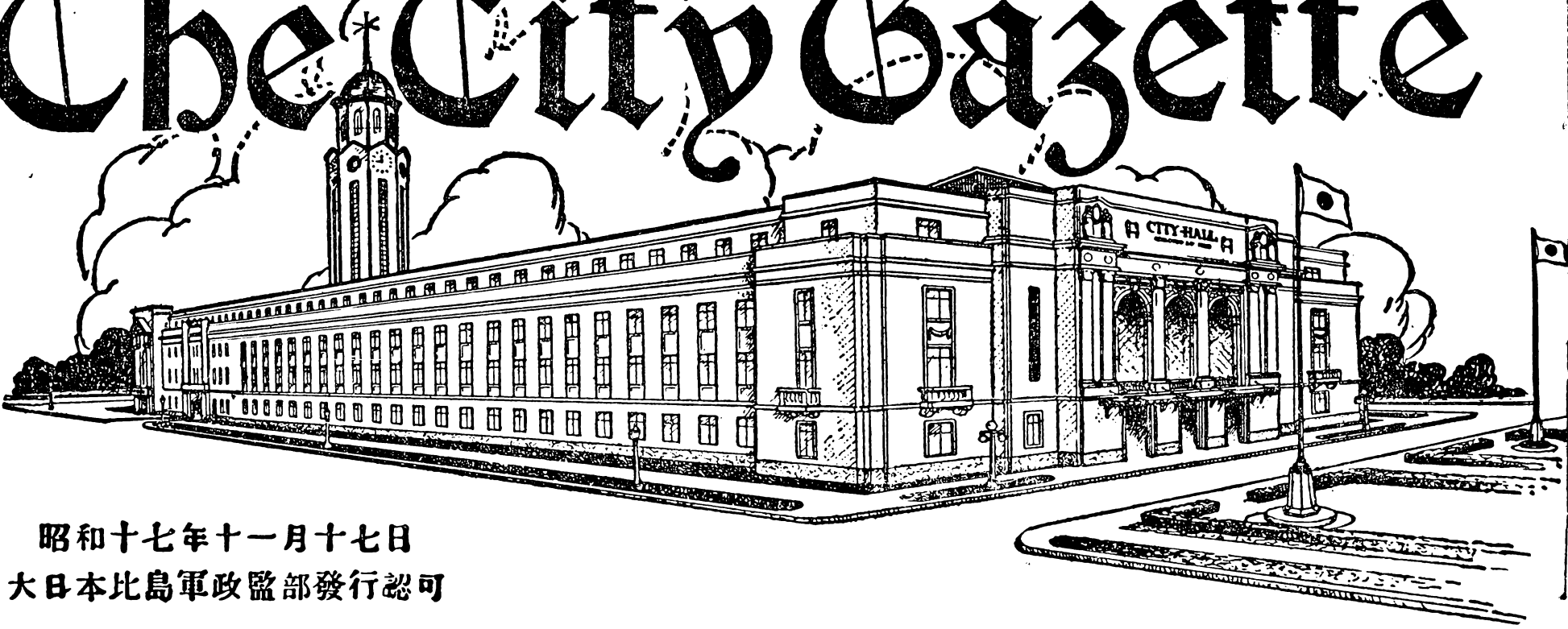


The City Gazette



昭和十七年十一月十七日
大日本比島軍政監部發行認可

PUBLISHED FORTNIGHTLY BY THE OFFICE OF THE MAYOR
OF THE CITY OF MANILA

P2 A YEAR

(BACK ISSUES 20¢ A COPY)

10¢ THE COPY

1. REDOUBLE YOUR EFFORTS!
2. IT'S UP TO US!
3. INSTRUCTIONS ON INTERNAL AFFAIRS
4. THE DUTY IS OURS
5. ESTEROS IN MANILA
6. OUR ESTEROS
7. BIGATIN
8. THE NEW ORDER TO THE MANILA WOMAN
9. THE CHOSEN ENEMY
10. ANG PANANAGALOG NI BALAGTAS SA
"FLORANTE AT LAURA"
11. JAPAN: AN INTERPRETATION
12. DEPARTMENTS:
 - City Legislation
 - Miscellanea
 - Around the Theatres

Manila, Philippines

The City Gazette

OFFICIAL ORGAN OF THE CITY GOVERNMENT ISSUED TWICE A MONTH

BY THE

OFFICE OF THE CITY MAYOR

To stimulate and develop a new spirit among the officials and employees of the city government; to disseminate information concerning its multifarious activities; and to secure coördination, system and harmony in the administration of the public affairs of the City.

P2 A YEAR

(BACK ISSUES 20¢ A COPY)

10¢ THE COPY

OFFICIAL DIRECTORY

CENTRAL ADMINISTRATIVE ORGANIZATION

Hon. JORGE B. VARGAS, *Chairman, Executive Commission*
Hon. BENIGNO S. AQUINO, *Director-General, KALIBAPI*
Hon. JOSE P. LAUREL, *Commissioner of the Interior*
Hon. RUFINO LUNA, *Director of Local Governments*

THE CITY

Hon. LEON G. GUINTO, <i>Mayor</i> —Tel. 2-31-30	Mr. JACINTO LORENZO, <i>Fire Brigade Commander</i> —Tel. 2-26-41
Hon. C. MORI, <i>Adviser</i> —Tel. 2-27-22	Mr. NUMERIANO ROJAS, <i>City Auditor</i> —Tel. 2-18-24
Hon. JOSE FIGUERAS, <i>Assistant Mayor</i> —Tel. 2-14-78	Mr. ANTONIO C. TORRES, <i>Metropolitan Constabulary Commander</i> —Tel. 2-08-76
Mr. PACIFICO ALVANO, <i>Secretary to the Mayor</i> —Tel. 2-14-42	Dr. CECILIO PUTONG, <i>Superintendent of City Schools</i> —Tel. 2-25-24
Mr. VICTOR ALFONSO, <i>City Treasurer</i> —Tel. 2-25-21	Mr. FEDERICO MANGAHAS, <i>Editor, The City Gazette</i> —Tel. 2-24-53
Mr. JULIO FRANCIA, <i>City Assessor</i> —Tel. 2-42-38	Mr. C. SUZUMOTO, <i>Manager, City Bus Service</i> —Tel. 2-05-64
Mr. ALEJO MABANAG, <i>City Fiscal</i> —Tel. 2-18-43	Mr. TOJIRO HAYASAKI, <i>Manager, City Coöperative Center</i> —Tel. 2-97-74
Dr. MARIANO C. ICASIANO, <i>City Health Officer</i> —Tel. 2-39-88	
Mr. ALEJO AQUINO, <i>City Engineer and Architect</i> —Tel. 2-55-07	

CITY BOARD

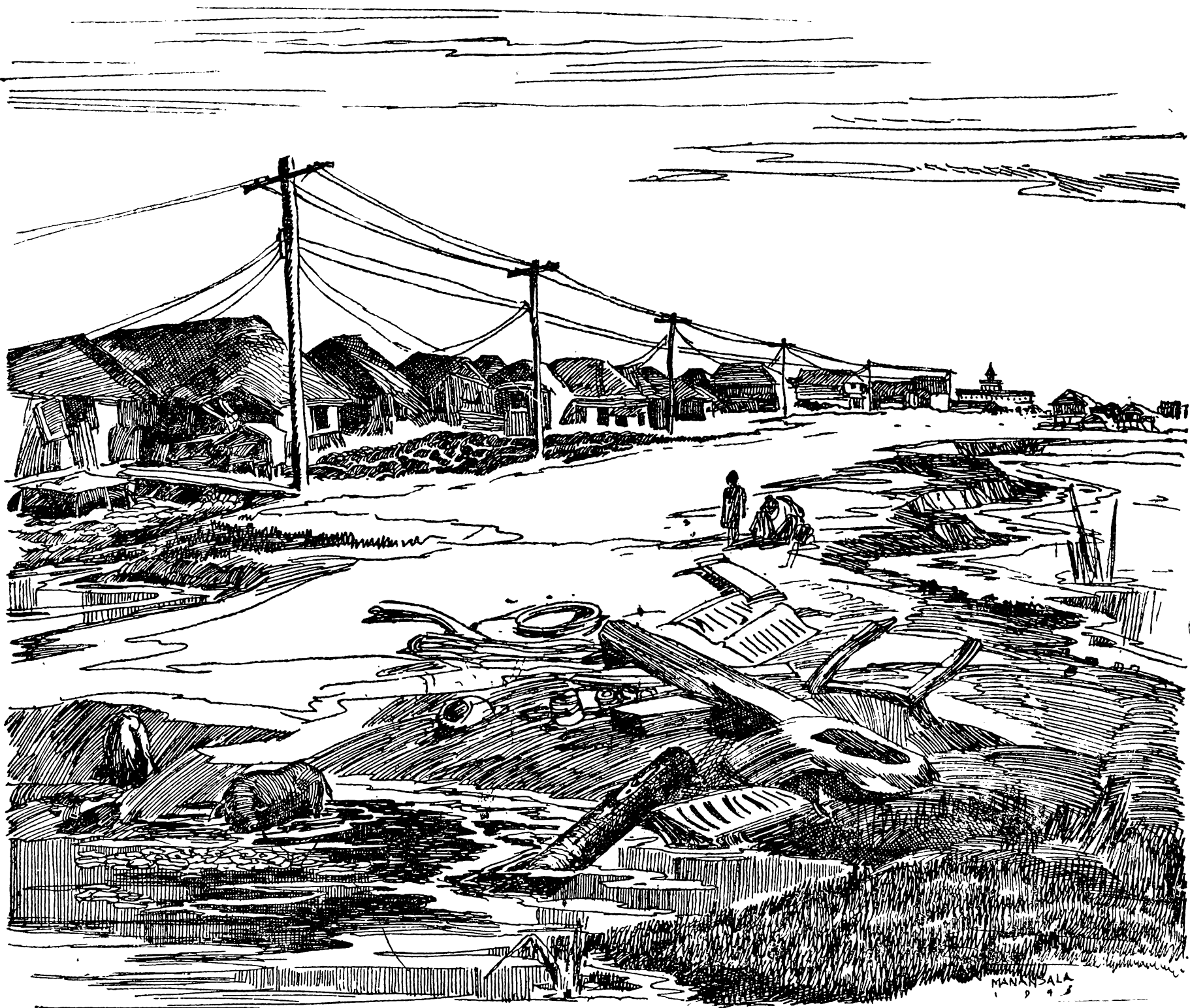
Hon. LEON G. GUINTO, <i>Chairman</i>	Mr. ALEJO AQUINO
Hon. JOSE FIGUERAS	Mr. JACINTO LORENZO
Mr. VICTOR ALFONSO	Dean FRANCISCO BENITEZ—Tel. 6-86-42
Mr. JULIO FRANCIA	Mr. TORIBIO TEODORO—Tel. 4-65-31 or 4-67-74
Mr. ALEJO MABANAG	Mr. VALERIANO FUGOSO—Tel. 2-76-78
Dr. MARIANO C. ICASIANO	Dr. VALENTIN AFABLE—Tel. 2-12-69
	Mr. JOSE TOPACIO NUENO—Room 202, Roces Bldg.

DISTRICT CHIEFS

Mr. EUSTAQUIO BALAGTAS, <i>Bagumbayan</i> —Tel. 5-66-41	Dr. FLORENCIO Z. CRUZ, <i>Diliman</i> —Tels. 6-89-23; 6-88-27
Mr. ROBERTO TEODORO, <i>Bagungdiwa</i> —Tel. 5-32-32	Mr. CORNELIO CORDERO, <i>Caloocan</i> —Tel. Dial 40. Ask for 255-537
Mr. BARTOLOME GATMAITAN, <i>Bagumbuhay</i> —Tel. 4-94-89	Mr. REGINO S. EUSTAQUIO, <i>San Juan</i> —Tel. 6-88-67
Mr. RUPERTO CRISTOBAL, <i>Bagumpanahon</i> —Tel. 2-66-61	Mr. PEDRO P. CRUZ, <i>Mandaluyong</i> —Tel. 6-74-26
Mr. GREGORIO FELIPE, <i>Balintawak</i> —Tel. 2-42-94 (Local 2)	Mr. JOSE D. VILLENA, <i>Makati</i> —Tel. 5-35-87
	Mr. ENRIQUE T. MANALOTO, <i>Pasay</i> —Tel. 5-19-31
	Dr. JUAN GABRIEL, <i>Parañaque</i> —Tel. 5-10-75

City Sketch Book

7. Urban Challenge



IT is the curse of cities, heart centers of culture and civilization, that side by side with their institutions consecrated to learning, art, human welfare, trade and industry should develop unhappy neighborhoods unfit for decent human habitation. They have come of public indifference, private greed, official ignorance and thoughtlessness. Neighborhoods that should provide for health, recreation, education, and wholesome neighborly relations become breeding places of ill-health and vice. The whole system calls for drastic overhauling and fresh planning. The cities and towns of the future, if we are to learn anything at all, must be the result of intelligent planning in accordance with human need for health, beauty and convenience. Today, the work that can be done is to render our unhappy neighborhoods more susceptible to wholesome living. Hence the present all-year-around campaign for a cleaner city among the different districts.

REDOUBLE YOUR EFFORTS!

BY THE DIRECTOR GENERAL

Japanese Military Administration

Following is the message read by the Director-General of the Japanese Military Administration at the opening of the convention of provincial governors, city mayors and provincial constabulary inspectors of Luzon.

IT is indeed a great pleasure to appear before this convention and deliver to the provincial governors, city mayors and constabulary senior inspectors of the provinces of Luzon, a few words of pertinent advice on matters of utmost importance to you and to your countrymen.

Anglo-American domination which has for so long perpetrated its malignant and oppressive sway over millions of unfortunate peoples of East Asia has now been forcibly and irrevocably terminated and today, every vestige of the enemies' military and naval force has been completely annihilated and repulsed never to return again to these shores to cause misery and desolation to the peoples of East Asia. Asia is once again the free Asia for Asians and all the inhabitants of this region are now at liberty to assume their proper role and place that Heaven has destined to be theirs, to work for their own salvation and for the common security and mutual prosperity of all. The establishment of the Co-Prosperity Sphere of Asiatic peoples with Japan in the role of leader and protector is now an accomplished fact, and the Philippines is about to be granted independence in the shortest possible time to take its position of honor and prestige in the family of Oriental Nations as a full-fledged member of good standing. This, in brief, is the situation we are happily facing today.

Deep Emotion

The mere reflection that the ambitions of countless Filipino heroes and martyrs, both sung and unsung, and the dreams of all your forefathers which have remained only dreams for over the last four centuries will become an actuality in your generation and with

your own participation must certainly fill all hearts with emotion too deep for words.

Recently, I enunciated the three essential principles for the early attainment of Philippine independence. In that now historic statement, I enumerated the following cardinal program:

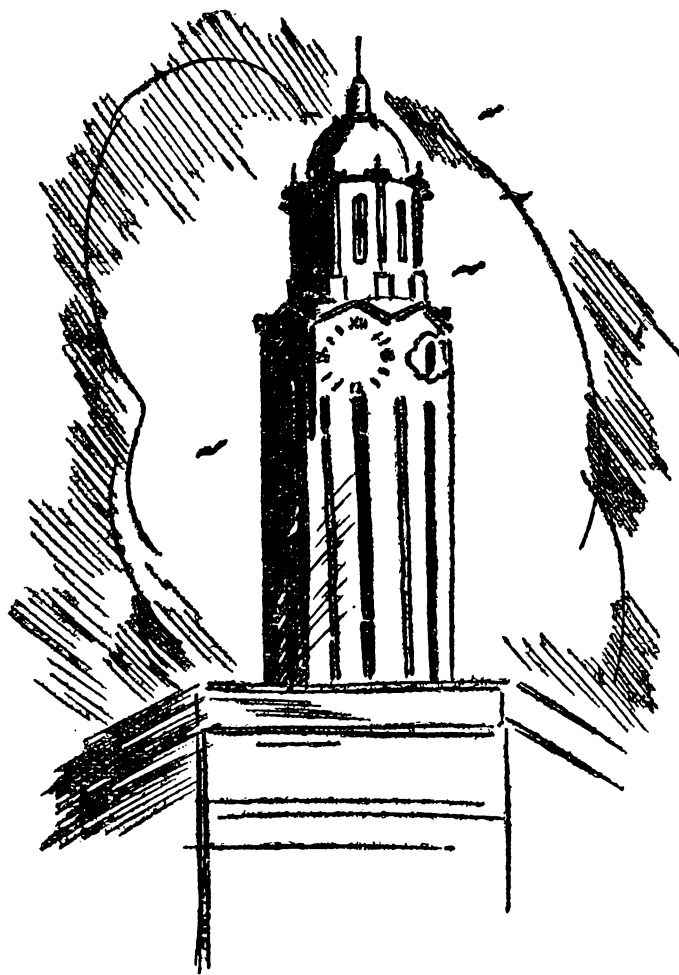
1. Eradication of all past entanglements and connections and the complete restoration of peace and order through the own initiative and efforts of Filipinos themselves.
2. Nationwide and far-reaching economic rehabilitation through the rapid reconstruction and renovation of the economic structure, to the end that this country may obtain a status of self-sufficiency.
3. Speedy and thoroughgoing reorientation of the people, spiritually and intellectually, with the object of regaining the true Oriental soul to serve as the foundation spirit of the New Philippines.

I stressed at that time, and I repeat my emphasis today, on the undeniable fact that the faithful, conscientious and thoroughgoing application of these principles and their practical manifestation in the everyday activities of the people in general are all-important and crucial. In fact, it cannot be gainsaid that at the present stage of the rehabilitation of the Philippines, the application of the three cardinal principles outlined above to the everyday life and activity of the people as a whole is, most

emphatically, the supreme guiding policy of the civil administration.

Redouble Efforts

In the successful application of these three principles, it will be essential for all of you assembled here today, to redouble your past efforts in your cooperation with the Japanese Military Administration. It will also be necessary for you to formulate tangible and effective policies, fully consonant with the conditions and problems prevailing in your respective provinces,



which are calculated to guide the people in their everyday actions and thoughts. Above all else, the most important thing to bear in mind in this connection is to take drastic and dynamic measures into your hands to put into effect the specific guiding policies you have set up for your provinces and personally see to it, taking your position at the foremost ranks of your people, that such policies are carried out in actual practice. That your personal leadership and your own aggressive participation in the direction and execution of the details of your practical program are the decisive elements in making your efforts successful or not must be self-evident and clear to all. But since this task is so important, not only to your individual successes as local administrators but in turn has such far-reaching and direct bearing on the fundamental question of the date on which the independence of the Philippines is to materialize, I shall not mince words, but speak to you frankly and to the point. You are being called upon, gentlemen, here and now, to place yourselves at the head of the column, in the foremost ranks of your people, in order to direct and guide them through your own personal example and through your own voluntary and self-sacrificing service, thereby instilling fresh hope and burning faith in all the hearts of the people, thus giving rise to an overwhelming and strong wave of a community of sentiment and feeling, unprecedented and unknown heretofore in this country, which is calculated to bring about complete and water-tight cooperation among all sections of society, regardless of their former af-

filiations, principles or mental reservations, without which there can be no solidarity and no permanence for national existence.

Love for Filipinos

I, for my part, hereby solemnly and publicly declare that I love the Filipino people from the bottom of my heart and that I shall offer my protection to every single member of the 18 million population of the New Philippines who is worthy of it. I also wish to take this opportunity to reiterate my unshakable confidence in the integrity and ability of the officials of the civil government of this country to carry out in full the 3-point program.

Provincial governors, city mayors and constabulary senior inspectors now assembled before me, let me remind you once again of the gravity of your responsibility and enjoin upon you in the most emphatic language possible to devote yourselves, heart and soul, unstintedly and without reservation, even to the point of sacrificing your all, yes, even unto death, if need be, in order that you as loyal Filipinos and successors of the long line of heroes and martyrs who have lived, suffered, and died in the cause of Philippine independence, may be able to see with your own eyes, in your own generation, and as the fruit of your own efforts, the cherished ambition of all your ancestors and all your contemporaries come true, the speedy and successful attainment of the great historical event of this age, the independence of your beloved country in the shortest possible time.



IT'S UP TO US!

By THE CHAIRMAN

Philippine Executive Commission

(Speech delivered at the signing of the Manifesto at Malacañan on February 26, 1943.)

WE are gathered this afternoon in this historic hall of Malacañan to witness the signing and issuance of a manifesto addressed to our people, informing them of the lofty and noble purposes of the great Japanese Empire and appealing to their patriotism so that the difficult task of material and spiritual reconstruction of our country may be soon accomplished. This manifesto will be signed by the members of the Executive Commission and of the Council of State, all of whom are well known to the masses of our people.

“The condition for the attainment of Philippine independence has been placed by Japan in our hands. The realization, therefore, of our national freedom is now up to us. I am sure that each and every Filipino who aspires for the freedom and independence of his country will actively and unhesitatingly exert his utmost to bring about the desired reconstruction, a prerequisite to the grant of that independence.

“We particularly appeal to the misguided remnants of the USAFFE who are still in hiding in the mountains to abandon their futile resistance to the Imperial Japanese Forces and the Filipino administration under their guidance. By so doing, they will be able to live in peace and tranquillity and contribute their share to this gigantic and historical task of nation-building, not only for their benefit but also and to a greater extent for the benefit of their country and people. We are likewise especially happy that this manifesto is being issued on the occasion of the convention of Provincial Governors, City Mayors and Senior Inspectors of Constabulary who are present here. I have no doubt that all of them will gladly cooperate in disseminating the proper information so that complete peace and order may be reestablished throughout the Philippines and the work of reconstruction successfully undertaken and completed to the end that the independence of the Philippines may be attained in the shortest possible time.

“Now, the Commissioner of the Interior will read the manifesto.”

MANIFESTO OF INDEPENDENCE

To the Filipino People

INDEPENDENCE is finally within our reach! Japan is waging a sacred war for the purpose of liberating the Orient from Occidental domination. In pursuance of that noble cause, now happily on the point of attainment as a result of her brilliant successes on air, land and sea, she offers us the honor of independence and the blessings that it implies.

This generous and unparalleled offer, Japan has solemnly made to the Philippines with the sincerity of a friend and protector. Her friendship for us is traditional. As far back as the sixteenth century, her samurai warriors offered to join our ranks to smash the Spanish yoke. During the Philippine Revolution, a number of her sons volunteered to fight and die side by side with their Filipino comrades-in-arms. Nor was that all. Long before the outbreak of the current Greater East Asia War, her Imperial Government freely and unreservedly declared that she had no territorial ambition in the Philippines. This declaration the Imperial Japanese Forces reaffirmed when they occupied Manila early last year. They had come here, they announced, merely to fulfill Japan's “sacred mission, the establishment of Asia for the Asians, the Philippines for the Filipinos.”

Time and again the highest Japanese representatives in the Philippines—the Commander-in-Chief of the Imperial Japanese Army and the Director General of the Japanese Military Administration—repeated this inspiring assurance. True to her lofty and ennobling mission, Japan went farther. She avowed through her Premier, General Hideki Tozo, before the Imperial Diet on January 21, 1942, that: “As regards the Philippines, if the peoples of those Islands will hereafter understand the real intentions of Nippon and offer to cooperate with us as one of the partners for the establishment of the Greater East Asia Co-Prosperity Sphere, Nippon will gladly enable them to enjoy the honor of independence.”

Japan's solemn promise, which brought new hope to all conquered and oppressed peoples in the Far East, Premier Tozo reiterated a year later. Speaking before the same distinguished body, on January 28, 1943, he said: “Substantial progress is being made in the degree of cooperation rendered to the Japanese Empire by the people of the Philippines as well as in the restoration of internal peace and security. Under these circumstances and on condition that further tangible evidence of cooperation is actively demonstrated it is contemplated to put into effect the statement made previously on the question of Philippine independence in the shortest possible time.”

Firmly resolved as we are and have always been to attain our independence, we would be unworthy indeed of our race and that liberty which our martyrs and heroes have sanctified with their blood if we did not exert our utmost to surmount every obstacle placed in our path to freedom and nationhood. But first of all let us be united. We have a common cause, a common destiny. Let us all cooperate with our true liberators to the limit of our capacity and ability. Let the misguided remnants of the USAFFE who are still hiding in the mountains abandon any futile resistance which at best can only mean unnecessary sufferings and sacrifices of our people. To normal life let everybody return as the rest of us have done, certain that it is there, and not in the fastnesses of the mountains, where we all can best strive for the peace, happiness, and prosperity of our fatherland.

Why continue resisting those who have honestly, sincerely, and bravely shown by deed that they are really doing their best to make us free? Japan could have treated us as a conquered enemy, imprisoned our soldiers for the duration of the war, and devastated our country. But this she did not choose to do. Instead, she allowed us from the beginning to direct our administration under the benevolent guidance of the Japanese Military Administration. She freed our imprisoned soldiers, and with her own hands repaired the ravages of war. She went beyond that. She taught us the value of discipline, increased our national consciousness and showed us by precept and example the real meaning of racial dignity. By cooperating with Japan actively and in full measure, we emancipate ourselves from political domination and economic exploitation and win for ourselves the honor and glory of independence.

We, therefore, appeal most earnestly to all our countrymen to join and help us in the titanic task of reconstruction of our own country and in the complete reestablishment of peace and order throughout the land. Let us avoid further suffering, bloodshed and destruction. Let us build and reconstruct our country and heal the wounds of the past, for it is only in this way that we can realize within the shortest possible time our supreme aspiration to be free and independent.

MANILA, February 26, 1943

(Sgd.) JORGE B. VARGAS
Chairman of the Executive Commission
Chairman of the Council of State

(Sgd.) JOSE P. LAUREL
Commissioner of the Interior
Member, Council of State

(Sgd.) TEOFILO SISON
Commissioner of Justice
Member, Council of State

(Sgd.) CLARO M. RECTO
Commissioner of Education,
Health, and Public Welfare
Member, Council of State

(Sgd.) JOSE YULO
Chief Justice of the
Supreme Court
Member, Council of State

(Sgd.) SERAFIN MARABUT
Auditor General and Director
of the Budget
Member, Council of State

(Sgd.) JORGE BOCOBO
Associate Justice of the
Supreme Court
Member, Council of State

(Sgd.) ANTONIO DE LAS ALAS
Commissioner of Finance
Member, Council of State

(Sgd.) RAFAEL R. ALUNAN
Commissioner of Agriculture
and Commerce
Member, Council of State

(Sgd.) QUINTIN PAREDES
Commissioner of Public Works
and Communications
Member, Council of State

(Sgd.) BENIGNO S. AQUINO
Vice President and Director
General, KALIBAPI
Member, Council of State

(Sgd.) FRANCISCO LAVIDES
Executive Secretary to
the Commission
Member, Council of State

(Sgd.) LEON G. GUINTO
Mayor of the City of Manila
Member, Council of State

(Sgd.) EMILIO AGUINALDO
Member, Council of State

(Sgd.) RAMON FERNANDEZ
Member, Council of State

(Sgd.) MIGUEL UNSON
Member, Council of State

(Sgd.) CAMILO OSIAS
Assistant Commissioner of
Education, Health, and Public
Welfare
Member, Council of State

(Sgd.) ARSENIO BONIFACIO
Assistant Commissioner
of the Interior
Member, Council of State

(Sgd.) VICENTE MADRIGAL
Member, Council of State

(Sgd.) RAMON AVANCEÑA
Member, Council of State

(Sgd.) ALEJANDRO ROCES
Member, Council of State

(Sgd.) PIO DURAN
Director of General
Affairs, KALIBAPI
Member, Council of State

(Sgd.) JOSE VELOSO
Member, Council of State

THE MAYOR'S AND GOVERNOR'S RESPONSE

Mr. CHAIRMAN

THE privilege and distinction of having been appointed by Your Excellency, with the approval of the Military Administration, as executive officials in our respective localities signifies no less than that you have trust and confidence in us, Provincial Governors, City Mayors and Provincial Constabulary Inspectors, now present in this solemn and historical occasion. It means trust and confidence because Your Excellency realizes we are all Filipinos deeply devoted to the Fatherland, with a profound sense of self-respect and with an inherent loyalty to the leaders of the nation. We are ready under any circumstances to demonstrate our devotion to our duty and our people.

And now this real opportunity has arrived, for us to show how far we can justify your trust and confidence in us. We return to our respective localities,

bearing this solemn manifesto of freedom, determined to carry its burning message to the farthest corner of the Philippines. We are convinced that when properly understood by our people, which it shall be our constant endeavor to bring about, it will expedite the achievement of that freedom which is our immemorial aspiration.

Your Excellency and Honorable Commissioner, we leave this solemn occasion with the assurance that you may count upon us to do our share in this great task. In the face of obstacles and limitations due to difficulties of communications, we shall do everything to carry out your instructions throughout the Philippines, not so much because of the positions we hold as because of our great desire to fulfill our duty to our Fatherland, which we all love. That is our pledge.

LEON G. GUINTO

February 26, 1943.



Instructions On Internal Affairs

By JOSE P. LAUREL

Commissioner of the Interior

GENERAL OBSERVATIONS

Centralization of power and authority

ADMINISTRATION is a question of understanding and intelligent execution. For reasons which experience must have made obvious to you, the present Government has deemed it wise and salutary to adopt as one of its basic policies centralization of power and responsibility. This new system marks a momentous change. It has many advantages. For one it has strengthened, solidified, and greatly simplified the once hopelessly complicated system of local government. The result has been economy, efficiency, and dispatch.

In conformity with this innovation, provincial and local governments, together with the Bureau of Constabulary, have been placed under the direct executive control and administrative supervision of the Department of the Interior. In other words, the Central Administration has designated this Department as the instrumentality charged with the responsibility and vested with the corresponding authority to maintain peace and order throughout the land. You have a share of that authority and responsibility in your respective spheres of action.

Provincial governor is the chief executive of the province

From a total perspective, as it were, there appears to be no such thing as division of authority. Singleness of command implies singleness of responsibility. These days are such that there should be no dispersion or duality in the exercise of authority in a given province, that is to say, there can be no two heads of the provincial administration. There must be, there should be, only *one* who shall be responsible for the proper governmental functioning and the maintenance of peace and order within the province. This *one* official is the provincial governor. The provincial governor exercises general supervision and control over all Constabulary forces in his province although this is done through the senior inspector. This is advisedly provided for in Article 1, par. 9, Executive Order No. 29.

Provincial governor solely responsible for success or failure of the provincial administration

Because he is the provincial chief executive, the Central Government holds the provincial governor solely responsible for the success or failure of the administration in his province. He is the official directly answerable to the Commissioner of the Interior for the performance of the functions assigned to him

by law. Provincial governors who do not live up to the required standard of efficiency, earnestness and loyalty, should be ready to be relieved to give way to better men.

Provincial governor strictly accountable for maintenance of peace and order

In the administration of the province, especially in the maintenance of peace and order, the Central Administration holds the provincial chief executive to strict accountability. From him it will accept no excuse for his failure to do his duty or to achieve the desired results, in accordance with the plan outlined by the Central Government. For that matter, the provincial governor must be a man of initiative. He should not adopt a lukewarm attitude but he must exert a positive effort towards the pacification or conversion of recalcitrant elements and the dissemination of essential information concerning the paramount national policy of the Government. He should bring home to the mind of every Filipino man, woman and child that the maintenance of internal peace and security is the crucial test of our capacity for self-government. This is only proper. For a country which cannot maintain peace in its own territory is not entitled to govern itself. He should be able to impart to the masses the fundamental idea that if they really love freedom, if they wish to be governed by their own people, they must live in peace and cooperate unhesitatingly and unconditionally with the present administration.

The best thing for the Filipinos to do now is to engage in the work of reconstruction. It should be made crystal clear that, whether from the standpoint of politics, ethics or economics, the principles of co-existence, cooperation and co-prosperity upon which triangular foundation is premised the establishment of a Greater East Asia Co-Prosperity Sphere, are conditions *sine qua non* of any just and lasting social order. The repeated pronouncements of Premier General Hideki Tozyo that Japan will grant independence to the Philippines within the shortest possible time is by necessary implication conditioned upon the restoration of internal peace and order, as well as upon active demonstration of further tangible evidence of cooperation with the Japanese Empire in the establishment of the Greater East Asia Co-Prosperity Sphere—the sacred mission for which the great Japanese Empire was willing to stake her all through the mighty and decisive arbitrament of arms.

Submittal of reports required by the Japanese Military Administration

Just now, there are many reports required by the Japanese Military Administration which are very important, among which are reports on radio receiving sets and radio repairers, registration of former members of the USAFFE, intelligence reports, and weekly and monthly reports on peace and order. Many officials are remiss in the submission of these reports and their attention is hereby called to the necessity of complying strictly with the instructions given on these matters.

With reference to the submission of reports on peace and order, the present regulations on the point are defective. Now, both the provincial governor or city mayor and the senior inspector of Constabulary submit separate reports to the Department Head through their respective Bureau chiefs. In many cases the report of the senior inspector is duplicated by the report of the provincial governor, or *vice versa*. In other cases, the provincial governor, as a matter of routine, is satisfied in stating in his report that peace and order conditions in his province are normal, whereas, in sharp factual contrast the senior inspector mentioned in his report covering the same period a number of grave crimes and activities of recalcitrant elements. This is anomalous. There can not be two different reports on peace and order from any given province. To do away with these inexcusable inconsistencies, it is necessary and it is so directed that only one single, coordinated report on the conditions of peace and order in a given province be submitted. That report should be submitted by the governor directly to the Department of the Interior, after consultation with the senior inspector of Constabulary, and after obtaining such information as he may deem pertinent from the different municipal mayors. The original should be sent to the Department and copies furnished the Bureau of Constabulary and the Bureau of Local Governments. In other words, from now on only the provincial governor will submit weekly and monthly reports. The senior inspector may, in cases of far-reaching or military importance, accomplish the customary intelligence report. The regulations on this matter will be revised accordingly.

Surrender of firearms and ammunition

A definite menace to the peace and tranquillity of the people is the clandestine possession of firearms and ammunition by the civilian population in practically all the provinces of the Islands. As long as there are numerous firearms either hidden or in the hands of private individuals so long shall there be a direct threat and menace to public peace and order. The confiscation or peaceful surrender of such firearms is, therefore, a primordial consideration in the task of restoring peace and order. In every province, a campaign should be waged without let or hindrance for their peaceful surrender or their confiscation, but emphasis must be laid on their peaceful surrender.

I shall await with eagerness practical suggestions from you, gentlemen of the convention, on this matter.

Organization of vigilance committees

As a necessary incident of our fundamental concern for the complete restoration of peace and order, I urge you to study the feasibility and forthwith take the necessary steps for the creation of vigilance committees in the different municipalities and barrios, independent of the district and neighborhood associations, for the purpose of insuring the protection of law-abiding citizens from possible depredations of the criminally inclined. Instructions with regard to this additional organization will be issued by the Department of the Interior through the Bureau of Local Governments in the near future.

Appointments to the service must be made purely on merit

Political parties in the Philippines have already been abolished. Politics has no more place in the government service. For this reason and to preclude any charge of discrimination or favoritism, appointing officials should recruit men for employment, either for clerical jobs or for positions on the public works, on the basis of merit alone, disregarding entirely past political affiliations.

Cooperation with the Kalibapi

A nation-wide movement for the establishment of the New Philippines is being undertaken by the *Kalibapi*. This is a popular organization for service to the nation. The movement should merit the full support and cooperation of every Filipino. The provincial governors and local officials, when called upon to act in the promotion of that movement, should wholeheartedly accord the necessary cooperation.

LOCAL GOVERNMENT

Relationship between the provincial governor and the national officials in the province and other provincial employees

I have already emphasized the fact that the provincial governor is the head of the provincial administration. Provincial officials, paid out of provincial funds and also the officials and employees paid out of funds of the Central Administration, are under him subject to such conditions and limitations as may be determined by the Central Administrative Organization, through the Commissioner of the Interior. Any conflict between the governor and any representative of the Central Administration should be reported to the Commissioner of the Interior for action.

I have also indicated the important, however subordinate role of the senior inspector of Constabulary with respect to the provincial governor. The senior inspector must not attempt to check or limit the provincial governor in the use of the Constabulary forces for the purpose of maintaining peace and order. This state of official responsibility will not

of course, excuse the senior inspector from incompetence or inefficiency in the discharge of the duties assigned to him by law. Nor will such arrangement justify any abuse on the part of either the provincial governor or the senior inspector in the employment of the armed forces of the Central Administration. For any such delinquency, administrative action will be taken to its full extent against the guilty official.

Officials and employees not to engage in private business

At this period of reconstruction and rehabilitation of the country, it is imperative that all officials and employees in the government service devote their full time to the particular duties and activities assigned to them by law. For this reason, it is the policy of this Department not only to eradicate such evils as may have existed in the past on this matter but also to see that the guiding principles on the spiritual renovation of the race are faithfully observed. With this purpose in mind, this Department has issued Order No. 10 prohibiting officials and employees from engaging in private business, strict compliance with which is enjoined. It is highly unjust and unethical for a government official to compete with private individuals in business, whether openly or stealthily by hiding himself behind the veil of silent partnership. His official position will readily enable him to cripple if not to kill the business of private individuals. An office is essentially a public trust. The theory is that a public official receives enough compensation from the government to enable him to live and let live. He is paid from public funds not with a view to letting him amass a private fortune, but in order that he may serve the public and fulfill the social function of helping others obtain the necessary means of livelihood.

Provincial governors and city mayors to secure the permission of the Department before leaving their respective jurisdictions

Owing to the abnormal conditions existing in the country, provincial governors and city mayors have been given instructions not to leave their respective jurisdictions without the previous approval of this Department. The reason behind this is to keep this Department informed of their whereabouts whenever they are out of their respective jurisdictions, to insure their presence at all times in their provinces and cities where they may be needed urgently, and to enable them to report at first hand on whatever is going on in their respective territories.

At the same time, when they come to Manila on official business, they should invariably register in the office of the Department and in the Bureau of Local Governments so as to facilitate the location of their whereabouts in the city. Once in Manila, they shall have free access and preferential attention in conferring with the Commissioner of the Interior and also with the Directors and responsible officials of bureaus and offices under the Department.

Inspections by provincial governors and city mayors

The work now required of provincial governors and city mayors is more intensive and extensive on account of the national program of reconstruction being undertaken by the government. It is therefore imperative for the accomplishment of the task at the earliest moment possible that these officials make frequent inspections of their respective territories in order to enable them to follow up with vigor the different activities being undertaken calculated to enhance the well-being of the country. The provincial or city executive is not supposed to remain in the capital as if he were a permanent fixture there. It is an important and in a way an exhilarating feature of the functions of governors, whenever circumstances permit, to visit the different municipalities and barrios under their jurisdiction. In these inspections, they should confer with the local officials, including barrio lieutenants, to ascertain the problems and difficulties actually confronting them in their administration so that, if possible, they may be solved right then and there, thereby promoting efficiency in the public service; at the same time they should keep themselves well-posted by making inquiries as to the grievances of the people, if any, so that they may be able to take appropriate action.

Periodical conferences with provincial and city officials

The provincial governor and/or city mayor should hold conferences as often as possible with the chief officials of the provincial or city government. Problems and difficulties may be met and solved promptly by this method. Besides avoiding misunderstanding, these conferences will help much in establishing harmony and fostering mutual confidence and respect.

Submittal of appointments

So that local governments may be fully reestablished and be able to function immediately in those places where there is need therefor, it is necessary that provincial governors submit without delay their recommendations for the appointment of: (a) members of provincial boards, (b) municipal mayors, (c) municipal treasurers, (d) councilors, and (e) chiefs of police.

As the local police forces have not yet been incorporated into the Constabulary, the chiefs of police are at present appointed by the Commissioner of the Interior. The provincial governors are therefore enjoined to base their recommendation on seniority and civil service qualifications and to avoid nepotism.

Administrative cases against municipal mayors

Provincial governors should get in constant touch with the local officials, particularly the municipal mayors, and submit to this Department the names of mayors who are not active or efficient so that appropriate action may be taken.

In administrative cases against mayors of municipalities, Executive Order No. 43 requires that where the respondent is under suspension the investigation shall be terminated within twenty days and the complete record of the case, with the comment and recommendation of the governor, shall be submitted to the Director of Local Governments. As the prior law prescribed different periods in connection with such cases, it is desired to invite particular attention to the period of twenty days fixed in the Executive Order within which the investigation in cases where the respondent has been suspended, must be terminated. To avoid delays in the disposition of cases of this nature, the provincial governors should not fail, in submitting the same to the Director of Local Governments, to give his comment and recommendation thereon and see to it that the records thereof are complete.

Regulation of Games and Amusements

The Department of the Interior has been informed that many provinces are not enforcing the provisions of Executive Order No. 95 with reference to games and amusements. The Department of the Interior is in sympathy with the need of the people in the provinces for wholesome amusements, but at the same time, playgrounds and recreation centers are placed under necessary supervision so that they may not be converted into cesspools of vice and immorality or hotbeds of subversive activities. Efforts should, therefore, be made to enforce the provisions of Executive Order No. 95.

In this connection, the provincial governors should comply with the requirement imposed upon them by Executive Order No. 95 to submit to this Department the government's one (1%) per cent participation of the gross receipts realized from boxing contests and exhibitions.

There is a marked tendency among municipal mayors with the concurrence of their respective governors to promulgate ordinances prescribing lower license fees for the operation of cockpits contrary to the policy adopted by this Department with regard to this matter. This state of affairs should be immediately corrected.

Submittal of annual budgets

The legal fiscal year of the provinces is now different from that of the Central Administrative Organization. In this connection, the provincial governors and city mayors should make a study of the advisability of having the fiscal period of the local governments run concurrently with that of the Central Administrative Organization.

THE CONSTABULARY

The Constabulary is under the direct orders of the Commissioner of the Interior

The necessity for the organization of the Constabulary, especially at this time, can hardly be over-emphasized. You, gentlemen, know why the Con-

stabulary was created. It was organized for the purpose of restoring peace and order where it has been disturbed, and maintaining it wherever it has been restored. It should be clear to you by now, without need of any elaboration, that conditions which call for a peace and order organization like the Constabulary are graver in time of war than in time of peace. Correspondingly, the responsibilities and duties of the Government as a whole are greater. The Department of the Interior, being the instrumentality of the Central Administration responsible for the maintenance of peace and order, has in these days increased responsibility and authority. The task of maintaining peace and order is an all-space and all-time problem covering as it does the whole length and breadth of the Philippines, and requiring the devotion of every Filipino, every official of the Government. The times demand the centralization of powers, to be wielded with a strong, firm and determined hand to insure quick decision, prompt action and positive results. Consequently the task of maintaining peace and order cannot very well be executed if the local governments and the Constabulary are not placed under the direct supervision and executive control of the Department of the Interior. By virtue of such supervision and control, the senior inspector, as well as the provincial governor, is under the direct orders of the Commissioner of the Interior.

Establishment of a uniform system of Constabulary organization

It is the policy of the Department of the Interior to establish only one uniform system of Constabulary organization so that eventually the municipal police will have to give way to this uniform system of the Central Government. Some of the members of the police forces in the different municipalities have been incorporated in the Constabulary without having undergone any training in the Constabulary Academy. These men will be required to undergo that training, but for the purpose of determining those that have been incorporated, it is necessary that survey be made by the provincial governor and a report thereon submitted to the Department of the Interior so that proper steps for their training may be taken and the privileges to which they are entitled may be extended to them and their families. It is expected that the provincial governors, upon their return to their respective provinces, will conduct the survey and send the proper report to this Department as soon as possible in order to facilitate the desired integration of the entire police system in the Islands.

Filling of Constabulary quotas

It is possible that in certain places, the provincial governors and city mayors will meet with difficulty in furnishing the required manpower for the Constabulary. Some amount of explanation and appeal may have to be resorted to by the governor or mayor. It is necessary that they familiarize themselves with the organic act of the Constabulary, the advantages,

compensation, and above all, the public service that these prospective peace officers will render the country.

Under the present plan, each province is assigned a quota of the Constabulary forces. It is but fair and proper that each province should be required to supply at least that same quantity of manpower to the Central organization. This means that if the quota assigned to a given province is 300, the governor should exert efforts to send to the Constabulary Academy for training at least the same number of men for that purpose.

Selection of trainees for Constabulary Academies

Information has been received that many of the trainees sent to Manila by provincial governors and city mayors have been rejected because they were found suffering from ailments which not only render them physically unfit to undergo instruction or service in the Constabulary but also endanger the health of other trainees. As a result of this, the Government, to say nothing of the persons concerned, has been put to an unnecessary expense and trouble. In order to avoid such inconveniences in the future, provincial governors and city mayors should exercise utmost care in the selection of trainees. Efforts should not be spared to secure for trainee instruction only those meeting the requirements heretofore prescribed for this purpose by the proper authorities. While the provincial governor is mainly responsible for the filling of this quota, and will answer for any inability to fill such quota, the senior inspector can be called upon by, and must do his all to help, the provincial governor in discharging this duty. The selection of these men must be based principally on quality. They must not be merely the average in the province, but must be men of whom the province can be and may well be proud.

Creation of an economic corps within the Constabulary

The great problem brought about by the present world conflict is economic. The Central Administration, through the proper agencies, has fixed the prices that must be charged, especially with reference to the prime commodities of life. At present the prices in the market are so high that the necessities of life have been placed beyond the reach of the individual with an average income. This accounts for the continuous flow of justified complaints against the distribution of prime necessities by the Government. So long as these prices remain at their present sky-high levels, so long as the prices fixed by the proper agencies of the Central Administration are not enforced, as long will the poor become poorer and more wretched in their manner of existence. It will be necessary, therefore, to create within the organization of the Constabulary, not only in the Bureau but also in the forces in each province, a group of

specially trained men, qualified to deal with the economic problems, to enforce laws and administrative measures, particularly and especially with reference to price control and profiteering. This aspect of law enforcement must be entrusted to men who fairly understand this economic phase of law enforcement and are thoroughly familiar with the laws and regulations enacted for that purpose. A definite plan will be evolved to carry this objective into effect.

Spiritualization of the Constabulary

It is the aim of the Department of the Interior to impart greater spiritual vigor to, and awaken pride of membership in, the Constabulary through the approval of measures necessary to achieve that end, such as the adoption of a service Code or Code of Ethics, the setting up of a Constabulary Day, the preparation of a Constabulary hymn, and the periodical assembly of the organization force with a view to improvement, and the adoption of such suggestions as may be necessary in the interest of the organization.

RELIGIOUS AFFAIRS

Supervision of the activities of religious organizations in all cities and municipalities

For the preservation of peace and order it is necessary to enforce close supervision over the activities of all religious organizations in the various cities and municipalities so that the Bureau of Religious Affairs may take appropriate action against religious cults which are subversive of public order or destructive of good customs and sound traditions. Under Executive Order No. 47 all religious organizations are required to register themselves, their members and their properties with the Bureau of Religious Affairs. The Bureau is empowered by the aforesaid Executive Order to give due authorization for the organization and establishment after February 27, 1942, of other religious corporations or orders. As it is not expedient, for the present, to send inspectors of the Bureau to the provinces, it is requested that the provincial governors, city mayors and senior inspectors help in the dissemination of the foregoing information and in reporting violations thereof to the Director of Religious Affairs.

Other matters which may be reported to the Director of Religious Affairs are: (a) Solicitation and/or collection by religious organizations of alms or contributions in violation of Executive Order No. 35; (b) Holding of processions by religious organizations without complying with the provisions of Executive Order No. 39, as amended by Executive Order No. 96; (c) Celebration of marriages by priests or ministers not authorized by the Bureau to solemnize marriages, as well as abused by ecclesiastics in the celebration of marriages; and (d) such other matters that should be brought to the attention of the Bureau of Religious Affairs by virtue of its power of supervision over all religious orders or organizations.

CENSUS AND STATISTICS

Prompt submittal of reports on the registration of aliens, births, marriages, and deaths, to the Bureau of the Census and Statistics

The provincial governors and city mayors are requested to call the attention of the city and municipal treasurers to the necessity of submitting punctually reports regarding the registration of aliens, births, marriages, and deaths, in their respective municipalities, to the Director of Census and Statistics and Civil Registrar General.

Campaign for the sale of the Economic Census of the Philippines

By instruction of the Chairman of the Executive Commission in a letter addressed to the Commissioner of the Interior on December 12, 1942, the Bureau of the Census and Statistics, together with the Bureau of Printing, was asked to promote the sale of at least 2,000 copies of Volume IV of the Census of the Philippines and a similar number of other volumes. The provincial governors and city mayors are, therefore, urged to have their respective provinces and cities as well as the municipalities of each province requisition such volumes of the Census as their finances will permit. Volume IV, entitled the "Economic Census", is the most significant of the whole set, containing as it does the cross-section of the economic conditions of the country in terms of figures. The mastery of this volume, incidentally, will go a long way towards the devising of ways and means for the attainment of economic self-sufficiency, which is one of the three cardinal points stressed by the Director General of the Military Administration for the fulfillment of Premier General Tozyo's pledge to grant the Philippines her independence in the shortest possible time.

UNEMPLOYMENT PROBLEM

Creation of the Bureau of Employment

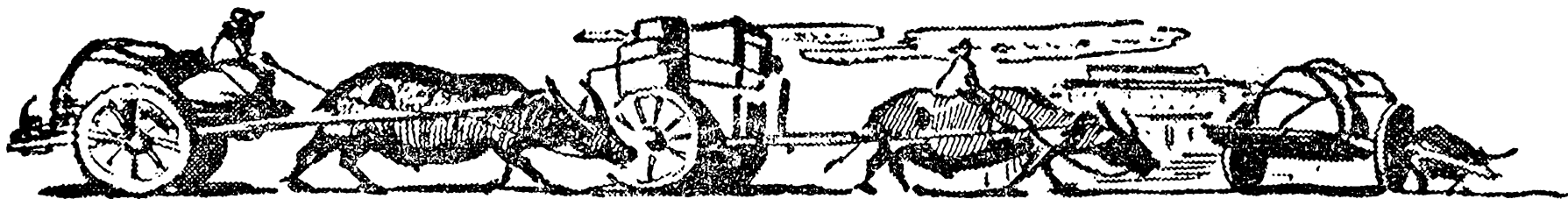
By virtue of Executive Order No. 118, the Bureau of Employment has been created in order to relieve the acute unemployment situation all over the Islands

and to find ways and means of inducing the idle to pursue gainful or productive occupations. The Bureau has just been organized and has already started functioning. It has submitted to the Department of the Interior, for approval, a proposed administrative order containing rules and regulations to secure coordination of the work of the Bureau of Employment and of the provincial governors and city mayors to solve the unemployment problem in their respective jurisdictions. Specific instructions covering important matters involved will soon be issued for the guidance of all concerned. In the meantime, the provincial governors, city mayors and senior inspectors present at this convention are urged to give the problem of unemployment serious thought and submit suggestions on how to carry out most effectively the aims and purposes of Executive Order No. 118 so that the gospel of work may gain the widest acceptance and at long last find fruition.

CONCLUDING REMARKS

The foregoing observations and instructions are calculated not only to streamline the organization of the local governments and the Constabulary, to promote their usefulness and efficiency, and to coordinate their work with the other branches and instrumentalities of the Central Administrative Organization in the provinces, cities and municipalities; but are also designed to mobilize all the agencies of the Department of the Interior and galvanize them into action so that they may be able to contribute their all to the construction of the national edifice envisioned by Premier General Tozyo as a worthy member of the Greater East Asia Co-Prosperity Sphere. You are the builders of the new Philippines.

As you go out into your respective fields of endeavor, I want you to realize that each and every one of you, as well as each and every one of your subalterns down to the lowliest police officer and barrio lieutenant, are not mere cogs in the wheel of the governmental machinery but are conscious, active, self-respecting units, each with a definite task to perform for the honor and glory of the Filipino Nation.



THE DUTY IS OURS

By MAYOR LEON G. GUINTO

Speech on February 25, 1943 before the Convention of Governors, Mayors, and Constabulary Inspectors of Luzon.

I DO not wish to see this important convention close without offering a few remarks on behalf of myself and my fellow mayors, the provincial governors, and inspectors here gathered, with respect to the valuable advice, instructions, ideas and principles that have been given and taken up in the course of our conferences. I believe the ideas and principles enunciated in this convention by the various speakers, notably by Their Excellencies, the Commander-in-Chief of the Imperial Japanese Forces, the Director-General of the Japanese Military Administration, and the Chairman of the Philippine Executive Commission, and the different Commissioners, are of such far-reaching consequence to the welfare and future of our country that we would be recreant to our duties to miss their significance and to fail to play our part in making these ideas and principles an intimate possession of every citizen in all our cities and towns and in the remotest communities.

Convention a Success

Before I proceed further, permit me to express the general feeling of gratitude reigning among my colleagues of this convention and to express in their behalf our felicitations to the authorities mainly responsible for the success of this week of conferences. We wish to thank the Commissioner of the Interior, Hon. Jose P. Laurel, for the very happy idea of calling this convention and giving us the opportunity for mutual contact among ourselves and for direct consultation and advice with the leaders of the Central Government Administration, especially the highest Japanese Military authorities. In these conferences we have been shown ample illustrations for the solution of our many problems of local administration. We are now better informed about the real political, economic and spiritual conditions existing in different parts of the country. We thank the Honorable Commissioner of the Interior for his decision, interest and determination in carrying out a practical program of administration for the cities, municipalities and provinces under him. His interest, his courage and his decision are a most inspiring demonstration of his capacity for real leadership as an official of our Central Government, which is most necessary in this crucial moment in the history of our people.

As I said yesterday, in behalf of my colleagues, I wish likewise to reiterate the expression of our appreciation to the Chairman and to all the members of the Philippine Executive Commission who attended these conference, for giving addresses and providing

full information on the activities of their respective departments to the end that we may the better be able to carry out our obligations and responsibilities in our own particular spheres of duty and action. Then I wish also, in behalf of my colleagues to express our thanks to the Japanese Advisers and their assistants, to the Assistant Commissioners, to the Bureau Directors and other officials of the Central Administrative Organization who came to these conferences and gave freely of their time in providing data and advice in the interest of local governments. I can ill afford to omit in extending likewise our gratitude to the KALIBAPI, especially to its Director-General and the other members of the Executive Board for their cooperation in these conferences and in showing us the way towards working out the complete unification of the country, the achievement of which is set as a primary prerequisite for the granting of freedom.

We Must Play Our Part

AND now permit me to add a word on those ideas and principles discussed in these conferences affecting the grant of ultimate independence for our country. We are all witnesses to the earnestness and conviction with which our leaders here, Japanese and Filipino, particularly Japanese, expressed themselves on this question and we would be indicating an utter lack of consciousness of the vital developments today which are leading to a crucial decision with reference to our freedom if we did not give heed to what we have heard in the course of these meetings.

Negligence, indifference or apathy on our part, after hearing our leaders, would certainly demonstrate that we are lacking in seriousness, that we do not realize our tremendous opportunities, that we are incapable of meeting the responsibility of self-determination, that we are lacking in courage and in vision, that we are indifferent to the future of our children, and that we are willing to accept the indictment of posterity as leaders in our respective spheres and in our communities who, by stupidity or ignorance, have refused to rise to the occasion.

Nobody in his right mind and with the welfare of his country at heart, and with pride in his race and in its capacity for bigger and greater things could remain insensible to the challenge that our Japanese and Filipino leaders have thrown to us. It would be to our lasting shame to be charged by coming generations with apathy and insensitiveness at a time when the decision affecting their destiny was up and we missed to heed it and play our part.

Japan a Brother Nation

FROM what the Commander-in-Chief of the Imperial Japanese Forces in the Philippines and from what the Director-General of the Japanese Military Administration have said, I am convinced that nobody, no Filipino, need ever entertain any fear or doubt regarding the true aim of the Imperial Japanese Forces in the Philippines. They are here to help us work out our liberation. They are here to offer us their sincerest cooperation to make us worthy of the honor of independence. They are here to place at our command the endless resources of their experience in self-government and in national self-respect, so that we Filipinos may enter into our heritage as free men, as true members of an Oriental brotherhood.

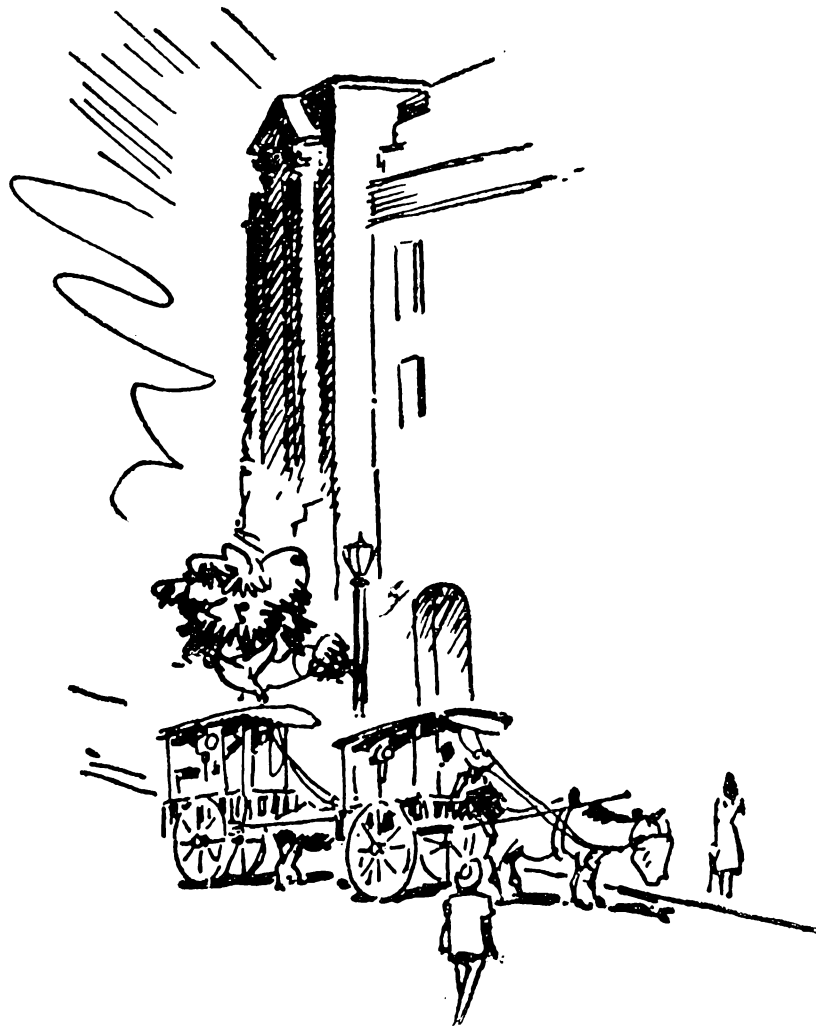
Even the United States, if she truly desires the happiness and well-being of the Philippines, rather than criticize and condemn, should be, if not happy, at least satisfied that we Filipinos are being treated with unexampled generosity and understanding at the hands of her enemy, which is Japan. The generous treatment that we have been privileged to enjoy at the hands of the Imperial Japanese Forces should be considered by the United States as nothing less than an indirect tribute to whatever altruistic policies she herself might have tried to enforce during her tenure of tutelage over us Filipinos. The United States should be happy that even her enemy nation, Japan, has proven willing to take up where she left off in guiding us on the path to freedom by actually doing everything possible to enable us to achieve independence in the shortest time possible and to live in peace and cooperation among nations who, by

the grace of God and of geography, are our neighbors in this part of the world.

For us Filipinos who have endured all manner of tribulations through centuries of foreign overlordship, there can be no happier obligation than to rise to our opportunity in the present hour and make sure that the spirit which animates our present leaders today from a brother nation reaches and touches the heart of every Filipino citizen in every corner of this country.

Pledges His Best

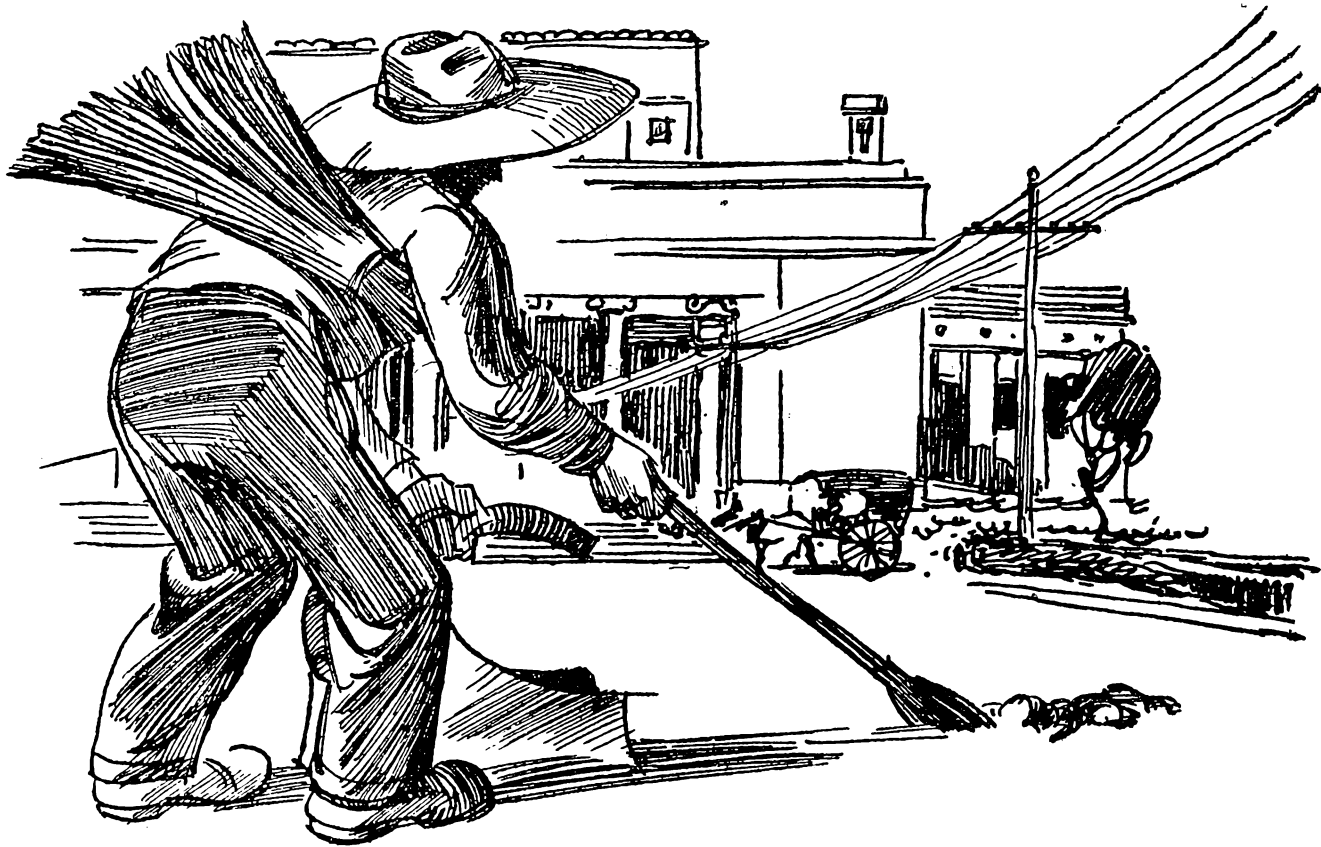
FOR this reason, we stand today, with profound gratitude in our hearts, to the Commander-in-Chief of the Imperial Japanese Forces in the Philippines, the Director-General of the Military Administration, and the Commissioner of the Interior, ready to fulfill our pledge that when we go home, back to our respective communities and provinces, we shall have no doubts, no reservations, in carrying out faithfully and completely the instructions that we have received in the course of this convention and to spread among our own people a compelling consciousness and desire for peace and order, for a regeneration of our national energies so that we may all pull effectively together in the construction of a New Philippines. As for me, modesty aside, I know that I shall strive with all my soul and energy, with my more than a million fellow Filipino citizens of Manila to propagate the vital ideas and principles that have been our share in this convention. Ours is the epochal privilege and opportunity to speed by determined and honest endeavor, the day of the granting of our freedom. We will not fail.



ESTEROS IN MANILA

By ALEJO AQUINO

City Engineer and Architect



DURING rainy season frequently after typhoons which cause flooding of the City, oldtimers of Manila may be heard commenting that during the Spanish times, there were no such floods in Manila because then the esteros were deep and served the useful purpose of conveying the rain water to the sea. "Furthermore," they assert with certainty, "esteros were kept well free from obstructions and you could make your way in a banca from the mouth of the Pasig River to its far inland extremities."

This statement is usually followed by a general criticism of the municipal authorities, of their lack of interest in improving these esteros as a glaring example of inefficiency. Some of these men who have had the good fortune of visiting metropolitan cities in Europe and America, would draw a comparison between the clean drainage and free-water-channels in these continents, emphasizing their usefulness as things of scenic beauty in contrast to the malodorous, dirty and stinking esteros we find in Manila.

The writer as City Engineer and Architect of Manila will not contradict such remarks about our esteros. Though it is a fact that the maintenance and upkeep of these esteros fall under his daily functions as City Engineer and Architect, the writer cannot but agree to this criticism. For the enlightenment of the public in general and in the hope that he will awaken the interest of the municipal authorities, the writer welcomes the opportunity of writing this short article, hoping that after its perusal by competent authorities, something will be undertaken

in the way not only of improving the esteros of Manila as a means of transportation during these times when due to the war, transportation facilities have been affected most adversely, but also reducing their insanitary condition.

Legal Aspects

Esteros in Manila are classified into the following:

(a) *Navigable esteros*.—Navigable esteros are those which due to their width and depth are navigated easily by small water conveyances, such as bancas, cascoes, launches and similar watercraft.

(b) Non-navigable esteros which due to their narrowness and shallow depth are only fit for drainage channels and for the navigation of small watercraft as bancas, etc.

According to section 1902 of the Revised Administrative Code and by virtue of an agreement between the City of Manila and the Insular Government effected since 1911, navigable esteros are under the supervision of the Insular Government, more specifically the Bureau of Public Works and the Bureau of Customs. These navigable esteros, which have a total length of about 15 kilometers, were well maintained by the Insular authorities before the war and they served their purpose as means of transportation and navigation. They were maintained by dredging once every two or three years. The Bureau of Public Works had one or two dredges mechanically operated and every portion of these esteros so classified as

navigable was dredged whenever it became shallow due to accumulated sedimentation as to become dangerous to navigation. However, since the inauguration of the present administration no dredging has been done and apparently the Insular Government is not in a position to continue with the maintenance of navigable esteros at their depth. Since they are within the limits of the City of Manila, their maintenance and upkeep by way of cleaning naturally have become the concern of the municipal authorities.

The second class of esteros, the non-navigable ones, measure a total length of about 28 kilometers, and according to law, should fall completely under the supervision and control of the City government. Many of the complaints received from the public concern this second class of esteros, i. e., non-navigable ones. Due to the failure of the past administrations, non-navigable esteros have received very little care in spite of repeated requests of the writer that sufficient funds be provided for their maintenance.

Present Condition of Non-Navigable Esteros

THE present condition of non-navigable esteros are, to say the least, deplorable. Some of them due to lack of care for some time have become crooked, partially filled with garbage, grass and sedimentary deposits which have been accumulated every time a flood occurs. There is, however, another undesirable characteristic of these esteros, namely, the foul odor that emanates from them. This odor is due not so much to the lack of care but rather to the following causes:

Inasmuch as Manila except in some districts lacks a sufficiently extensive sewerage system whereby human waste could be properly disposed of, in most cases waste matter is disposed of by means of septic vaults known as "pozo negro" from which an effluent liquid comes out which has an offensive odor. This liquid finds its way into the esteros and remains there with the water in stagnant condition, contaminating it and causing a characteristic foul odor to permeate the air in the vicinity. This is especially noticeable during low tide when there is little water in the esteros to dilute the effluent liquid, increasing its concentration. Furthermore, the banks of the esteros absorb the flocculent liquid and acquire its odor.

Another source of the foul smell of the esteros and its vicinity is the accumulation of dead animals, rubbish, debris and garbage as well as some forms of algæ. People living in the vicinity of esteros find it convenient to dump their garbage and refuse into the esteros.

In many places, such as Sampaloc, Pandacan, Santa Ana, Tondo, etc., the poor people living along the banks of the esteros dispose of their human excreta by throwing them directly into the esteros. One can see floating flakes of human waste in these places. During the low tide some of these particles settle on the banks which emit an obnoxious odor.

What the City is Doing

DURING the past 10 years or more before the war, non-navigable esteros in Manila were maintained in a haphazard and inefficient manner. Short-term prisoners were assigned daily to clean the esteros. Sometimes these prisoners would number around 300. They were divided into gangs under the supervision of prison guards and were assigned in the cleaning of esteros to remove the weeds growing on banks, removing obstructions such as floating debris, water lilies, carcasses, garbage, etc. The materials collected were placed on the banks and whenever we had transportation facilities available, they were hauled to the dumping places of the City. The work was not done systematically. There were days when the convict labor force was small, so that little work was done. Furthermore, these prisoners are of truculent nature and prison guards found it difficult to enforce discipline. Consequently little effective work was actually accomplished. Since the beginning of the war, no convict labor has been available for the work.

There is no equipments for improving the channels of the esteros. No dredging work can be done nor any other work to improve the condition of these esteros, except an insufficient maintenance work with inefficient convict labor.

Time and again the undersigned requested that funds be provided so that a permanent labor force could be organized and improvement in the service insured by the employment of well-paid laborers in the same way that our streets are maintained. The undersigned recommended the purchase of cascoes so that the materials collected could be properly disposed of. Recommendations were submitted requesting for funds for the straightening and realignment of the channel ways as well as for dredging work. All these recommendations were never carried out due to lack of funds.

A Few Recommendations

Improvement cannot be undertaken within a short time. The improvement of esteros involves several aspects which require a long period of adjustment. For immediate relief, it is obvious that we should detail a sufficient force of men to make a thorough systematic periodic cleaning of esteros. The practice of employing laborers for a few days or weeks is both costly and non-productive of beneficial results. Esteros just like streets need to be maintained regularly by employing laborers on a more or less permanent basis, who could learn the knack of doing the work efficiently. It is for this reason that the writer is not enthusiastic over the engagement of relief laborers for this kind of work.

As this article is for the enlightenment of the public as well as the municipal authorities on the subject of estero improvement, I should, therefore, submit a few concrete recommendations in concise form:

Maintenance Work

For the daily maintenance and upkeep of esteros, we have at present a labor force of 38 laborers. Inasmuch as this number of laborers is very insufficient, we have recommended employment of 62 additional laborers. Evidently, we need more laborers than this number recommended, but due to the present financial condition of the city, the writer abstains from requesting for more men than are absolutely necessary. The city should acquire two cascoes for the proper collection and disposal of dredged and other refuse materials taken from esteros, as well as the necessary additional tools, such as forks, hovels, scoops, etc.

A more militant supervision on the part of sanitary inspectors and the police in order to stop or at least discourage the practice of dumping waste material and human excreta, dead animals, refuse and garbage on the esteros, will greatly help in the sanitary improvement of esteros.

Mass education of the public in avoiding the use of esteros as dumping places for carcasses, refuse and

garbage and strict enforcement of sanitary regulations prohibiting such practices, would contribute to a large extent to our efforts to keep our esteros clean.

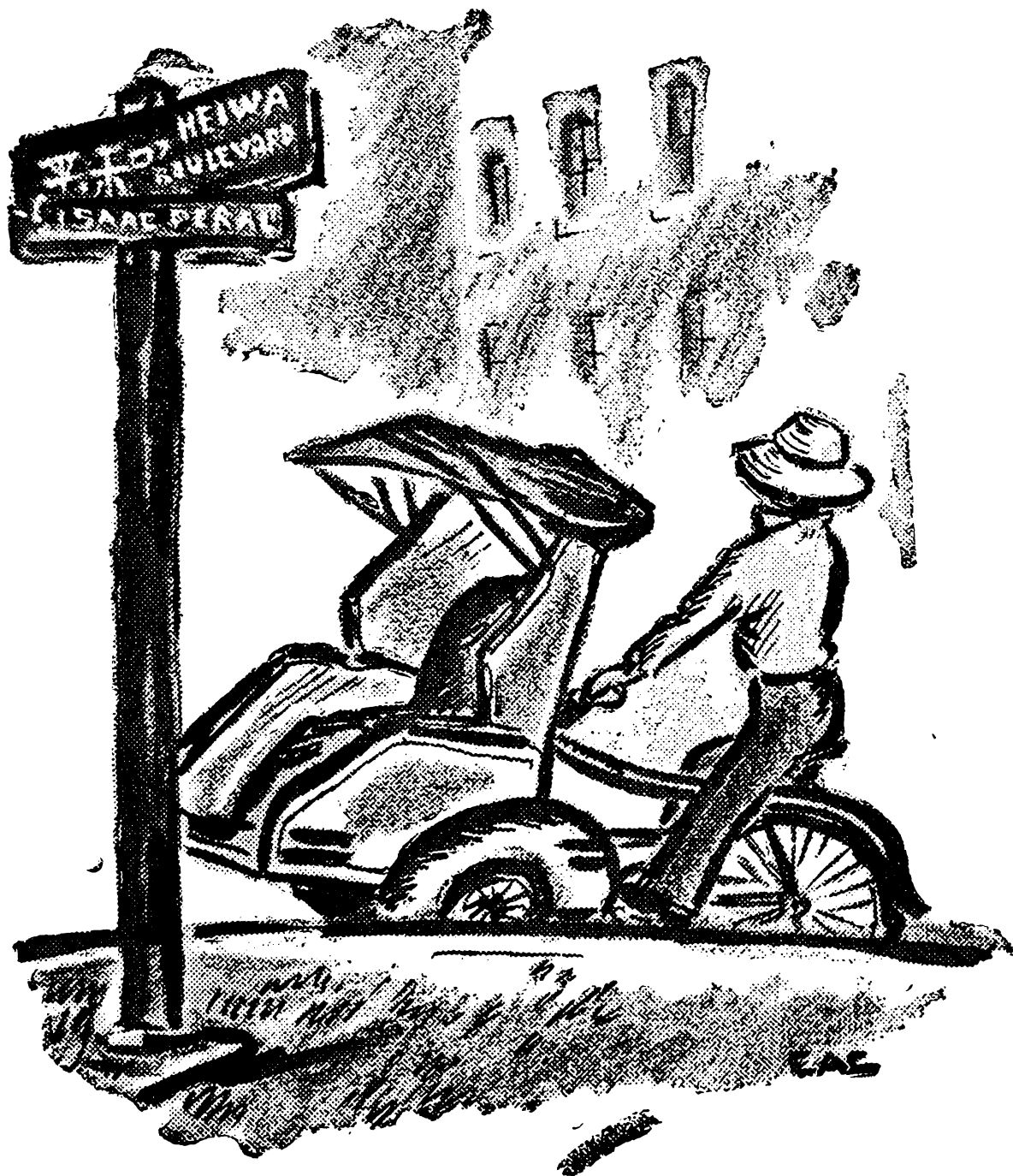
Improvement Work

A long range program of improvement should consist of the following:

(1) Dredging shallow portions in order to provide sufficiently deep channels for efficient drainage of rain water.

(2) Lining estero banks with concrete apron or similar material to prevent growth of weeds and erosion of banks and at the same time to produce a neat appearance. A yearly appropriation of ₱200,000 in a 5-year improvement program has been recommended.

(3) The sewerage lines of Manila should be redesigned so that the effluent from domestic sewage, which is the source of the foul odor emanating from esteros, can be properly carried through underground pipes and discharged into the bay where the odor would be dissipated and not felt by the inhabitants.



OUR ESTEROS

By I. V. MALLARI



FOR years, I have talked and written about our *esteros*, in the hope that the City authorities would do something about them. But I might as well have talked to the pictures in my room for all the results that I have gotten.

Our leaders, like the general run of our people, seem to think of our *esteros* as a liability rather than an asset. The larger of them have, of course, a practical usefulness: they provide a cheap means of transporting goods to the different parts of the city. But the narrower and the shallower of them are used only for waste disposal. And, when they can no longer serve this purpose, they are filled up or covered.

The sad truth is that we do not realize the aesthetic possibilities of *esteros* as the aesthetic possibilities of similar bodies of water have been realized, appreciated, and exploited in other countries like Sweden, Holland, and Japan. In these countries, artificial ponds as well as estuaries and canals are usually made the central features of landscape architecture.

And now that the Japanese are here, perhaps they could teach us how to utilize our *esteros* to advantage. For the Japanese have been masters of landscape architecture for hundreds of years. Knowing the principle of scale to perfection, they are able to make even their smallest gardens look large. Because they know restraint and discrimination in the use of plant material, their gardens look spacious and uncluttered. Having studied nature with meticulous care, their gardens are as beautiful and as gracious and as refreshing as nature herself—if not, indeed, more so.

Following the example of Japan, we could make our *esteros* the nucleus of a wonderful park system that would be a source of health and joy and pride to all of us. They would serve as oases in this flat and tawdry and monotonous city.

The first step in this project should be the dredging of the *esteros*, in order to get rid of the sluggish water and the attendant odors. And the banks should

be held in place with rocks of interesting shapes and colors.

The wider and deeper *esteros*, which are navigable, could be given a formal treatment. They could be flanked by boulevards, with wide sidewalks for promenading, and lined with trees, palms, and flowering shrubs. The trees mirrored in the water should have pendulous branches. In order to preserve the pristine beauty of the boulevards, there should be a strip of parkway at least fifteen meters wide between the traffic lanes and the building lines.

The narrower and shallower *esteros* could be given an informal treatment in the Japanese manner. And this is where the services of a trained landscape architect is absolutely necessary. The general layout of the parkways, the selection of plant materials, the disposition of the trees and the shrubs and the annuals, and the relation between the planting the water—all these considerations should receive the closest attention and study.

With the *esteros* thus given importance, the houses should face them instead of turning their ugly backs towards them. And the people living along the *esteros* should be made to feel that the parks and the waterways in front of their houses are their personal responsibility. The branches of the trees should not be cut, flowers should not be picked, rubbish should not be thrown around. If the people of New York and the inhabitants of Japanese cities could be made amenable to such social discipline, certainly the citizens of this Pearl of the Orient could as well.

In the evenings, people can sit under the trees to keep themselves cool, to meditate, and to drink in the beauty of the scene. They can even go canoeing as people do in Central Park, New York City; in the parks of Stockholm; and in some parks in Japan. Thus the *esteros* could be made to add to the health, well-being, and happiness of the people. And whatever money is spent on them would be an investment whose dividends would increase year by year.

BIGATIN

Maikling Kuento

Ni AMADO V. HERNANDEZ

Noong 1931, si Amado V. Hernandez ay ipinahayag ng Kalipunan ng mga Kuentista na "Kuentista Blg. 1" dahil sa kanyang maikling kathang "Wala Nang Lunas." Pinagkalooban siya noon ng Medalya Tambunting at Medalya Zamora.

Malaong tinalikdan ang pagsulat ng kuento, si Hernandez ay nagbalik sa kanyang unang pagibig: ang tula. Noong 1939 ay natamo niya ang tanging gantimpala sa unang pangbansang timpalak sa tula ng dating Commonwealth sa pamamagitan ng kanyang tulang-kasaysayang "Pilipinas", at noong 1940 ay sinundan ng lalong malaking tagumpay ng kanyang aklat ng mga tulang "Kayumanggi" na ipinagkamit ng ₱2,000.

Si Hernandez ay siyang editor ng dating pahayagang Mabuhay hanggang sa nang ito'y masunog sa natapos na digmaan sa Maynila.

Tungkol sa muling pagsulat ay sinabi niya: "Ako'y isang taon at dalawang buwan nang hindi humaharap sa makinilya, kungdi nang iparehistro ko ang aking makinilya at ang aking radio, nguni't aling panata ang di masisira sa anyaya ng isang mahalaga at katangitanging babasahin na katulad ng City Gazette."—EDITORIAL NOTE.

I

SA kanilang pook, si Tino ay hindi nakikilala sa tunay niyang pangalang Florentino Laksamana. Marami ang nagpapalagay na siya'y kulangkulang, at iilan ang naniniwalang siya'y matino. Labis sa walo at kulang sa pito, ang palasak na turing sa kanya.

Walang tiyak na tinirhan at lalo nang walang tiyak na hanapbuhay, si Tino ay maaaring sabihin na siyang katuparan ng tinatawag na hampasbato. Sa hanay ng mga kapwa binatang napapanahon, siya'y hindi kasama sa talaan. Sa hanay ng kadalagahan ay walang nagkakamaling maghagis ng tingin sa kanya.

Gayon man, walang nagsasabing si Tino ay masamang tao. Walang nagwiwikang makapal ang kanyang mukha at matigas ang kanyang katawan. At lalo nang walang nagpapatang na siya'y nagsamantala sa kahit kangino, maging sa mga araw na ito ng sarisaring pagsasamantala.

Ang totoo, siya'y may sariling "popularidad." Siya'y si Tino sa bala na. Pati mga batang munti sa daan ay tumatawag sa kanya ng Tino. Ipagtanong ninyo ang Florentino Laksamana at walang makapagtuturo; nguni't hanapin si Tino at siya'y kasingtanyag



ng tindahang nagbibili ng sigarilyo sa halagang itinakda ng Pamahalaan.

Kung si Aling Chayong ay may buhating mga paninda, halika nga, Tino, at tuwangan mo ako. Kung nakawala sa kulungan ang biik ni Mang Nano, halika nga, Tino, at hulihin natin ang aking biik. Kung umaapaw ang kanal sa tapat ng bahay ni Pareng Bandong, halika nga, Tino, at ipakilinis mo ang kanal na iyan. Kung may malaking pamiting ang mga pinuno, si Tino ay walang pagsalang kabilang sa mga magtatayo ng entablado. Kung

lumilibot ang banda ng musiko sa pista ng bayan, si Tino ang nasa unahan at siyang may dalang parol.

At sa lahat ng tulong na iyan na karaniwan nang kusangloob na inihahandog, si Tino ay hindi naghihintay ng bayad-kapagalan. Salamat kung may iabot. Salamat kung wala.

Siya'y nabubuhay kahit na paano, sa awa ng Dios. Kung makapagsibak ng kahoy sa karihan ni Aling Baching, hindi na isang suliranin sa kanya ang pananghalian at pati ng hapunan sa araw na yaon. Kung siya'y bayanihin sa tindahang magluluma ni Mang Emong, sa paglilinis at pagaalis ng kalawang

ng ibaibang kasangkapan kagamitang nabili upang ipagbili uli kung maayos na, si Tino ay ligtas na sa kalam ng sikmura kung mga dalawa o tatlong araw lamang. Kung siya'y makapagbantay naman sa pasugalan ni Tata Belo ay lalong magaling, sapagka't bukod sa parating ng may-ari ay may balato pang inaasahan sa mga magsisipanalo.

Kung minsan ay sumisipol at kung minsan ay humuhuni ng isang awit, saka lagi nang masaya ang bukas ng mukha, ang lahat ng nakakakilala kay Tino ay nagaakalang siya'y maligaya. Mabuti pa si Tino at walang konsumision, ang sabi nila. Walang inalalang sagutin sa buhay. Sa kanya'y walang kahapon ni walang bukas, kungdi pulos na ngayon. Pagka si Tino'y nakapaghapunan nang busog ay tiyak na makakatulog nang mahimbing, ang madalas ibiro sa kanya sa pagupitan ni Maestrong Felix.

Nguni't si Maestrong Felix, ang barbero, ay siya ring unang nakatuklas na ang masayang mukha ni Tino ay isang balatkayo. Siya'y hindi maligaya. Sa ubod ng kanyang puso ay nakararamdam siya ng isang mahapding pangungulila at lungkot. Mayroon siyang hangaring gaya ng ibang binata. Mayroon siyang pangarap na tulad ng ibang lalaki.

Sinasabi ko na't ang iyong niwalawalang kibo ay tandang nasa loob ang kulo, ang patawang naibulalalas ni Maestrong Felix, nang sa kaunaunahang pagkakataon ay pakipagusapan niya nang matinaan si Tino.

Talagang hindi niya akalain na ang Tinong ito na walang tiyak na tinitirhan at lalo nang walang tiyak na hanapbuhay ay hindi pala nasisiyahan sa gayong pagsasamuel-bilibet. Sukat ba namang siya pang umungkat sa kanya ng kasabihang ang batong pagulonggulong ay hindi tinutubuan ng lumot.

Alam ninyo, Maestrong Felix, gusto kong magkaroon ng kapisang bukid na mapagaanihan ng kaunting palay, at mga gulay sa panapanahon. Gusto ko ring magkaroon ng alagaan ng mga biik at manok, kahit na isang maliit na bakurang nakapaligid sa isang bahay na pawid. Kung ako'y makaimpok nang kaunti ay bakasakaling may pumatol sa akin . . . sa ibang araw . . . at . . .

Ang idurugtong pa ni Tino ay pinutol ng matunog na halakhak ng barberong kausap. Ang totoo, kahit sinong nakakakilala sa dating Tino ang makasasaksi sa gayong panaginip nang gising, ay mapapahalakhak din nang malakas na gaya ng pagkakahalakhak ni Maestrong Felix.

Waring napahiya, si Tino ay patalilis na umalis sa pagupitan, kaya hindi nabilad kay Maestrong Felix ang iba pa niyang lihim, na marahil ay lalong mahalaga. Halimbawa, hindi nabanggit ni Tino kung sino ang tinutukoy niya sa "bakasakaling may pumatol sa akin." Kung nagkataon ay bagkus dising sumakit ang tiyan sa katatawa ng barberong pinagkukuentuhan.

Mabuti na lamang, ang naibulong ni Tino sa sarili nang makalayo na. Kung nasabi ko kay Maestrong Felix ang pangalan ni Uping, bukas din ay balita na

sa buong baryo at buong baryo ang magtatawa sa akin. At kung mabalitaan ni Uping ay di sasalang kasusuklaman at susumpain ako.

Sa katotohanan, walang nakatatalos ng lihim na pagsinta ni Tino kay Uping kungdi si Tino lamang. Ang kanyang pangigibig ay hindi lumalampas sa ligaw-tingin. Patanaw-bubungan, ang wika nga. At ito'y hindi mahirap gawin. Palibhasa, ang bubungan ng bahay nina Uping ay siyang pinakamataas sa pook na yaon at kung may nakahihigit man ay wala na kungdi ang gusali ng munisipio at ang kombento sa tagiliran ng simbahan. Si Uping ay pamangking buo ng asenderong si Don Lupo at isang dalagang bukod sa may katutubong ganda ay nagaral pa sa isang kolehio sa Maynila. Kaya si Tino na rin ang nagpapalagay na ang nangyayari sa kanya ay kawangis ng isang batang tatanawtanaw sa Buwan at iniisip kung papaanong siya'y makararating doon. Batid niyang hindi maaari, nguni't ano ang mawawala kung siya'y mangarap.

Hindi kaila kay Tino na sa nayong yaon at sa mga kanugnog ay higit sa mga daliri ng kanyang dalawang kamay ang bilang ng mga binatang lalong may karapatan. Si Abogado Santillan. Si Doktor Arevalo. Si Inheniero Makapagal. Sila'y hindi mga bulag at hindi rin bulag si Uping. Subali't tila may isang makapangyarihang lakas na naguutos sa kanyang huwag alintanahin ang ano mang sagwil at salabid, yayamang kungdi man bulag ang mata ng tao ay bulag ang pagibig. Sa pagbibilang ni Tino ng mga poste sa daan sa maghamaghaon ay halos naisaulo na niya kung ilan ang sanga ng malagong akasia sa harapan ng tahanan ng dalaga, kung ilan ang kapis sa mga dahon ng kanilang durungawang nakaharap sa daan, at kung ilan ang mga paso ng halamang nagbubulaklak at sanggumay na nakapalamuti sa durungawang yaon.

Si Tino ay kilala ni Uping. At madalas pang utus-utusan ni Uping. Gaya ng karamihan, palagay ang loob ni Uping kay Tino.

Pagkarinig ni Tino sa isang matamis na tinig na hindi maaaring ipagkamali sa iba ay biglang lulukso ang puso sa kanyang dibdib, at si Uping ay makikita niyang kumakaway mula sa kanilang bintana.

Hoy, Tino, halika nga at gusarin mo ang mga damo dito sa hardin. Kitlin mo ang mga hayop na nagkukubli sa mga dahon ng rosas. At ayusin mo ang nagsihapay na mga puno ng sipres.

Kasingtulin ng isang usa, si Tino ay susugod sa loob ng bakuran ni Don Lupo at kagyat na tatalimahin ang mga utos ng binibini. Parang hindi niya nararamdaman ang init ng Araw na pumapaso sa kanyang balat. Pati uhaw, pati gutom, sa mahabang pagkayukayok sa gawain, ay hindi niya napupuna. At si Uping ay nasisiyahan sa kanyang pagkamasunurin, sa kanyang sipag, sa kanyang kahusayang maglinis at magayos sa hardin. Kung si Tino sana ang hardinero rito, ang di mamakailang naisaloob ni Uping.

NANG itatag ang mga Neighborhood Associations o mga Samahang Pangkapitbahay sa pook na yaon, si Tino ay hindi nagkaroon ng ano mang katungkulan. Mangyari pa, pinili ng Alkalde ang mga matatalino, ang mga nakaririwasa, at ang mga tanyag at kinaaalangalanganan upang siyang mangaging pangulo at mga lider. Si Tino ay isang abang kaanib lamang, isang hamak na tagasunod.

Gayon man ay mahalaga ang kanyang tulong. Bagaman malimit na "hayaan mo na muna" at "saka na" ang kanyang butaw at ambag, si Tino ay hindi mauunahan sa pagtatanod kung gabi, sa paglilinis sa maruruming lugal kahit hindi ukol sa kanya, sa pagtulong sa pangulo't lider sa pagkakalat ng mga babala't palibot-sulat, at sa pagdalodalo sa mga pulong.

Palibhasa'y sarili niya ang kanyang panahon ay bihirang gabi ang hindi siya nakatalagang tanod, may pa-kape man o wala. Kadalasa'y pamalit siya ng ibang may kapansanan o panakip-butas ng sadyang ayaw magpuyat.

Nguni't nang maalinsangang gabing yaon ay hindi ronda si Tino. Noo'y tila may lagnat siya. Nahuli ng malakas na ulan nang gabing sinundan, halos hindi siya makabangon noon sa makitid na silong ng bahay na tinutuluyan niya.

Marahil ay magiika-10 ng gabi nang si Tino ay bulahawin ng sigawang "sunog, sunog!" sa kabikabila. Nang siya'y dumunghal ay nakitang laganap ang pula ng apoy, subali't hindi niya mapagwari kung ang sunog ay saan o kung kanginong bahay ang nagliliyab. Gayon man ay tiyak niyang nasa malapit.

Ang gayong pangyayari ay di matututulung tawag ng tungkulin para kay Tino. Kaya maliksi siyang nagbangon, inalis ang tuwalyang basa ng suka na nakapulupot sa kanyang ulo, sinapnan ng "jacket" ang kanyang "polo-shirt" na suot noon, nagsapatos, at patakpong nanaog. Tutulong siya sa pagsawata sa apoy at sa pagsaklolo sa mga nasusunugan.

Si Tino ay parang hinigop ng batobalani nang matanaw at mapagsiya niya ang bahay na naglalagablab. Ang malaking bahay ni Don Lupo! Ang tahanan ni Uping!

Nilagyan ng pakpak ang kanyang mga paa, halos naunahan pa ni Tino ang karo ng pamatay-sunog. Sa paglabas ng bakuran ay naratnan niyang naroon si Doña Lucia, ang asawa ni Don Lupo, at si Uping. Ang dalawang babai'y kapwa nagpapanangis. Naroon din ang tatlong batang anak ni Doña Lucia. Nalaman ni Tino na si Don Lupo ay wala at naglalakbay sa lalawigan. Nabatid niyang nang biglang sumiklab ang apoy sa silong ng bahay, kaipala'y sanhi sa may pinsalang kawad ng elektrisidad, ay inagapayanan ni Uping ang pagliligtas sa mga bata at ni Doña Lucia sa kahon ng mga hiyas at salapi sa kanilang silid. Nguni't nang sila'y makalabas na sa bakuran at nang sakmal na ng apoy ang buong bahay, na gaya ng inihaw na mais sa isang maalab na siga,

ay saka lamang napansing wala si Junior, ang tatatuhing taong bunso ni Don Lupo. Si Junior ay naiwan sa kanyang tutulugan. Iyan ang dahil kaya si Doña Lucia at si Uping ay nagiiyakang mabuti nang datnan ni Tino.

Noo'y makapal na ang mga tao sa buong paligid. Nagsigibik ang mga pinuno at kaanib ng mga Neighborhood Associations. Datapwa't parapara silang walang malamang gawin at tila ibig kunin sa tingin at sa buntong-hininga ang pagsugpo sa apoy at ang pagliligtas sa bata. Pati ng mga bombero ay nasungyaw mandin sa harap ng malaking panganib.

Nguni't walang anoano ay isang aninong hindi nakilala sa gitna ng malapot na usok ang matuling kumabila sa bakod na bakal at tila palasong ibininit sa bahay na nilalamon ng apoy.

Huwag kang magpakamatay, ang habol ng isang bombero. Subali't ang lalaking yaon ay hindi umurong ni lumingon man lamang.

Ang mga nakakita sa gayong katapangan ay mahabang sandaling pumigil sa kanilang paghinga. Tatlo, lima, hanggang sampung minuto yata, na anaki'y kasintagal ng linggo, buwan at taon. Di kaginsaginsa, katulad ng palasong ibininit sa kanyang pagsugod sa bahay na nasusunog, ay gayon din kabilis nang siya'y lumabas. Humahagibis nang parang hindi sumasayad sa lupa. Pagdating sa harap ni Uping at ni Doña Lucia ay inilapag ang kung anong nababalot ng "jacket" na salab sa apoy, saka biglang nalugmok at nawalan ng malaytao.

Sa loob ng isang tahimik na silid sa pagamutan sa kabayanan muling binalikan ng diwa si Tino. Sa dakong ulunan ay payapang nakaupo si Uping at marahang hinahagod ang kanyang buhok. May mga lapnos sa mukha, sa mga bisig at ibang panig ng katawan, pagkasilay ni Tino sa maamong mukha ng kanyang "nurse" ay hindi na kailangan ang patunay ng manggagamot na siya'y hindi mamamatay.

Hindi namin mababayaran ang utang na loob sa iyo, Tino, sa pagliligtas mo kay Junior, ang sabi ni Uping. Kapanggagaling lamang dito ng Tio Lupo at Tia Lucia, at babalik sila mamayang hapon. Dumalaw din ang Alkalde.

Si Tino ay hindi tumugon ni isang salita, nguni't nararamdaman niyang siya'y naaakyat sa ikapitong langit.

Kulang na isang buwang naratay si Tino sa pagamutan. At nang siya'y lumabas ay hindi na siya isang hamak na Tino lamang, pagka't ang lahat na'y bumati sa kanya, ang lahat na'y nagpuri sa kanya. Siya'y naging isang bayani.

Isang araw, nabasa ng mga kababayan ni Tino sa mga pahayagang galing sa Maynila na si Florentino Laksamana ang napili ng lupon ng Pamahalaang Pangbansa na siyang nakagawa ng lalong dakilang kabayanihan sa buong taong katatapos, kaya siya'y sasabitan ng medalyang ginto at pagkakalooban pa ng gantingpalang ₱5,000. Ang parangal ay idaraos sa Pangulongsiudad.

Dalawang araw bago lumuwas si Tino sa Maynila ay nagpagupit siya kay Mastrong Felix.

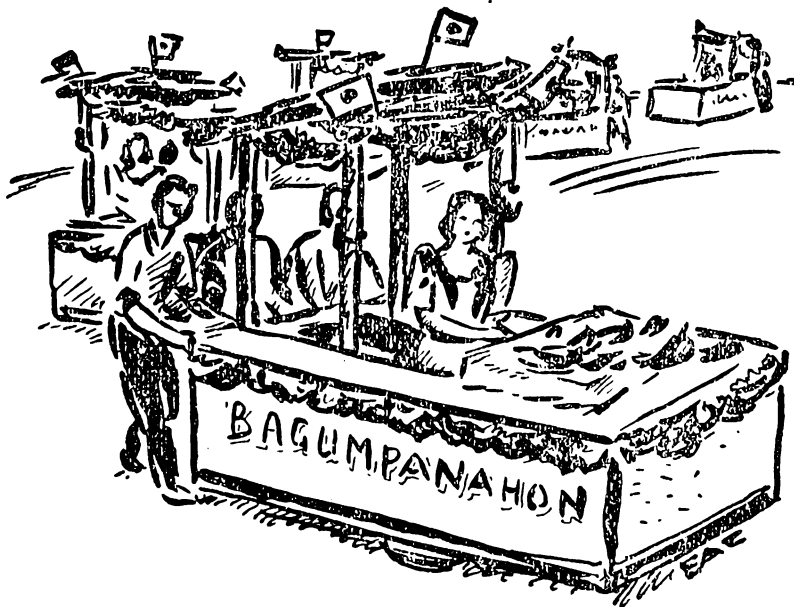
Naaalala ba ninyo, Mastrong Felix, nang ako'y tawanan ninyo noong isang araw?, ang bungad ni Tino. Noong sabihin ko sa inyo na gusto kong magkaroon ng kapisasong bukid at ng maliit na bahay. At noong sabihin kong gusto ko ring makaimpok nang kaunti, at bakasakaling may pumatol sa akin. Naaalala ba ninyo?

Oo, siyanga, ang tugon ni Mastrong Felix.

Pues, ngayon ay hindi na ninyo ako maaaring pagtawanan, sapagka't matutupad na ang aking pangarap . . . saka mayroon nang pumatol sa akin.

Matunog na halakhak, hindi ng paguyam, kungdi ng tuwa at pakikilugod, ang naging pakli ng barbero, kasabay ang taginting ng kanyang gunting.

Ngayon ay wala nang maaaring tumawa sa iyo, Tino. Wala nang di maaaring maniwala at humanga sa iyo, ani Mastrong Felix. Sapagka't ngayon ay ikaw ang pinakamalaking tao sa bayang ito. Isa kang *bigatin*.



The New Order to the Manila Woman

By FELICIA L. GAMBOA

THE advent of the war in the Philippines or more specifically our induction into the Greater East Asia Co-Prosperity Sphere has wrought in us a number of changes. A series of human interest stories appearing in the local papers show how private individuals have coped with the emergency. One writer has shown "How Our Girls Face the New Situation". I shall try to give the average housewife's reaction to the new order in the City of Manila.

The eve of the war found our housewife with at least two house-girls and much leisure on her hands. She had social plans for the coming week, shopping and movie engagements with other idle friends. She had read in the Sunday Tribune of Ambassador Saburo Kurusu's conferences in Washington, but she was too busily engaged in less serious pursuits to realize that a crisis was at hand.

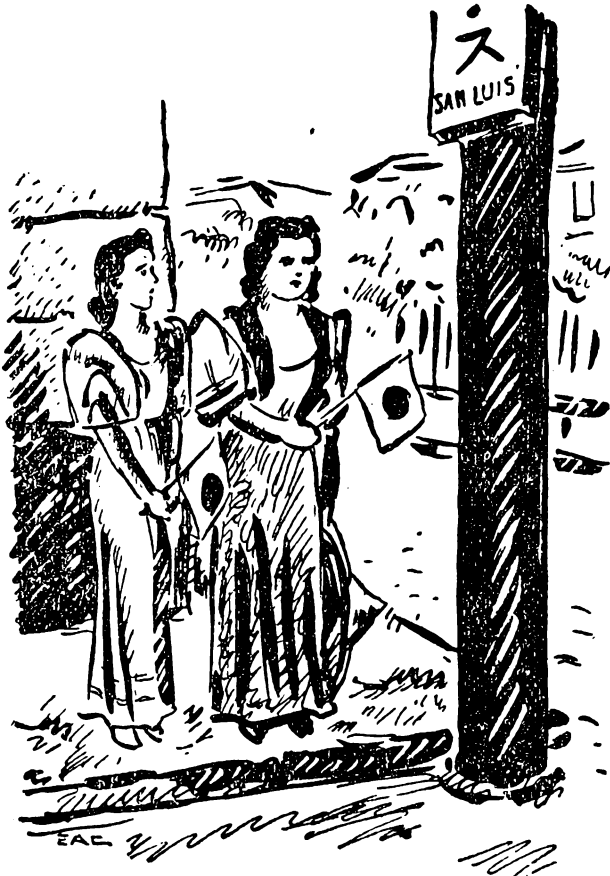
As she dressed for church early Monday morning, December 8, her husband telephoned her. He was excited. Japanese Eagles had bombed Pearl Harbour. Naturally, she was incredulous, but outside on the street she heard newsboys shout "Extra".

The week that followed was a nightmare of panic. Neighbours evacuated to adjacent provinces and our housewife, torn between fright and discomfort chose the latter. She moved to her sister's house in the suburbs, but returned home in a few days convinced that destruction was aimed only at military objectives. Barely a month later the Imperial Japanese Forces made an orderly and peaceful entry into Manila. Life and property were protected. Normal life and business were fairly well restored. But for the average City housewife things did not go on as before. At the very outbreak of hostilities her maids developed an overwhelming longing for the sight of their parents. Evacuation with all the additional work entailed by a crowded and strange abode were borne without the assistance of a domestic. It took some time to get help.

However, we shall pass over this interval as a minor unpleasantness and take a good look at the matron of the New Philippines who has learnt to get along with a single servant.

She Adjusts Herself to a New Life

We asked a young man of our acquaintance whether things were much changed in his household as a result of the war. "Not much", was his reply, "except that my wife is home most of the time." This statement has far greater depth of meaning than one would



credit it with on sight. This husband does not notice any difference in his home because his wife has taken over the work that would otherwise go undone. It signifies that she has adjusted herself to their reduced income. No longer can she afford to fritter away time and money downtown or at places of amusement. Nevertheless, she has cheerfully adapted a fuller, more estimable life, and enjoys it. Having adapted herself to a new routine she has found more suitable pastimes to occupy her leisure hours. We know of a woman, who having to do her own cooking, prepares tastier meals than her salaried cook used to serve. Encouraged by her family's praises and hearty appetites she has taken up culinary lessons in her spare time. Many matrons go in for the

same hobby, learn recipes in class, from experienced friends, out of long neglected cook books and from plain common sense.

She Finds Food Substitutes

The vitamin value of various native products is a favorite topic. The possibility of substituting them for imported foods is the object of frequent experiments. As a result, excellent white bread and fluffy butter cakes are baked with rice flour. Carabao milk butter as fresh as any received from abroad is churned here. Scraped green papaya provides a cheaper sauerkraut, while the same fruit stewed and sweetened is almost as good as apple sauce. White sweet potato boiled with a little vinegar is scarcely distinguishable from the real Irish potato. Popular, too, are the calamansi marmalade, the tomato preserve, and the ripe papaya and tamarind jam. Last Christmas we received a present of glazed "condol" but not the candied specimen sold at "sari-sari" stores. Our friend had colored the fruit red and green and shaped it into glittery sugared balls.

She Takes Up Gardening

THE kitchen garden, too, has come into its own. At the start of the war the roads to Manila were closed. The citizens, fearful of a vegetable shortage, took to planting for their own consumption. Later on when the public markets overflowed with truck from the provinces housewives did not give up this hobby altogether. They still economize by growing white and yellow squash, patola, papaya trees, banana plants, camote tubers, parsley, talinum and the like, greens which require neither watering nor care.

On the other hand, flowers and ornamental plants have never ceased to be of interest to woman. She

feels that a house without a few pots is as bare as one without paint. And there is the enthusiast who boasts the ownership of eleven different tints and shades of lavender bougainvillea.

She Solves the Clothes Problem

The high prices of dress materials and of articles of clothing are yet another test of the resourcefulness of Manila women. For once husbands are thankful for their wives pre-war extravagance in this line. Feminine wardrobes will surely stand up against the emergency. Unfortunately, children quickly outgrow their garments. It is here that the mother's ingenuity is taxed. One girl blest with an abundance of unused percale pillow cases cuts some up into shirts for her three year old son. Another married woman stocked on balls of coarse blue thread. She will crochet stronger and cheaper socks for her family.

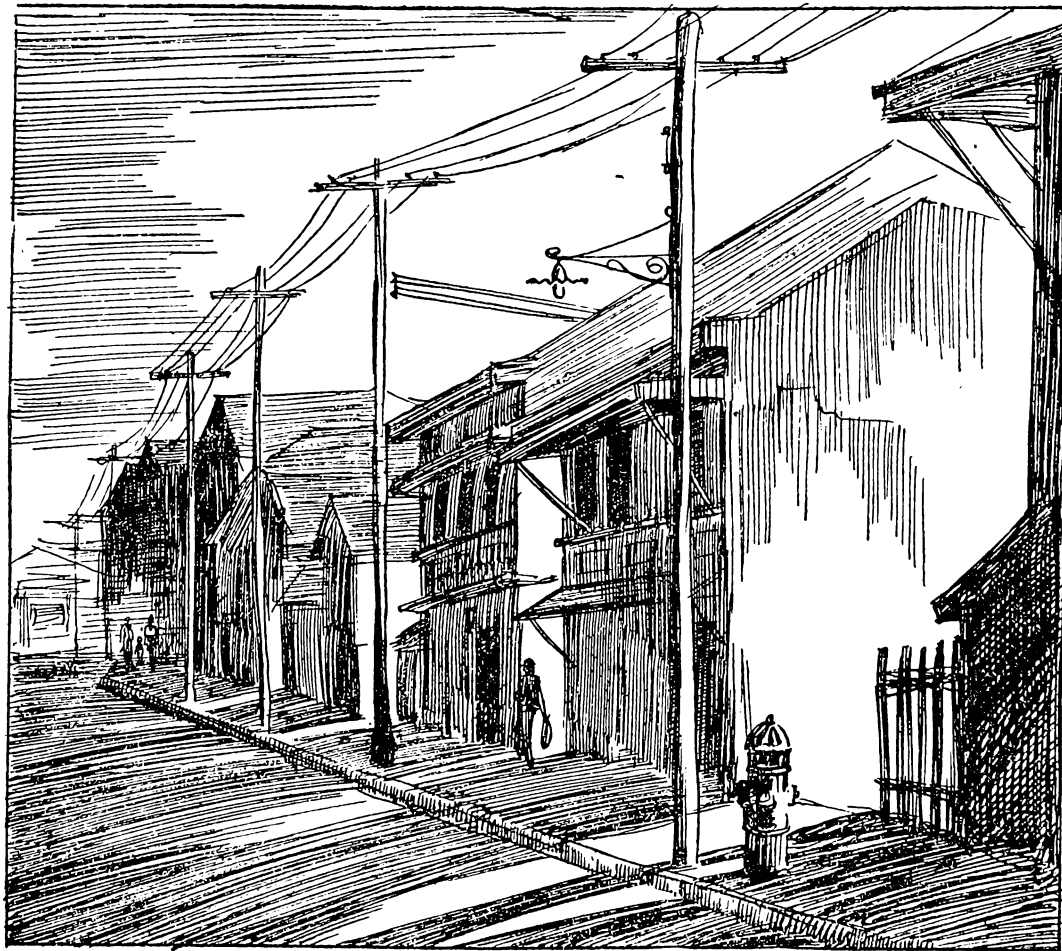
Social Work Another Hobby

While most housewives find such domestic pursuits sufficient to occupy them, there are women who per-

form social welfare work. Not satisfied with contributing membership fees and voluntary donations, they ungrudgingly offer their personal services. The latest field opened to them is the "social aid service", a unit of the office of the city health officer. The group will strive to rid the city of mendicants. Actual work in this line has not yet begun.

Last But Not Least

IN conclusion we must mention the loyal wife who bravely shoulders part of her husband's responsibilities. It may be that the firm for which he worked is no longer in business, or his salary has been reduced to a mere pittance, or he is a released war prisoner still physically unable to cope with a full time job. We meet this woman everywhere, employed as a clerk, a salesgirl, or a commissioned agent; bearing with the dull work, the worry about the children at home; thus she fulfills her duty of fidelity "for richer or for poorer, in sickness and in health."



The Chosen Enemy

By MAURITZ HALLGREN

This essay is taken from the book "The Tragic Fallacy" by Mauritz Hallgren, published in 1937 by Harpers, New York. The author is a well-known American writer and authority on world affairs, at various times connected with the Associated Press and the United Press as editor and foreign correspondent. He was formerly an associate editor of The Nation, New York and of the Baltimore Sun. Among his published books are: Seeds of Revolt, The Gay Reformer and The Tragic Fallacy.—Editorial Note

THE "open door" and the political and territorial integrity of China have for decades been the subject of earnest solicitude on the part of American diplomacy. Stripped of its self-righteous dress, the Far Eastern policy of the United States stands revealed as being in fact a policy that looks toward the preservation, for future American exploitation, of the vast and supposedly lucrative Chinese market. It is here that American imperialism stands shoulder to shoulder with that sense of moral goodness which in recent years has become characteristic of the American people. It is here that the struggle for markets finds common ground with the American belief that the country will go to war only for justice and right.

For the American people have come to believe that the "open door" is truly an impartial and almost a holy principle, and to regard themselves, with the help of the deliberate propaganda of American diplomacy and the unconscious propaganda of American missionaries, as the special friends of the Chinese.

Is it, then, with an eye to the defense of these "just rights" in China that the United States is so assiduously girding for war? No one can be sure, for on this point the government itself is silent. But American militarism is not so timorous—or diplomatic. Whatever their reasons may be, responsible officers of the government, both military and civilian, have plainly indicated that Japan is the chosen foe. More than that, they do not expect the Japanese to cross the Pacific ocean to attack the United States, though occasionally a government official may drop a hint to that effect with a view to stimulating popular interest in the "national defense." They expect the United States to cross the Pacific to make war upon Japan.

It would be childish to pretend that this is not so. It would be silly to assert that Japan is merely a con-

venient bugaboo for the American admirals, something with which to frighten Congress into pouring more funds into the navy. For there is at hand an abundance of concrete evidence to show that those who have assumed the responsibility for the "defense" policy of the United States are shaping that policy so as to provide for a war against Japan in Japanese waters and perhaps upon Japanese soil.

TO begin at the weakest point, it may be noted that whenever there is a spy scare, or whenever the militarists and nationalists seek to work up a war scare for propaganda purposes, it is always Japan that is concerned, always a Japanese agent who is involved. One never hears of British or German or

Italian or Russian reservists in the United States being secretly armed and drilled, ready to spring at the throat of the American government the moment their own government gives the word. But it is repeatedly stated upon solemn official authority that there exists in this country an army of at least 25,000 Japanese reservists "capable of performing military service for their country," and it is likewise stated that Japan has off the California coast a fleet of 150 vessels, ostensibly fishing boats, but actually fitted out for naval service. These cock-and-bull stories are never supported by as much as a single scrap of verifiable evidence. Yet they are given currency through official statements uttered in congressional committees, or on the floor of Congress, and they are never challenged, criticized, or

denounced by the President, the State Department, the War Department, or the Navy Department.

When the Senate two years ago was considering a bill to increase the enlisted strength of the army by 40 per cent—that is, from 118,000 men to 165,000—the likelihood of war with Japan was the argument that clinched the case for the militarists. For five hours



the Senate debated the question and throughout this period Japan was the main, if not the sole, subject under discussion. It must follow from this debate that it was the intent of Congress, in approving this substantial increase in the army, the first in a number of years, that the increase should be regarded as a preparedness measure directed specifically against Japan. Again, it is worth noting, there was no word from the State Department or the White House counselling Congress against taking this course, nothing to indicate that the President and his Secretary of State were not in agreement with the action taken.

ON February 10, 1936, Mr. Pittman, the chairman of the all-important Senate foreign relations committee, and as such the congressional spokesman for the Roosevelt administration in the field of foreign policy, delivered on the floor of the Senate a blistering attack upon Japan and its policies. He declared that Japan had violated various of its treaty obligations, which was, of course, true. He asserted that, despite this and despite other Japanese activities, "Congress will not be bulldozed into abandonment of our national defense, the protection of our legitimate foreign trade, or our commerce with China." He then said, which was also true, that "the United States navy is not as strong as the Japanese navy in any operations that might take place in the far Pacific." He summed up his argument with the statement that, since American citizens "apparently" cannot look to treaties for protection of their interests in the Far East, "there is only one answer, and that is dominating naval and air forces." Here, in a word, was the chairman of the foreign relations committee of the Senate, an officer of the government who is looked upon abroad as a person of wide prestige and influence, calling upon his government to prepare actively for war against Japan in Japanese waters.

Nor was Senator Pittman challenged or criticized by the President or the Secretary of State. The State Department was given an opportunity to pass judgment upon the Pittman speech before it was delivered. Department officials had been provided with a copy several days in advance. When the question was raised as to why they did not endeavor to persuade Senator Pittman to change his approach and modify his tone, it was explained that copies of the speech had already gone out to the press and that there was no way of recalling them. And so, because of this minor technical difficulty, the State Department felt that there was no way in which it could prevent Senator Pittman from delivering what was tantamount to a notice to the Japanese that if they did not mend their ways to suit America, the American government would have no alternative but to prepare for war with Japan. President Roosevelt is the leader of his party in Congress. Senator Pittman is a member of that party; in fact, he is the President's lieutenant in

charge of foreign relations in Congress. A word from the President would have been enough to silence the Senator if the former did not approve of the latter's views. But that word was never uttered. Perhaps the President did not know the Senator was to make this speech. Considering the vital importance of the subject of the speech, however, that interpretation simply cannot be credited.

The Washington correspondent of the *New York Herald Tribune* a few days later reported:

The preponderance of editorial opinion this week suggested the idea that the Senator himself was recklessly brandishing weapons in an atmosphere more appropriate to the untamed scenes of his youth than to the most responsible post connected with American foreign policy excepting only the White House and the office of the Secretary of State. But Washington itself was not inclined to dismiss Senator Pittman's speech as that of an irresponsible mischief maker or play boy on the international scene . . . The real index of the significance behind (the speech) is that State Department officials not only refrained from disavowing the speech—they did not even frown. As a matter of fact, the State Department, although its tutored diplomats are accustomed to look with horror on saber rattling, was quite satisfied. . . . Senator Pittman's speech . . . reflected the trouble existent in the Far East, where the undetermined administrative course of the United States in upholding the American policies in the face of Japanese encroachment in China get compensatory definiteness in military preparation. It was against this background that administration officials were privately saying that Senator Pittman spoke no more than the truth . . .

IT is not, however, in the apprehension of spies, in the alarmed outcries of California Congressmen, or even in the utterances of a Pittman that the real evidence of the preparations for war with Japan is to be found. This evidence lies rather in the attitude and activities of the army and navy. Some of the officers in the fighting services may hesitate to speak publicly of Japan as the chosen enemy. Others may refer only to an "an Asiatic power," though it is obvious that Japan is the only such power they can possibly mean. But still others have pointedly declared that "our most dangerous enemy is Japan." The admirals in particular have been amazingly frank in discussing their plans for a naval war in the western Pacific. The Secretary of the Navy himself not only has publicly accused Japan of breaking faith with the other signatories of the naval treaties, but has made little effort to conceal the fact that American naval activities are directed against that country. In a press interview he declared that he was opposed to a suggested plan to station an American squadron in European waters because "I don't think we ought to

get mixed up in complicated European matters." But apparently he had no fear of getting mixed up in Asian affairs, for at the same time he announced that in the following summer the fleet would engage in extensive maneuvers off Hawaii and in the northern Pacific, significantly close to Japanese territorial waters.

Since the close of the European war the American battle fleet has been permanently stationed in the Pacific. In the last few years the scouting fleet has also been kept there. Plainly, therefore, the American admiralty believes that the danger of war is greater on that side than on the Atlantic side. This makes little sense from the technical standpoint. Britain's fleet is larger than Japan's. Britain is only 3,000 miles away, while Japan is 7,000 miles distant. Britain is an ancient commercial rival; its interests conflict with America's interests at many points. There is no real commercial rivalry between Japan and the United States, while the point at which their imperialist interests conflict in any genuine sense are very few indeed. The broad but largely mythical Chinese market is perhaps the only one. It would seem, then, the naval strategists would regard the greater threat to American interests as lying in the Atlantic.

Their confidence in leaving the waters of the Atlantic technically unguarded would seem to be (as, in fact, it is) a denial of the most vital of Mahan's principles. It is possible to justify this situation on only one of two grounds. Either the American government has some secret understanding with the British regarding maritime interests in that area, which is an unacceptable supposition; or else the admirals have sense enough to comprehend the obvious—that is, that the British, because of their political and strategic position, would never risk sending their fleet on a hostile mission into American waters. But the same reasoning applies with double force to the Japanese. If the Atlantic seaboard is secure against attack, as the admirals concede by their actions, then the Pacific seaboard is doubly so, for there the hypothetical danger is more than twice as far away. In that case, why keep the fleet in the Pacific?

THE answer is plain enough. It is in this theater that the American navy expects to go to war. The Assistant Secretary of the Navy has reported that not only will the fleet remain "based on the Pacific," but "the fleet problem is planned for the Pacific." The navy's strategic and tactical training has been confined to that ocean for the last several years. As Secretary Swanson has explained: "We simply want to get well acquainted with those waters." This acquaintanceship has by now become very broad indeed. In 1933 the navy's war games were staged in the area lying between Hawaii and California. In 1935 they extended from Hawaii northward—and, incidentally, a few months later the Japanese fleet held its own games in the northern Pacific and only a few hundred miles west of the area in which the American maneuvers had taken place. In 1936 the games were shifted to waters south and west—how

far west remains a naval secret—of the Hawaiian Islands and extended southeast to the Panama Canal. For 1937, it has been announced, the fleet will again go somewhere into the northern Pacific to work out its "defensive" problems.

The navy's knowledge of this vast theater is being augmented in other ways as well. For instance, every foot of the terrain and waters along the Alaskan coast, and of the Aleutian Islands, which stretch out into the Pacific and almost touch the continent of Asia, is being painstakingly chartered. The entire territory is being photographed by specially equipped airplanes, so that, besides the customary navigation charts, "pictorial charts" will also be available. This survey was started some years ago and, at last report, had not yet been completed. Submarines and naval planes have likewise been sent into that neighborhood in quest of information, the airplanes to test flying conditions in what is one of the stormiest and foggiest sections of the world. In addition, a radio station and weather observation has been set up to gather data regarding meteorological conditions. It was reported some time ago that this would probably be followed by the establishment of an aerological station "somewhere in the middle of the Aleutian chain," which would serve the navy as well as commercial mariners and aviators.

More active and more warlike preparations are being undertaken by the navy at Pearl Harbor, in Hawaii. The admirals plan to make the naval base there altogether as efficient and invulnerable as that which the British have at Singapore. Millions of dollars have already been spent in developing Pearl Harbor and millions more have been appropriated for that purpose. At a cost of about \$8,000,000 the harbor itself is being dredged to make room for the entire fleet. About \$4,000,000 is being spent on a submarine base. And something like \$10,000,000 is to go into a floating dry-dock, of a type said to be possessed by no other naval power. When the point was raised in a congressional committee that it might be cheaper to have a "graving" dock instead, Assistant Secretary Roosevelt admitted that that was so, but declared that then "we would not have what we want in the way of a movable dry-dock." In other words, the navy, which under the naval treaties has not been permitted to develop a base in the Philippines or on Guam, wants to have something in the way of a repair base that it can take along when it moves into action in the western Pacific. Something more than \$50,000,000 (\$38,145,3554.70 as of June 30, 1935) has been spent in the reconditioning of Pearl Harbor in the last few years. This compares with the \$75,000,000 the British are reported to have spent on Singapore, but the above figures do not include aviation and military expenditures, or the fortifications, which bring the cost of getting Pearl Harbor ready for the coming war to a figure considerably in excess of \$75,000,000.

It is upon this base that the "fleet problem" turns. Here the war games have centered. And here num-

erous intricate aviation tests have been conducted. For instance, in January, 1934, six navy planes were reported to have made "a record formation flight from San Francisco to Pearl Harbor." The flight, covering two thousand miles, took twenty-six hours, but the commanding officer said that his men could have gone on to Midway Island "if necessary." Some months later forty-three naval patrol planes did fly from Pearl Harbor to Midway Island and back. It is not to be supposed that a flight of six airplanes, or even forty-three, is going to destroy the Japanese fleet or to prevent it, if it is so minded, from moving across the Pacific to Midway or the Hawaiians. But these test flights show in which direction naval thought is moving. It is always across the Pacific, always toward Japan. No war games or aviation tests are undertaken in the other ocean.

THE navy would prefer not to be bound to Pearl Harbor. From there to the Philippines would be a practically impossible jump in time of war. A few airplane squadrons might make it, but never the fleet as a whole. The admirals are living in the hope, therefore, that with the expiration of the Washington treaty the legal right to fortify Guam and the Philippines will be recaptured. When the British suggested that article 19 of that treaty be extended despite the lapse of its other provisions, the State Department remained curiously silent. And the Secretary of the Navy, commenting upon the British proposal, declared merely that the United States was ready to "answer fortification with fortification." Since it was supposed that Japan was even then fortifying, or at least establishing strong military or naval bases on, some of its islands in the South Seas, the Secretary's statement implied that the United States would not favor the retention of article 19. In another place Mr. Swanson suggested that the fortifications question was merely waiting upon an appropriation from Congress.

In fact, the navy is ready to move the moment the White House and the State Department give the word. It has available complete plans for the enlargement and fortification of its stations on Guam and in the Philippines. Once it has developed these advanced bases, it will naturally want to station the fleet, or a large part of it, in the waters of the western Pacific; for then it would be in an even better position to carry out that strategic offensive which it holds indispensable to the "national defense." And then, too, it could shake Mahan's mailed fist under the noses of the Japanese with no mistakable meaning.

The army has been doing its part. In the last few years its attention has been centered upon Panama, the Pacific seaboard, Alaska, and Hawaii. While budgetary estimates and expenditures in other corps areas have been treated by the War Department as more or less routine matters, expenditures in the Eighth and Ninth Corps areas and in the Hawaiian and Panama Canal departments have received special emphasis.

The commanding officers of these areas have been sent in person to Washington in order that they might place before congressional committees detailed and confidential information concerning the need for strengthening the "defenses" in each of their respective territories. And for the most part they have got what they have asked for in the way of extra funds.

In the matter of harbor and seacoast defense works, for example, they have come up with special appropriations 200 to 300 per cent greater than the appropriations provided for in the regular budget (in which they have also shared, of course). In the 1920's something less than \$2,000,000 was spent every year for all of the harbor and seacoast works under the American flag. In the last year or two approximately \$10,000,000 has been devoted to the development of these projects, the great bulk of it going to the Pacific coast and Hawaii. In the fiscal year 1937 more than \$8,000,000 is being spent, of which approximately half is being used at various points along the Pacific coast and in Alaska, and something like \$3,141,000 in Hawaii. Those islands already have in Fort Kamehameha and Fort de Russy and several other fortified positions defense works that are virtually impregnable. But even this apparently is not enough.

IN the air as well the army is preparing for war with Japan. Anti-aircraft defenses all along the Pacific coast are being augmented. In the summer of 1936 a board of officers was sent to Alaska "for the purpose of selecting a suitable site in the vicinity of Fairbanks, Alaska, for use as an aviation base." Behind this base, somewhere in the northwestern corner of the United States, another huge air station is to be erected (also accommodating a thousand planes, but the same planes, the Fairbanks station merely being the advance base for this force). Several experimental flights to Alaska have been undertaken, meteorological and ground studies have been made, and it is entirely probable that by now the actual construction work on these bases has been started. Supplementing these two stations will be the other great army air bases already established in California and neighboring states.

But again Hawaii is the pivot. Hawaii already has Luke Field, situated on an island in the center of Pearl Harbor and used by army aircraft and by naval land planes, and Wheeler Field, at Schofield Barracks (which, it is well to note in passing, is America's largest army post). To these is now being added Hickam Field. This station, to cost \$18,000,000 when completed, is located eight miles from Honolulu and very near the Pearl Harbor naval base. It has been said that it will be "the world's largest airport." This probably will be followed by the construction of six smaller air bases on outlying islands in the Hawaiian group.

Britain's Singapore, costing \$75,000,000 to develop, has attracted worldwide notice. Much less attention (except, perhaps, in Japan) has been paid to America's Hawaii. Yet there are located the greatest of

America's "defense" works, its most advanced naval base, its largest army post, its most formidable fortifications, and three air depots of no inconsequential size or significance. The modernization of these works is costing the United States in excess of \$100,000,000 (the cost of the army's program being placed at \$49,000,000). It may be doubted that Singapore is any stronger or better equipped either as a fortress or as a base for offensive operations.

THAT is not all. Unlike the navy, which has been held back by the Washington and London treaties, the army has not had to confine its preparations for a Pacific war to Hawaii, Alaska, and the United States proper. It has been able to move forward in the Philippines, and this opportunity it is pressing to the utmost. Here the army is not acting formally or directly on behalf of the American government. That might have looked too suspicious to the Japanese. And it certainly would not have seemed altogether appropriate, since the United States was so magnanimously conferring "independence" upon the Filipinos.

In 1935 there was put through Congress, apparently without any discussion and without any understanding of the implications of the measure, a bill under which the retiring Chief of Staff, General MacArthur, was assigned to serve as military adviser to the Philippine government. The event went unheralded until General MacArthur himself, still on the active roll of the army and accompanied by a number of other active officers, left for the islands to take up their new duties. Very soon thereafter the Philippine legislature, proceeding upon MacArthur's advice, passed a national defense act.

The law provides for the organization of a standing professional army of 16,000 men. It also provides for a system of universal military training on a pattern very much like that which the General Staff had in mind for the United States after the war with Germany. It goes further than that, however, for under the MacArthur plan the training of the male Filipino begins at the age of ten, and thereafter he must give some part of every year to the military service so long as he is physically able. At the end of ten years this system should give the Philippines a trained conscript army of 500,000 men. And then, as one student has reported, "The Filipino nation of 13,000,000 people will have one of the largest armies in proportion to its size in the world." This army will, indeed, be even bigger than that which Japan has today, though not nearly so efficient.

MacArthur, who has been named field marshal of the Philippine army, although still presumably an active officer of the American army, also plans for the development of a fleet of small and fast torpedo boats for coastal defense, and an air corps, composed mainly of fast bombers. Besides, he would fortify "the few difficult, possible landing places" to be found on the islands. These preparations, he has said, will permit the Philippines to "rest in perfect security." At least, "it would take 500,000 men \$10,000,000,000, tremendous

casualties and three years' time successfully to invade the Philippines." At another time he declared that when the defense plan "has reached fruition, it will represent a defensive strength that will give hesitation to the strongest and most ruthless nation in the world. No chancellery, if it accepts the opinions of its military and naval staffs, will ever willingly attempt to attack the Philippines after the present development has been completed.

General MacArthur's position is weak in a number of particulars. First is the question of costs. He believes that his plan can be developed with an outlay of no more than \$8,000,000 a year for a period of ten years. He insists that that will mean an addition of only \$4,500,000 a year to the Philippine budget, for the constabulary, which is to be displaced by the new army, was already costing \$3,500,000 annually. But if this small police organization, admittedly of little value as a defense force, cost as much as that to maintain, how is the Philippine government to manage to pay, with an annual appropriation only slightly more than twice as large, for a standing army more than double the size of the constabulary and also for a huge conscript army, an air force, a torpedo fleet, fortifications, and the like, to say nothing of the special equipment, big guns, ammunition, fuel, and other materials and supplies that will be needed?

The \$8,000,000 estimate is absurdly low. The MacArthur plan, if carried out, will cost the Philippines a good deal more than that. And even to dig up this amount the new commonwealth government will have to scrape and economize in other directions. Its people, the bulk of them peons and many of them barbarians, are not so rich that their rulers can squeeze additional revenues out of them merely by increasing taxes. That, however, does not trouble General MacArthur. He holds that the budget must be adjusted to conform with his defense scheme. He insists that "the minimum cost of providing such protection logically becomes the first, not the last, charge against governmental revenues. While it is reiterated that the most rigid economy must govern every expenditure for this as for all other purposes, yet once the minimum defense requisites have been determined by properly constituted authorities the cost of satisfying them must be met or, in the long run, resultant risks will develop into disaster involving loss of independence and national degradation."

EVEN if the Philippine government can for the time being finance the MacArthur scheme, which it cannot without curtailing some of its more essential public services, within a few years it is bound to be confronted with a major financial crisis as a result of the withdrawal of American economic protection. Then it will not be able to carry even the army without borrowing money abroad. It is a certainty that the American government would never permit any other power to finance the Philippine government. The borrowing will have to be done in or through Washington. And that will give the United States a further

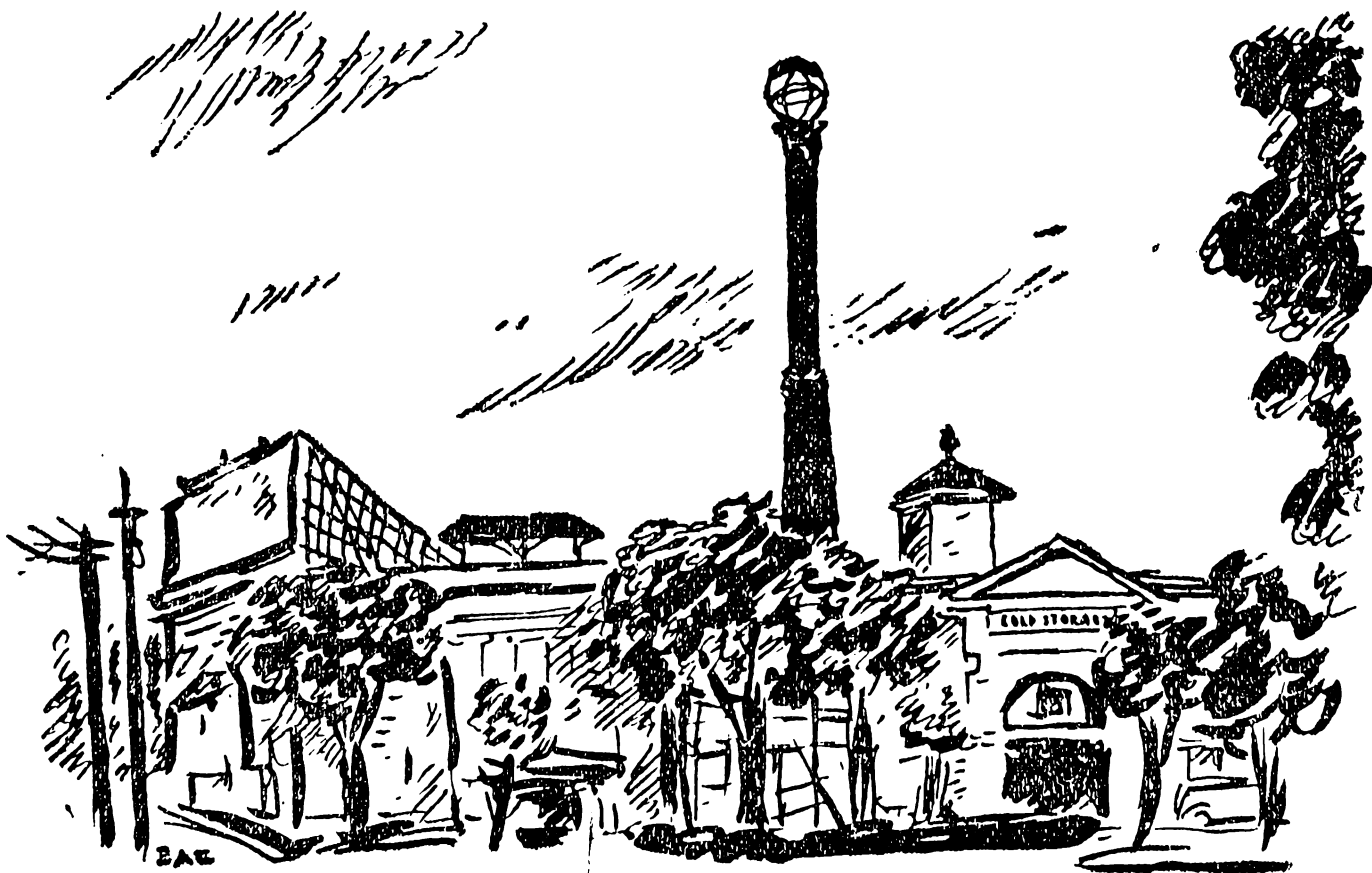
stake in the defense of the Philippines. The government at Manila will remain at the end of the ten-year transitional period a puppet of the American government.

There also arises the question as to whether an army of 500,000 men is really needed for the defense of the Philippines. If the islands are properly fortified, and if these fortifications have armament of sufficient firepower and range to hold back a determined enemy, then an enormous defending army would be entirely superfluous. An army large enough to man the forts, together with certain reserves, would in all probability be able to hold the islands. On the other hand, if the fortifications were to prove inadequate, an army of 500,000 half-trained conscripts would be worse than useless. It would never be able to stand up against the tanks, machine-guns, artillery, and other modern mechanized weapons that would be brought along by a Japanese army of highly trained professional soldiers. A considerably smaller modern army, once landed, could readily take possession of the more important cities and communication centers and then proceed at leisure to destroy the native conscript forces in the hills and jungles. Effective resistance could then be offered only if the Philippine army were a professionalized and mechanized force. But one cannot create such an army out of conscripts, nor equip and train it on \$8,000,000 a year.

Is it, however, actually the intent of General MacArthur to fortify the Philippines (notwithstanding article 19 of the Washington treaty) and to create this great conscript army solely for the purpose, as he says, of democratizing the Filipinos and helping them to defend themselves and their new government? Let it be supposed that it is. Let it be further supposed that he succeeds in building the defenses and the army he has planned. Yet how perfectly this fits in with the American preparations for a war with

Japan. With the Philippines properly fortified, a few men can hold them. Then, too, the American fleet might find safe refuge there. Thus protected, what need would the Philippines have for a great conscript army? None whatever. But in an American war with Japan it might be found opportune to attempt to land an American army on Japanese shores. It would be next to impossible to move such an army across the Pacific. It would be much simpler to ship an invading force from the Philippines. A transport fleet from Manila could reach southern Japan in three to five days. It might be argued that this idea has never for a moment occurred to General MacArthur or to the War Department in Washington. Possibly so. It might be argued, too, that the United States would have no authority to take over the Philippine army for this or any other purpose. But that argument would not be tenable. For under the Tydings-McDuffie act, and under the new Philippine constitution, the United States is specifically granted the right to call into its own service "all military forces organized by the Philippine government."

Japan, of course, would hardly remain idle while all of this was going on. It would probably strike before MacArthur or the Navy Department could erect anything in the way of worth-while fortifications. It would certainly not wait until the United States established a permanent station for its fleet in Philippine waters—just as the United States itself would not stand upon ceremony, but would strike at once, if the British were ever to attempt to send their fleet to permanent station at Halifax. In brief, these preparations for war with Japan are in themselves bringing that war ever closer; for the further America reaches out into the Pacific with its naval and military preparations, the nearer it draws to the Japanese islands, the more anxious will Japan be to begin the war in order that it may strike while it still has a decisive strategic superiority in the western Pacific.



Ang Pananagalog ni BALAGTAS sa

“FLORANTE AT LAURA”

Ni LOPE K. SANTOS

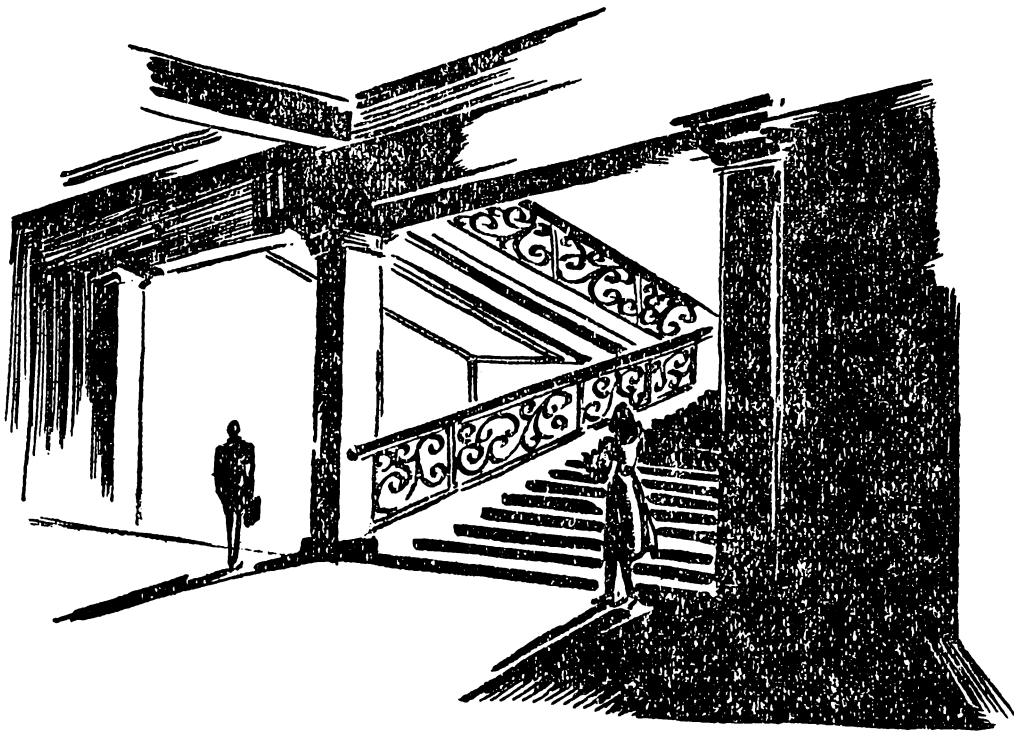
Sa mga dakilang katangian ng kathang-tulang “Florante at Laura”, ilán ang may kaugnayan at makukuhang pátakaran sa paglutas ng isáng mabigat na súliranin ng kasalukuyang pananagalog. Ang súliraning itó’y náuukol sa paglilináng, pagpapayaman at pagpapalaganap ng Wikang Tagalog, na, bukód sa wikang pambansá na, ay pampamahalaán pa ngayón.

Alín ang lalong mapapat na paraán sa manatili tayo sa panghihirám na lamang sa mga wikang banyagà, o lumikhâ kayâ ng mga sariling salitáng máitatawag sa mga bagay na walâ pang pangalang talagá sa ating wikà? Itó ang súliranin. At dito nga maaaring pátakaranín ang pananagalog ng Dakilang Makatà.

Ang awit na “Florante at Laura” ay mahigít nang isáng daáng taón ngayón sapúl nang sulatin ni Francisco Baltazar. Bagamán hangga ngayó’y dí pa ná-tutuklasán ng mga mánanaysay ni Balagtas ang tiyák na taón at tiyák na bayan kung kailán at saán sinulat nitó ang tinurang Awit; dátapwâ, kumulang-humigít, ay napagsisiyá nang dito sa Maynilà ginawâ at dí sa lalawigan ng Bataan, na gaya nang wari’y ibig palabásín, nang pakabíg, ng isá o dalawáng mánanaysay na tagalalawigang násabi. At máitatakda na ring ang pagkakásulat ay nangyari sa loob o pagitan ng mga taóng 1838 at 1840, habang ang gulang noón ng Dakilang Makatà ay lumabás-pumasok sa 51 taón.

Ang palasak na pananagalog nang mga panahóng iyón ay dí lamang madiwà ng pananampalataya,—na gaya ngâ ng sabi ng isáng mánunulat, ay “amóykandilâ” at “gayák-simbahan”,—kundí masalitáng kastilâ, at kung minsan pa’y malatín; palibhasa’y inaring isáng kapurihán noón at bansag ng pagka may pinag-aralang mataás ang gayóng paghahalò ng kastilâ at latín sa mga pagsasalitâ at pagsulat.

Ang unang katangian ng pananagalog ni Balagtas sa “Florante” ay ang, sa halíp na sa isáng tagalangit túwirang ihandog ang kanyang akdá, ay hindí kundí sa isáng tagalupà rin, si Selya na ngâ, at itó na lamang ang dinaingáng magdalangin ng Awit niyá sa Birheng tagalangit. Sa halíp din namáng magíng mapakundangan ang kanyang pagsasaysay ng tagumpay ng mga kristiyano sa mga moro, gaya ng lahat ng awit, korido at komedyang may labanán ng



binyaga’t di-binyagan, ay pinakalalò pa ang tingkad ng kabanyanihan at karángalang-asal ng mga moro at mora, kagaya ni Aladín at ni Florida, na siyá niyáng pinapagligtas ng buhay at pinapagsaulí ng waláng kahulilip na ligaya sa kaaway niláng mag-sing-ibig na kristiyano at kristiyanang si Florante at si Laura.

Sumunód din ngâ si Balagtas sa agos ng ugaling pagmamagalíng ng mga salitáng hi-

rám,—na kung bagá sa ngayó’y siyáng tinatawag na “pagpapasikat”,—dátapwa’t ang kanyang pagkágamit sa nangásabing salitáng hirám at hangò sa Kastilâ, ay dí namán lumampas pa sa uring “saling-pusà” lamang. Anupát gumamit man siyá ng mga banyagang salitâ sa mga diwà at bagay na walâ pang likás o katapat na pangalan sa sariling wikà; nguni’y pinakáingatan niyá namán tuwî na, upáng ang paghahalong itó ay huwág makasirâ muntî man sa taál na himig-malambing at katutubong hugis-maganda’t matipunò ng kanyang pananagalog.

Hindí siyá lumikhâ, sa may 427 talatà, o kayá’y 1708 taludtod, na násangkap sa buóng Awit, ng isá man lamang bagong salitâ, na gaya ng ginagawâ ng di-iilán sa mga kasalukuyang mánanagalóg. Lahát ng mga katagát salitáng kanyang ginamit ay mátatagpuán hindí lamang sa mga dahon ng talagáng Talá-tinigang Tagalog, na kiníkilala noón at ngayón pa man, kundí násusulat din namán sa dilâ ng madlang tagalog. Maano man bang may isáng katagáng ginamit sa buóng “Florante”, na tanging gamitín sa lalawigang itó o lalawigang iyón. Ang katangiang itó ay isá pang bagay na nakapagpápatibay na ang waláng-kamatayang Awit ay dito ngâ sa Maynilà sinulat, at ang katutubong pananagalog-Bulakán ng may-akdá ay hindí pa nalálahiran ng pananagalog-Bataan, gaya ng nápapansin sa kanya ring akdang-Udyong o Balangà na “La India Elegante y el Negrito Amante”.

Ayon sa isáng mapagtipong-aklat na mánanaysay, ang kabilangán ng mga awit at koridong nasulat at nalimbag sa wikang tagalog, ay lalabis at di-kúkulan sa 500. Walâ sínuman sa ating makapagmámalakíng nábasang niyá ang lahat nang iyán. Nguni, lahat

namán tayo'y makapagsasabing sa lahat-lahát ng mga awit at koridong nábasang natin, ay waláng nangíngiba-baw at namumukód sa taás ng diwà, sa kagandahan ng pananalitâ, sa linis ng pananalinghagà, sa kadalisayan ng mga tugmâ, at sa tibay ng pagkálimbag sa budhi't pusò ng madlâ, mátangì, tanging-tangì, sa Awit na iyán ng Dakilang Anák ng Panginay.

Kung sa bagay, walâ pa noóng násusulat na mga sadyang batás at tiyák na álituntunin sa pagtulâ. Dátapwa't ang "Florante" ni Balagtas ay isáng aklat na parang sinadyâ upáng makapagturò sa may-ibig ng lalong maganda at malinis na pagtulâ. Patí sa mga kamálian ng pananalitâ, patí sa paglabág sa mga tuntunin ng Balarilang Tagalog, si Francisco Baltazar ay tunay na nakákahangà. May mga kamálian siya't paglabág na lalong nagpáparikit sa kanyang tulâ, at lalong nagpápayaman sa mga pananalitâ niyá't talinghagà.

Gaya, halimbawà, nitóng panimulâ niyáng:

Sa isáng madilim gubat na mapanglaw

Sa yugtuang ay kulang ang pang-angkop na, anupá't dapat sanang sabihing *madilim NA gubat*. Sa wastong pag-uugnay ay di-dapat mápagitná ang pangngalang gubat sa dalawáng pang-uring *madilim* at *mapanglaw*. Ang marapat ay *madilim at mapanglaw na gubat*, o *kayá'y gubat na madilim at mapanglaw*. Maaari dili ang hinding mápagitná ang pangngalan sa dalawáng pang-uri, nguni'y sa ganitó sanang ayos o paraán: *madilim na gubat at mapanglaw*. Subali ngâ, ang pagkakáayos at pagkukulang na iyán ni Balagtas ay hindí máikapagsasabi ng isáng mánunuri na nakapangit sa pananalitâ, mahangà pa'y nakapagpagandang lalò sa pasimulâ ng tulâ.

Isá pang masasabing kamáliang-kagandahan ang nasa-taludtod na:

tatlong araw na di nagtatanaw-tamà.

Naaari nating sabihin sa mga súgalan kung sa tinayá-tayâ ay di tayo tumama-tamà, ang pariralang "di magtanaw-tamà". Nguni, sa himig ng pananalitâ sa Awit, ay tila malamáng na tumutukoy sa "di-pagkikitang tatlo nang araw". Kung ganitó, ang marapat sanang inilagáy ay di *nagtatamang-tanaw*. Subali't hindí natin matátawaran ang makápupóng ganda ng pasaliwáng pagkakásalitâ ni Balagtas kaysá kung itinuwid niyá ang ayos at binago pa ang tugmaan.

At isá pang halimbawà:

*na kung maliligo'y sa tubig aagap
nang hindí abutin ng tabsing sa dagat.*

Dito'y tila lalong bagay na sabihing *tabsing ng dagat*; sapagka't ang itinatabsing ng páliguang tubig-tabáng ay ang pagpasok at pagkálalò ng tubig na galing sa dagat. Ang tubig-dagat ay likás na maalat. Ang tabsing ay siyáng nagiging lasa ng tubig na matabáng kung nábabantuán ng kaunting alat. Subali't inilagan marahil ni Balagtas ang pagkakápisang ng dalawáng ng sa isáng parirala, kayâ ginawâ nang sa ang

ikalawá. At sa ganitó, bukód sa di namán hálatain ang malí, ay di rin namangit ang pananalitâ, bagkus ang pag-iwas sa pag-ulit ng ng ay nakaluwág pa ngâ sa tulâ.

At isá na lamang upáng huwag tayong páhabà:

*Ang laki sa layaw karaniwa'y hubád
sa baít at muni't sa hatol ay salát*

May nagpápalagáy na itóng ikalawáng taludtod ay malí, na marahil ay kamálian ng naglimbag, o sinadyâ ng nagpalimbag. Ang dapat daw sana'y:

sa baít ay muni't sa hatol ay salát.

Matatanggap ang palagáy na itó kung ang pangungusap sana sa unang taludtod ay áariin nang ganáp at tapós hanggan sa salitáng *hubád*; anupá't dito'y dapat nang nilagyan disin ng kuwít upáng máitulóy ang mga sugnay na sumusunód:

sa baít ay muni (at) sa hatol ay salát

Nguni, si Balagtas ay di naglagáy ng kuwít sa pangungusap *hubád*, sapagka't ang pangungusap niyá'y hindí diyán binubuô o tinatapos, kundí hanggan sa yugtuang *muni*; álalaóng bagáy ganitó:

. *hubád sa baít at muni*

Ang pagpapalagáy na malí ay ibinabatay rin namán sa umano'y di-tamà ang salitáng *muni* kundí ang *muni-muni* pagka't itó anilá'y salitáng sadyang paulít, na gaya ng *alaala*, *dilidili*, *guniguni* na di mangaaaring hatiin. Subali, tila ang pumapansin na rito ang malí at hindí ang may-akdá. Ang *muni-muni* ay kabilang at kauri ng mga paulít na salitáng *bulay-bulay*, *bukubukò*, *kuru-kurò*, *wari-wari*, na nangaaaring gamiting ísahang hati lamang, *bulay*, *bukò*, *kurò*, *wari*, at itó ang dahil kung bakit sa Balarilâ ay itinatagubiling gitlingán ang mga salitang-ugát na itó kung inuulit.

*

* *

Ngayón, ay balikán natin ang súliranin ng panghihirám ng mga salitáng banyagà, at ng panlilikhâ ng mga bagong salitáng panarili, sa lilim o haráp ng nápakaganda at panlahát ng panahóng pananagalog ni Balagtas sa "Florante".

Sa aking palagáy, ay hindí táhasang magkalaban ang panghihirám at ang panlilikhâ; mahanga'y maaring maging matalik na magkatulong sa paglilínang, pagpapayaman at pagpapalaganap ng Wikang Tagalog.

Dátapwa't hindí magandang asal ang manghihirám pa sa ibá kung mayroón nang sarili. At hindí rin matinóng gawâ ang maglilikhâ pa ng bago kung mayroón nang dating nágagamit na akmâ at mabuti namán, maging itó'y hirám lamang o lumàng sarili.

Ang mga nahirám ay nahirám na, at itó'y mangaaari nang sarilinin kung talagáng kilalâ at gamit na ng madlâ, at angkop namán sa ating palábigkasan.

Subali, sa mga bagong panghihirám na gagawín, na hinihingí ng mga bagong pangangailangan at ka-

bihasnan, ay may isáng súliranin ding laging kiná-bibitinan ng ating mga pantas na mánanagalog. Dahil sa pasalin-saling kapalaran ng bayan natin sa kapangyarihan ng ibá't ibáng bansa, at sanhî rin namán sa pabagu-bagong pag-aaral at pakikibagay sa ibá't ibáng wikà at kabihasnang banyagà, ay dí maíwasan ang pag-aálinlangan kung alin-alín ang mga salitáng híhiramin at háhanguin sa isá't isá.

Kung ang gagawín namán natin ay dampot dito, dampot doón, at sa bala nang dumatíng ay manghihirám tayo ng ating mga gágamitin, ay hahanggan tayo balang-araw sa pagkawalâ ng sariling wikang maipagmámalakí, o tayo na rin ang dí makakákilala sa lipì ng ating pagkatao at pagkabayan, gayón din sa urì ng ating buhay at kabihasan.

May mga bagay na katutubò sa ating lahi at ugali na hangga ngayó'y ipinanghihirám pa natin ng pangalan. Halimbawa'y ang mga hiram na salitáng *moralidad, higiene, sanitación, justicia* (hindî tagalog na taál ang "katárungan"), *religiòn* (hindî lubós na katumbas ang "pananampalataya"), at ibá't ibá pa. Nakahihiyáng maipamukhá sa ating kayâ tayo waláng sariling salitâ sa mga bagay na iyán, ay sapagka't katutubong dí natin náikilala o ginagawâ ang mga dakilang batás at asal na náturan.

Itó'y ilán sa mga katotohanáng nagbibigáy-matwid sa pangangailangan nating lumikha-likhá rin namán.

Habang ang diwang makasarili ng bawa't bansá sa sandaigdig ay hindî nagbabawa, bagkus lalong pasigla nang pasigla sa kabi-kabilâ, ang hilig ng mga bayan sa pag-aangkin at pagpapatibay ng sarí-sariling wikang pambansá ay hindî rin namán maháhadlagán; mahanga'y tikís na sásagasain ang lahat ng sagwil na sa lakad nilá'y maipang-aabala ng ibá. At sa gáwaing itó nábibilang ang pagtatakwil, hangga't maaari, ng mga salitáng hiram na di-kailangan, at ang pagsisimpan ng mga salitáng sariling pantawag sa lahat ng kanyang mga sariling pangangailangan at kagamitán.

Itó ang ginawâ at ginagawâ ng mga hapón, alemán, at ibá pa, sa pagbuô ng kaní-kaniláng makabagong wikang pambansá. Alinman sa kanilá, lalò na ang Hapón, na siyáng lalong malapit na halimbawá sa atin ngayón, ay hindî makapagsasabing, karakarakang magíng bayang nagsásarilí, ay mayroón na ng lahat ng salitáng inginágalan niyá ngayón sa lahat ng mga bagay na gawâ, gamit at kailangan ng makabagong kabihasan at kapamuhayán. Nakápanghirám muna silá ng maraming banyagang salitâ, habang kasabáy ng panahóng dumuduláng sa sarili at humahangò o bumubuô sa mga putá-putakíng panangkap ng wikà ng mga salitang himig-sarili, upáng maípalít sa mga hiram at maípagtakíp sa mga bagong pangangailangan.

Ang bayang pilipino ay dí makapagmámalakíng mag-sabi bagá na ang ganyang paraán ng pagpapayaman ng sariling wikà ay dí niyá kinákailangan. Kung hindî natin maipagkákapuri ang manlikha-likhá, lalò nang hindî ang palaging manghingí-hingí at manghiram-hiram na lamang.

Subali't sa paglikha-likhá ng mga bagong salitâ, ay di-dapat kaligtaan ang mga katotohanan at kapasubaliang sumusunód:

1. Na, ang Wikang Tagalog ay kabilang sa mga wikang tinatawag na "aglutinante", na anupá't may mga kakanyaháng dí máisusunód sa palábuuan ng salitâ ng mga wikang "monosilábico" at "flexible". (Ang kahulugán ng mga salitáng banyagang itó ay alám na ng mga pantas-wikà).

2. Na, ang tainga ng Pilipino ay maselang, at ang dilà ay may-katigasán sa pagbibigkas ng mga tinig at salitáng banyagà.

3. Na, alín mang paglikhá ay dapat másalig at hanguin, hanggang maaari, sa diwà at tunóg ng mga bagay na ngángalanan, at sa himig-tagalog ng mga salitâ, katagâ at panlaping kilalá na at siyáng ibig pagkunan at paggamitan ng lílikhaín.

4. Na, bago lumikhâ, ay magsikap munang humanap sa matatandang Talátinigang Tagalog, at baká sa mga itó'y makátagpô na ng salitáng taál na tagalog, na, kung dí man ganáp na katugmâ ng bagong diwà o bagay na ngángalanan, ay nálalapít man lamang, o maaari kayáng baták-batakin nang kaunti ang saklaw ng lumàng kahulugán.

5. Na, lubhá pa sa Talátinigan niná Parì Noceda at Sanlúcar, ang may 20,000 salitáng-ugát na diyáy náhahanay, ay di-náikilala at nágagamit na lahat, kundí ang kalahatì lamang, sa kasalukuyang pananalagalog ng ating mga mánunulat sa páhayagan, sa mga kathambuhay, kasaysayan, tulâ at bala nang mga aklat at kasulatan. Di-gágaanong kayamanan ang náiraragdag sa ating pangkasalukuyan at pandárating na wikà at pánitikang pambansá, kung máttututuhan nating gisingin sa pagtulog at pamamatugan ang 10,000 salitáng iyáng dí nápapakinabangan, at kung nabibigyan natin ng kani-kanyang kabagay na gáwain at kasukát na tungkulin sa mábabawan o málamang pananalitâ, at sa pangkaraniwan o pangkarunungan pananalagalog natin.

6. Na, maaaring may mga salitáng kailangan na walâ sa Tagalog nguni't mayroón sa mga ibáng kapatíd na wikà; at yayamang ang Tagalog ay hindî na wikà lamang ng mga tagalog kundí ng lahat na ng mga pilipino, hindî kamáliang bago kumuha sa mga wikang banyagà, o lumikhâ ng mga bagong salitâ, na magiging bago rin sa mga tagalog man, ay ang sa mga kapatíd-wikà na muna ang kunin, lubhá pa't ang mga salitáng itó ay may kagandahan at kalaganapan din namán, tangì sa paanót paano man ay nagtataglay rin ng himig-pilipino.

7. At, sa wakás, bilang hinóg na bunga rin ng sariling karanasan sa pagsulat at sa matiyagáng pag-aaral sa mahalagáng súliraning itó ng ating Wikang Pambansá, ay ipinapayo namin magíng sa amin na ring sarili at magíng sa mga kapalágayang-loob sa pananalagalog, na, bagamán ang paglikhá ng mga bagong salitâ ay hindî masamá, bagkus talagáng kailangan ng ating Wikà; dátapwa't ang gáwaing itó'y nápakaselang at di-dapat daanín sa pabigla-biglá at paragá-ragasâ. Ibig ko bang sabihing huwág na lilikhâ tayo't sukat, nang alinsunod sa ating sarí-sariling pagkukurò at panlasa, bago ipalalaot kaagád sa karurukan ng madlá, na para bagáng naghagis ng isáng nilutong pagkain, kasabáy ng sabing: "Hayán ang nilutò ko: kanin mo kung makakain mo, at kung hindî namáy hindí!"

Kung hangád nating ang ating mga bagong-likhang salitâ ay mátanggap at kalugdan ng madlâ, o ng karamihan man lamang, ang lalong magalíng na paraá'y ilathalâ muna sa mga páhayagán, ihayin sa mga háyangang pagsusuri at pagtatalo ng mga may kapangyarihan o may kaukuláng sumuri t magtalo; o sa ibá pa kayáng paraáng hindî paragasâ ay pakawalán, paliparín o pagulungin ang mga tinurang bagong-likhang salitâ, at nang sa nilakad-lakad ng araw ay mákita kung alín ang nápusuan at alín ang hindî ng madlâ. At ang Madlang itó, na siyáng unang makapangyarihan sa pagtanggap o pagtangi sa mga bagong salitáng pambayan na sa kanya'y inihahayin ng mga dalubhasa't pantas, ay siyá ring, sa wakás, ay masusunód kung anó man ang kanyang magíng kapasyahán.

Ang nasirang *Bigáy-Ilaw* (Gr. Eusebio Daluz) ay isá sa mga una, at kaipala'y humigít sa lahat ng kanyang mga kapanahón, na nag-alók sa Pánitikang Tagalog ng marami, daan-daáng salitáng hiram at likhá; dátapwa't sa kanyang mga inialók, ay ílán lamang ang nátanggap, na ngayó'y mga palasak nang gamit ng madlâ at ng mga dalubhasa't pantas man. At, bilang kapuna-punáng bagay sa mga nangyari, ang nangátanggap na bagong salitá'y yaóng mga kuha sa mga kalipi at kapatíd na wikà, gaya ng *bansá* at *guro* ng Malayo, *katárungan* ng Bisayà, at ílán pa. Dimáikakaít na nakatulong sa madalíng pagkátanggap at pamamalasak ang hugis at himig-tagalog na rin ng mga salitáng iyán. At itó'y isáng mabuting pánuntunan sa sining ng panghihirám at panlilikhâ ng mga bagong salitáng pampayaman sa Tagalog.

Ang paglikhá sa pamamagitan ng pagkakamá ng mga titik, pantig, katagâ at bahá-bahagi ng salitâ o mga salitáng pinagkukunan ng panumbas sa bagong diwà o bagong bagay na ibig ngalanan, ay isá ngang paraáng hindî nákilala ni napagkámaláng gamitin ni Balagtas sa kanyang Dakilang Awit. Kaipala'y masasabi na rin ang ganitó sa lahat ng mga mánunulat

at mánunulâ nang mga panahóng lumipas. Ang si-ning ng panlilikhâ ay dalá sa atin ng hangin ng bagong pamumuhay, bagong isipan at bagong kabihasnang sumunód sa panahón ng ating Paghihimagsik. Ang pag-uusig ng kalayaan ay nagbukás sa ating isip at paningín ng iba-ibáng pintô ng makabagong karunungan at makabagong pangangailangan. Ang larángang sukat gitawan ng ating Wikà ay lumawak nang lumawak; ang papawirín ng ating Pánitikang sarili ay umaliwalas nang umaliwalas; anupá't lumakí at dumami ang kasaklawán ng ating paghahangád na dumunong nang dumunong at ng pagmimithing magkasariling marangál na luklukan sa kalipunan ng lalong mga bihasáng daigdig.

Ngayó'y dí na mga awit at dásalan lamang ang pinagkakábuyuhán nating pag-aarala't sulatin, na gaya nang panahón niná Balagtas. Kung pang-awit at pandásalan lamang, ay talagáng dí na kailangang lumikhâ pa ng mga bagong salitâ. Ang Talátinigang Tagalog ay mayamang-mayaman sa mga salitâ ng pusò at sa mga pangungusap ng damdamin; saganang-saganà sa mga panagano ng kálulwa at sa mga likhain ng guniguní at salamisim. Kayâ nakapaimbulog nang gayón na lamang ang diwà niná Francisco Baltazar, Mariano Pilapil, Modesto de Castro, at ibá pa, nang di na nangailangang magpakpak pa ng mga ibáng hugis ng salitâ, máliban sa mga katutubò at sa mga hiram sa Kastilà at Latín, na siyá lamang itinutulot ng masikíp na gálawan noón ng kaniláng mga panulat at kaisipán, ay dahil ngâ sa likás na kayamanang iyán ng Talátinigang Tagalog. Subali't kung sa mga panahóng itó silá mangangahás manandata ng panulat at ng talino sa lárangan ng bagong buhay at bagong kabihasnang, ay mapipilitan siláng sumukò sa tukso ng gawáng panlilikhâ; lamang ay . . . matibay ang pananalig kong manlilikhâ silá sa matinô at di-pagasugasóng pamamaraán.

Pebrero 20, 1943.

JAPAN: An Interpretation

By LAFCADIO HEARN

6. The Communal Cult

AS by the religion of the household each individual was ruled in every action of domestic life, so, by the religion of the village or district the family was ruled in all its relations to the outer world. Like the religion of the home, the religion of the commune was ancestor-worship. What the household shrine represented to the family, the Sintō parish-temple represented to the community; and the deity there worshipped as tutelary god was called *Uzigami*, the god of the *Uzi*, which term originally signified the patriarchal family or *gens*, as well as the family name.

Some obscurity still attaches to the question of the original relation of the community to the Uzi-god. Hirata declares the god of the *Uzi* to have been the common ancestor of the clan-family,—the ghost of the first patriarch; and this opinion (allowing for sundry exceptions) is almost certainly correct. But it is difficult to decide whether the *Uzi-ko*, or “children of the family” (as sintō parishioners are still termed) at first included only the descendants of the clan-ancestor, or also the whole of the inhabitants of the district ruled by the clan. It is certainly not true at the present time that the tutelary deity of each Japanese district represents the common ancestor of its inhabitants,—though, to this general rule, there might be found exceptions in some of the remoter provinces. Most probably the god of the *Uzi* was first worshipped by the people of the district rather as the spirit of a former ruler, or the patron-god of a ruling family, than as the spirit of a common ancestor. It has been tolerably well proved that the bulk of the Japanese people were in a state of servitude from before the beginning of the historic period, and so remained until within comparatively recent times. The subject-classes may not have had at first a cult of their own: their religion would most likely have been that of their masters. In later times the vassal was certainly attached to the cult of the lord. But it is difficult as yet to venture any general statement as to the



earliest phase of the communal cult in Japan; for the history of the Japanese nation is not that of a single people of one blood, but a history of many clan-groups, of different origin, gradually brought together to form one huge patriarchal society.

However, it is quite safe to assume, with the best native authorities, that the *Uzigami* were originally clan-deities, and that they were usually, though not invariably, worshipped as clan-ancestors. Some *Uzigami* belong to the historic period. The war god Hatiman, for example,—to whom parish-temples are dedicated in almost every large city,—is the apotheosized spirit of the Emperor Ozin, patron of the famed Minamoto clan. This is an example of *Uzigami* worship in

which the clan-god is not an ancestor. But in many instances the *Uzigami* is really the ancestor of an *Uzi*; as in the case of the great deity of Kasuga, from whom the Fuziwara clan claimed descent. Altogether there were in ancient Japan, after the beginning of the historic era, 1182 clans, great and small; and these appear to have established the same number of cults. We find, as might be expected, that the temples now called *Uzigami*—which is to say, Sintō parish-temples in general are always dedicated to a particular class of divinities, and never dedicated to certain other gods. Also, it is significant that in every large town there are Sintō temples dedicated to the same *Uzi*-gods,—proving the transfer of communal worship from its place of origin. Thus the Izumo worshipper of Kasuga-Sama can find in Osaka, Kyōto, Tōkyō, parish-temples dedicated to his patron: the Kyūsū worshipper of Hatiman-Sama can place himself under the protection of the same deity in Musasi quite as well as in Higo or Bungo. Another fact worth observing is that the *Uzigami* temple is not necessarily the most important Sintō temple in the parish: it is the parish-temple, and important to the communal worship; but it may be outranked and overshadowed by some adjacent temple dedicated

to higher Sintō gods. Thus in Kitzuki of Izumo, for example, the great Isuimo temple is not the Uzigami,—not the parish-temple; the local cult is maintained at a much smaller temple . . . Of the higher cults I shall speak further on; for the present let us consider only the communal cult, in its relation to communal life. From the social conditions represented by the worship of the Uzigami to-day, much can be inferred as to its influence in past times.

ALMOST every Japanese village has its Uzigami; and each district of every large town or city also has its Uzigami. The worship of the tutelar deity is maintained by the whole body of parishioners,—the Uziko, or children of the tutelar god. Every such parish-temple has its holy days, when all Uziko are expected to visit the temple, and when, as a matter of fact, every household sends at least one representative to the Uzigami. There are great festival-days and ordinary festival-days; there are processions, music, dancing, and whatever in the way of popular amusement can serve to make the occasion attractive. The people of adjacent districts vie with each other in rendering their respective temple-festivals (*maturi*) enjoyable: every household contributes according to its means.

The Sintō parish-temple has an intimate relation to the life of the community as a body, and also to the individual existence of every Oziko. As a baby he or she is taken to the Uzigami—(at the expiration of thirty-one days after birth if a boy, or thirty-three days after birth if a girl)—and placed under the protection of the god, in whose supposed presence the little one's name is recorded. Thereafter the child is regularly taken to the temple on holy days, and of course to all the big festivals, which are made delightful to young fancy by the display of toys on sale in temporary booths, and by the amusing spectacles to be witnessed in the temple grounds,—artists forming pictures on the pavement with coloured sands,—sweetmeat-sellers moulding animals and monsters out of sugar-paste,—conjurers and tumblers exhibiting their skill. . . . Later, when the child becomes strong enough to run about, the temple gardens and groves serve for a playground. School-life does not separate the Uziko from the Uzigami (unless the family should permanently leave the district); the visits to the temple are still continued as a duty. Grown-up and married, the Uziko regularly visits the guardian-god, accompanied by wife or husband, and brings the children to pay obeisance. If obliged to

make a long journey, or to quit the district forever, the Uziko pays a farewell visit to the Uzigami, as well as to the tombs of the family ancestors; and on returning to one's native place after prolonged absence, the first visit is to the god. . . . I have more than once been touched by the spectacle of soldiers at prayer before lonesome little temples in country places,—soldiers but just returned from Korea, China, or Formosa: their first thought on reaching home was to utter their thanks to the god of their childhood, whom they believed to have guarded them in the hour of battle and the season of pestilence.

THE best authority on the local customs and laws of Old Japan, John Henry Wigmore, remarks that the Sintō cult had few relations with local administration. In his opinion the Uzigami were the deified ancestors of certain noble families of early times; and their temples continued to be in the patronage of those families. The office of the Sintō priest, or "god-master" (*kannusi*) was, and still is, hereditary; and, as a rule, any *kannusi* can trace back his descent from the family of which the Uzigami was originally the patron-god. But the Sintō priests, with some few exceptions, were neither magistrates nor administrators; and Professor Wigmore thinks that this may have been "due to the lack of administrative organization within the cult itself."¹ This would be an adequate explanation. But in spite of the fact that they exercised no civil function, I believe it can be shown that Sintō priests had, and still have, powers above the law. Their relation to the community was of an extremely important kind: their authority was only religious; but it was heavy and irresistible.

To understand this, we must remember that the Sintō priest represented the religious sentiment of his district. The social bond of each community was identical with the religious bond,—the cult of the local tutelar god. It was to the Uzigami that prayers were made for success in all communal undertakings, for protection against sickness, for the triumph of the lord in time of war, for succour in the season of famine or epidemic. The Uzigami was the giver of all good things,—the special helper and guardian of the people. That this belief still prevails may be verified by anyone who studies the peasant-life of Japan. It is not to the Buddhas that the farmer prays for bountiful harvests, or for rain in time of drought; it is not to the Buddhas that thanks are rendered for a plentiful rice-crop—but to the

¹The vague character of the Sintō hierarchy is probably best explained by Mr. Spencer in Chapter VIII of the third volume of *Principles of Sociology*: "The establishment of an ecclesiastical organization separate from the political organization, but akin to it in its structure, appears to be largely determined by the rise of a decided distinction in thought between the affairs of this world and those of a supposed other world. Where the two are conceived as existing in continuity, or as intimately related, the organizations appropriate to their respective administrations remain either

identical or imperfectly distinguished . . . If the Chinese are remarkable for the complete absence of a priestly caste, it is because, along with their universal and active ancestor-worship, they have preserved that inclusion of the duties of priest in the duties of ruler, which ancestor-worship in its simple form shows us." Mr. Spencer remarks in the same paragraph on the fact that in ancient Japan "religion and government were the same." A distinct Sintō hierarchy was therefore never evolved.



ancient local god. And the cult of the Uzigami embodies the moral experience of the community,—represents all its cherished traditions and customs, its unwritten laws of conduct, its sentiment of duty. . . . Now just as an offence against the ethics of the family must, in such a society, be regarded as an impiety towards the family-ancestor, so any breach of custom in the village or district must be considered as an act of disrespect to its Uzigami. The prosperity of the family depends, it is thought, upon the observance of filial piety, which is identified with obedience to the traditional rules of household conduct; and, in like manner, the prosperity of the commune is supposed to depend upon the observance of ancestral custom,—upon obedience to those unwritten laws of the district, which are taught to all from the time of their childhood. Customs are identified with morals. Any offence against the customs of the settlement is an offence against the gods who protect it, and therefore a menace to the public weal. The existence of the community is endangered by the crime of any of its members: every member is therefore held accountable by the community for his conduct. Every action must conform to the traditional usages of the Uziko: independent exceptional conduct is a public offence.

What the obligations of the individual to the community signified in ancient times may therefore be imagined. He had certainly no more right to himself than had the Greek citizen three thousand years ago,—probably not so much. To-day, though laws have been greatly changed, he is practically in much the same condition. The mere idea of the right to

do as one pleases (within such limits as are imposed on conduct by English and American societies, for example) could not enter into his mind. Such freedom, if explained to him, he would probably consider as a condition morally comparable to that of birds and beasts. Among ourselves, the social regulations for ordinary people chiefly settle what must *not* be done. But what one must not do in Japan—though representing a very wide range of prohibition—means much less than half of the common obligation: what one must do, is still more necessary to learn. . . . Let us briefly consider the restraint which custom places upon the liberty of the individual.

FIRST of all, be it observed that the communal will reinforces the will of the household,—compels the observance of filial piety. Even the conduct of a boy, who has passed the age of childhood, is regulated not only by the family, but by the public. He must obey the household; and he must also obey public opinion in regard to his domestic relations. Any marked act of disrespect, inconsistent with filial piety, would be judged and rebuked by all. When old enough to begin work or study, a lad's daily conduct is observed and criticised; and at the age when the household law first tightens about him, he also commences to feel the pressure of common opinion. On coming of age, he has to marry; and the idea of permitting him to choose a wife for himself is quite out of the question: he is expected to accept the companion selected for him. But should reasons be found for humouring him in the event of an irresistible aversion, then he must wait until another choice has been made by the family. The community would not tolerate insubordination in such matters: one example of filial revolt would constitute too dangerous a precedent. When the young man at last becomes the head of a household, and responsible for the conduct of its members, he is still constrained by public sentiment to accept advice in his direction of domestic affairs. He is not free to follow his own judgment, in certain contingencies. For example, he is bound by custom to furnish help to relatives; and he is obliged to accept arbitration in the event of trouble with them. He is not permitted to think of his own wife and children only,—such conduct would be deemed intolerably selfish: he must be able to act, to outward seeming at least, as if uninfluenced by paternal or marital affection in his public conduct. Even supposing that, later in life, he should be appointed to the position of village or district headman, his right of action and judgment would be under just as much restriction as before. Indeed, the range of his personal freedom actually decreases in proportion to his ascent in the social scale. Nominally he may rule as headman: practically his authority is only lent to him by the commune, and it will remain to him just so long as the commune pleases. For he is elected to enforce the public will, not to impose his own,—to serve the common in-

terests, not to serve his own,—to maintain and confirm custom, not to break with it. Thus, though appointed chief, he is only the public servant, and the least free man in his native place.

Various documents translated and published by Professor Wigmore, in his "Notes on Land Tenure and Local Institutions in Old Japan," give a startling idea of the minute regulation of communal life in country-districts during the period of the Tokujawa Sōguns. Much of the regulation was certainly imposed by higher authority; but it is likely that a considerable portion of the rules represented old local custom. Such documents were called *Kumi-chō* or "*Kumi*¹-enactments"; they established the rules of conduct to be observed by all the members of a village-community, and their social interest is very great. By personal inquiry I have learned that in various parts of the country, rules much like those recorded in the *Kumi-chō*, are still enforced by village custom. I select a few examples from Professor Wigmore's translation:

"If there be any of our number who are unkind to parents, or neglectful or disobedient, we will not conceal it or condone it, but will report it. . . ."

"We shall require children to respect their parents, servants to obey their masters, husbands and wives and brothers and sisters to live together in harmony, and the younger people to revere and to cherish their elders. . . . Each *kumi* [group of five households] shall carefully watch over the conduct of its members, so as to prevent wrongdoing."

"If any member of a *kumi*, whether farmer, merchant, or artizan, is lazy, and does not attend properly to his business, the *ban-gasira* [chief officer] will advise him, warn him, and lead him into better ways. If the person does not listen to this advice, and becomes angry and obstinate, he is to be reported to the *tosiyori* [village elder]. . . ."

"When men who are quarrelsome and who like to indulge in late hours away from home will not listen to admonition, we will report them. If any other *kumi* neglects to do this, it will be part of our duty to do it for them. . . ."

"All those who quarrel with their relatives, and refuse to listen to their good advice, or disobey their parents, or are unkind to their fellow-villagers, shall be reported [to the village officers]. . . ."

¹Down to the close of the feudal period, the mass of the population throughout the country, in the great cities as well as in the villages, was administratively ordered by groups of families, or rather of households, called *Kumi*, or "companies." The general number of households in a *Kumi* was five; but there were in some provinces *Kumi* consisting of six, and of ten, households. The heads of the households composing a *Kumi* elected one of their number as chief,—who became the responsible representative of all the members of the *Kumi*. The origin and history of the

"Dancing, wrestling, and other public shows shall be forbidden. Singing and dancing-girls and prostitutes shall not be allowed to remain a single night in the *mura* [village]."

"Quarrels among the people shall be forbidden. In case of dispute the matter shall be reported. If this is not done, all parties shall be indiscriminately punished. . . ."

"Speaking disgraceful things of another man, or publicly posting him as a bad man, even if he is so, is forbidden."

"Filial piety and faithful service to a master should be a matter of course; but when there is any one who is especially faithful and diligent in these things, we promise to report him . . . for recommendation to the government. . . ."

"As members of a *kumi* we will cultivate friendly feeling even more than with our relatives, and will promote each other's happiness, as well as share each other's griefs. If there is an unprincipled or lawless person in a *kumi*, we will all share the responsibility for him."²

The above are samples of the moral regulations only: there were even more minute regulations about other duties,—for instance:

"When a fire occurs, the people shall immediately hasten to the spot, each bringing a bucketful of water, and shall endeavour, under direction of the officers, to put the fire out. . . . Those who absent themselves shall be deemed culpable."

"When a stranger comes to reside here, enquiries shall be made as to the *mura* whence he came, and a surety shall be furnished by him. . . . No traveller shall lodge, even for a single night, in a house other than a public inn."

"News of robberies and night attacks shall be given by the ringing of bells or otherwise; and all who hear shall join in pursuit, until the offender is taken. Any one wilfully refraining, shall, on investigation, be punished."

FROM these same *Kumi-chō*, it appears that no one could leave his village even for a single night, without permission,—or take service elsewhere, or marry in another province, or settle in another place. Punishments were severe,—a terrible flogging being the common mode of chastisement by the higher authority. . . . To-day, there are no such punishment; and, legally, a man can go where he pleases. But as a matter of fact he can nowhere do as he

Kumi-system is obscure: a similar system exists in China and in Korea. (Professor Wigmore's reasons for doubting that the Japanese *Kumi*-system had a military origin, appear to be cogent.) Certainly the system greatly facilitated administration. To superior authority the *Kumi* was responsible, not the single household.

²"Notes on Land Tenure and Local Institutions in Old Japan" (*Transactions Asiatic Society of Japan*, Vol. XIX, Part I.) I have chosen the quotations from different *kumi-cho*, and arranged them illustratively.

pleases; for individual liberty is still largely restricted by the survival of communal sentiment and old-fashioned custom. In any country community it would be unwise to proclaim such a doctrine as that a man has the right to employ his leisure and his means as he may think proper. No man's time or money or effort can be considered exclusively his own,—nor even the body that his ghost inhabits. His right to live in the community rests solely upon his willingness to serve the community; and whoever may need his help or sympathy has the privilege of demanding it. That "a man's house is his castle" cannot be asserted in Japan—except in the case of some high potentate. No ordinary person can shut his door to lock out the rest of the world. Everybody's house must be open to visitors: to close its gates by day would be regarded as an insult to the community,—sickness affording no excuse. Only persons in very great authority have the right of making themselves inaccessible. And to displease the community in which one lives,—especially if the community be a rural one,—is a serious matter. When a community is displeased, it acts as an individual. It may consist of five hundred, a thousand, or several thousand persons; but the thinking of all is the thinking of one. By a single serious mistake a man may find himself suddenly placed in solitary opposition to the common will,—isolated, and most effectively ostracized. The silence and the softness of the hostility only render it all the more alarming. This is the ordinary form of punishment for a grave offence against custom: violence is rare, and when resorted to is intended (except in some extraordinary cases presently to be noticed) as a mere correction, the punishment of a blunder. In certain rough communities, blunders endangering life are immediately punished by physical chastisement,—not in anger, but on traditional principle. Once I witnessed at a fishing-settlement, a chastisement of this kind. Men were killing tunny in the surf; the work was bloody and dangerous; and in the midst of the excitement, one of the fishermen struck his killing-spike into the head of a boy. Everybody knew that it was a pure accident; but accidents involving danger to life are rudely dealt with, and this blunderer was instantly knocked senseless by the men nearest him,—then dragged out of the surf and flung down on the sand to recover himself as best he might. No word was said about the matter; and the killing went on as before. Young fishermen, I am told, are roughly handled by their fellows on board a ship, in the case of any error involving risk to the vessel. But, as I have already observed, only stupidity is punished in this fashion; and ostracism is much more dreaded than violence. There is, indeed, only one yet heavier punishment than ostracism—namely, banishment, either for a term of years or for life.

Banishment must in old feudal times have been a very serious penalty; it is a serious penalty even

to-day, under the new order of things. In former years the man expelled from his native place by the communal will—cast out from his home, his clan, his occupation—found himself face to face with misery absolute. In another community there would be no place for him, unless he happened to have relatives there; and these would be obliged to consult with the local authorities, and also with the officials of the fugitive's native place, before venturing to harbour him. No stranger was suffered to settle in another district than his own without official permission. Old documents are extant which record the punishments inflicted upon households for having given shelter to a stranger under pretence of relationship. A banished man was homeless and friendless. He might be a skilled craftsman; but the right to exercise his craft depended upon the consent of the guild representing that craft in the place to which he might go; and banished men were not received by the guilds. He might try to become a servant; but the commune in which he sought refuge would question the right of any master to employ a fugitive and a stranger. His religious connections could not serve him in the least: the code of communal life was decided not by Buddhist, but by Sintō ethics. Since the gods of his birthplace had cast him out, and the gods of any other locality had nothing to do with his original cult, there was no religious help for him. Besides, the mere fact of his being a refugee was itself proof that he must have offended against his own cult. In any event no stranger could look for sympathy among strangers. Even now to take a wife from another province is condemned by local opinion (it was forbidden in feudal times): one is still expected to live, work, and marry in the place where one has been born,—though, in certain cases, and with the public approval of one's own people, adoption into another community is tolerated. Under the feudal system there was incomparably less likelihood of sympathy for the stranger; and banishment signified hunger, solitude, and privation unspeakable. For be it remembered that the legal existence of the individual, at that period, ceased entirely outside of his relation to the family and to the commune. Everybody lived and worked for some household; every household for some clan; outside of the household, and the related aggregate of households, there was no life to be lived—except the life of criminals, beggars, and pariahs. Save with official permission, one could not even become a Buddhist monk. The very outcasts—such as the Eta classes—formed self-governing communities, with traditions of their own, and would not voluntarily accept strangers. So the banished man was most often doomed to become a *hinin*,—one of that wretched class of wandering pariahs who were officially termed "not-men," and lived by beggary, or by the exercise of some vulgar profession, such as that of ambulant musician or mountebank. In more ancient days a banished man could have sold

himself into slavery; but even this poor privilege seems to have been withdrawn during the Tokugawa era.

We can scarcely imagine to-day the conditions of such banishment: to find a Western parallel we must go back to ancient Greek and Roman times long preceding the Empire. Banishment then signified religious excommunication, and practically expulsion from all civilized society,—since there yet existed no idea of human brotherhood, no conception of any claim upon kindness except the claim of kinship. The stranger was everywhere the enemy. Now in Japan, as in the Greek city of old time, the religion of the tutelary god has always been the religion of a group only, the cult of a community: it never became even the religion of a province. The higher cults, on the other hand, did not concern themselves with the individual: his religion was only of the household and of the village or district; the cults of other households and districts were entirely distinct; one could belong to them only by adoption, and strangers, as a rule, were not adopted. Without a household or a clan-cult, the individual was morally and socially dead; for other cults and clans excluded him. When cast out by the domestic cult that regulated his private life, and by the local cult that ordered his life in relation to the community, he simply ceased to exist in relation to human society.

How small were the chances in past times for personality to develop and assert itself may be imagined from the foregoing facts. The individual was completely and pitilessly sacrificed to the community. Even now the only safe rule of conduct in a Japanese settlement is to act in all things according to local custom; for the slightest divergence from rule will be observed with disfavour. Privacy does not exist; nothing can be hidden; everybody's vices or virtues are known to everybody else. Unusual behavior is judged as a departure from the traditional standard of conduct; all oddities are condemned as departures from custom; and tradition and custom still have the force of religious obligations. Indeed, they really *are* religious and obligatory, not only by reason of their origin, but by reason of their relation also to the public cult, which signifies the worship of the past.

It is therefore easy to understand why Sintō never had a written code of morals, and why its greatest scholars have declared that a moral code is unnecessary. In that stage of religious evolution which ancestor-worship represents, there can be no distinction between religion and ethics, nor between ethics and custom. Government and religion are the same; custom and law are identified. The ethics of Sintō were all included in conformity to custom. The traditional rules of the household, the traditional laws of the commune—these were the morals of Sintō: to obey them was religion; to disobey them, impiety. . . . And, after all, the true significance of any religious code, written or unwritten, lies in its expression of social duty, its doctrine of the right and wrong

of conduct, its embodiment of a people's moral experience. Really the difference between any modern ideal of conduct, such as the English, and the patriarchal ideal, such as that of the early Greeks or of the Japanese, would be found on examination to consist mainly in the minute extension of the older conception to all details of individual life. Assuredly the religion of Sintō needed no written commandment: it was taught to everybody from childhood by precept and example, and any person of ordinary intelligence could learn it. When a religion is capable of rendering it dangerous for anybody to act outside of rules, the framing of a code would be obviously superfluous. We ourselves have no written code of conduct as regards the higher social life, the exclusive circles of civilized existence, which are not ruled merely by the Ten Commandments. The knowledge of what to do in those zones, and of how to do it, can come only by training, by experience, by observation, and by the intuitive recognition of the reason of things.

AND now to return to the question of the authority of the Sintō priest as representative of communal sentiment,—an authority which I believe to have been always very great. . . . Striking proof that the punishments inflicted by a community upon its erring members were originally inflicted in the name of the tutelary god is furnished by the fact that manifestations of communal displeasure still assume, in various country districts, a religious character. I have witnessed such manifestations, and I am assured that they still occur in most of the provinces. But it is in remote country-towns or isolated villages, where traditions have remained almost unchanged, that one can best observe these survivals of antique custom. In such places the conduct of every resident is closely watched and rigidly judged by all the rest. Little, however, is said about misdemeanours of a minor sort until the time of the great local Sintō festival,—the annual festival of the tutelary god. It is then that the community gives its warnings or inflicts its penalties: this at least in the case of conduct offensive to local ethics. The god, on the occasion of this festival, is supposed to visit the dwellings of his Uziko; and his portable shrine,—a weighty structure borne by thirty or forty men,—is carried through the principal streets. The bearers are supposed to act according to the will of the god,—to go whithersoever his divine spirit directs them. . . . I may describe the incidents of the procession as I saw it in a seacoast village, not once, but several times.

Before the procession a band of young men advance, leaping and wildly dancing in circles: these young men clear the way; and it is unsafe to pass near them, for they whirl about as if moved by frenzy. . . . When I first saw such a band of dancers, I could imagine myself watching some old Dionysiac revel;—their furious gyrations certainly realized Greek accounts of the antique sacred frenzy. There were, indeed, no Greek heads; but the bronzed lithe

figures, naked save for loin-cloth and sandals, and most sculpturesquely muscled, might well have inspired some vase-design of dancing fauns. After these god-possessed dancers—whose passage swept the streets clear, scattering the crowd to right and left—came the virgin priestess, white-robed and veiled, riding upon a horse, and followed by several mounted priests in white garments and high black caps of ceremony. Behind them advanced the ponderous shrine, swaying above the heads of its bearers like a junk in a storm. Scores of brawny arms were pushing it to the right; other scores were pushing it to the left: behind and before, also, there was furious pulling and pushing; and the roar of voices uttering invocations made it impossible to hear anything else. By immemorial custom the upper stories of all the dwellings had been tightly closed: woe to the Peeping Tom who should be detected, on such a day, in the impious act of *looking down upon the god!* . . .

Now the shrine-bearers, as I have said, are supposed to be moved by the spirit of the god—(probably by his Rough Spirit; for the Sintō god is multipue); and all this pushing and pulling and swaying signifies only the deity's inspection of the dwellings on either hand. He is looking about to see whether the hearts of his worshippers are pure, and is deciding whether it will be necessary to give a warning, or to inflict a penalty. His bearers will carry him whithersoever he chooses to go—through solid walls if necessary. If the shrine strike against any house,—even against an awning only,—that is a sign that the god is not pleased with the dwellers in that house. If the shrine breaks part of the house, that is a serious warning. But it may happen that the god wills to enter a house,—breaking his way. Then woe o the inmates, unless they flee at once through the back-door; and the wild procession, thundering in, will wreck and rend and smash and splinter everything on the premises before the god consents to proceed upon his round.

Upon enquiring into the reasons of two wreckings of which I witnessed the results, I learned enough to assure me that from the communal point of view, both aggressions were morally justifiable. In one case a fraud had been practised; in the other, help had been refused to the family of a drowned resident.

Thus one offence had been legal; the other only moral. A country community will not hand over its delinquents to the police except in case of incendiarism, murder, theft, or other serious crime. It has a horror of law, and never invokes it when the matter can be settled by any other means. This was the rule also in ancient times, and the feudal government encouraged its maintenance. But when the tutelary deity has been displeased, *he* insists upon the punishment or disgrace of the offender; and the offender's entire family, as by feudal custom, is held responsible. The victim can invoke the new law, if he dares, and bring the wreckers of his home into court, and recover damages, for the modern police-courts are not ruled by Sintō. But only a very rash man will invoke the new law against the communal judgment, for that action in itself would be condemned as a gross breach of custom. The community is always ready, through its council, to do justice in cases where innocence can be proved. But if a man really guilty of the faults charged to his account should try to avenge himself by appeal to a non-religious law, then it were well for him to remove himself and his family, as soon as possible thereafter, to some far-away place.

WE have seen that, in Old Japan, the life of the individual was under two kinds of religious control. All his acts were regulated according to the traditions either of the domestic or of the communal cult; and these conditions probably began with the establishment of a settled civilization. We have also seen that the communal religion took upon itself to enforce the observance of the household religion. The fact will not seem strange if we remember that the underlying idea in either cult was the same,—the idea that the welfare of the living depended upon the welfare of the dead. Neglect of the household rite would provoke, it was believed, the malevolence of the spirits; and their malevolence might bring about some public misfortune. The ghosts of the ancestors controlled nature;—fire and flood, pestilence and famine were at their disposal as means of vengeance. One act of impiety in a village might, therefore, bring about misfortune to all. And the community considered itself responsible to the dead for the maintenance of filial piety in every home.



C I T Y L E G I S L A T I O N

ORDINANCE No. 25

PROVIDING FOR THE ORGANIZATION, PERSONNEL, EMOLUMENTS, AND PROCEDURE OF THE COMMITTEE FOR THE CONTROL OF HOUSE RENTALS IN THE CITY OF MANILA, AND PRESCRIBING THE PERIOD AND MANNER OF APPEAL FROM THE DECISION OR ORDER OF THE MAYOR OF SAID CITY RELATIVE TO HOUSE RENTALS.

By virtue of the authority conferred upon me as Mayor of the City of Manila, and pursuant to the provisions of section 9 of Executive Order No. 117, dated January 4, 1943, of the Chairman of the Executive Commission, and after consultation with the City Board, it is ordained that:

SECTION 1. The Committee for the Control of House Rentals created under Executive Order No. 117, dated January 4, 1943, of the Chairman of the Executive Commission, shall be presided by a chairman who shall be chosen by the Mayor of the City of Manila from among the members thereof.

SEC. 2. The Committee shall have a recorder who shall attend the deliberations of the same and take down the minutes and keep the records of its proceedings, assisted by such personnel as may be necessary.

The Chairman of the Committee shall receive a compensation of fifteen pesos (P15) for each day of attendance in the sessions of the Committee. The members shall receive a compensation of seven pesos (P7) for each day of attendance.

SEC. 3. Three members of the Committee shall constitute a quorum to transact business, and the affirmative vote of the same number shall be necessary in all cases where the Committee as a body is authorized to act; *Provided, however,* That the Chairman of the Committee shall, for the purpose hereinabove mentioned, be considered a member and shall be empowered to vote on all questions presented to the Committee for determination.

SEC. 4. The Committee shall meet once a week on the date and at the place that may be designated by it, unless the Mayor, with the approval of the Commissioner of the Interior, shall authorize more frequent meetings which in no case shall exceed three times a week. On the dates of the meeting, the Committee shall, upon previous written notice to all interested parties, proceed to hear or investigate all applications, protests, or other matters for determination by it as provided in Executive Order No. 117 above mentioned. After such hearing, and within a period of ten days from the date of the last hearing, it shall

KAUTUSÁNG BLG. 25

NA NAGTATADHANÀ NG PAGTATATÁG, MGA KAWANÍ, PABUYÀ, AT PAMAMARAÁN NG LUPONG TAGASURÌ SA MGA PAGPAPAUPA NG BAHAY SA SIYUDAD NG MAYNILÀ, AT NAGTATAKDÀ NG PANAHÓN AT AYOS NG PAGHAHABOL LABAN SA KAPASIYAHÁN O UTOS NG ALKALDE NG NÁSABING SIYUDAD UKOL SA MGA PAGPAPAUPA NG BAHAY.

Sa bisà ng kapangyarihang kaloób sa aking pagka-Alkalde ng Siyudad ng Maynilà, at sang-ayon sa mga itinátadhanà ng Tuntuning ika-9 ng Kautusáng Tagapagpaganáp Blg. 117, noóng ika-4 ng Enero, 1943, ng Pangulo ng Sangguniáng Tagapagpaganáp, at matapos makasanggunì sa Lupon ng Siyudad, ay ipinag-uutos na:

TUNTUNING 1. Ang Lupon Tagasurì sa mga Pagpapaupa ng Bahay na nilikhâ ng Kautusáng Tagapagpaganáp Blg. 117 nang ika-4 ng Enero, 1943, ng Pangulo ng Sangguniáng Tagapagpaganáp, ay pamumunuan ng isáng pangulong hihirangin ng Alkalde ng Siyudad ng Maynilà sa mga kagawad ng násabing Lupon.

TUNT. IKA-2. Ang Lupon ay magkákaroón ng isáng Tagapagtalâ na dadaló sa mga pagpupulong ng tinurang Lupon at gagawâ ng mga akta at mag-iingat ng mga katibayan ng mga pinagúusapan, at túlungan ng mga kawaníng kákailanganin.

Ang Pangulo ng Lupon ay tatanggap ng isáng pabuyang labinlimáng piso (P15) sa bawa't araw na idaló sa mga pagpupulong ng Lupon. Ang bawa't kagawad ay tatanggap ng isáng pabuyang pitóng piso (P7) sa bawa't araw na idaló.

TUNT. IKA-3. Tatlong kagawad ng Lupon ay sapát bumuô ng "quorum" upáng makapagpasiyá, at tatlo ring botong-pasangayon ang kailangan sa lahat ng bagay na pinahihintulutang mapagpasiyahán ng Lupon sa kaniyang pagkátatág; *Gayón man ay dapat matalastas,* Na ang Pangulo ng Lupon, hinggil sa mga layuníng binabanggit sa unahán nitó, ay ipalalagáy na isáng kagawad at may kapangyarihang bumoto sa lahat ng súliraning mápaharáp sa Lupon upáng pagpasiyahán.

TUNT. IKA-4. Ang Lupon ay magpupulong minsan sa sanlinggo sa araw at poók na maaaring itakdá niyá, máliban na lamang kung ang Alkalde, na may patibay ng Komisyonado ng Kágawaráng Panloób, ay magpahintulot ng lalong madalás na pagpupulong, na sa alín mang pangyayari ay di-dapat humigít sa makáitlo sanlinggo. Sa mga araw ng pulong, ang Lupon, sa pamamagitan ng páunang kalatas sa lahat ng panig na may-kinálanan, ay gagawâ ng pagdiníg o pagsusuri sa lahat ng kahilingan, tutol o ibá pang bagay na pagpápasiyahán niyá, sang-ayon sa itinatakdá ng Kautusáng Tagapagpaganáp Blg. 117 na binabanggit sa unahán. Pagkatapos ng pagdiníg, at sa loób ng taning na sampung araw mulâ sa hulíng pagsusuri, ay maghahandâ at maghaharáp ng kaniyang ulat sa

prepare and submit its report to the Mayor, together with all the pertinent papers, with such recommendation as it may deem proper to make in the premises. The Mayor shall render his decision within five days from receipt by him of the record of the case from the Committee.

SEC. 5. Any owner or tenant who may be dissatisfied with the decision or order of the Mayor of the City of Manila relative to house rentals may appeal to the Commissioner of the Interior within five days from the date of receipt of said decision or order. The appeal shall be perfected by filing within said period a written notice to that effect with the Office of the Mayor of the City of Manila who shall forthwith transmit the case to the Commissioner of the Interior with all the pertinent papers.

SEC. 6. The following fees which shall accrue to the Treasury of the City of Manila shall be paid:

(a) For an application to determine rental for each individual tenant, three pesos.

(b) For an application to increase rental for each individual tenant, three pesos.

(c) For an application to decrease rental, three pesos.

(d) For filing an appeal, five pesos.

(e) For certified copies of orders or decisions of the Mayor, per one hundred words, or fractional part thereof, twenty centavos.

SEC. 7. For the filing of report of house rentals in accordance with Section 5 of Executive Order No. 117, there shall also be paid a fee determined as follows:

(a) If the amount of monthly rentals involved is less than ₱100 altogether.....	₱1.00
(b) For the first ₱100 of monthly rentals	2.00
(c) For every ₱100 or fraction thereof in excess of the first ₱100.....	.50

Provided, however, That an owner of houses for rent shall submit only one report of house rentals for all such houses owned by him.

SEC. 8. For the purpose of carrying out the provisions of this Ordinance, there is hereby appropriated the sum of thirty-five thousand pesos (₱35,000) out of any funds in the treasury of the City of Manila not otherwise appropriated.

SEC. 9. This Ordinance shall take effect on January 11, 1943.

Done in the City of Manila this 9th day of January, 1943.

LEON G. GUINTO
Mayor

Alkalde, kalakíp ang lahat ng kasulatang náuukol at gayón din ang tagubiling minámarapat gawín sa súliranin. Ang Alcalde ay maggagawad ng kaniyang kapasiyahán sa loób ng limáng araw pagkátanggap ng mga kasulatan ng súliranin mulá sa Lupon.

TUNT. IKA-5. Sino mang may-arì o nanínirahang hindí nasísiyahán sa kapasiyahán o utos ng Alcalde ng Siyudad ng Maynilà ukol sa pagpapaupa ng bahay, ay maaaring maghabol sa Komisyonado ng Kágawaráng Panloób, sa loób ng limáng araw mulá sa pagkátanggap ng násabing kapasiyahán o utos. Ang paghahabol ay magagawâ sa pamamagitan ng paghaharáp sa loób ng náaturang taning ng isáng nakasulat na babalâ ng paghahabol sa Tanggapan ng Alcalde ng Siyudad ng Maynilà, na siyá namáng maglilipat ng súliranin sa Komisyonado ng Kágawaráng Panloób, kalakíp ang lahat ng kasulatang may-kinálaman.

TUNT. IKA-6. Ang sumusunód na mga pabuwís na lílikumin ng Inatangyaman ng Siyudad ng Maynilà, ay dapat pagbayaran:

(a) Sa kahilingan upáng itakdá ang paupa sa bawa't isáng nangungupahan, tatlong piso.

(b) Sa kahilingan sa pagdaragdag ng paupa sa bawa't nangungupahan, tatlong piso.

(k) Sa kahilingan sa pagbabawas ng paupa, tatlong piso.

(d) Sa paghaharáp ng paghahabol, limáng piso.

(e) Sa paghingí ng pinatibayang sipì ng mga kautusán o kapasiyahán ng Alcalde, bawa't isáng daáng salitâ o bahagi niyán, dalawampung séntimos.

TUNT. IKA-7. Sa paghaharáp ng ulat ng mga pagpapaupa ng bahay, sang-ayon sa Tuntuning ika-5 ng Kautusáng Tagapagpaganáp Blg. 117, ay dapat din namáng magbayad ng isáng buwís na itinatak dang gaya ng sumusunód:

(a) Kung ang kabuuáng halagá ng búwanang mga paupang tinutukoy ay waláng ₱100	₱2.00
(b) Sa unang ₱100 isáng buwáng pagpapaupa	4.00
(k) Sa bawa't ₱100 o bahagi nitóng labis sa unang ₱100	1.00

Nguni'y dapat matalastas, Na ang isáng may-arì ng mga bahay na páupahan ay dapat magharáp ng isá lamang ulat ng pagpapaupa sa lahat ng mga násabing bahay na arì niyá.

TUNT. IKA-8. Upáng matupád ang mga tadhanà ng Kautusáng itó, sa pamamagitan nitó ay naglalaán ng halagáng tatlumpu't limáng libong piso (₱35,000) mulá sa alín mang salapí ng Inatangyaman ng Siyudad ng Maynilà, na hindí pa náilalaán sa ibáng bagay.

TUNT. IKA-9. Ang Kautusáng itó ay magkákabisà sa ika-11 ng Enero, 1943.

Inilagdâ sa Siyudad ng Maynilà ngayóng ika-9 na araw ng Enero, 1943.

(May-lagdâ) LEON G. GUINTO
Alkalde

NA NAG-AATAS SA MGA TAONG NAGPÁPALAKAD NG MGA SASAKYANG HILA NG HAYOP NA LINISIN SA MGA LANSANGANG-BAYAN ANG DUMÍ NG MGA HAYOP NA KANILÁNG PINALALAKAD.

Sa bisà ng kapangyarihang kaloób sa aking pagka-Alkalde ng Lunsod ng Maynilà, at matapos maka-sangguni sa Lupon ng Lunsod, ay ipinag-uutos na:

TUNTUNING 1. Tungkulin ng sino mang taong nagpápalakad ng alín mang sasakyang hila ng hayop na linisin sa mga lansangan at pambayang pook ang dumí ng hayop na pinalalakad nilá, mátangì sa mga tuláy. Sa layuníng itó, ay dapat siyáng maghandâ ng isáng supot o anó mang nábabagay na sisidlan at ng isáng pangkahig ng dumí at walís upang máipanlinis. Ang dumí ay ilalagáy sa mga sisidlang nasa-lansangan at sadyang laán sa bagay na itó o sa mga lalagyan ng basura ng pámahalaán.

TUNT. IKA-2. Alín mang paglabág sa Kautusáng itó ay parúrusahan ng isáng multang hindi hihigít sa dalawáng daáng piso, o ng pagkábilangong hindi hihigít sa anim na buwán, o ng magkasamang multa at pagkábilanggo, ayon sa marapatin ng Húkuman.

TUNT. IKA-3. Sino mang nagpápalapad ng sasakyang hila ng hayop na mádakip sa paglabág sa Kautusáng itó ay pahíhintulutang magpatuloy sa kaniyáng paghahanapbuhay, bagamán mapaguusig sa Húkuman ang kaniyáng pagkakásala.

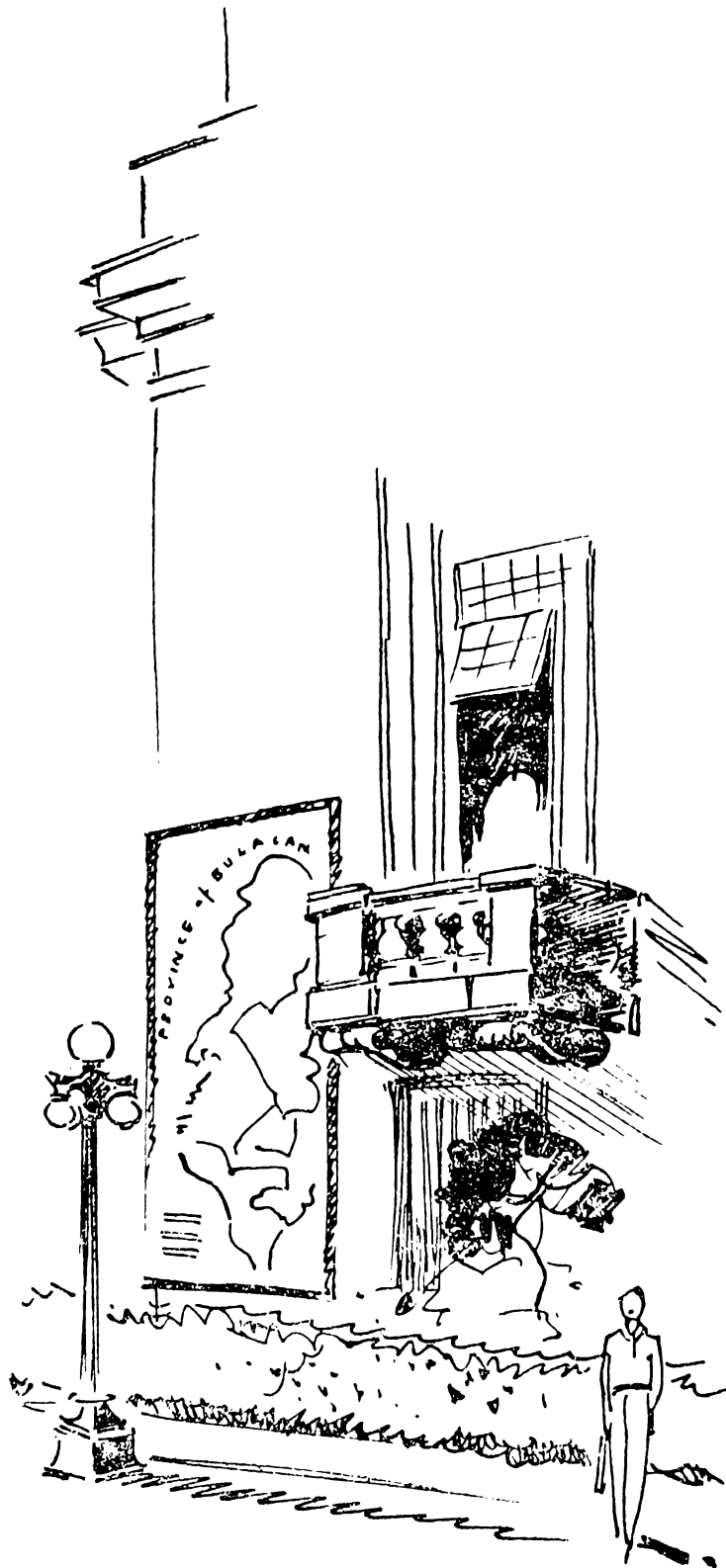
TUNT. IKA-4. Ang Kautusáng itó ay magkákabisà sa ika

Inilagdá sa Lunsod ng Maynilà, ngayóng ika-26 na araw ng Enero, 1943.

(May-lagdâ) LEON G. GUINTO
Alkalde

PINAGTIBAY, Pebrero 16, 1943.

(May-lagdâ) JOSE P. LAUREL
Komisyonado ng Kágawaráng Panloób



NOTIFICATIONS AND MEMORANDA

MAYOR'S GENERAL CIRCULAR No. 6

February 17, 1943

Subject: PURCHASES BY CERTAIN EMPLOYEES IN PUBLIC MARKETS, PROHIBITION OF

It has been reported to this Office that some employees of the City of Manila whose functions and duties are in some way connected with the administration and supervision of public markets, are in the habit of making purchases therein or accompanying thereto, for the same purpose, their wives, other members of their families, and friends so as to enable them to purchase articles at lower prices.

In order to avoid any possible charge of corruption of office, public criticism, and the exercise of any undue influence by reason of their positions, it is hereby directed that, henceforth:

- (a) Market collectors and other employees in the Office of the City Treasurer having connection with market collections;

- (b) market sanitary inspectors or other employees in the Office of the City Health Officers having connection with market sanitation;
- (c) employees in the Market Administration Division having connection with market administration, including checkers, market inspectors, market guards and watchmen; and
- (d) members of the Metropolitan Constabulary in uniform,

shall refrain from making such purchases or accompanying their wives, other members of their families, relatives and friends with a view to helping them purchase articles at lower prices in the aforesaid markets.

Strict compliance with the instructions contained in this circular is enjoined on all concerned, for anyone found violating the same hereafter will be administratively dealt with severely.

(Sgd.) LEON G. GUINTO, Mayor

To ALL Chief City Officials, Heads of other Offices, and District Chiefs.

LISTS OF PERSONS ARRESTED FOR HOARDING, PROFITEERING, ETC.

METROPOLITAN CONSTABULARY
MANILA

February 23, 1943

LIST OF PERSONS ARRESTED FROM JANUARY 8 TO FEBRUARY 22, 1943, FOR PROFITEERING, HOARDING, UNAUTHORIZED DEALER, ETC.

Names	Address	Date arrested	Charge
1. Sy Huat <i>alias</i> Sy Juat.	1112 Sta. Elena	Jan. 8, 1943	Profiteering
2. Ching Chin	632 Elcano	do	Do.
3. Sy Kiok	707 Sto. Cristo	do	Do.
4. Mariano Yu	? San Fernando	do	Do.
5. Ngo Lok	1005 M. de Santos	do	Do.
6. Tin Kay	1227 Balintawak	do	Do.
7. Co Hui	27 P. Simbahan	Jan. 10, 1943	Do.
8. Go Sun	713 Fulgeras	Jan. 11, 1943	Do.
9. Tan Tian Sing	629 Paz, Paco	do	Do.
10. Ngo Hay	549 Perdigon	do	Do.
11. Tio Koc	1729 Herran	do	Do.
12. Carlos Chua	1356 Herran	do	Do.
13. Khoo Tan	605-7 Dart	do	Do.
14. Ng Woo	653 Dart, Paco	do	Do.
15. Chan Hong	996 Eloisa	Jan. 12, 1943	Do.
16. Miguel Nicolas	302 Int. 9, Visita	do	Do.
17. Claro L. Belo	262 Invernes	Jan. 13, 1943	Do.
18. Sia Bing Tiok	203 Mulawen Avenue	do	Do.
19. Ong Su	609 F. B. Harrison	do	Do.
20. Lorenzo Go Liong	27 P. Ducos	do	Do.
21. Ngo Suy <i>alias</i> MARY	41 Elizondo	do	Do.
22. Chua Ho	25 Lardizabal	Jan. 14, 1943	Do.
23. Chua Lip	648 Raon	do	Do.

Names	Address	Date arrested	Charge
24. Ngo Sin	2421 Ave. Rizal	do	Do.
25. Jose Chua Yong	49 Blumentritt	do	Do.
26. Ong Pong	201 Sylvia	do	Do.
27. Anacleto Borromeo	812 Lavezares	do	Do.
28. Exequiel Cruz	348 Decena, Pasay	do	Do.
29. Corazon P. Cruz	412 Pandacan	do	Profiteering and unauthorized dealer
30. Sy Hoc Chan	744 Dart, Paco	Jan. 15, 1943	Hoarding
31. Felisa Arriola	148 San Anton	do	Profiteering
32. Paula Celestino	519 Madrid	do	Do.
33. Catalina B. Mendoza	525 M. de Santos	do	Profiteering and refusal to sell
34. Juana F. de Leon	541 Burgos, Pasay	Jan. 16, 1943	Profiteering
35. Severina Eluna	1334-A. Oroquieta	do	Profiteering and unauthorized dealer
36. Norberta Francisco	418 M. Clara	do	Profiteering
37. Tan Pat Dee	Mandaluyong	do	Do.
38. Tan Heng	Blumentritt	do	Do.
39. Kho Tai Teng	440 Sto. Cristo	Jan. 18, 1943	Hoarding and profiteering
40. Jose Chu Choc	do	do	Do.
41. Ching Eng	511 Sto. Cristo	Jan. 20, 1943	Profiteering
42. Alejandro Pamilosa	988 Azcarraga	do	Do.
43. Lim Bi	567 Galicia	Jan. 22, 1943	Profiteering and unauthorized dealer
44. Josefa de Avilado	15 P. Villa, S. Juan	do	Profiteering
45. Tan An	37 D. Santiago	do	Do.
46. Maria C. Santiago	109 Int. 3 Solis	Jan. 23, 1943	Do.
47. Diosdado P. Mendoza	55 R. A. Rivera	Jan. 24, 1943	Do.
48. Eligio A. del Rosario	1322 O'Donnell	do	Hoarding and unauthorized dealer
49. Tan Pee	190 Rosario	do	Hoarding
50. Ysin Chua	165 Soler	Jan. 25, 1943	Hoarding and unauthorized dealer
51. Gan Boc	1117 Sta. Elena	do	Hoarding
52. Yu King Hong	do	do	Do.
53. Ngo Chu Chai	1002 Comercio	Jan. 26, 1943	Do.
54. Juanito Isaguerre	Caloocan	do	Profiteering
55. Salome B. Esquibias	1708 Herran	do	Do.
56. Ang Tong Ha	42 Rosario	do	Unauthorized dealer
57. Ong Tian	1101 Sta. Elena	do	Hoarding
58. Liu Kian Sian	329 Sto. Cristo	Jan. 26, 1943	Hoarding
59. Gregorio A. Plana	14 Gral. San Luis	do	Profiteering and selling by lots
60. Chao Si	1013 M. de Santos	do	Hoarding and refusal to sell
61. Chuo Ho	103 Manrique	do	Hoarding
62. Antonio M. Reyes	32 Vergara, Manda.	Jan. 27, 1943	Profiteering and failure to place tag and price list
63. Atilano A. Angelia	141 Sanches	do	Hoarding and refusal to sell
64. Wong Sum	432 Herran	do	Profiteering and without license
65. Yap Lin	38 Lamayan	do	Hoarding
66. Felisa de Jesus	450 Dart, Paco	Jan. 28, 1943	Profiteering
67. Gil Santiago	1027 M. de Santos	do	Hoarding
68. Lee Sang	432 Herran	do	Profiteering and without license
69. Co Pong	369 Elcano	do	Hoarding
70. Serafin Rodriguez	1310 Espiritu	Jan. 29, 1943	Profiteering
71. Angeles de Medina	1-B N. Domingo	do	Profiteering and unauthorized dealer
72. Domingo Vytingco	306 Camarines	do	Hoarding
73. Teresa M. Mendoza	843 Asuncion	do	Profiteering
74. Tedorico Medina	1901 O'Donnell	do	Hoarding
75. Lao Lit	651 Ylaya	do	Do.
76. Chua Kong Guan	25 Bayani, Galas, Q. C.	do	Do.
77. Tomas Crisostomo	512 Clavel	do	Do.
78. Co Bi	411 R. Hidalgo	Jan. 31, 1943	Do.
79. Siy To	106 Villalobos	Jan. 30, 1943	Do.
80. Rosario Basco	956 Don Quixote	Jan. 22, 1943	Profiteering

Names	Address	Date arrested	Charge
81. Ang Gui	1104 Leveriza	Feb. 1, 1943.....	Do.
82. Basilio S. Carvajal.....	30 Doroteo Jose	do	Do.
83. Sulpicio T. Abarca ...	108 Guipit	do	Do.
84. Jao Sa	499-A San Andres	Feb. 2, 1943.....	Hoarding and unauthorized dealer
85. Wong Pin	633 T. Alonso	do	Do.
86. Marcelo P. Esobel.....	803 Asuncion	do	Profiteering
87. Jose Siy Chuy.....	616 Camba	do	Hoarding
88. Donato Francisco	P. Burgos, Parañaque	Feb. 3, 1943.....	Profiteering
89. Mariano Villas	252 Magallanes	Feb. 4, 1943.....	Do.
90. Ambrosio Lorenzana.....	1505 Sayson	do	Do.
91. Vy Tong	246 Carvajal	Feb. 3, 1943.....	Profiteering and unauthorized dealer
92. Dionisio Pabilona	717 Elcano	Feb. 4, 1943.....	Hoarding
93. Sebastiana Lisin	873 O'Donnell	Feb. 5, 1943.....	Profiteering
94. Maria Spalding	352 M. Earnshaw	do	Profiteering and unauthorized dealer
95. Ambrosio Candelaria ..	1034 P. Leoncio	do	Profiteering
96. Lim Lin	100 Tecson	do	Hoarding and unauthorized dealer
97. Pedro Cariaga	2526 M. Natividad	do	Profiteering and unauthorized dealer
98. Jose Villegas	1253 Arlegui	do	Hoarding
99. Chan Chay <i>alias</i> Ong Tan	39 Mayhaligue	Feb. 6, 1943.....	Hoarding and unauthorized dealer
100. Josefa Cruz	759 Folgueras	do	Refusal to sell
101. Angel Alvaran	815 San Marcelino	do	Hoarding
102. Florencia Sablan	102 Tecson	Feb. 9, 1943.....	Profiteering
103. Gavino Ilagan	505 Pennsylvania	do	Do.
104. Ng Un Suy <i>alias</i> Vicente	509 Misericordia	Feb. 10, 1943.....	Do.
105. Tan Chua	500 T. Talonso	do	Hoarding
106. Margarita Duran	147 Magallanes	do	Profiteering
107. Co Hua	1239 Azcarraga	do	Hoarding
108. Jose Magsalin	685 Trabajo	do	Profiteering and selling by lots
109. Jose Go	806 Elcano	do	Hoarding
110. Filomena Juco	2643 R. Fernandez	Feb. 12, 1943.....	Selling by lots
111. Celedonia S. Estrada....	1033 M. de Santos	do	Hoarding and unauthorized dealer
112. Chiu Ming	419 J. Luna	do	Profiteering and unauthorized dealer
113. David G. Ilao.....	1818 Azcarraga	do	Unauthorized dealer
114. Cornelia Reyes	? Velasquez	do	Profiteering and unauthorized dealer
115. Julian Ordano	1759 Folgueras	do	Do.
116. Florencio Llamas	132 Bustillos	do	Do.
117. Ku Chu <i>alias</i> Chua Ho.	707 Clavel	do	Unauthorized dealer
118. Fenito L. Hernandez....	286 Decena, Pasay	do	Profiteering
119. Andres C. Fajardo.....	115 del Rosario	do	Hoarding
120. Go Cuan	321 Ronquillo	do	Do.
121. Ho Siong	1819 P. Guevarra	Feb. 13, 1943.....	Selling by lots
122. Kao Ceen	613 M. de Santos	do	Hoarding and unauthorized dealer
123. Lao Kim Kao	200 Cabildo	do	Profiteering and unauthorized dealer
124. Marcela Manalang	517 Dimasalang, Maypajo....	Feb. 13, 1943	Profiteering
125. Casimiro A. Anagaran	103-B Libertad, Pasay	do	Hoarding and refusal to sell
126. Dominador N. Nava- rrete	2286 Int. 3 Pas. Padilla, Sampaloc	do	Hoarding
127. Apolonio J. Santos	28 Laong Nasa	Feb. 14, 1943	Profiteering
128. Nestor R. Janer.....	1908 J. Luna Int.	do	Do.
129. Juliana Concepcion	139 Fabie, Paco	Feb. 15, 1943	Do.
130. Bartolome Cagana	158 Singalong	do	Do.
131. Ah Wing	162 Cabildo	do	Do.
132. Tan Niao Su	436 Legarda	do	Profiteering and unauthorized dealer
133. Sui Chin	27 Blumentritt	do	Profiteering
134. Yu Tioc	431 T. Pinpin	do	Profiteering and unauthorized dealer
135. Co Tu @ Kaw Tu.....	239 Libertad, Pasay	do	Do.
136. Chua Co	do	do	Do.
137. Benita Garcia	466 Pavia, Tondo	do	Do.

Names	Address	Date arrested	Charge
138. Hilaria Pansacala	219 Mayhaligue	do	Do.
139. Sea Bu Ti	549 Gandara	do	Do.
140. Wenceslao Barcelona	152 Castano	do	Hoarding
141. Ching Chiu	617 Sto. Cristo	do	Do.
142. Chun Ching Yang	449 Nueva	do	Do.
143. Bonifacio Eduarte	152-B Castano	Feb. 16, 1943	Do.
144. Rafael Manalang	1507 Sayson	do	Do.
145. Marcelina Manuntay	2226 Herran	do	Profiteering and unauthorized dealer
146. Felix Barcelon	1251 Lepanto	do	Do.
147. Juan C. Cruz	430 Herran	do	Profiteering
148. Cornelia de Santos	1128 Sto. Cristo	do	Refusal to sell
149. Juliana Quebral	918 Anak ng Bayan	do	Profiteering and unauthorized dealer
150. Josefa Balmaceda	317 Madrid	do	Sales by wholesale
151. Ching Kao Kay	418-A Mabini, Caloocan	do	Profiteering and unauthorized dealer
152. Ching Chuat	do	do	Do.
153. Yan Sing	221 Espeleta	do	Do.
154. Yang Wang	323 Caballero	do	Do.
155. Samuel Casel	206 J. Luna, Pasay	do	Do.
156. Nicolas Guiao	647 Legarda	do	Do.
157. Felicidad Ortiz	1207 Remedios	Feb. 17, 1943	Do.
158. Daniel C. Cruz	1931 J. Luna	do	Refusal to sell
159. Jacinto A. Mendoza	89 Rubio	do	Profiteering and unauthorized dealer
160. Victorina de Guzman	136 Calderon	do	Profiteering
161. Virginia Bermudez	113 Mercedes	do	Do.
162. Sy Sun (woman)	1200 Rizal Ave.	do	Do.
163. Yee Song	435 Poblete	do	Profiteering and unauthorized dealer
164. Chiu Yao	646 F. Torres	do	Profiteering
165. Sia Chui	507 P. Paterno	do	Unauthorized dealer
166. Ang Siong Gui	1122 R. Regente	do	Profiteering and unauthorized dealer
167. Pedro Cuenca	2454 Oroquieta	do	Do.
168. Yu Bun Chuan	507 Benavides	do	Do.
169. Carmen Libornio	50 Plaza Hugo	Feb. 18, 1943	Refusal to sell
170. Sy Sing	641 Ongpin	do	Profiteering and unauthorized dealer
171. Arsenio B. Carpio	444 Montana, Sampaloc	do	Unauthorized dealer and refusal to sell
172. Tan Tiao Sao	801 San Fernando	do	Hoarding
173. Gan Ho	1017 Lavezares	do	Profiteering and unauthorized dealer
174. Sin Chuy	716 Sto. Cristo	do	Hoarding
175. Valdemar Oleguer	675 Vito Cruz	Feb. 19, 1943	Profiteering
176. Eduardo Marfil	229 Libertad, Pasay	do	Do.
177. Simeon Francisco	7 Pasig Line	do	Hoarding and refusal to sell
178. Chua Pao	580-81 Elcano	do	Hoarding
179. Angela Dayao	279 Oregon	do	Profiteering and refusing to sell
180. Concepcion Abrogina	206 A. Flores	do	Profiteering
181. Kando Ya (Chinese woman)	38 Kusangloob	do	Profiteering and unauthorized dealer
182. Manuel Garcia	1598 Economia	do	Profiteering
183. Brigido Sangco	1015 Dart, Paco	do	Profiteering and unauthorized dealer
184. Antonio Patiarca	44 Aguilar, Obrero	do	Do.
185. Ngo Tiu	158 Anda	do	Do.
186. Florentino Ilagan	2366 Int. J. Luna	do	Profiteering
187. Teofista de Espejo	735 Dapitan	Feb. 18, 1943	Do.
188. Soledad Quintos	57 Mayon, Quezon City	Feb. 20, 1943	Refusal to sell
189. Julian Chan	421 Elcano	do	Profiteering and unauthorized dealer
190. Buenaventura Penery	751 Vito Cruz	do	Profiteering
191. Tan Siong @ Ong Bi.	401 Vito Cruz	do	Profiteering
192. Iluminada Santiago	120 Cuneta	do	Profiteering and refusal to sell
193. Co Liong San	102 Sta. Potenciana	do	Profiteering and unauthorized dealer
194. Liong Ho	646 F. Torres	do	Do.

Names	Address	Date arrested	Charge
195. Dalmacio Florendo	27 Aguila, Ermita	do	Do.
196. Valerio Aquino	1326 Ave. Rizal	do	Do.
197. Ramon L. Franco	518 Dart, Paco	do	Unauthorized dealer
198. Simeon Sinnong	2520 Misericordia	do	Profiteering and unauthorized dealer
199. Leoncio Tan	650 Cavite, Sta. Cruz.....	Jan. 25, 1943	Do.
200. Emiliano Marcelo	2226 Sulu	do	Profiteering
201. Tee Heng Chan	745 Int. Dart	Feb. 22, 1943	Hoarding
202. Gaudencio Santos	26 N. Domingo, S. Juan.....	do	Do.
203. Fortunato Palanca ...	605 Mabini	do	Profiteering and unauthorized dealer
204. Sy Lay	Cor. Tej., Sta. Ana	do	Do.
205. Felix M. Reyes	915 Int. Soler	do	Hoarding and refusal to sell
206. See Keng	631-33 San Marcelino	Feb. 23, 1943	Profiteering and unauthorized dealer
207. Leon Zamudio	338 Tennessee	do	Profiteering
208. Lim Ching Pong	698 Azcarraga	do	Profiteering and unauthorized dealer
209. Buenavenutra Eugenio	147 M. Rojas	do	Profiteering

THE NEW BUREAU OF EMPLOYMENT

EXECUTIVE ORDER No. 118

CREATING THE BUREAU OF EMPLOYMENT

PURSUANT to the authority conferred upon me as Head of the Central Administrative Organization by Order No. 1 in connection with Order No. 3 of the Commander-in-Chief of the Imperial Japanese Forces in the Philippines, and upon the recommendation of the Executive Commission, it is hereby ordered that—

SECTION 1. A Bureau of Employment is hereby created under the administrative supervision and control of the Commissioner of the Interior.

SEC. 2. The Bureau of Employment shall have one Chief and one Assistant Chief, to be known respectively as the Director of Employment and the Assistant Director of Employment.

SEC. 3. The Director of Employment shall have the following specific powers and duties:

(a) To see to the proper enforcement of all laws regulating employment in the Philippines;

(b) To compile, systematize, and submit from time to time reports to the Commissioner of the Interior data relative to wages of laborers, the number of workers in each trade or occupation, skilled or unskilled, employed and unemployed, their place of birth, age, sex, civil status, and moral and mental culture; the estimated number of families of married workers, houses rented by them, and annual rental; property owned by them, if any, and the value of such property; the cost of living; the estimated number of persons dependent on their daily wages; conditions and certainty of payment of wages; and other matters relative to the commercial, industrial, social, educational, moral, spiritual and sanitary condition of the working classes;

(c) To take the proper legal steps to prevent the exposure of the health or lives of laborers,

and to aid and assist by all proper legal means laborers and workers in securing employment and just compensation for their labor;

(d) To devise a systematic method of controlling the movements of laborers to avoid their overcrowding in one or more provinces or cities and depletion in others. For this purpose the Director of Employment shall cooperate with the Director of Agricultural Administration in encouraging migration to sparsely populated regions;

(e) To promote the physical, material, spiritual, social, intellectual and moral improvement of workers and laborers; and

(f) To prescribe, with the approval of the Commissioner of the Interior, such rules and regulations as may be necessary to carry into effect the aims and purposes of this Executive Order.

SEC. 4. The provincial governors and city mayors shall enforce the provisions of this Order in their respective provinces and cities.

SEC. 5. There shall be such number of labor administrators and assistant labor administrators in the office of the Director of Employment as the needs of the service may require and funds permit. They shall be appointed by the Chairman of the Executive Commission upon the recommendation of the Commissioner of the Interior. Any such labor administrator or assistant labor administrator may be detailed by the Director of Employment, with the approval of the Commissioner of the Interior, to any one or more provinces or cities where important labor problems exist to assist the provincial governors or city mayors in the performance of their duties in connection with the enforcement of this Order.

SEC. 6. The provincial governor or city mayor, as the case may be, shall keep an up-to-date census of the laborers in his province or city, showing their names, ages, sex, nature or kind of work, salary, whether skilled or unskilled, length of service, tenure of

employment (whether permanent or temporary), and the number of their dependents, and such other data as the Director of Employment may require.

SEC. 7. It shall be the duty of any person, firm or corporation who has under his employ not less than twenty laborers or farm-hands to submit to the provincial governor or city mayor concerned, within one month after the promulgation of this executive order, a list showing the data mentioned in the preceding section.

SEC. 8. The provincial governor or city mayor shall keep a complete record of the movements of laborers in his province or city and for this purpose no laborer or farm-hand shall transfer from one province or city to another without the approval of the governor or city mayor concerned; but no governor or city mayor shall disapprove a request to transfer except for good and sufficient cause: *Provided*, That in case of approval, the governor or city mayor concerned shall provide the laborer or farm-hand with such recommendation or credentials as may be necessary for the employment of said laborer or farm-hand; and *Provided, further*, That the decision of the governor or city mayor denying a request for transfer to another province or city may be appealed to the Director of Employment whose decision shall be final unless revoked by the Commissioner of the Interior.

SEC. 9. Whenever any department, office, branch, subdivision, agency or instrumentality of the Central Administrative Organization and Judicial Courts or any person, firm or corporation is in need of new laborers or farm-hands, or on account of the expansion of his enterprise or in order to replace others, it shall be his duty to secure such laborers or farm-hands through the provincial governor or city mayor of the province or city, and it shall be the duty of such governor or city mayor to supply such laborers or farm-hands from among those who are unemployed and residing within his jurisdiction; but should he be unable to do so he may have recourse to the nearest provinces or cities through their respective governors or city mayors.

In filling demands for laborers or farm-hands made upon him, the governor or city mayor shall be guided by the requirements of the one making the demands and by the personal circumstances of those to be chosen for placement.

tioned in section 7 hereof to report to the provincial governor or city mayor concerned all dismissals and suspensions of laborers and farm-hands in his employ, or whenever they are laid off for any reason, said report to be submitted within three days after such dismissal, suspension or lay off.

SEC. 11. For the purposes of this executive order municipal mayor shall assist their respective provincial governors in the enforcement of this Order. As such, they shall submit to the governor concerned

whenever he requires the names of the unemployed persons in their respective municipalities whom they may desire to recommend for placement, and perform such other duties not repugnant to law or regulation as the governor may require of them.

SEC. 12. The Director of Employment shall have the power to administer oaths in matters connected with the administration of the Bureau of Employment and to take testimony in any investigation conducted in pursuance of the provisions of this executive order.

Any labor administrator or assistant labor administrator shall have power to administer oath and exercise the authority to take evidence which is hereinabove vested in said Director when thereto specifically deputed by the Director of Employment.

SEC. 13. The duties and functions of the Bureau of Public Welfare in connection with the supervision and administration over all matters relating to the employment of the Filipino laborers shall hereafter be assumed and discharged by the Director of Employment.

SEC. 14. The personnel, appropriation, equipment, materials, records and other properties pertaining to the offices or activities which are authorized to be transferred under this Order, or so much thereof as may be considered necessary, shall be merged with the personnel, appropriation, records and properties pertaining to the Bureau of Employment to be used for the same purpose or purposes for which they were originally interested. The transfer of personnel, appropriation, equipment, materials, records and other properties herein authorized will be made by the Commissioner of the Interior with the concurrence of the Auditor General and Director of the Budget.

SEC. 10. It shall be the duty of every employer men-

SEC. 15. Violation of any of the provisions of sections 7, 8, 9 and 10 hereof and of the rules and regulations promulgated by the Director of Employment pursuant to section 3(f) hereof, shall be punished by imprisonment for a period of not less than one month nor more than one year, or by a fine of not less than two hundred pesos nor more than five thousand pesos, or both, in the discretion of the court. If the violation is committed by a firm or corporation, the manager, managing director or person charged with the management of such firm or corporation shall be criminally responsible therefor.

SEC. 16. This Order shall take effect upon its approval by the Commander-in-Chief of the Imperial Japanese Forces.

Done in the City of Manila, Philippines, this 4th day of January, 1943.

(Sgd.) JORGE B. VARGAS

Chairman of the Executive Commission

APPROVED by the Director General of the Japanese Military Administration on January 4, 1943.

Manuguit: *Dr. D. Buzon*, 2541 Manuguit—Tel. 4-81-35
 Marina: *Dr. E. Regalado*, Shaw Boulevard—Tel. 6-64-75
 Maypajo: *Dr. I. Velasquez*, 90 A. Mabini, Calocan
 Meisic: *Dr. E. Laqui*, 2 Felipe II—Tel. 4-62-10
 Novaliches: *Dr. R. Austria*, Novaliches
 Palomar: *Dr. F. Villanueva*
 Pandacan: *Dr. L. Almeda*, 116 Narciso
 Parañaque: *Dr. B. Realica*, Municipal Building—Tel. 5-10-75
 Pasay: *Dr. C. Ambalada*, Municipal Building—Tel. 5-10-41
 Punta (J. Vicencio): *Dr. A. Pabelico*, A. Bautista—Tel. 6-63-28
 Quiapo: *Dr. J. Delgado*, 1016 Arlegui—Tel. 2-81-70
 Sampaloc: *Dr. P. Buenafe*, Don Quijote—Tel. 2-61-93
 San Francisco: *Dr. V. Reyes*, Roosevelt St.—Tel. 2-42-94
 San Juan: *Dr. S. Ramos*, Municipal Building—Tel. 6-88-67

San Nicolas: *Dr. J. Roman*, 515 Sevilla—Tel. 4-82-57
 Santol: *Dr. Picache*, 18 Batanes, Santol—Tel. 6-72-25
 Sta. Ana: *Dr. L. Mauricio-Villanueva*, Medel St.—Tel. 5-44-26
 Sta. Cruz: *Dr. R. Bernardo*, 219 Dizon—Tel. 2-77-53
 Sta. Lucia: *Dr. R. del Rosario*, G. Panada
 Bases: *Dr. I. Oriola*, Corner Perla and Esguerra—Tel. 5-39-36
 Singalong: *Dr. S. Simuangco*, 1245 San Andres—Tel. 5-54-96
 Tayabas: *Dr. P. Lim*, 2071 Escaler—Tel. 4-64-32
 Urban: *Dr. J. San Juan*, 628 Union—Tel. 5-73-34
 Velasquez: *Dr. L. Almeda*, 269 Nepomuceno—Tel. 5-78-43
 Children's Infirmary: *Dr. F. del Mundo*, Alvarez—Tel. 2-50-60
 Tondo Nursery: *Dr. C. Sancho*, Isabelo de los Reyes—Tel. 4-92-86
 Guadalupe Day Nursery: *Dr. R. Manas*, Guadalupe, Makati
 Sta. Cruz Day Nursery: *Dr. C. Abeto*, 219 Dizon Street—Tel. 2-77-53

THE POLICE

Bagumbayan Precinct: Inspector J. BARRANIA, Commander, San Marcelino Isaac Peral—Tel. 5-73-98

Sub-Stations:

1. M. H. del Pilar-Remedios—Tel. 5-65-82
2. Plaza Ferguzon—Tel. 5-77-38
3. Daitoa Ave.-Herran—Tel. 5-68-49
4. Gral. Luna-Anda—Tel. 2-35-96
5. M. Comillas-Ayala Blvd.—Tel. 2-72-86
6. 1415 California—Tel. 5-78-60
7. Kansas-Tennessee—Tel. 5-30-19

Police Outposts:

1. Corner Daitoa and Vito Cruz—Tel. 5-34-04
13. A. Mabini and Vito Cruz—Tel. 5-65-42
17. Corner Bayani and San Andres—Tel. 5-66-79
19. Corner San Andres and Leveriza—Tel. 5-66-92

Bagumbuhay Precinct: Inspector AGUSTIN HERNANDO, Commander, Reina Regente-Felipe II—Tel. 4-90-18

Sub-Stations:

11. 2252 Juan Luna—Tel. 4-98-15
12. Plaza R. Padilla—Tel. 4-86-32
13. Sande-Moriones—Tel. 4-98-54
14. Madrid-San Nicolas—Tel. 4-98-32
15. Philippine National Bank—Tel. 2-35-92
17. Balagtas Elementary School—Tel. 4-95-43

Police Outposts:

2. R. Papa and Rizal Ave. Extension—Tel. 4-67-57
4. Buendia and North Bay Blvd.—Tel. 4-96-40
10. Tayuman and Antonio Rivera—Tel. 4-90-73

Caloocan Precinct: Inspector M. SANTOS, Commander, Municipal Building—Tel. (40) 537

Sub-Station:

Caloocan District—Tel. (40) 537

Bagumpanahon Precinct: Inspector E. ESPIRITU, Commander, School Building, España-Don Quijote—Tel. 2-44-02

Sub-Stations:

16. Arranque Market—Tel. 2-76-03
18. Oral and Dental Surgery Bldg.—Tel. 2-89-34
19. Obrero Market—Tel. 4-65-71
20. Mabini Elementary School—Tel. 2-49-89
21. 145 Gral. Solano—Tel. 2-17-96
22. 598 Legarda—Tel. 2-34-97
23. 1000 España—Tel. 6-75-58
24. Verdad and Trabajo—Tel. 6-65-36
25. Sta. Mesa and Teresa—Tel. 6-78-21

Police Outposts:

12. Sampaguita and Maria Clara—Tel. 2-31-21
16. España and Trabajo—Tel. 6-79-21

Balintawak Precinct: Inspector NICOLAS GUIVA, Commander, District Building of Diliman—Tel. 6-89-76

Police Outposts:

1. Corner España and Biacnabato—Tel. 6-88-79
2. Bayani, Galas—Tel. 6-74-42
3. None
4. A. Bonifacio and Blumentritt, La Loma—Tel. 2-06-75
5. San Francisco del Monte—Tel. 2-42-94 L-31
6. Sampaloc Avenue, Kamuning—Tel. 6-74-30
7. Roosevelt St., San Francisco del Monte—Tel. 2-42-94, L-45
8. A. Bonifacio—Tel. 40-L-402
9. España Extension Boundary Line—Tel. 6-65-95
10. None

11. Corner Biaknabato and N. Domingo—Tel. None
12. Corner Lantana and Balo—Tel. 6-80-61
13. San J. del Monte Ave. and D. Tuazon—Tel. 2-69-25

San Juan Precinct: Inspector P. BELTRAN, Commander—Tel. 6-88-31

Police Outposts:

1. Corner Progreso and N. Domingo—Tel. 6-80-76
2. Corner Blumentritt and Riverside
3. Corner Ortega and Tiaga—Tel. 6-80-78
4. Corner Lucitania and P. Parada
5. Corner Blumentritt and F. Tuanio
6. Corner Sta. Mesa and J. Ruiz

Diliman Precinct: Inspector D. SANTOS, Commander, District Building of Diliman—Tel. 6-89-25

Bagungdiwa Precinct: Inspector TRANQUILINO OCAMPO, Commander, 610 Paz—Tel. 5-78-69 and 5-77-51

Sub-Stations:

9. Herran-Tejeron—Tel. 5-35-40
10. Central-Labores

Police Outposts:

5. Ariston Bautista near bridge—Tel. 6-74-80
7. San Andres and Esguerra—Tel. 4-34-49
11. G. del Pilar and Vito Cruz—Tel. 5-74-39

Mandaluyong Precinct: Inspector C. ABAGA, Commander—Tel. 6-78-56

Police Outposts:

1. Barrio Jolo
2. Corner Pasig Blvd. and Gen. Kalentong
3. Pasig Boulevard in front of Dr. Enriquez—Tel. 6-70-02
4. None

5. Corner Juan Luna and E. Jacinto—Tel. 6-62-25

Makati Precinct: Inspector A. GAOAT, Commander—Tel. 5-67-25

Police Outposts:

1. Corner H. Santos and Tejeros
2. Corner Pasong Tamo and Tejeros
3. Tejeros, Olympia
4. National Road near Guadalupe Bridge
5. Health Center, Guadalupe
6. N. A. 10-22-2-77, Guadalupe
7. In front of Makati Elem. School
8. Buendia Ave. and Circumferential Road
9. South Ave. Culi-Culi, Atty. Biney's house
10. Roxas Ave. and Arellano Ave.
11. Pio del Pilar Barrio School

Pasay Precinct: Inspector FRANCISCO POLOTAN, Commander, District Building of Pasay—Tel. 5-18-31

Police Outposts:

1. Corner Koa Avenue and Gotamco—Tel. 5-14-86
2. Corner Koa Avenue and David—Tel. 5-22-26
3. Corner Koa Avenue and Libertad—Tel. 5-23-43
4. Corner Villaruel and Leveriza
5. Corner Daitoa Ave. and Buendia
6. Dominga St. in front of Cockpit
7. Daitoa Avenue and Libertad—Tel. 5-16-64
8. Bombed and destroyed
9. Now being used by the Japanese
10. Rotonda, Pasay—Tel. 5-24-28

Parañaque Precinct: Inspector S. ARMADA, Commander—Tel. 5-10-75

Police Outposts:

1. Baclaran near Sentry
2. Bombed and destroyed
3. Tambo
4. San Dionisio

OFFICE OF THE CHAIRMAN OF THE EXECUTIVE COMMISSION
BY THE CHAIRMAN OF THE EXECUTIVE COMMISSION
MALACAÑAN PALACE

EXECUTIVE ORDER No. 132

EXTENDING THE PERIOD FOR THE SUBMITTAL
OF REPORTS OF HOUSE RENTALS IN THE
CITY OF MANILA.

Pursuant to the authority conferred upon me as
Head of the Central Administrative Organization by
Order No. 1 in connection with Order No. 3 of the
Commander-in-Chief of the Imperial Japanese Forces

in the Philippines, the period for the submittal of
reports of house rentals to the Mayor of the City
of Manila under the provisions of section 5 of Exec-
utive Order No. 117, dated January 4, 1943, is hereby
extended to March 4, 1943.

Done in the City of Manila, Philippines, this 18th
day of February, 1943.

(Sgd.) JORGE B. VARGAS

Chairman of the Executive Commission

APPROVED by the Commander-in-Chief of the Im-
perial Japanese Forces in the Philippines on February
18, 1943.



THE LEGITIMATE STAGE

SINO BA KAYO?—a Tagalog play in one act. Adapted by F. A. Rodrigo from the original of Julian C. Balmaceda, Metropolitan Theatre, Feb. 21, 1943.

HELP WANTED—a play in English in one act. By Domingo O. Nolasco. Metropolitan Theatre, Feb. 21, 1943.

THESE two days, according to the invidious and rather vulgar preface flashed on the screen before performance, were in answer to the demand of a public somewhat weary of musical stage-shows. The preface was certainly worded in the worst possible taste; whoever was responsible could simply say with more becoming intelligence and greater effectiveness—instead of pretending to explore a “new and unexplored field”—that “here are two attempts to give you something different; we hope you approve.”

In spite of the preface and in spite of “Help wanted” as curtain raiser, the public did approve—as no Manila audience had ever approved—the efforts of Dramatic Philippines to present something different in the way of the legitimate stage, in Balmaceda’s Tagalog play “Sino Ba Kayo?”. Here is an adult play (as far as local standards and achievements go) glorified by quite adequate performance, all the rough edges considering. It swept the audience (the biggest ever gathered in a Manila theatre—with all the seats paid for, I hope) off its feet, lifted it off its seat. These are definite, incontrovertible facts.

How did it happen? The play for all its deficiency in social significance and understanding is worthy of a veteran Tagalog writer: it has not only architecture but structure. It builds up towards a climax with cumulative interest and suspense. It speaks the language of today, along with its English and Spanish barbarisms. Built on an air-raid incident, it achieves contemporaneity fresh as your glass of carabao’s milk for breakfast. As a comedy of misunderstanding, it suggests a line of sophisticated dramatic tradition reminiscent of Shakespeare’s “Comedy of Errors”, and it is Filipino to the core withal, which is all to its credit. Finally, it has a good cast; and here we are happy to pause and express a desire to shake the hands of the director-actor and the rest of the performers—amateurs all with excellent professional prospects. They made us all feel that perhaps we could also act, without making us realize the gap that yawns between the balcony and the boards, the talent and competence that stand between. Mr. Pimentel Jr. should be a pleasant rediscovery to himself, and so should the rest of his fellow players, excepting Cora de Jesus and young Conchita Liboro whose effective first appearance here before a capacity crowd

out to get its money’s worth should be a delight and surprise to their families, enemies and friends. We bow to them all for making us feel that the distance between the present along with its hastily improvised musical shows and the remoter, more glorious era of the native zarzuelas and dramas has been definitely bridged, and we may now move confidently forward and speak as confidently of the Filipino theatre.

This fact, let us remind you, should be no excuse for speaking superciliously in invidious comparison of the musical shows today whose writers and directors badly need proper orientation social and technical to come to their own. The better musical shows of today have opened up vistas never seen before. They have been the first to wake up to the sun and its invitation to life and creativeness. The so-called legitimate stage, which Dramatic Philippines would revive and develop, is after all a mere trailer to the transitional New Regime pioneer who has cleared the path to more pretentious aspiration.

*
* *

“Help Wanted” is a sad hangover of pre-war “clever collegianism” which was anything but clever. It may have pleased the sophomores, before 1941. Its revival performance on February 21, 1943, was not without its service. It showed what a maturing audience should increasingly find unendurable. And it had the merit of being only One Act (which was trying enough), and gave La Theresa an excuse to return to an early campus dream and look for a better vehicle for her potentialities.

“Sino Ba Kayo?” deserves at least a 2-week run until all of Manila has seen it. Meanwhile, the players of “Help Wanted” should be scouting for an adult Tagalog play. It is idle to imagine that Filipino artists can talk and behave like authentic Anglo-Saxons. It isn’t done! Or may be later.

The following are brief reviews of current theatrical offerings as rated by Manuel E. Arguilla of the Department of Information:

***** Excellent. **** Very good. *** Good. ** Fair. *Poor, but with some minor characteristic of interest. The absence of asterisks may be taken to mean the absence of merit. The name of the theater and the opening and closing dates appear after the title.

**** SINO BA KAYO? (*Metropolitan*. Feb. 21, 24, 27-) Original play by Julian C. Balmaceda. Adapted by F. Rodrigo and directed by Narciso Pimentel, Jr. Good acting, sound direction and a fast-moving if somewhat over-complicated story com-

bine to make this farce-comedy, the first offering of the Dramatic Philippines, highly enjoyable from beginning to end.

* **HELP WANTED**, a farce written in English by Domingo Nolasco and directed by Jean Edades, served as an indifferent curtain raiser.

*** **KAPIT-BAHAY** (*Avenue. Feb. 9-* .) Musical drama, written and directed by Lamberto Avellana. The romantic and comic strains are very shrewdly subordinated to the sentimental theme of the son-mother relationship between Leopoldo Salcedo (who fails to make the most of his role) and Rosa Aguirre (who turns in a surprisingly appealing performance). The set is the most realistic we have yet seen on the current Manila stage.

*** **MARRIAGE PROPOSAL** (*Metropolitan. Feb. 28-* .) Play by Anton Chekov. Produced by Dramatic Philippines and directed by Alberto Cacnio. This old farce-comedy standby somehow didn't click so well with the big crowd that went to see it on its first day at the Metropolitan, largely because the acting lacked flair, gusto; the pace was slow and often heavy. Mila Nieva-Zamora has an unusually expressive body which should be quite effective in roles other than **comedy**.

** **MUSICAL INTERLUDE** (*Times. Feb. 26-* .) Directed by Enrique H. Davila, featuring Ernesto Vallejo. Instrumental and vocal music for the discriminating.

** **DESERT SONG** (*Capitol. Feb. 19-* .) Written and directed by Fernando Poe. This is billed as an operetta: the songs are mostly old American song hits; the dialogue in Tagalog. Somehow the mixture doesn't quite jell.

** **LUPA!** (*State. Feb. 23-* .) Written and directed by Joe Climaco. This show is supposed to glorify love of the soil, but the hero's main pre-occupation is how to bring about his marriage despite the villainous machinations of his younger brother who has turned into a blackguard as a result of his stay in the City. An interesting, if unoriginal, trick of having a man come up from the audience to the stage to tell the story of his life is used to start off the show.

** **SINO ANG MAY SALA?** (*Life Feb. 25-* .) Written by Pedrito Reyes and directed by Dr. Gregorio Fernandez. A musical drama built around the idea of the sins of the fathers being visited upon their children, but the script writer has made his characters

to speak and to act so unnaturally that it is impossible to take them seriously.

** **BASAGULO SA KASKO** (*Lyric. Feb. 25-* .) Story by Casto J. Rivera; direction by Carlos Vander Tolosa. This is the third show currently running that makes use of the City slums as setting for people to commit murder (in more ways than one), make love, quarrel at the top of their voices, and generally disport themselves in a manner unlike anything ever seen or heard this side of the Pasig.

* **DR. ARBULARIO** (*Dalisay. Feb. 20-* .) Written and directed by Paquito del Rosario. Scenes of heaven and the South Seas are thrown in together to afford Georgette opportunities for displaying her shapely limbs.

ANG SULTANA (*Strand. Feb. 25-* .) Written and directed by Lou Salvador. A costume show centering about the choosing of a husband for the Sultan's daughter.

MINSAN LAMANG (*Palace. Feb. 25-* .) Another Lou Salvador show where plain vodavil numbers are clumsily strung together on a sketchy story that were better left out.

** **AMIHAN** (*Capitol. March 4-* .) An Associated Artists production directed by Fernando Poe. There are two or three scenes in this generally pleasant show where one can almost smell the clean, fresh breath of the *amihan*—east wind—blowing in from across wide fields where the ricestalk bends low with the ripe grain.

** **TULOY PO KAYO** (*Dalisay. March 1-* .) Written and directed by Lorenzo P. Tuells. A neat, well-done show that has the added merit of being short.

CLOSED

** **BUHAY ALAMANG** (*Life Feb. 11-24*).

* **IN OLD VIENNA** (*Lyric. Feb. 1-24*).

* **PIRATES OF TZIGANE** (*State. Feb. 9-22*).

** **DESERT SONG** (*Capitol. Feb. 19-March 3*).

** **LUPA!** (*State. Feb. 23-27*).

* **DR. ARBULARIO** (*Dalisay. Feb. 20-28*).

MINSAN LAMANG (*Palace. Feb. 25-March 3*).

LOOKING FORWARD

BAGONG LIWAYWAY—*Avenue*.

SI, SI, SEÑORITA (*Life*).

MERRY WIDOW (*Lyric*).

THE MISSING SCORPION (*State*).

CITY HALL LITERARY, ART AND DRAMA COMPETITIONS

In Connection with the Appropriate Celebration of the Birthday
Anniversary of Jose Rizal on June 19, 1943

The first is an essay contest on "Rizal as An Orientalist" with cash awards totalling P750, a first prize of P500 and P50 each for the next best five. The second is an art competition in water color to give expression to the progressive life and spirit of the new régime, prizes of P300 going to the best entry and P40 each to the next best five. The third is for a musical drama on the subject "The Spirit and Outlook of the New Philippines", with the first prize of P500 and P50 each for the next best two.

Rules of the Essay Contest

1. **Subject:** Rizal as an Orientalist.
2. **Length:** Not less than 10,000 nor more than 15,000 words.
3. **Prizes:** P500 for the entry adjudged the best and P50 each for the next best five.
4. **Who may take part:** All Filipino residents of the City of Manila.
5. **Publication rights:** All manuscripts become the property of the City, as well as the publication rights of all the winning entries.
6. All manuscripts must be in triplicate, typed double space, in English or Tagalog, under a nom-de-plume.
7. Entries must be addressed to the Editor of the City Gazette, Office of the Mayor, on or before May 12, 1943.
8. Contest results will be announced on June 12 and prizes will be awarded on the birthday of the hero, June 19.

Rules of the Art Contest

1. **Subject:** A Manila Scene most expressive of the Life and Activity under the New Régime.

2. **Prizes:** P300 for the best and P40 each for the next best 5.

3. **Participants:** Any Filipino resident of the City of Manila may take part.

4. All entries will become property of the City including rights of reproduction of the winning entries.

5. The drawings must be in water color in size of at least 18" x 24".

6. **Date of submission:** On or before May 12, 1943, addressed to the Editor of the City Gazette, Office of the Mayor, under a pseudonym.

7. **Winners:** Announcement of winners will be made on June 12 and prizes will be distributed on June 19, 1943.

Rules of the Drama Contest

1. **Subject:** The Spirit and Outlook of the New Philippines. "Bagong Pilipinas." (Title)
2. **Length:** It should be of sufficient length suitable for a performance of not less than an hour and not more than one hour and a half.
3. **Prizes:** P500 for the best entry and P50 each for the next best two.
4. **Participants:** Filipino residents of the City of Manila.
5. **Publication and performance rights:** All manuscripts entered become the property of the City of Manila as well as the publication and performance rights.
6. All manuscripts must be in triplicate, and in Tagalog, including the music and lyrics, and should be submitted under a pseudonym.
7. Entries must be addressed to the Editor of the City Gazette on or before April 12, 1943.
8. Results will be announced on May 1 and prizes will be distributed on June 19, 1943.

Inquiries: THE EDITOR, City Gazette—Tel. 2-24-53

Announcing an Effandem Publication:

"WITH HARP AND SLING"
(COLLECTED POEMS)

By ALFREDO ELFREN LITIATCO

Limited Memorial Edition

Reservation for copies at P4.00 payable in advance to: Mrs. A. E. LITIATCO.

Inquiries: FEDERICO MAÑGAHAS, The City Gazette, Tel. 2-24-53.