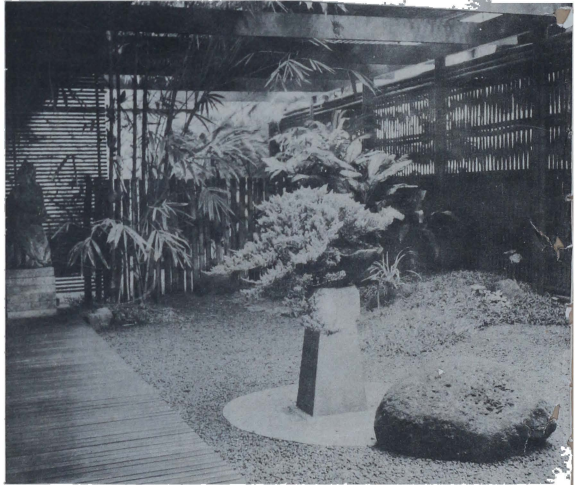
The pagoda-shaped, blue-glazed tile roof of the Kasten residence in Forbes Park provides a perfect setting for the Oriental collections of the well-travelled couple. Distributed in casual fashion throughout the house are Persian rugs, oil lamps from India, Persia and Turkey, Siamese bronze statuary, Chinese carvings, Peking lacquer works, other art objects and curiosities. Shown in photo (right) is an airy portion of the living room which combines such seemingly disparate objects as Philippine wicker chairs, Chinese furniture and statuary, Persian rugs and a leather saddle chair.



The library of the Kasten home, a small, cozy nook is dominated by a portrait of Mrs. Kasten, a famous

ABUEVA HOME

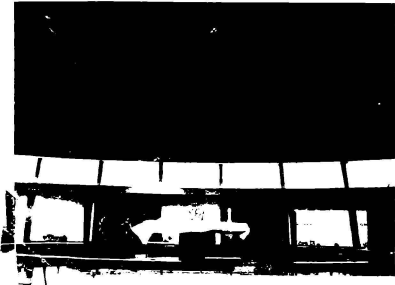
In striking contrast to the other homes on show this year, the Abueva wood-and-sawali cottage, tucked away in the University of the Philippines' campus in Diliman, is modest in proportion. Still, it holds its own by reason of its many ingenious, refreshingly original touches such as the inspired use of beaten tin panelings on the buffet in the living room (below) and its enviable collection of brilliant canvases by local artists such as the abstract on dining room wall (right)



LOESIN OFFICE

The office of architect Loesin combines efficiency and functional elegance. The garden (above), enclosed by a bamboo fence, is distinctly Japanese in influence.

Shown here is a scale model of architect Loesin's celebrated church in Diliman, Quezon City. Left it is an abstract expressionist painting by Fernando Zobel.



Marinduque's Morions

Marinduque's penitents wear interesting costumes: from left, Roman senator with Chinese mask-like face, a breast-plated Roman soldier, a fine-feathered warrior with Roman helmet.



One of the most unusual observances of Holy Week in the country is surely that of Marinduque.

Marinduque is a small dot of an island sitting just off Quezon Province on the southwestern side of Luzon. It has a total area of 9,920 square kilometers and a population of 102,210. Its capital is an entrancingly old-fashioned little town with the improbable name of Boac (no relation whatever to the famed airline). Anyone wishing to make a study of ancient customs and traditions which have well-nigh disappeared in other parts of the Philippines would do well to visit this island which is only 35 minutes by air from Manila and is served by four-times-a-week direct flights from Manila.

The rest of the year Marinduque has a sufficient number of interesting spots to offer the eager sightseer such as splendid beaches of coral or stone, white sand or black sand (Marinduque is, in point of fact, "all beach"); old caves that yield archeological and anthropological treasures; sulphur springs, mountain resorts, roads that wind past enchanting little towns, and always the sea in the distance. However, it is during Holy Week that the little province comes spectacularly, unforgettably into its own. Then tourists and local visitors converge on the towns of Boac, Mogpog and Gasan to view the famed **morions**, and take in a little sightseeing along the way.

The Morions of Marinduque. The **morions** are masked and costumed penitents who roam the streets during Holy Week in the guise of Roman soldiers. Why Roman soldiers? Possibly because

to the devout townspeople the most repellant and hateful thing imaginable were the tormentors of Christ, hence to assume the guise of these detested persons was to perform an act of self-abasement and therefore a penitential act in keeping with the spirit of Holy Week. The **morions** parade in streets, ridiculing themselves in penance for sins committed, or in fulfillment of a vow for favors granted. A serious enough undertaking in itself, but such is the effervescence of the people that not rarely the display erupts into something close to levity. In other words, oftener than not, a touch of carnival reigns in the streets.

Novicias, Kalbaryos, Antipos. The devotion of the people displays itself in other ways: the **novicias**, heavily veiled mourning women, walk the streets barefoot; **kalbaryos** (calvaries), primitive stagings of the passion of Christ, are held in various convenient spots around the barrio; and, most gruesome of all, the **antipos** (flagellants) matter-of-factly go about the business of flogging themselves with cat-o-nines or slashing themselves with knives until their backs and thighs are mince-meat.

Morion Masks. As you drive down the streets of the three principal towns of Marinduque — Boac, Gasan and Mogpog, the chief seats of tradition here — the masks seem to come dancing up at you from nowhere and everywhere — somewhat larger than life, brilliantly painted, with that bland, enigmatic, quasi-comic expression characteristic of many of them. They pop out from all directions — from between coconut palms or from street cor-



The *novicias*, heavily veiled women mourners, trudge street under hot sun.

ners — considerably enlivening the countryside with their faintly droll looks and gaudy colors.

The masks are carved about double life-size from soft dap-dap wood by local artists. They are brushed over with a white paint base, and the features painted on in brilliant colors.

Curiously, the masks and costumes recall those of the Spanish soldiery of the 16th century, or approximately the time of the country's discovery by Magellan. Or perhaps this isn't so strange, considering that the models were brought over by the Spaniards during the early days of conquest. This should indicate the antiquity of the tradition.

In fact, there is a striking resemblance between the faces and headgears of the *morions* and those on the statues of Roman soldiers in the tableaux carried about on the *carrozas* (platforms for holy images) during the Good Friday procession in Mogpog — as beautiful and ornate a procession as we have ever seen, incidentally.

Time and the accidents of history have modified many of the *morion* costumes. Today, we find parading among the traditionally-garbed *morions* such off-beat characters as Bat Man, Mickey Mouse and Superman. Such eccentricities, however, are generally frowned upon.

There is a characteristic expression among *morion* masks: classic Roman nose, enormous staring eyes, Franz Joseph beard on a chalk-white face, and an extraordinarily animated look. Some of the faces are subtle comic masks. However, there is often a suggestion of the Chinese mask in the brilliant coloring.

The "Pugutan". Climax of Lent in many parts of Luzon is the lovely *salubong* (the "Meeting") in which two processions, one of young maidens bearing the image of the Virgin Mary veiled in black, the other an all-male procession carrying the figure of the Risen Christ, meet in the town plaza where in an elaborate ceremony the black veil is lifted from the Sorrowing Mother, and there is a triumphant return of the united procession to the parish church.



The local flagellants, called *antipos*, lacerate and lash themselves in frenzy of religious devotion.

Climax of Lent in Marinduque is the traditional **Pugutan** (the "Beheading"). The drama is based on a brief passage from the Passion of Christ — the story of Longinus, or the **longhino**, in the vernacular. Longhino is the repentant Roman soldier, according to the *pasion*, who becomes converted to Christianity, but is subsequently caught by the irate crowd and beheaded. Out of this slender reference to an obscure character is built a whole elaborate ritual of mime, dance, verse recitations and a rousing and quite literal chase and capture that takes the entire cast and spectators all over town.

As enacted, the chase starts at around 8 o'clock in the morning of Easter, and ends with the **pugutan** at around 12 noon. This event may be seen in the towns of Boac and Mogpog. The one in Boac, the capital, is especially interesting and is, besides, more convenient to watch on account of the fact that it is staged on an enormous expanse of dry river bed which affords an unobstructed view about half a mile long of the entire proceedings.

Flagellant, in Black Nazarene guise, drags heavy cross along town's main streets.





Ancient artisan adds finishing touches to Captain's mask.

All the participants wear morion masks, and are brilliantly garbed in what appear to be earnest attempts at authenticity. If many did miss authenticity, none certainly could be charged with lack of color.

The show starts with the Captain — who, incidentally, wears the gaudiest outfit and the most elaborate headgear — doing a ritualistic two-step atop a bamboo platform. He swings his sword in ceremonial gestures as he dances to the lively tune struck up by the band. There is a sudden commotion among the bushes by the stream as the **longhino** emerges. He plunges into the river while another soldier, hot in pursuit, resolutely plunges in after him. According to a set pattern, he will have to be caught seven times, eluding his pursuers each time until the seventh when he is finally captured.

Pursued and pursuer wheel about on the vast expanse of the river bed. The **longhino**, taunting, leaps back, gyrating and whirling to the delight of the crowd. He is forced back into the river, emerges thoroughly soaked, looks around desperately for escape, and is off across the gravel-covered "plain", followed by his pursuers, and up over the river wall. For the next hour or so the chase takes place all over town, and here we take the opportunity to hie ourselves off to the next town of Mogpog. At Mogpog the chase and capture of Longhino takes place on a harvested rice field and over rice paddies, and the action is a little difficult for the spectators to follow on account of the level terrain. However, Mogpog is interesting as having the older tradition, or so goes the claim.

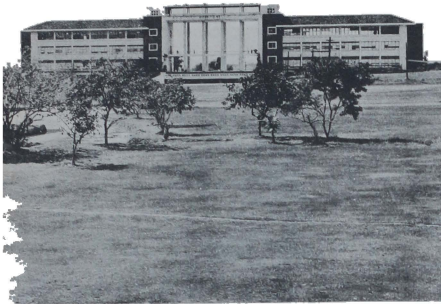
Around 11 o'clock, the entire cast at Boac is back on the river bed, and so are the spectators. Here the final capture is enacted, and a more exciting capture would be difficult to imagine. The **longhino** is taken up the platform for the "confrontation" with the Captain. The Captain goes



The pugnat scene shows Captain about to strike off Longhino's head.

into his rhythmic, ritualistic dance again, swinging his sword about, back and forth, advancing and retreating before the bowed Longhino, making menacing yet patterned gestures, accompanied by the band which plays "Bridge on the River Kwai", no less. The scene is heightened considerably by the fact that all participants are wearing masks — those enigmatic, yet remarkably lively masks. The mask of Longhino has a transfixed agonized look — whether this is traditional or merely the whim of the craftsman who fashioned the mask could not be ascertained.

Meanwhile, the protagonists chant verses from the **pasion**, a prompter with open book before him giving out the cues. In a long impassioned passage, Longhino confirms his belief in Christ and his teachings, and the Captain makes the final gesture that cuts off the **longhino's** head. At the same instant, a glass of swine's blood held at the ready by an assistant is poured on the **longhino's** neck, and at this point the Captain, with tip of sword lifts off the **longhino's** mask and shows it to the crowd which accepts it as the apostate's head. The body is borne on a stretcher, while the crowd presses after it over the river wall. The funeral procession winds up in church, and there breaks up. The priest, who does not approve of, but tolerantly permits these local adaptations of Church practices, does not allow **morions** inside the church. — R. L. L.



University of the Philippines campus.

The Rule of Law

By VICENTE G. SINCO

(DR. VICENTE G. SINCO, president of the University of the Philippines, addressed the Conference on World Peace through the Rule of Law, held in Tokyo, September 17-20, 1961, under the auspices of the American Bar Association.)

THE subject of our discussion specifically refers to the United Nations and regional organizations as factors encouraging the development of international law.

The Charter of the United Nations is universal in scope. It is intended to serve primarily, but not exclusively, all the states which are members of the organization. To repeat, the organization is an association of states rather than a world legal community. The member states retain their sovereign status and are, therefore, not subject to the mandates of international law in the same manner and to the same extent that an individual is subject to the mandates of the law of the state where he resides.

Because of this consideration, the realization of a world rule of law in the sense in which we consider the concept of the rule of law in a constitutional state becomes a problem of extraordinary difficulty. For while the constitution of a democratic state is at once a political charter and a legal document, its legal aspect is essentially its predominant element, and the implementation of its political provisions generally has to conform or be subordinated to legal principles and rules, either expressly provided in the constitution or impliedly drawn from its provisions as applied or determine the meaning of the fundamental law. It may not therefore be quite precise to speak of the state as an organization merely encouraging the development of law for it is to all intents and purposes making or laying down the law.

Conceptually, the Charter of the United Nations is in many respects analogous to a modern national constitution. It serves as a framework of the organization and as a basis or source of rights and obligations of the member states. But unlike a democratic national constitution, it is its political rather than its legal phases that are largely determinative of the actual application and exe-

cution of most of its provisions. It may not be far wrong to say that in its implementation the political in most cases outweighs the legal. Hence, the observance of a world rule of law that should be followed by states in their relations with one another and that should effectively be the controlling force for the defense and protection of their life, liberty, and security is still lax and loose in many ways and at various times and places. It is sometimes superficial when it is not to the best interests of the state that feels sufficiently powerful to stand by itself. On critical occasions, when a particular rule of law embraced in the Charter is precisely needed, its observance is still unpredictable. Its use in the adjudication of disputes could still bear more objectivity and detachment.

This is not to say that in the case of a state, the observance of the rule of law is always predictable. But we all know that in a developed state, the rule of law has become the regular and normal standard of life. To use force in the settlement of disputes between individuals is an exceptional occurrence and is legally reprehensible and punishable.

It is not to be claimed that the United Nations and its agencies are a complete failure in the narrow field in which they are expected to operate as legal instrumentalities. One writer calls the Charter of the United Nations a remarkable progress. Theoretically and, to a certain extent, from a practical point of view, it is remarkable indeed. The Charter "imposes upon the members of the Organization a strict obligation to settle their disputes by peaceful means and to refrain in their international relations not only from the use of any kind of force, including war as well as reprisals, but also from the threat of force."

But settling a dispute by peaceful means is not necessarily settling it by the rule of law. It may be settlement through some form of political

compromise which may be disadvantageous to the weaker party who perhaps may have no choice in the matter and to that extent is thus deprived of justice. Hence, the need of encouraging the adoption of the rule of law in the adjustment of international differences.

The attribute of sovereignty which every state claims as an inherent and indispensable element of statehood stands as an obstacle to the establishment of a rule of law to the same extent that it operates among individuals in a constitutional and democratic state.

While certain aspects of international law has been accepted for several centuries in the Western states, in the world community as a whole, the rule of law is still in the initial stages of development. And its implementation in the solution of international problems is still a matter of choice and convenience. Political expediency resting on physical force and considerations of national necessity often based on myth and fiction are still used as potent arguments in international controversies. But if peoples really wish, as they do, peace and justice in their political, economic, and social relations, a world-wide adoption and observance of the rule of law is a necessity.

The Charter of the United Nations represents a decidedly encouraging step towards a widening area of recognition of a world rule of law. But while that document expressly provides agencies and instrumentalities in the form of committees, commissions, and other kinds of organizations, with authority to recommend legal rules, which is their totality could result in the establishment of a world rule of law, in many cases the recommendations and decisions proposed by them remain as mere recommendations because considerations of national interest on the part of member states prevent their incorporation in the body of international law.

Even in those cases where there are accepted rules of international law which could be expected to protect and maintain international peace and security, friendly relations among states, and peaceful cooperation among them, compliance with international law whether in the form of specific rules or decisions of international courts, may not always be expected unless there are readily available instruments of enforcement or sanctions.

These may have different degrees of effectiveness. One is public opinion, which in spite of President Wilson's convictions in its efficacy as a sanction for the observance of the Covenant of the League of Nations, proved to be ineffective. Another is the use of force. The Charter reserves the use of force to the Security Council but under the "Unfettered for Peace" resolution this right is now shared by the General Assembly under certain conditions.

Many claim decided advantages in the availability of the General Assembly as a public forum or a sort of sounding board for world opinion. There are some, however, who do not subscribe fully to this view. On this subject, a competent

observer has expressed the following comments on the same purpose for which the Assembly of the League of Nations was intended: "The opportunity to bring their grievances before an international forum could induce states to magnify their quarrels and to provoke an international discussion of cases which otherwise might not have arisen at all or might have been settled quietly between the parties directly concerned. In a politically divided world such a discussion could lead to the extension of isolated conflicts and to the accentuation of existing general differences between opposing blocs of states."

Certain authorities mention different causes expressly recognized in the Charter that block the possibility of faster progress towards the establishment and observance of a rule of law in the relations of states. Among them are the use of the veto in the Security Council, the inadequacy of the Council membership, the non-admission of some fully-qualified states, the alleged lack of firm power to make prompt inquiries into situations of friction or conflict, the frequent failure of the Organization to refer cases to the International Court on account of the reservations of some members from the compulsory jurisdiction of that Court, the insufficient utilization of the International Law Commission, the failure to refer legal questions to the Sixth Committee, the lack of sanctions for lesser disturbances of international peace and security, the failure to organize a police force, and one or two more causes. It is quite likely that if such roadblocks could be completely or partially removed it may well be reasonably expected that the purposes of the United Nations Charter may be realized.

The proposals suggested here for correcting the shortcomings of the Charter of the United Nations are, in my opinion, conservative enough if we are to approach them from the point of view of men and women who are fully conscious of the indescribable horrors of an atomic war. Those of us who have had the terrible experience of the painful ordeal of the last World War should be in a position to appreciate the value of sacrificing much of what we consider precious rights and privileges of independent statehood for the sake of preserving civilization and of saving much of mankind itself from the annihilating effect of the horrible weapons that science has invented and discovered for another global war.

But even if such misfortune, the possible happening of which we should discount the adoption of a world rule of law is still a consummation devoutly to be wished and urgently desired if for no other purpose than the maintenance of an orderly world community in which peace, security, and justice may be fully enjoyed by the entire human race. A famous American scholar has once referred to the lawyer as not simply an officer of the court but as an officer of civilization. May we who are gathered today in this conference for world peace through the rule of law prove ourselves equal to that noble title of officers of civilization.



PHILIPPINE Calendar of Events

January to March, 1962

● JANUARY

Flowers: *waling-waling orchids, bridal bouquet, dapdap, solanum, year-round-blooming boca de tigre, gumamela, cadena de amor, champaca, adelfa, morning glory and yellow bells.*

Fruits: *mango, guava, santol, langka (jack fruit), avocado, atis (custard apple).*

Hunting: *Open season in the wilds of Mindoro, Mindanao, Palawan, and the Sierra Madre Mountains in Luzon for squirrel, lemur, wild carabao, deer, mouse deer (January to May) and wild pig (any time of the year).*

JANUARY 1 NEW YEAR'S DAY. Fireworks and merry-making start early in the evening of December 31 gaining momentum as midnight approaches when the entire city of Manila and suburbs start to seethe like a cauldron. A series of Holy Masses and other church services usher in a day of merriment.

JANUARY 6-21. NATIONAL BASKETBALL CHAMPIONSHIP. Manila.

JANUARY TO MAY. POLO SEASON, with local and foreign participants. At the Manila Polo Club in Makati, Rizal.

JANUARY. 4-day **NATIONAL BAND CONTEST** at the Independence Memorial Grandstand, Luneta, Manila.

JANUARY 6. FEAST OF THE THREE KINGS. Christmas season comes to a close on this special day dedicated to children, with a colorful procession of the Magi in full costume bearing candies and gifts. These are annual affairs at the Casino Español and the Knights of Columbus Clubhouse, Manila.

JANUARY 6. FEAST OF THE THREE KINGS, Gapan, Nueva Ecija Province. Colorful parade of the Three Kings, the Divine Shepherdess and the four patrons of the town, on horseback. Devotees

join the procession — farmers astride carabaos' back and in carabao-drawn vehicles in what is known as the annual *paseo* through the main streets of the town, accompanied by brass bands.

JANUARY 6, FEAST OF THE THREE KINGS, Gasan, Marinduque Province. A series of activities re-enacting the long search for the Christ Child starts on the Feast of the Holy Innocents, December 28, and is climaxed by the presentation of the Filipinoized version of the scene of the Epiphany. Stylized folk art dramas are staged in front of the church.

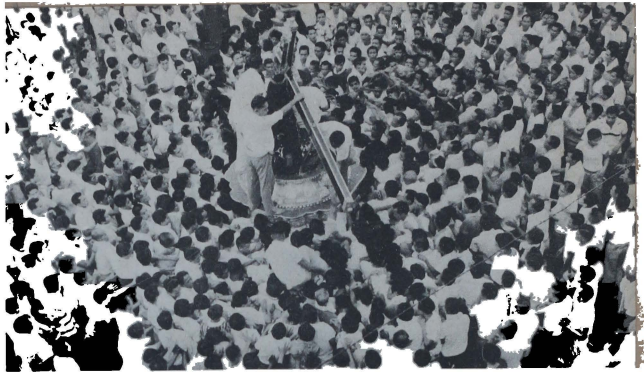
JANUARY 9. FIESTA OF QUIAPO DISTRICT. One of Manila's biggest religious celebrations is held annually in honor of the miraculous image of the Black Nazarene. Majority of the houses in this area prepare lavishly for visitors, their streets gaily decorated. Thousands of barefooted male devotees take turns in pulling the ebony image mounted on a pedestal. A number of brass bands and thousands of candle-bearing men, women and children join the 4-hour-long procession through the main streets of the district. Nine-day fiesta features band concerts and stage shows presented in the church patio.

JANUARY 14. PANDACAN FIESTA, Manila. Paper bunting is strung across streets and brass bands play in the church patio on fiesta day. Festivities are climaxed by a solemn procession of the Child Jesus in the evening. (Movable)

JANUARY 15. FEAST OF THE "STO. NINO" or the Infant Jesus of Prague at the Abbey of Our Lady of Monserrat, San Beda College, Manila. Ceremonies of the Investiture of Medals imprinted with the image of the Infant Jesus of Prague are held.

JANUARY 17. ATI-ATIAN FESTIVAL of Kalibo, Aklan Province. One of the most colorful events in the South, the "Ati-Atihan Maraynonan" a religious event blended with historical celebration honors the Child Jesus (Santo Niño) and commemorates the peace pact between the Negritos and the Malays, early migrants to Panay Island. The towns-people, like participants in a new Orleans Mardi Gras, paint their faces and bodies, wear colorful costumes and masks and parade down the

Procession of the Black Nazarene: Quiapo Fiesta



streets singing and dancing for several days and nights. A procession bearing the patron saint signals end of riotous celebration.

JANUARY 19-20. RIVER FESTIVAL IN LUMBANG, LAGUNA PROVINCE. Fluvial processions down the Lumbang River are held in honor of the town's patron, San Sebastian. Celebrated simultaneously by Catholics and Aglipayans (local Protestant sect) a traditional "bathing" ceremony called the *paliligo* is re-enacted annually. The statue of the saint is submerged in water and devotees follow suit in the belief that the ritual would bring special blessings.

JANUARY 20-21. TONDO FIESTA, Manila. Celebration includes stage shows, a *petit carnaval*, climaxed by a solemn procession participated in by thousands of devotees honoring the "Santo Niño" or the "Christ Child". (Movable)

JANUARY 20-21. ANNUAL FIESTA OF CEBU CITY, CEBU PROVINCE. Festivities center at the ancient San Agustin Church. Thousands pay homage to the Santo Niño or Child Jesus, believed to be the oldest sacred image in the Philippines, Magellan's gift to Queen Juana, wife of Chief Humabon of Cebu, in 1521. Worshipers perform a unique, vigorous devotional dance called the "Pit Senyor". High mass in the church patio. (Movable)

JANUARY 22-31. NATIONAL BOXING CHAMPIONSHIP. Manila.

JANUARY 22. Official Opening and Joint Session of the Congress of the Philippines, at which the President makes his state-of-the nation address.

JANUARY 23. TOWN FIESTA OF TANAY, RIZAL PROVINCE. Procession in the evening in honor of San Ildefonso — accompanied by bands representing various districts. In the afternoon of the following day, there are band and drill exhibitions.

JANUARY 25. TOWN FIESTA OF VIGAN, ILOCOS SUR PROVINCE. Vigan, one of the country's earliest Spanish settlements, is today complete with cobbled streets and ancient houses. Town fiesta celebrates the feast of St. Paul with a 10-day carnival, and a *zarzuela* (local musical-comedy) presented in every barrio on the eve, January 24.

JANUARY. (last week) Fourth Annual Plant and Flower Show sponsored by the Philippine Garden

Club to be held at the historical ivy-covered Paco Park, Manila. A large variety of Philippine tropical flora will be exhibited.

LATE JANUARY TO EARLY FEBRUARY. PHILIPPINE AMATEUR GOLF CHAMPIONSHIP, at the Wack-Wack Golf & Country Club, Mandaluyong, Rizal.

● FEBRUARY

Flowers: *congea vine, kakawati, flame of the forest, duranta, pandorea vines.*

Fruits: *mango, atis, guava, santol, langka, duhat avocado, mabolo, banana, papaya, kundol, kasuy.*

Hunting: *Snipes in the rice fields of Taguig, Pasig and Napindan, Rizal. Wild pigs, deer and wild carabaos, in the wilds of Mindanao and Mindoro.*

FEBRUARY-MARCH. Second Series of Seven Chamber Music Concerts in conservatories and music schools in Manila and Quezon City.

FEBRUARY 1-2. ANNUAL FIESTA OF PARACALE, CAMARINES NORTE PROVINCE. This place is famous for its gold mines.

FEBRUARY 2. TRADITIONAL TOWN FIESTA OF SILANG, CAVITE PROVINCE, Held in honor of the Feast of the Purification of Our Lady. Festivities center on the town's centuries-old church.

FEBRUARY 2. TOWN FIESTA, JARO, ILOILO PROVINCE. A *pintakasi* or cockfight tournament highlights the week-long fete in honor of the city's patroness, Nuestra Señora de la Candelaria. This is a long-awaited annual event and enthusiasts bet heavily during these tournaments.

FEBRUARY 3. TAGAYTAY CITY ANNUAL FIESTA, CAVITE PROVINCE. Main attraction of the day's festivities is the series of cockfight tournaments or *pintakasi*. Other events include the traditional evening procession and fireworks.

FEBRUARY 4. TOWN FIESTA OF MORONG, RIZAL PROVINCE. Site of the famous baroque church. Procession and town fair highlight festivities.

FEBRUARY 8-18. NATIONAL TENNIS CHAMPIONSHIP. Manila.



Parade of papier-mâché giants on Holy Innocents' Day in Marinduque Island.

FEBRUARY 9. FIESTA OF BACOLOR, PAMPANGA PROVINCE.

FEBRUARY 10. TOWN FIESTA OF SAN FERNANDO, LA UNION PROVINCE.

FEBRUARY 10-11. OUR LADY OF LOURDES FETE IN QUEZON CITY. Traditional fiesta in commemoration of the apparition of Our Lady of Lourdes. Features the usual novena, masses opening morning and afternoon rites, blessing of the sick and the solemn procession on Saturday evening. An *aurora* (dawn procession) is held on Sunday, February 11, when the faithful walk barefoot, lighted candles in their hands, from Sta. Teresita Church to Lourdes Church.

FEBRUARY 11. FEAST OF THE HOLY CHILD IN HAGONUY, BULACAN PROVINCE. There is a morning procession with costumed little boys and girls guiding the gilded image of the Holy Child through canopies of frilled colored paper hung up and down and across main streets. (Movable)

FEBRUARY 11. PHILIPPINE OPEN GOLF CHAMPIONSHIP, with local and foreign participants. At the Wack-Wack Golf & Country Club, Mandaluyong, Rizal.

FEBRUARY 12-17. FIRST REGIONAL CONFERENCE of the Indo-Pacific Council of the Comité Internationale Organization Scientifique (IPCCIOS), Manila. Delegates and scientific experts from Australia, New Zealand, Japan, Hongkong, Formosa and other Pacific and Asian countries are expected to attend.

FEBRUARY 12-28. FORESTRY WORKSHOP in Manila with delegates from 19 countries participating. The theme: "Forest and Forestry in National Economy." Sponsored by the International Cooperative Administration in the Asian Pacific Region.

FEBRUARY 22-23. TRADITIONAL FIESTA IN HONOR OF ST. JOHN THE BAPTIST in Taytay, Rizal Province, a place which goes all out to bid visitors welcome with its streets decorated with bright multicolored flags and bamboo arches built at the gateways.

FEBRUARY 17. MARCH 18. FIRST QUEZON CITY TRADE FAIR. Under the auspices of the Quezon City Chamber of Commerce and Industry. Cubao, Quezon City.

FEBRUARY (Last Week). NEPA WEEK. The National Economic Protectionism Association will celebrate its anniversary with week-long exhibits of local products and the annual convention of Philippine Manufacturers and Producers. At the Manila Hotel, Manila.

● M A R C H

Flowers: *amazon lily, purple wreath, shrimp plant, golden shower, flame tree, African tulip, palo santo, Palawan cherry blossoms.*

Fruits: *langka, avocado, banana, kundol, duhat, rimas, mabolo, mango, kasuy.*

Hunting: *Painted snipe, "pakubo", coot, gallinule and rail in the mountains and fields of Pasig, and in the Sierra Madre mountain ranges. Antlered deer, wild carabao, wild pigs in Mindoro and Mindanao.*

MARCH, NATIONAL WEIGHTLIFTING CHAMPIONSHIP. Manila

MARCH 1-4. NATIONAL SWIMMING CHAMPIONSHIP. Manila.

MARCH 9-10-11. ANNUAL ORCHID exhibit of the Philippine Orchid Society, Perez Garden, Quezon City.

MARCH 7. ASH WEDNESDAY. Start of Lenten season. The faithful devotees are anointed with blessed ashes on the forehead. For some tradition-conscious families in cities, towns and provinces, this marks the beginning of chanting of the **pasion**. (Passion of the Lord in vernacular verse). An altar is set up in houses or a makeshift chapel called "visita" is built in a prominent place in the community.

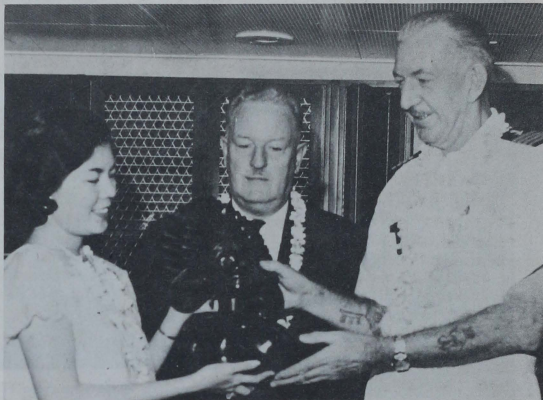
MARCH 29 to APRIL 1. HONGKONG-MANILA INTERPORT REGATTA sponsored by the Manila Yacht Club. Local and foreign participants expected to attend.

Friends from All Over

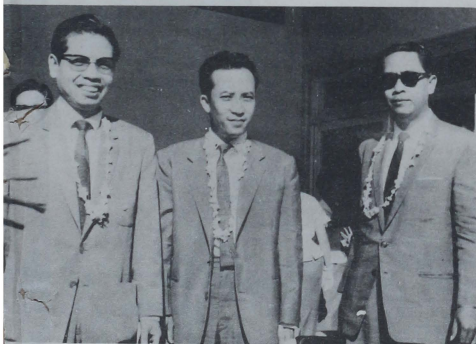
MR. AND MRS. CHARLES POLETTI were recent Manila visitors. Mr. Poletti, former governor of New York (1942) is currently vice-president in charge of international relations and exhibits for the 1964 New York World's Fair. He conferred with local officials on Philippine participation in the coming Fair.



Lord Mayor of Sydney HARRY F. JENSEN was in town for a few days. Shown welcoming him at the airport are Deputy Commissioner of Tourism Augusto D. Resurreccion and John W. Creighton, Manila Manager for QANTAS Airways.



CAPTAIN A. R. WENTWORTH of the "Washington Mail" of the American Mail Line received a woodcarving from Everett Travel Service on the occasion of the inaugural voyage of the vessel to the Philippines. Miss Chona Trinidad, Travel Manager of the PTTA, presented the gift to Captain Wentworth in the presence of Mr. D. M. Cameron, Vice-President, Everett Steamship Corporation.



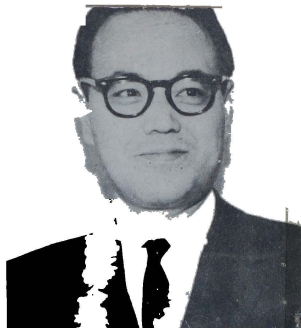
Among the delegates to the First Asian Press Conference held in Manila last January were (left to right in photo): BUI ANH TUAN, Editor, South Vietnam; MOHAMAD NAHANI, Editor, PIA News Agency, Indonesia; MOHAMAN ISNAENI, Editor, Saluh, Indonesia.



MARION COUGH, editor of American magazine *House Beautiful*, here on a ten-day visit, was met at the airport by Cita Trinidad, who heads the Philippine Travel Information Office in San Francisco and New York. Miss Cough's itinerary included a trip to Cebu, Zamboanga, Davao, Cagayan de Oro and Butuan. She also visited several outstanding homes in Manila and suburbs.



MISS COREY GREENE, American fashion model turned TV and film star arrived in Manila to star in a local film production.



AKIRA ISOBE, Vice-Chairman of the Fuji Bank Board of Directors in Tokyo was here to confer with Fuji Bank correspondents in the Philippines. He surveyed local conditions for an intensified Philippine-Japan relations in banking and investment.



Administrator of the U.S. Agency for International Development (AID) **FOWLER HAMILTON** flew in aboard a U.S. Air Force plane on the last lap of a study tour of Asian countries to lay the foundation for a new American foreign aid program in the Philippines.



Arrivals at the airport last February for a visit to Manila were **MR. AND MRS. C. C. BURBRIDGE**, President of Ovaltine Food Products, Chicago.



DAVID ROCKEFELLER, President of the Chase Manhattan National Bank, in Manila for a short visit, is shown being welcomed at the airport by PTTA representatives.



Pacific Area Travel Association Publicity Director **JACK GABRIEL** visited the Philippines for a few days following the annual PATA Conference in Hongkong. He made a trip to the Mountain Province and visited the newly-opened Mt. Dana Lodge in Bontoc.

A 23-man **GOODWILL MISSION OF THE PHILIPPINE SOCIETY OF JAPAN** arrived January 28 to felicitate President Macapagal and Vice-President Pelaez and to promote cultural and economic relations between Japan and the Philippines.





Photo shows front of Executive Building, Melacarang Palace, displays the lovely Golden Showers (*Cassia fistula*) in all its glory.



Pretty girls from the Bayanihan Dance Troupe of the Philippine Women's University show off the season's first harvest of sampaguitas (*Jasminum sambac*) at a sampaguita farm in Malabon, Rizal.

PHILIPPINE FLOWERS



These two photos were reproduced from the book
PHILIPPINE ORNAMENTAL PLANTS by Mona Lisa Steiner.



Congea in full bloom at the garden of Prof. Lim, University of the Philippines campus, Diliman, Quezon City.

A Garden Tour under the auspices of the P.T.T.A. was held recently in Manila and suburban areas. Photo shows garden of Mrs. Carmen Cuevarra in Mandaluyong.



