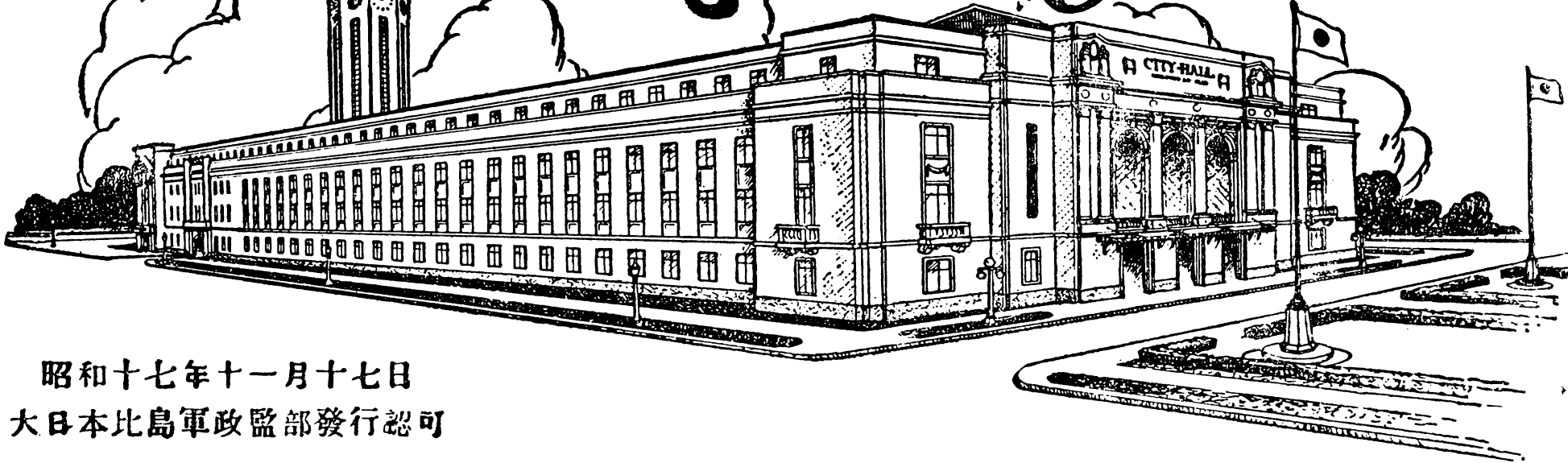


# The City Gazette



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

YEAR

10¢ THE COPY

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  - City Neighborhood Associations
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*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

10¢ THE COPY

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Hon. JOSE P. LAUREL, *Commissioner of the Interior*  
Hon. RUFINO LUNA, *Director of Local Governments*

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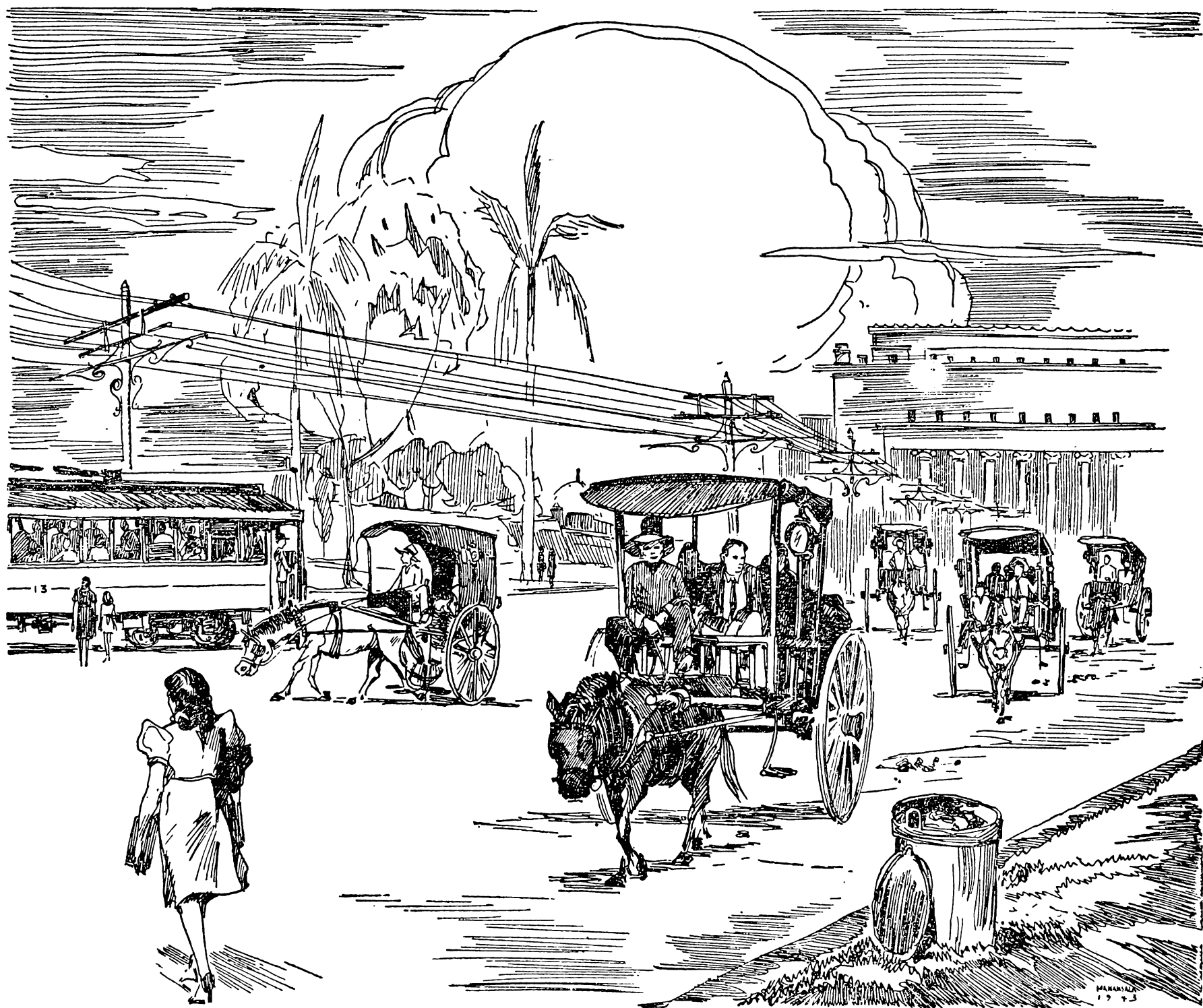
Hon. LEON G. GUINTO, <i>Chairman</i>	Mr. ALEJO AQUINO
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	Dr. JUAN GABRIEL, <i>Parañaque</i> —Tel. 5-10-75

# City Sketch Book

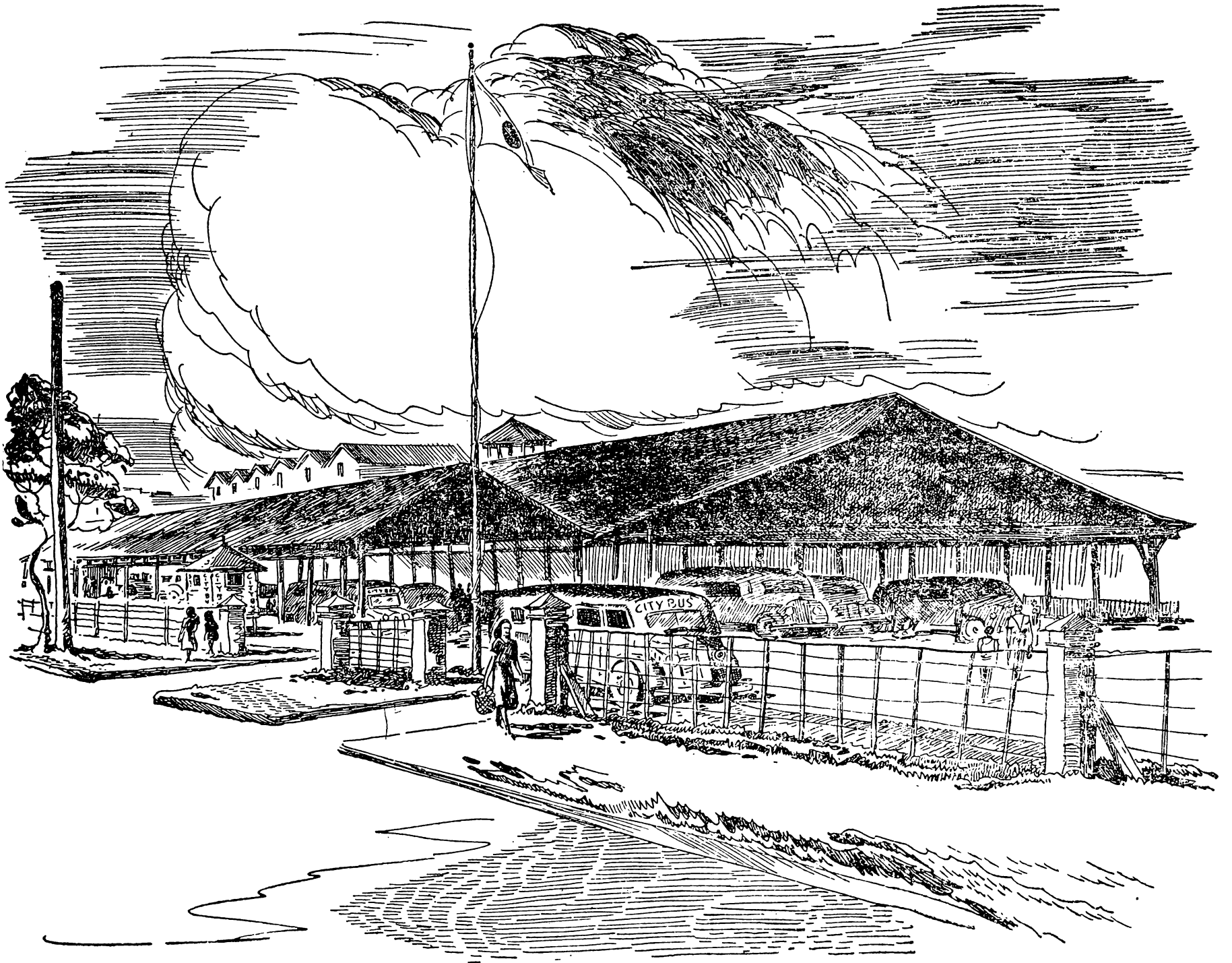
## 3. Horses and Men



**B**Y A CURIOUS fluke of circumstance, the horse which in the pre-war Machine Era was an object of contempt to the average motorist, has gained a new dignity in our metropolis under the Greater East Asia Co-Prosperity Sphere. Today, he may not be the king of the urban thoroughfare but he certainly exercises dominion by reason of sheer number and usefulness. He has become a dumb instrument of social and political equality, and by the slower rhythm of his pace as compared with the motor car, has given the urban citizen more time to meditate on the social revolution that World War II is effecting not only in the Philippines but in the world at large. And yet the horse, at the same time, can not be charged with slowing the tempo of reconstruction and social creativeness to which the Greater East Asia War has given tremendous impulse. In greater Manila, there are now 3,310 horse-owners and 11,777 animals drawing vehicles of every conceivable description. The city horse owners have an association under the supervision of the Mayor and the expectation is that there will be increasing consideration for the health and needs of draft animals, better means of self-help for the owners themselves in the matter of animal feed, more civilized service to the urban patrons of carretela and calesa, and greater means of keeping the streets clean. The clatter of hooves on the pavement of a quiet evening can mean a rhythm of life more in spiritual harmony with the leisure and grace of the Orient.

# City Sketch Book

## 4. Girls and Buses



**A** DEFINITE contribution of the New Order to the contemporary urban scene is the blue bus and its trig and smart girl conductors and inspectors. The city bus service is a real municipal affair and may well be considered the people's own. It was born of a positive need for quick and inexpensive metropolitan transportation the volume of which the present street car service is inadequate to cover. Inaugurated in August, 1942, it started with buses some of which were donated by the Japanese Military Administration and two lines from Sta. Cruz to Libertad and from Sta. Cruz to Broadway. In its first month of operation, it served 253,139 passengers and grossed ₱20,659.70. By December, 1942, it had 34 buses, with four lines in operation, grossing for that month ₱38,048.50 and serving 468,890 passengers. As of January 1, 1943, the City Bus Service has served 1,571,789 passengers and grossed ₱127,818.65 in receipts.

As the Metropolis grows, so will the City Bus Service. It will mean a comprehensive network of urban traffic insuring to the people speedy access to any part of the city at the lowest possible cost. It will mean the expeditious conversion of Manila into one really intimate neighborhood sensitive to the requirements of peace and communal kindness.

## One Step Nearer

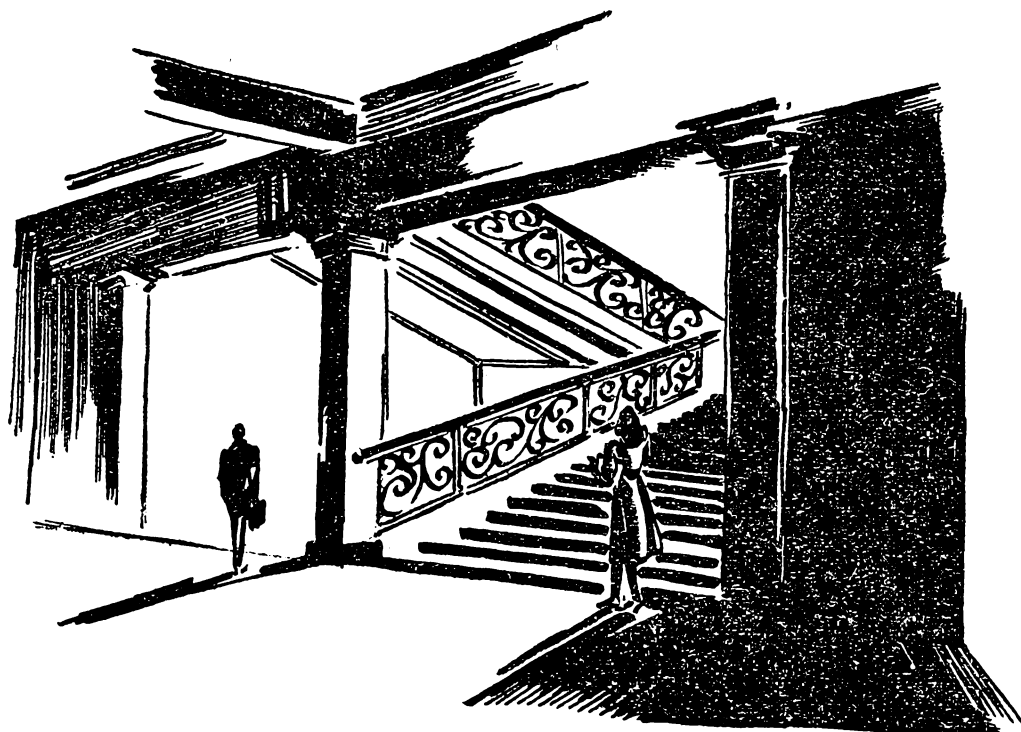
By THE COMMANDER-IN-CHIEF

*Imperial Japanese Forces in the Philippines*

**T**ODAY we are happily commemorating the first anniversary of the creation of the Philippine Executive Commission.

In observing this historic day, I consider it fitting and proper that full credit and praise be given to all of you who have so whole-heartedly cooperated with the Imperial Japanese Forces during the past twelve months, working steadfastly toward the political, economic and social readjustment of this country after surmounting the numerous difficulties that presented themselves in the wake of the recent hostilities. As the result of your superhuman efforts and close teamwork, we can assert with confidence that during the one year's existence of the Philippine Executive Commission, we have seen an unprecedented record of achievements made in the establishment of domestic peace and tranquillity, in the rehabilitation of the economic structure of the country, as well as in giving full assurance of a life of security to the mass of the people. In other words, you of the Executive Commission have accomplished, in this comparatively short time, much to enhance the common weal of the people and have contributed greatly to increasing the total well-being of this country. At the same time, we wish to express our appreciation for the unreserved all-out coöperation you have given us, encompassing every phase of activities, in order that this holy war which is being waged by Japan for the liberation of all oppressed Oriental peoples and with the establishment of the Co-Prosperity Sphere at its ultimate objective.

Pausing for a moment and looking back to the events which transpired a year ago, we recall with great pleasure how Chairman Vargas and other recognized leaders of the peace-loving Filipino people stood up resolutely at the first clarion call of the awakening of East Asia, and courageously stepped forward to collaborate whole-heartedly with the Imperial



Japanese Forces. Upon receiving orders, you immediately set forth to the coördination of the central administrative organs thus giving new shape and life to the demoralized political structure of a country so recently visited by the ravages of war, and it must be stressed, over and over again, that this took place even while the fires of hostilities were still burning on the opposite shores of Manila Bay,

as well as elsewhere in the Philippines.

You worked hard and fast in those initial days, with astounding fervor and undying faith, and rendered your utmost for the speedy rehabilitation of the administrative structure. You have continued that effort up to this very day, without rest and without let-up, and we take great pride and joy in pointing out to the world in general, that the administrative organization of the Philippines has been brought to satisfactory completion and that day by day the enlightened policies of the Japanese Military Administration are being translated into actual practice and applied with an efficient and understanding hand by high-minded Filipino officials whose sole interest at heart is the benefit of the mass of the people. During this transition period, there were to be sure, certain elements among the populace who continued to believe in the false sensational American propaganda against the Japanese and acting under the poisonous spell of their American masters, completely forgot what their first allegiance was due to their native country and not to their defeated dominators. All their nefarious designs and traitorous acts of creating discord and internal disruption among their own countrymen were, however, of little avail, due in a large measure, to the vigilance and prudent action of the Philippine Executive Commission.

The Commission has always placed as its foremost objective and its highest goal, the guidance of the mass of people towards peace, prosperity and progress.



It has consistently acted in strict accordance with this fundamental policy, and have, to date, accomplished much that accrues to the benefit of the people. The painstaking efforts and the hard work contributed by all members of the administrative organization, regardless of rank, position or station, are matters for which every individual in the Philippines should feel a deep obligation of indebtedness and I wish to take this opportunity to highly commend each and every member in the Philippine government for his meritorious service and enviable record of accomplishment.

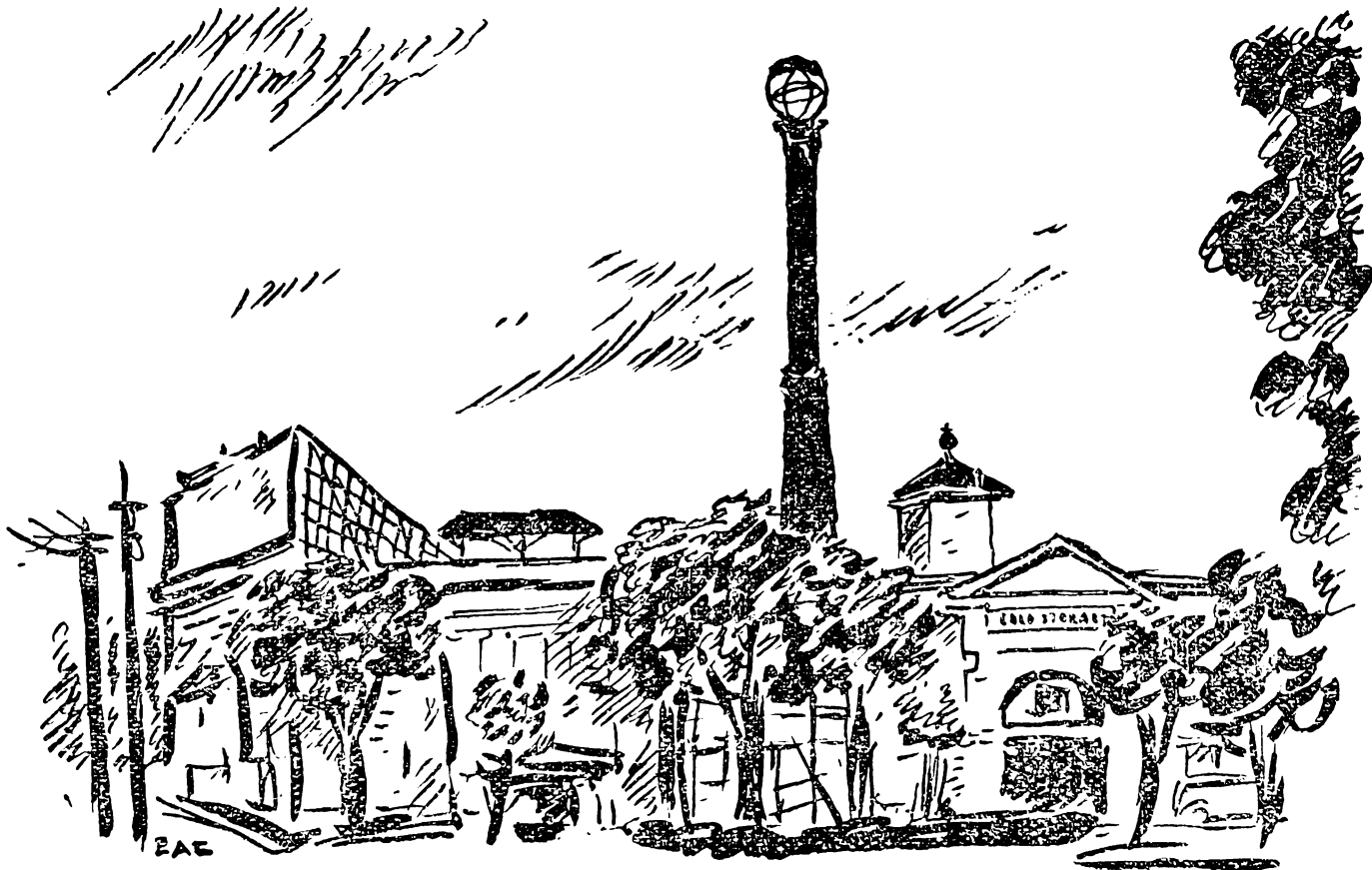
That the relationship between Japan and the Philippines should always have been one of close unity and of mutual trust and friendship is self-evident and in full consonance with the logical dictates of nature. Unfortunately for the two peoples, however, this natural relationship was consistently and wilfully interrupted and only until yesterday it was impossible for the two peoples to come into happy and fruitful association with each other. This unfortunate and regrettable state of affairs was entirely due to the perverted policy of Anglo-American powers who saw in such association, and end to their own selfish policy of shameful racial discrimination and self-perpetuating political and economic domination. It took the cold realities of the War of Greater East Asia and quick succession of Japan's overwhelming victories to frustrate once and for all this age-old Anglo-American plot. Today all Asia is on the threshold of a new dawn in history and in the Philippines we are facing the happy day when the establishment of the central and provincial administrative organizations composed entirely of Filipinos is already an accomplished fact.

During this period, we have also witnessed the voluntary dissolution of all existing political parties and the rallying of all true and loyal Filipinos to the *Kapisanan sa Paglilingkod sa Bagong Pilipinas* (KALIBAPI). With the initiation of this popular movement, the social structure of the New Philippines can be said to have been established on firm foundations and that the people are now in a position to march in complete concord and harmony towards their common objective of rehabilitating their beloved country. The fact that we are commemorating the first anniversary of the inauguration of the Philippine Executive Commission under these auspicious political and social circumstances is of great significance and augurs well for the continued success of our concerted effort toward making the Philippines a worthy member of the Co-Prosperity Sphere.

It is fervently hoped that you will continue to be ever alert to the unmistakable trend of the times and, imbued with deep understanding of the sincere intentions of the Japanese Empire towards the Filipino people, expressed and manifested on numerous occasions in the past, continue to render the same wholehearted service and high measure of devotion to duty that you have so abundantly manifested in the past. Your responsibility hereafter will be to translate into everyday practice, all the ideals and policies outlined to you heretofore, thus fulfilling your noble mission of serving your country and approaching one step closer to the realization of your ultimate ambition.

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EDITORIAL NOTE.—*The address above was delivered on the occasion of the First Anniversary of the Philippine Executive Commission on January 23, 1943.*



# Countrymen, To Work!

By THE CHAIRMAN

*Philippine Executive Commission*



ONE year ago the Filipino people, through their chosen leaders, inaugurated a new régime of unity and coöperation with the Japanese Empire in the establishment of a New Order in Greater East Asia dedicated to the liberation of the Oriental peoples and to the attainment of their common happiness and prosperity. Today we can see the first fruits of that régime of coöperation in the vigorous rebirth of our native civilization and in the enduring foundations that have been laid for our political maturity, our economic security, and our social welfare.

## ***Choice Justified***

The inspiring progress we have made constitutes the best justification of the choice we made last year. It should also inflame us with the resolve to redouble our efforts to complete the vital and noble task before us and to achieve the final establishment of a New Philippines which, in natural and productive harmony with the other nations of East Asia under the leadership of Japan, will secure for ourselves and our posterity the blessings of peace and plenty.

We shall need all our spirit of abnegation, all our energy, all our patriotism, to surmount the difficulties in our way and to reach our goal. A promising start has been made but it is only a start. The wreckage of war and of past mistakes is being cleared away but this is only the preparation for the positive construction that must follow. We must now build, faithfully and well, with confidence and determination, the fitting habitation of our native soul.

If I were asked to characterize the first year of the present administration, I would say that it has been one of transition, a year of spiritual preparation. Beyond the purely material tasks of reconstruction, beyond the reopening of roads and the rebuilding of

bridges, beyond the restoration of law and order, the main purpose and chief achievement of the new régime has been the spiritual regeneration of the Filipinos.

## ***Enduring Happiness***

We have ever been guided by the realization that lasting peace cannot be restored so long as the minds of the people continue to be distracted and deluded by pernicious Western influences, and that enduring happiness cannot be achieved so long as the spiritual energies of the people are stifled by a fatal blind dependence on the West and by an obsession of fancied rights with meaningless disputes.

Thus, in pursuing our immediate political and economic objectives during the past year we sought to lay down firm foundations for the future by implanting a deep consciousness of social duty. As members of the great family of the Filipino people, we have a duty to unite for the common good, sacrificing all personal considerations, discarding all causes for jealousy and division, abandoning all doubt and hesitation, and pledging all our efforts to the full development of our native culture and institutions. As members of the vast community of Oriental nations, we have also a duty to support Japan with all our will and all our resources in the great war for the liberation of Greater East Asia from Western Imperialism and for the establishment of a New Order of freedom, equality, and prosperity for all Orientals, secure forever from Occidental depredations.

When the chosen leaders of the Filipinos were invited one year ago by the Commander-in-Chief of the Japanese Expeditionary Force to establish an organization for Filipino participation in the new régime, we responded to the magnanimous invitation, with full trust in the unselfish and lofty motives of

Japan and the Japanese Military Administration, with heartfelt gratitude for the opportunity to assist in the accomplishment of a noble mission, and with unflinching determination to serve the Filipino people. I trust that the events of the past year have justified our decision and that in the end history will vindicate it completely and triumphantly.

Today, on this solemn occasion, it is pleasing to recall that we have left behind us an era of partisan struggle and disunion. Without regret and hesitation we have dissolved all Philippine political parties which only aroused selfish ambitions and created personal animosities because of the individualistic desire for political power and prestige. We have laid party affiliations aside, because in our present task of building the New Philippines we cannot and must not be divided by political bickerings that will only divide and lead us to failure and ruin. Political parties have fallen with the fall of the Commonwealth régime, and we must now think, speak and act, not as many but as one for the common good of the Filipino people.

#### *Aims of KALIBAPI*

Recently we have organized the "Kapisanan sa Paglilingkod sa Bagong Pilipinas," an association founded on the principle that the happiness of the Filipinos

## Nature So Ordains

**T**HE courage and noble ideals of Japan in plunging herself in this war and in championing the cause of all Asians and the need of full Filipino collaboration with Japan through the guidance of the Philippine Executive Commission during this time of emergency were stressed by Commissioner Claro M. Recto and Commissioner Quintin Paredes on the occasion of the first anniversary of the establishment of the Philippine Executive Commission.

Filipino participation in the present administration is an eloquent expression of their faith in the ultimate glorious destiny of all Asians and of their unshaken confidence in Japan's chivalrous leadership in the struggle to release and liberate them from all forms of bondage, domination and exploitation, declared Commissioner of Education, Health and Public Welfare Claro M. Recto.

#### *Japan's Altruism*

The altruism of Japan's motives in this war and the sincerity of the Filipino coöperation with Japan, said Mr. Recto, are nowhere better demonstrated than in the establishment of the commission one year ago. Far from wishing to suppress the native institutions and spirit of the Filipinos, he further said, the Japanese displayed their noble desire to elevate the downtrodden peoples of Asia to their proper places in the world. Nothing, he explained, could have been easier or more logical for Japan than to treat the Philippines as a conquered territory and impose the martial law

must rest on the peace, contentment and prosperity of the entire Philippines. The establishment of the KALIBAPI, which has the full endorsement of the Japanese Military Administration, is the next logical step to take after the eradication of political parties. The Filipinos desire to perform their part in our present constructive endeavors; therefore, they organized the KALIBAPI, which aims at the mental education, moral regeneration, physical invigoration, and economic prosperity of the Philippines under the beneficent guidance of the Japanese Empire, the natural leader of all Oriental peoples.

But we have only begun the enormous and vitally important task before us. Spiritually renovated, conscious of our unavoidable obligations as Filipinos and as Orientals, we must now throw ourselves with earnest and inflexible will into the actual construction of a New Philippines within the New Order. The first year of transition and of preparation has come to a glorious end. The years of achievement lie ahead. Let us here resolve to do our part, each and every man at this post, each and every man with faith in the sacredness and with undying hope for the triumph of our cause, to build a Philippines for the Filipinos within an Orient for the Orientals, that will live and grow and prosper until the end of time.

to the fullest and severest extent, conscript the populace and exploit the natural resources of the country.

But instead, Mr. Recto stressed, Japan chose the path of righteousness and idealism, and invited the Filipino people to coöperate with the rest of East Asians under a régime of peaceful co-existence and stable co-prosperity. The extent of Japan's sacrifice may be measured from the advantages she forfeited with this course of action. She yielded a notable measure of control over the territory she had conquered at the cost of the lifeblood of her soldiers; shared the fruits of victory with those who had fought her on the battlefield; and restrained her vital and supreme needs for material resources in the midst of a war where her very existence was at stake.

When the commissioners accepted the responsibility of serving in the present administration, Mr. Recto continued, they were moved by the firm resolve to lay down the foundations of a stable politics, economy and culture which will endure and produce happiness because they rest on natural relations and coöperation among the kindred nations of East Asia.

"In the Greater East Asia Co-Prosperity Sphere, Japan has staked her future to make the East more habitable, to bring dignity and honor to the much despised Asians and to let them live their own lives as they will untrammelled and unimpeded by the imposition of Occidental nations."

So said Quintin Paredes, Commissioner of Public Works and Communications.



### **Active Factor**

Commissioner Paredes said that in this fashion, the Orient, which has its instructive and characteristic culture and civilization, will be identified among other countries and will become an active factor in the universal efforts to elevate mankind to a level in which war, as a means of settlement of international differences, will be forever condemned.

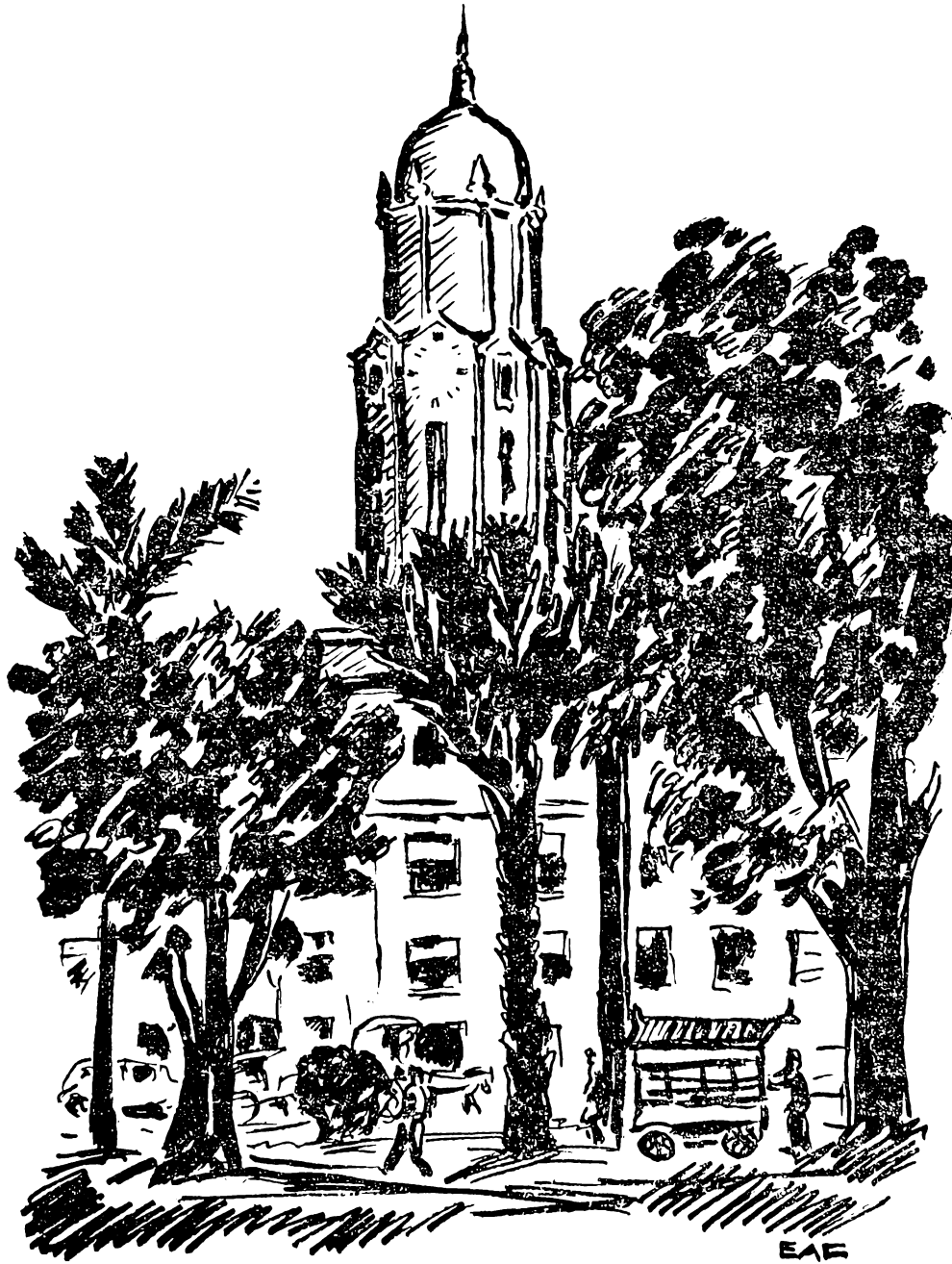
According to the commissioner, Nature has ordained that the Filipinos live in the Orient, that the land of their birth have for neighbors their brother Orientals, that as one of the Asiatic races, the cause of the Filipinos be inseparably interwoven with the destiny of their kins. The Philippines lies within the radius of the Sphere and consequently in the path of the war to win "Asia for the Asiatics."

"Could we afford," he asked, "to ignore the results of present events and persist in daydreaming of a future that will never come? The champion of the Asians has generously offered leadership and guidance, and during the last year, has extended to us a chance to

share in the administration of our Government according to our pattern. Is there any reason, on the part of any Oriental, to refuse coöperation with the aggressive champion of his welfare and well-being?

"The Executive Commission, realizing the trend of events, decided to extend full coöperation with the Japanese Military Administration. It is the choice that was inspired by the conviction that Japan's intention in establishing the Greater East Asia Co-Prosperity Sphere is motivated by altruism for brother Asians. It is the only decision that could be made if the interest and future of our people must be protected.

"The result of our collaboration during the last year is shown by the restoration of peace and order, and by the resumption of normal activities in Manila and in many parts of the Philippines. The Filipino people should feel secure in the wise decisions of the Executive Commission, under the chairmanship of His Excellency, Jorge B. Vargas, for only the happiness and prosperity of our people will determine our line of action."



# America Can Not Come Back

By VICENTE R. NAVARRO

ADVISING the Filipinos to cooperate with the present régime willingly and not with mental reservation, Commissioner of the Interior Jose P. Laurel, in an extemporaneous speech delivered before a big audience on the City Hall lawn on January 19 declared succinctly and in unmistakable terms that Japan has come to the Philippines not to dominate her but to liberate her from American domination and to establish the co-prosperity sphere in which the small units in the Greater East Asia will co-exist, co-prosper and cooperate with one another under the magnanimous and able guidance of the great Japanese Empire.

Commissioner Laurel spoke in the course of an official visit to the City Hall upon invitation of Mayor Leon G. Guinto. The commissioner was interrupted on several occasions by long applause.

## *Delusion*

"If there are Filipinos who still believe that America will come back", declared Commissioner Laurel with unmistakable assurance, "I will tell you that America will not return and she can not return. And those who are cooperating with reservation had better change their minds and cooperate wholeheartedly, for sooner or later they will be discovered. Cooperate willingly."

The commissioner asserted that even if America should come back, he would advise the Filipinos to cooperate with the Imperial Japanese Forces stationed here so that peace and order could be maintained. "And even if America should return here, which I believe she cannot do," he added, "you would not be the ones to suffer by cooperating with Japan. We would be the ones to suffer, we the members of the Executive Commission and other outstanding leaders. They would pick us out and line us before a firing squad, perhaps in a public plaza, and kill us. But we are ready for that sacrifice. We are ready to be traitors to America, if by doing so, we will be of



service to you, to the Filipino people. That is not oratory. That is determination."

## *Speech Forceful*

The speech of Commissioner Laurel carried a penetrating force which must have convinced even the most obstinate fence-sitters. When he finished, it was said afterwards, he left those with mental reservations debating within themselves as to whether they should cooperate willingly and openly or just appear to be collaborating.

The commissioner of the interior outlined three duties that every Filipino should perform at present. The first of these, he said, is to accept the consummated fact that the American sovereignty over the Philippines has disappeared as a result of the superiority of the Japanese arms.

"Whether you like it or not," he pointed out, "it is already a consummated fact that American sovereignty is no longer here. It has disappeared. Accept it and do not try to be more American than the Americans themselves. It was the duty of America to defend her sovereignty here and when she could not defend that sovereignty, why should we Filipinos defend it? We have done our duty. Thirty thousand young lives, the flower of our youth, were our contribution to the cause of America."

## *Duty of Gratitude*

The second is the duty of gratitude, he said. "That is an oriental virtue," he declared, "which should be planted in the heart of every Filipino." The commissioner averred that through the magnanimity and benevolence of the Imperial Japanese Forces stationed here, the Filipinos enjoy benefits not witnessed in other countries in times of war. He referred to the case of the release of Filipino war prisoners while the war is still in progress.

The third duty of every Filipino, the commissioner said, is for him to cooperate with Japan in the establishment of the Co-Prosperity Sphere in Greater East Asia.

When he came to this third point, Commissioner Laurel explained the significance of the principle of co-prosperity sphere. This principle, he said, means co-existence, co-prosperity, and coöperation.

"Co-existence," the commissioner continued, "means I live, you live, so that both of us live. Japan desires to live, but she also wishes the Philippines to live. What is fundamentally wrong about that?"

Under the co-prosperity sphere, he said, it does not mean for one of its units to live alone, for existence alone does not mean life, but it also means to be co-prosperous with the others. He stated that Japan did not come to the Philippines to get the wealth of the Filipinos.

### **Must Cooperate**

If Japan and the Philippines are to live under the principle of co-prosperity, the commissioner said, they should coöperate with each other in order, to co-exist and co-prosper.

The Filipinos under the new régime, Commissioner Laurel went on, should engage in three principal ac-

tivities to effect their rejuvenation. These activities are political, economic and cultural.

In the case of the first, the commissioner declared that the Filipinos should eliminate any semblance and vestige of the superficialities of occidental civilization from their country. The Filipinos are Orientals, he said, and should develop oriental culture. Referring to the second activity, he said that the Filipinos should cease as cutters of firewood and carriers of water for the white people.

"The Filipinos," he added, "should not allow the economic exploitation of the Oriental peoples by the white men, and we shall not allow ourselves to be exploited any longer by any occidental."

Speaking of the cultural activity, Commissioner Laurel termed the education of the Filipinos in the past as very faulty. He said that the system of education set up here in the past has never had any mould, with the result that the Philippines has produced a youth that is not of the responsive and responsible type.

## **The Need of an East Asian Outlook**

By JORGE C. BOCOBO

*Associate Justice, Supreme Court*

**T**HE topic "The Need of an East Asian Outlook," arises from the fact that most of the highly educated Filipinos have a one-sided culture, having neglected the philosophy of the Orient and devoted themselves almost exclusively to the outlook of the Occident. I propose to present briefly the spiritual perspectives of India, China, Japan, and the Philippines.

First, as to India.

The thought and literature of India are a precious mine still undiscovered by the Filipino intellectuals. The pure and profound spirituality of that ancient people should stir and lift the soul of any Filipino who is persuaded that the things of the spirit are the true and eternal values. The lives of the holy sages of India, who have embodied the sublime genius of that country, should be studied by the Filipino intelligentsia. The ancient scriptures known as the Vedas, the books of the Upanishads which record the realization of the ultimate truth on the part of great mystics and saints of different periods, the grand and mighty Sanskrit epics called the Ramayana and the Mahabharata, the transcendent spiritual devotion and fervor of Jainism and Buddhism, and the

various philosophic systems of India—all these should enrich the culture of Filipino thinkers and widen their spiritual outlook.

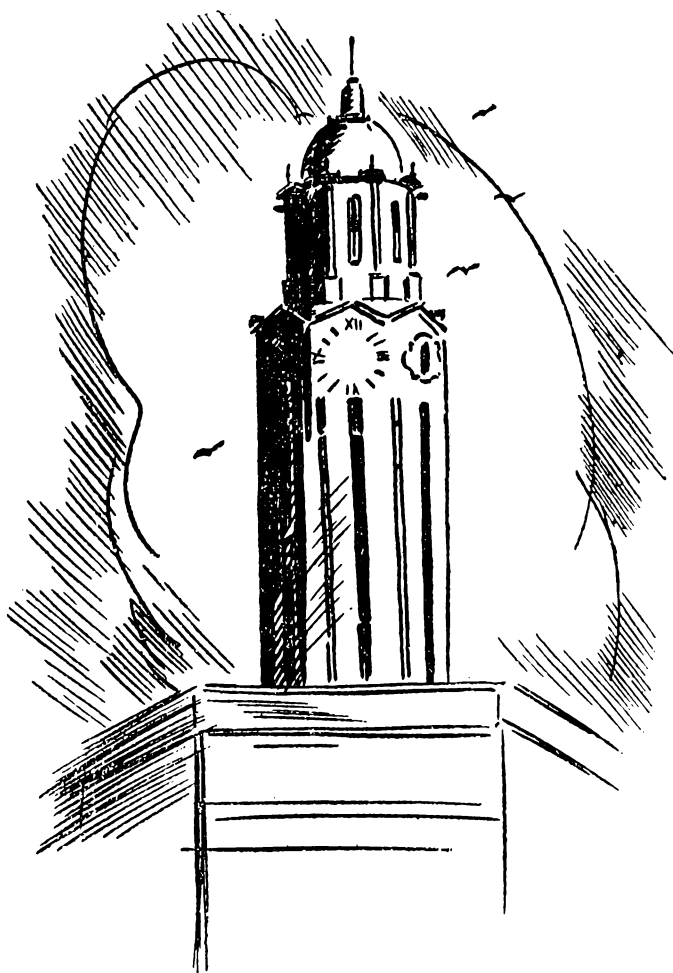
Next, China.

Ignorance of the Chinese classics is prevalent among Filipino intellectuals. Very few have read translations of the Analects of Confucius, the Great Learning, the Doctrine of the Mean, and the works of Mencius. This is deplorable because from these vital and profound writings the philosophy of the Far East has drawn a great deal of its basic concepts. On them also rests the Chinese theory of life, which is the Confucian viewpoint of enjoyment of a simple life and the harmony of social relationships. Coupled with this philosophy is the doctrine of the Golden Mean, which signifies the spirit of reasonableness and the rule of common sense.

To give glimpses of the untold wealth of the Chinese classics, let me quote from them at random:

From the Confucian Analects:—"Learning without thought is labour lost; thought without learning is perilous."

Also this:—"Tze-Kung asked, saying, 'Is there one word which



may serve as a rule of practice for all one's life? The Master said, 'Is not *Reciprocity* such a word? What you do not want done to yourself, do not do to others.'

Again this from Confucius:—"The firm, the enduring, the simple, and the modest are near to virtue."

From the book of the Doctrine of the Mean:—"Earnest in practising the ordinary virtues, and careful in speaking about them, if, in his practice, he has anything defective, the superior man dares not but exert himself; and if, in his words, he has any excess, he dares not allow himself such license."

From the works of Mencius:—"If a man love others, and no responsive attachment is shown to him, let him turn inwards and examine his own benevolence."

### *Japan's Inspiration*

**T**HEN, as for Japan, we Filipinos should study Bushido, which is the inspiration of the life of Nippon. Bushido means the "ways of military knight-hood." It was the code of conduct among the "sumarai" who were a class of fighting knights.

According to Dr. Nitobe in his book entitled "Bushido, the Soul of Japan," the sources of Bushido were Shintoism, Buddhism, and the teachings of Confucius and Mencius. Each of these fountains has contributed distinct traits to Bushido. Thus, Shintoism, which is ancestor worship, has furnished Bushido the principles of patriotism and loyalty. Buddhism has strengthened the Japanese serenity and calmness in the face of suffering, danger, and death. Confucius and Mencius have re-asserted the Japanese characteristic of family solidarity and clarified the relations between the ruler and the governed.

Among the principles of Bushido are courage, politeness, and loyalty. Let me speak of them briefly.

Courage is instilled into the mind of Japanese children. Incidents of military bravery are told them. Parents train their children in hardship and suffering. Bushido also teaches calmness and self-restraint in the face of tragedy and death. It is considered undignified to betray emotions of sorrow, so that when there is death in the family, one must show composure and keep on smiling to sympathizing friends. This stoical firmness is the result of centuries of experience in self-discipline and resignation to the decrees of fate.

Politeness is an outstanding principle of Bushido. The philosophy of courtesy is thus expounded by Dr. Nitobe:—"Much less do I consider elaborate ceremony as altogether trivial; for it denotes the result of long observation as to the most appropriate method of achieving a certain result. If there is anything to do, there is certainly a best way to do it, and the best way is both the economical and the most graceful." Dr. Nitobe adds:—"I have said that etiquette was elaborated into the finest niceties, so much so that different schools, advocating different systems, came into existence. But they all united in the ultimate essential, and this was put by a great exponent of the best known school of etiquette, the Ogasawara, in the following terms: "The end of all etiquette is to

so cultivate your mind that even when you are quietly seated, not the roughest ruffian can dare make onset on your person.' It means, in other words, that by constant exercise in correct manners, one brings all the parts and faculties of his body into perfect order and into such harmony with itself and its environment as to express the mastery of spirit over the flesh."

Coming now to loyalty, it is perhaps the most distinctive trait of Bushido. A well-known example of loyalty is the act of the 47 Ronins. In 1702, Asano lord of Ako, was frequently insulted by Kira, a high official. So Asano wounded Kira within the palace, for which offense Asano was condemned to commit "hara-kiri" and his property was confiscated. Asano's 47 followers planned to vindicate their master's honor. In December of 1703, the 47 Ronins attacked the mansion of Kira, and after a terrible fight, subdued Kira's retainers, and Kira was captured. Upon Kira's refusal to commit "hara-kiri", Kuranosuke, the leader of the 47 Ronins, cut off Kira's head, which was taken to Lord Asano's tomb as an offering. The 47 Ronins were sentenced to kill themselves.

### *Filipino Moral Code*

**I** TAKE up now the Filipino outlook on life. In a recent radio address I reiterated my long-standing advocacy of the restoration of our ancient native virtues. I then urged, as I now urge, the revival of the Filipino Moral Code, as practiced by our ancestors. In that old ethical system, some of the virtues included are: Strict moral training of children, righteousness, self-respect, honesty, industry, courage, courtesy, simplicity of life, modesty, self-sacrifice, and family solidarity.

When the Spaniards came to the Philippines in the 16th century, they found that our ancestors observed this moral code. Let me cite some Spanish authors:

Morga, who wrote in 1609, says that insulting words were considered more serious than bodily injury. This shows the deep sense of personal dignity of our forbears.

Loarca, who wrote in 1582, says that the natives were a vigorous and warlike race; that one of the causes of war was when a woman of the clan was abducted; and that it was a capital offense to enter another's house at night against the owner's consent.

Father Chirino who wrote in 1604 says that the Filipinos were extremely polite, and that they were moderate in the use of intoxicating liquors.

On the native women's virtue, we have the testimony of two Spanish authors. Pedro Ordoñez de Cevallos who wrote in the 16th century said that the native women were extremely chaste. And Loarca, already mentioned, said that the Filipino women were modestly dressed, covered their whole body and were very clean.

I have thus offered glimpses into the East Asian outlook on life. With the encouragement of the Imperial Japanese Forces, we Filipinos should cultivate Oriental philosophy. I hope I have aroused in the mind of the Filipino reader an initial interest in Oriental culture.

# Why We Need Economic Control

By ANDRES V. CASTILLO

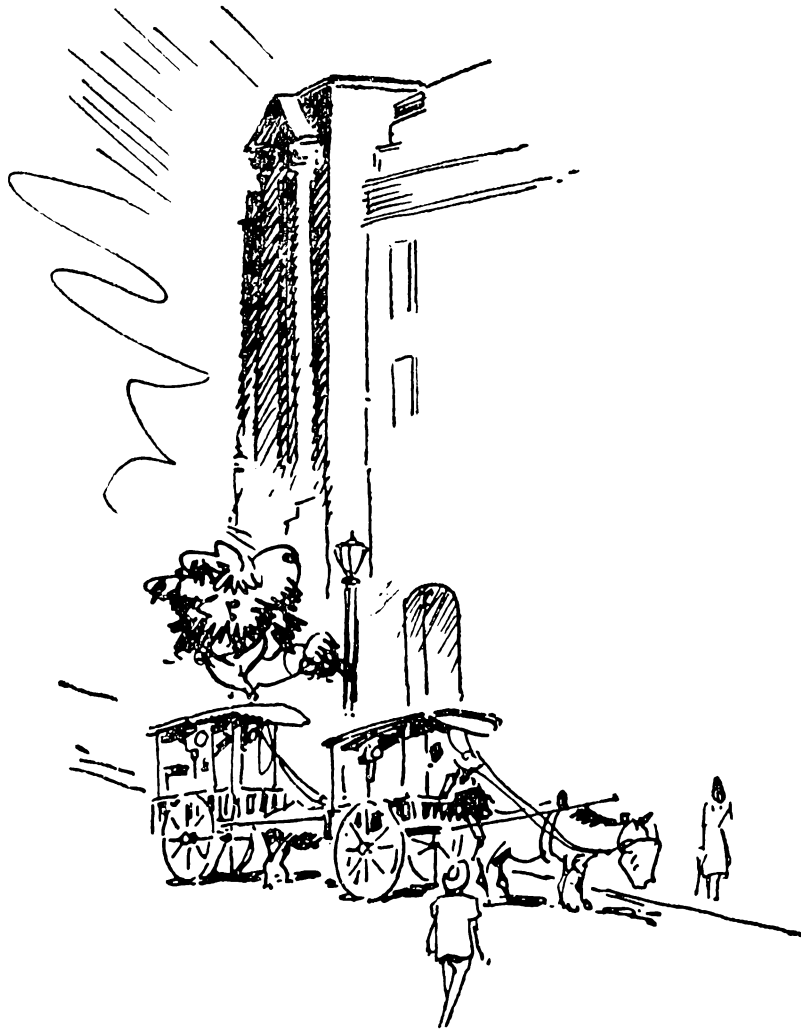
Technical Assistant, Office of the Mayor

THE present world-wide conflict has not spared any country whether belligerent or nonbelligerent from the disruption it has caused on economic life. Rich and bountiful natural resources that would ordinarily yield the comforts and embellishment of life are feverishly husbanded to help decide which way of life will prevail after the war. The Philippines has not been exempted from the far reaching economic consequences of the second World War the trends of which are slowly taking definite shape. The Philippines like the rest of the world is being ushered into a new era, new ways of life shaped by powerful

social and economic forces which individual countries can, at best, only modify to suit their particular needs. An economic and social revolution is going on in every land, and the sooner we adopt our outlook and our points of view to the new situation and abandon our complacency the less pain will be the transition to the new order.

## Individualism Outmoded

Individualism as a guide in economic activity, which is one of the heritages of the nineteenth century and characteristically called *laissez faire*, has been abandoned almost everywhere and the present war will put this economic philosophy into the limbo of outmoded doctrines interesting only to the economic historian but offers no lessons, except what to avoid, in the solution of present problems. The *laissez faire* doctrine was the dominant economic principle in our economic life until the outbreak of the present war, and anybody who had the foresight, initiative and courage to embark in any undertaking dedicated to the pursuit of the profit motive was free to go his own way with the minimum of interference from the government. This doctrine is credited with making the great industrial nations of today powerful and opulent, and it was most natural for the businessmen that had become wealthy under its protecting wings and in search of more fields to conquer to preach it to other nations especially the undeveloped countries. Its high priests that preached and practiced it in the



Philippines waxed rich and took advantage of an unwary government to purloin the latent natural resources of this country while the great majority were merely contended to receive a very minor share of the product of industry. We were slow to curb the excesses of economic individualism, allowing its vices to corrupt the national character and create a sense of defeatism and frustration in the common man.

## Economic Control Old

THERE is nothing new in the present system of economic control. More stringent rules and regulations that fettered economic activity were enforced during the Mercantile Period, but accustomed as we have been to a carefree life, we are finding it hard to make the necessary adjustment to the new regime. The lack of any positive and direct regulations of economic life in the past has created great social inequalities that imperceptively undermined national solidarity and unity. The shrewd and sharp practices that flourished under the old system caused the stratification of society which, if unchecked, would have become marked and would create a serious political and economic problem that would plague the country in the years to come. The advent of the new order has eliminated this tendency by substituting centralized for individual control of the economic system.

We complain of the present system of economic control but we never uttered a word when control emanated and was exercised by industrial barons and capitalists whose only guide to their activities was the amount of profits they could make. Almost everywhere and more especially in highly industrialized countries where combination and integration of industry have taken a deep root, industry and commerce are controlled in order to canalize the profits into the coffers of a few corporations. We have followed to a certain extent the example of other countries along this line but this progress was checked by the timely intervention of the government. Government corporations were organized to exploit the



natural resources of the country after realizing that private enterprise if left alone would prevent the attainment of maximum social welfare.

The former regime did not go far in establishing a complete system of control because the times did not demand it. But the present war has made inevitable the institution of a thorough and minute system of regulation of economic life as to affect directly not only the big fellows but the small men as well. Those who find fault in the present system or feel that their method of private exploitation is cramped by existing rules and regulations should make a prompt readjustment of their ideas and plans for their own good. Under any regime there would be need for some sort of economic control during the present emergency. But why, it might be asked, do we need economic control?

### ***Total War***

**T**HE answer to the question is found in the nature of war economy. Modern war, total war like the present, is not only a conflict of armies but also of resources, strategic raw materials and food. War is always characterized by economic scarcity, insufficient raw materials to feed new or expanded industries, and civilian needs for all sorts of consumers' goods must be subordinated to military requirements. The Philippines has never been self-sufficient in many prime necessities of life, a defect of the national economy which the past regime dedicated its efforts to remedy, but we have to continue to import them. The cutting of the supply of essential commodities from foreign sources compels us to substitute local products as best we could. But in the meantime something has to be done to meet the insistent demand, and the most logical step is to distribute the existing stock to the greatest number as equitably as possible. To do this, however, the control of the entire existing stock must be centralized so as to prevent its concentration in the hands of private monopolists and profiteers whose interests do not always coincide with those of society as a whole.

### ***Four Phases of Control***

Economic control in the Philippines, as it is taking shape, may be divided into four broad phases, namely, control of production, consumption, prices and finance. Under a regime of free competition, production for the market is the rule, but it is not always the most desirable during wartime. Under a war economy, the profit motive is partly or entirely removed and enterprisers can not make their estimates as to the probable future demand for most commodities because what the public will consume is largely if not wholly determined by the government. Many essential raw materials needed by industries, especially those that produce necessities, have to be imported and substitutes have not yet been found to take their place, and if enterprisers are allowed to bid for them on a competitive basis it is likely that many of them would be employed in industries that turn out goods that

are not badly needed. Moreover, industries that do not produce essential articles may be expanded while those essential to social welfare may be neglected. To forestall all these eventualities, a system of priorities should be established.

To cite an example. Such necessities as soap and lard are simple goods which under normal conditions could be supplied in any quantity, but certain raw materials needed in their manufacture have to be imported. If the government should allow their production on a competitive basis, their supply would be so controlled by those who produce them as to permit them to charge fancy prices to the disadvantage of the great mass of the people. The prices of these articles have increased but they would be beyond the reach of most consumers if their manufacture were not controlled as they are now. Clothing is one of the necessities that make this country dependent on foreign factories; imports of cotton textiles have never been less than 30 million pesos for many years, but we have made little progress in producing both the raw materials and the finished products to meet the local demand. Our agronomists and plant experts have long told us that cotton could be grown profitably in various places, but the stimulus of profit derived from raising other crops prevented us from exercising the necessary foresight regarding future wants. Under the initiative of the Japanese Military Administration, this mistake is being gradually corrected by taking the initiative in growing cotton on a vast scale. The food production campaign as provided in an executive order which gives city and municipal mayors the power to turn over idle public or private lands to the unemployed to be cultivated in order to avert hunger and forestall famine is another manifestation of the control of production to promote social well-being during the present emergency.

### ***For Equitable Distribution***

In order to assure equitable distribution of consumers' goods, the retailing of many articles especially necessities has to be controlled in order to satisfy at least minimum physiological requirements. All countries have instituted some system of regulating consumption directly or indirectly; directly by rationing the available supply according to the relative needs of different classes of consumers taking into consideration their occupation, sex, age and health, and indirectly by price discrimination, that is, by increasing the relative prices of luxuries or nonessential goods through increased sales taxes. So far we have largely resorted to indirect control of consumption in the Philippines by increasing the taxes on luxury articles, but with the exhaustion of existing stocks of most articles especially imported goods direct rationing may be employed on a larger scale. The rationing of rice was inaugurated during the past year not because there was not enough of the national cereal to go around but to prevent the concentration of the supply in the hands of profiteers at the expense of the public. The control of food, particularly protective

foods such as milk, fruits, and vegetables, is most essential to safeguard the public health. The deterioration of the standard of living must not be allowed even during these abnormal times.

Price controls of varying degrees of comprehensiveness have long been enforced by all countries. Prices are no longer determined by demand and supply but are arbitrarily fixed by regulative bodies that attempt to approximate what is best for both producers and consumers. A "price ceiling" or "price stop" is provided for most commodities to arrest the rapid rise in prices. Some system of price control has been established in the Philippines at the outbreak of the war in 1939 when the Emergency Control Board was set up to fix the prices of many essential articles especially imported goods, and it succeeded in preventing unjustified price increases. There was no urgent need for price control then, but the disruption of foreign trade at present requires the institution of a more strict system of price control to protect weak bargainers and those with limited purchasing power. Import figures for 1941 showed an increase over the previous year and it is very likely that we acquired a sufficient supply of many articles of prime necessity before the war. Under ordinary circumstances there would be only moderate increase in prices, so that the accumulation of speculative inventories and not real scarcity should explain chiefly the rapid rise in the prices of many goods. Maximum price regulations with the necessary penalties for violation are necessary to curb the orgy of speculation and profiteering and reduce if not eliminate entirely black markets that have rapidly sprung up.

#### *For Efficiency and Economy*

**P**RICE control, although undertaken to protect consumers primarily, is also exercised in order to increase efficiency and economy in production. In the Philippines the problem of price control must not only be to prevent price increases but also to check a fall in the prices of export commodities that have lost their foreign markets. The government must fix minimum prices or absorb surplus stocks or stimulate local demand for many export products upon which a large segment of the population depends for its livelihood.

As soon as foreign trade is resumed, the prices of imported goods especially foodstuffs must be kept down by some system of government subsidy as a measure of bringing down the cost of living in the face of small or rapidly dwindling individual incomes. This may mean the sacrifice of the public revenues but the loss can be easily made up from other sources of government income.

What is probably difficult to comprehend in the present system of economic control in the Philippines is the regulation of the production and distribution of goods that could be produced in unlimited quantities. The only tenable explanation is that any system of economic control in order to succeed must be com-

plete and should include all those commodities that have a wide demand and would in some way influence market prices. The price of one commodity is to some extent determined by the prices of all the other commodities, for the income of those engaged in the production of one commodity constitutes their purchasing power that will be spent on other goods that they need but do not produce. Moreover, the trip of a commodity from the primary producer to the final consumer is long and tortuous, and unless it is controlled a long line of middlemen will handle the commodity and exact a high price for their services to the disadvantage of the public. Those who fear that there are too many commodities that are controlled at present need perhaps to be reminded that the price control system in Japan includes the fixing of 100,000 prices of individual commodities.

#### *Two Sides of Price Problem*

The price problem has two sides, the goods side and the money side. The money side is less understood and harder to control. Monopolization, commodity hoarding and speculation have always developed when inflation, or rapidly increasing prices, is in progress. It is useless to fix prices unless we check demand; but we can not check demand unless we control purchasing power. Wage control, limitation of profits, compulsory saving, anti-inflationary measures and all sorts of devices to check general monetary expansion have been resorted to in most countries. The policy to control demand in this country has not yet been made clear, but definite steps should be taken to regulate the financial and monetary system of the Philippines as a preliminary measure to grapple with this delicate problem. The connection between the quantity of money and the level of prices during war time when conditions of scarcity exist is indeed very close, but the undeveloped state of the banking and monetary system of the country makes it difficult to establish an adequate system of control and should give ground for some concern to the authorities who are in a position to remedy the situation. If we be permitted to utilize this occasion to drop a little suggestion, we would reiterate our advocacy of the establishment of a central bank, the institution that has performed and is performing for all civilized countries the delicate and important function of managing the currency and credit system not for private, but for national, ends.

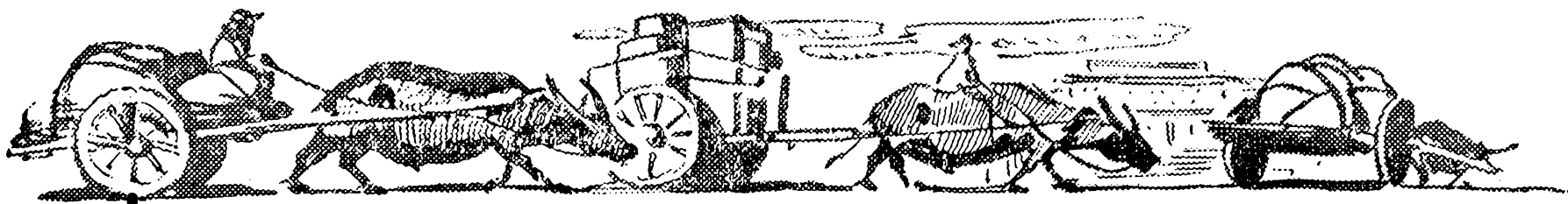
#### *Philippines Within Yen Bloc*

**T**HE incorporation of the Philippines into the Greater East Asia Co-Prosperity Sphere and its system of war economy necessitates the synchronization of economic control in this country with the rest of the sister nations with a view to achieving unified action on common objectives. Many countries in the Co-Prosperity Sphere produce similar goods and are endowed with complementary natural resources. Any economic control that may be instituted in the Philippines should take into consideration the

broad point of view of the Co-Prosperity Sphere as a whole so as to avoid unnecessary duplication of effort and competition for the limited productive factors available. Membership in the Co-Prosperity Sphere means also that the Philippines now belongs to the Yen Bloc, so that the Philippines is now on what is known as the Yen Exchange Standard. The Philippine peso is now linked to the yen as it was linked to the dollar and we necessarily have to depend upon the leadership of the financial system of Japan to direct the flow of capital into different industries that are chronically in need of more funds. With the simplification of exchange problems between the different countries of the Co-Prosperity Sphere, our foreign trade will flow more freely into regions that were partly closed to Philippine products before.

Economic control in the Philippines, as I see it, is a part of a new adventure in national discipline in which every body is an active participant for it concerns and shapes our ways of life. It calls for a radical revision of our outlook and attitude towards the material things of life, new patterns of community life, new standards, and new forms of economic activity. We have been accustomed to an economy of relative abundance, a condition that has not always

been conducive to simple ways of life, economy in resources, hard work and efficiency in production. We are now confronted with an economy of scarcity in which many of the necessities of life are barely enough to preserve the minimum of health. Economic scarcity is a condition most favorable for effecting fundamental social reforms for it removes at once the basis of status and social parasitism. For the first time, many of us know definitely the value of saving, the necessity of hard work and the dignity of manual labor, all to the good in the upbuilding of the New Philippines. The stark truth should be impressed on all that after this war each and every one of us has to face a new social order, new ways of doing things with emphasis on group or coöperative rather than individual activity under the leadership of a socially minded government. While the emergency lasts, there is need for economic control to protect the weak against the strong, to forestall commercial exploitation of the masses, fraud and malpractice, to avert hunger and want by a more equitable distribution of the products of industry, to prepare us to live not as a self-sufficient nation but as a useful member imbued with the idea of working towards a common goal of the Greater East Asia Co-Prosperity Sphere.



## The Discovery of the Year

By CONRADO BENITEZ

*General Manager*

*National Coconut Corporation*

**I**N looking back to the year 1942 and appraising its progress in industry, I am reminded of Dr. Pardo de Tavera and his famous list of five enemies of the Filipino people, one of which was the coconut. This learned statesman-scholar even coined the word "Dejicultura", from the Spanish "dejar" or to neglect or abandon, for he claimed that the coconut planters of the Philippines were not engaged in agriculture but in "dejicultura", for the usual thing to do was for the planter to neglect the plantation and let the "kasama" or tenant do everything. It was undoubtedly because of that general condition prevailing in the coconut industry that the Philippine copra was reputed to be the worst in the world, and commercial utilization of the coconut was confined to the making of oil and its by-products, copra meal and lard in the factory, and of dessicated coconut for export mostly to the United States. The two other important parts of the nut, the husk and the shell, were not commercially exploited. Dr. Tavera considered the coconut as an enemy of the people because, according to the colonial economy prevailing at the time, there was no

incentive to exert greater effort for its commercial utilization.

### ***Friend in Need***

The year that has just passed has completely changed the status of the coconut. Were Dr. Tavera alive today, I am confident he would be the first to revise his list and regard the coconut not the enemy but the friend of the Filipino people—a friend in need, indeed. For if I may be permitted to make a suggestion, I submit that the coconut was the Discovery of the Year 1942.

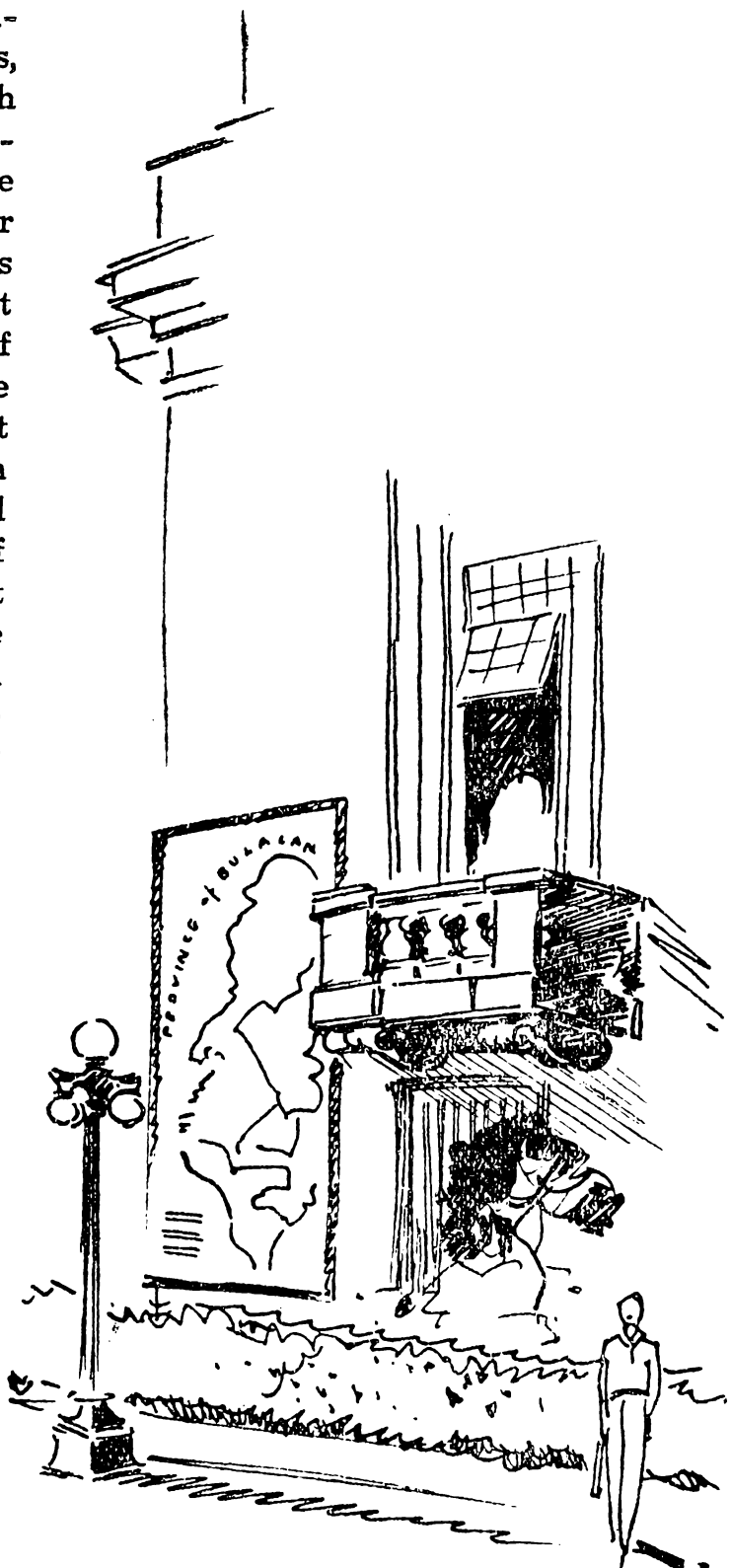
Allow me to adduce some facts and figures to prove my contention.

That the coconut is a friend in need of our people was revealed soon after the Japanese occupation of Manila when there was scarcity of this essential food in the market. All that the Nacoco had to do to encourage the bringing in of more nuts was to announce that it was going to engage in supplying Manila with fresh coconuts. That mere announcement was sufficient stimulus to encourage the individual

merchants and transportation men to supply Manila with increasing quantity of coconuts, so that the consumption of fresh nuts in the Manila region increased from one million before the war to four million per month. We need not at this time go into a detailed account of how this increased supply of nuts has been utilized by the people. We only need to point to the necessary implications in the social life of the nation and the resulting enhancement of human welfare because of that economic phenomenon. One implication is the consumption of more nutritious food, because with the loss of flour coming from wheat, the use of rice, and cassava and other native products for the making of cakes has been resorted to, and, of course, the greater use of the more nutritious coconut. Another important implication is the creation of home industries for the making of coconut food products. This movement led by the National Coconut Corporation and the Bureau of Science and Plant Industry with the establishment of a model plant for the making of coconut milk and its many by-products. This plant is the first of its kind in the world and may be considered as an important discovery of the year 1942.

#### *Girls in Industry*

It may now be set down on record that although the coco-milk plant had only a limited capacity, the mere fact that a milk substitute was produced last year stopped the rise in price of canned milk which characterized the market during the early days of the Japanese occupation. An important social discovery made in connection with the coconut milk plant was the willingness of our college girls, especially those trained in Home Economics, to train themselves for coconut food production with a view to starting individual home industries. This was indeed an encouraging revelation of our girls' love of work and industry and of their readiness to adapt themselves to a new social and economic situation. This experiment in coconut food-making by our girls has proved so successful that this activity has been taken over by other units of the government, such as the Bureaus of Plant Industry and Public Welfare in addition to private individuals who have gone into business on their own account.



#### *Other Discoveries*

**A**NOTHER important economic discovery has been the manufacture of vinegar from coconut water heretofore allowed to go to waste. By the use of a certain organism, it is possible to hasten the making of vinegar from coconut water. Here we have the beginning of an entirely new industry possible in every coconut plantation where copra is being made.

During the year 1942, also, the ordinary coconut oil has revealed itself as something more than a commodity for export of no particular use to us locally. With the shortage of imported materials on which we had relied completely, we discovered that coconut oil could operate our Diesel engines, to take the place of crude oil; that a refined form of it could light our Petromax lamps and other lamps of the same type in substitution of petroleum; and that it could be utilized for the making of all kinds of medicinal ointment and shampoo. Modern lamps have been made to use ordinary coconut oil and are increasingly being manufactured by local producers.

One epoch-making discovery in connection with the utilization of the coconut meat is the Philippine Nacoco Drier designed to meet peculiar Philippine conditions. The imported types of copra driers could not satisfy Philippine planters for they were either difficult and expensive to operate or too costly to construct. In the case of the Ceylon copra drier for example, which was much advertised, there is need of the use of coconut shells for fuel and it took more than thirty-six (36) hours to cook the copra. The Philippine Nacoco Drier makes use of the same pit of the present "tapahan" and by utilizing hollow tiles and a chimney, is able to prevent the smoke from contacting the meat. Thus, by direct firing, using any kind of fuel, it is possible to make white copra in the short time required by the old "tapahan". One of the important objectives of the National Coconut Corporation has been the improvement of Philippine copra, and with the greater control possible now under the paternal policy of the new government, I believe it is still possible to carry out one of Nacoco's slogans, *Make White Copra Only, by 1943.*

Still another revelation in connection with the copra trade has been the elimination of middlemen by the



establishment of a Copra-Buying Union. And recently the control of fresh coconuts has been instituted to regulate prices. With copra buying thus centralized and with the whole government coördinating all efforts connected with the coconut, I see the possibility of so regulating the whole industry that all requirements upon it would be adequately met, such as the need of all the mills for copra, and the need of all the people in the Manila area for fresh nuts.

So far I have referred to new uses of the coconut meat revealed during the year 1942.

### *The Husk and the Shell*

**D**URING this period of transition I am able to state that the other two important parts of the coconut—the husk and the shell—have assumed the same level of importance as the meat—a great and significant discovery indeed!

The husk, whose utilization was initiated by the National Coconut Corporation, is now a necessary raw material in the making of sacks. In view of our inability to secure jute sacks, the use of coir sacks for copra and corn has given rise to a new industry, providing work to thousands of people in Manila with the coöperation of the Bureau of Public Welfare, and in the provinces. Spinning and weaving centers under the National Coconut Corporation are now being revived and are helping in a material way in the rapid rehabilitation of our national life. Because of this coir sack industry no man or woman is turned away from work.

The third part of the coconut which has become important under the present set up is the shell because of the scarcity of gasoline and alcohol for motor vehicles. The manufacture of charcoal gas producers which was initiated by the National Coconut Corporation has become a vital industry, and at present trucks and automobiles are being operated by means of this new device, thereby creating an unusually large demand for coconut shell charcoal and giving additional income to the coconut planter. As a result of this new development, transportation has undergone a revolution for it is now possible to operate motor vehicles at a comparatively low cost.

Another important industry developed out of coconut shell charcoal is the making of dry batteries. This activity of the National Coconut Corporation is now directly under the administration of the Army.

There are other by-products of the coconut which we are pushing under the present regime for the main purpose of producing articles needed by the community and creating work for the unemployed. Among the articles are hats, helmets, slippers, door-mats, kitchen utensils, insulating board, fertilizers from coir dust, copra meal, tooth powder and many others. As far as the coconut industry is concerned, I predict a bright future under the new regime. Already there are indications that new markets for coconut by-products are available in Japan and in Asia. But even disregarding the demand for export, the greater utili-

zation of the various coconut by-products, for food, for fuel, and for sacks, is bound to redound to the benefit and welfare of the four million and a half Filipinos who depend upon this plant aptly named "the tree of life," and of the nation as a whole.

### *Paternalism*

**I**T is especially gratifying to observe that the economic policy under the new order making possible this remarkable progress in the coconut industry, is the same policy advocated by the Filipino participation in the government during the last quarter of a century. That policy is characterized by government paternalism, with the government as a protecting father and the planter and the tenants as the needy children. Unregulated, individualistic policy leading to profiteering and unjust distribution of the share of production is not in harmony with the present economic policy. Likewise, training for production, the inculcation of "love of work" and emphasis on vocational training are leading features of the new economic policy.

In connection with the discovery of the year 1942 and the government's policy of paternalism and regulated control of industry, it is opportune to state that such policy is inspired by the benevolent principles enunciated by the Emperor of Japan in 1868 in the famous "Five Articles of the Charter Oath" which underlie Japanese political, social and economic policy. As two of these principles have to do with economic and social relations among those under the Emperor's benevolent protection, it is fit and proper that we remember them in order that we may the better interpret Japanese policy in connection with contemporary affairs. These two are the following:

"1. To unite the high and the low in order to develop economic policies.

"2. To enable everyone in all classes or professions, military or civil, down to the lowest ranks of people, to reach his aim, and to give him no cause for discontent."

The first proclaims national unity and solidarity for economic welfare. It corresponds to what we call a policy of social justice, which means to give social security and economic welfare to all the people. The second principle is similar to what we have been used to call equality of opportunity for every person according to his ability and irrespective of his station in life.

In the light of this fundamental state policy, may I be permitted by way of conclusion to ask what role is assigned to a governmental agency like the National Coconut Corporation in the solution of the great national problem of developing and utilizing the coconut for the rehabilitation of the Philippines and the welfare of its people?

### *One's Duty*

**I**N connection with this question I was interested to read in the Sunday Tribune of last December 20th about what in Japanese is called the "bun", or



the definition of one's position, the understanding of one's role, in order that one may know definitely what duty one has to perform. I was impressed by this way of analyzing one's responsibility in order to define one's corresponding duty. I believe it was clear comprehension of Nacoco's role in relation to the utilization and improvement of coconut products that induced us to continue operation during the whole period of Japanese occupation. Undoubtedly, it was the consciousness of our task in the coconut industry that prompted us to make official representation concerning what this government corporation could do during this period of economic rehabilitation. We had formed a definite idea of Nacoco's "bun" or role and we were ready to do our duty if given an opportunity.

The "bun" of the National Coconut Corporation remains the same today. It is the government's central instrumentality for rehabilitating the coconut industry, by the utilization and improvement of coconut products. Through it and around it shall center all gov-

ernment activities dealing with the coconut and its uses. With three billion coconuts produced annually in the Philippines—the largest in any country in the world—two billions in the Luzon areas and one billion in the Mindanao and Visayan areas—there is no reason why the government, through its central agency of control, cannot meet the demand for copra, for fresh nuts, for charcoal, for sacks and the many newly discovered products of the coconut. Fortunately, under the present government policy of paternalism and regulated control the National Coconut Corporation is in a better position to carry out its mission and play the role assigned to it. That is why I look with high hopes to the year 1943 as "the year of glorious achievement" for the coconut industry, as desired by His Excellency, General Tanaka in his New Year's Message, just as the coconut was the "Discovery of the Year" in 1942, especially if all the government agencies concerned cooperate and coordinate their efforts in line with the present policy of the state.

## **JAPAN: An Interpretation**

By LAFADIO HEARN

Each member of the family supposes himself, or herself, under perpetual ghostly surveillance. Spirit-eyes are watching every act; spirit-ears are listening to every word. Thoughts too, not less than deeds, are visible to the gaze of the dead: the heart must be pure, the mind must be under control, within the presence of the spirits. Probably the influence of such beliefs, uninterruptedly exerted upon conduct during thousands of years, did much to form the charming side of Japanese character. Yet there is nothing stern or solemn in this home-religion to-day,—nothing of that rigid and unvarying discipline supposed by Fustel de Coulanges to have especially characterized the Roman cult. It is a religion rather of gratitude and tenderness; the dead being served by the household as if they were actually present in the body.

### **3. The Ancient Cult**

**T**HE real religion of Japan, the religion still professed in one form or other, by the entire nation, is that cult which has been the foundation of all civilized religion, and of all civilized society,—Ancestor-worship. In the course of thousands of years this original cult has undergone modifications, and has assumed various shapes; but everywhere in Japan its fundamental character remains unchanged. Without including the different Buddhist forms of ancestor-worship, we find three distinct rites of purely Japanese origin, subsequently modified to some degree by Chinese influence and ceremonial. These Japanese forms of the cult are all classed together under the name of "Shinto," which signifies, "The Way of the Gods." It is not an ancient term; and it was first adopted only to distinguish the native religion, or "Way from the foreign religion of Buddhism called

"Butsудо," or "The Way of Buddha." The three forms of the Shinto worship of ancestors are the Domestic Cult, the Communal Cult, and the State Cult;—or, in other words, the worship of family ancestors, the worship of clan or tribal ancestors, and the worship of imperial ancestors. The first is the religion of the home; the second is the religion of the local divinity, or tutelar god; the third is the national religion. There are various other forms of Shinto worship; but they need not be considered for the present.

#### **Family Cult First**

**O**F THE three forms of ancestor-worship above mentioned, the family-cult is the first in evolutionary order,—the others being later developments. But in speaking of the family-cult as the oldest, I do not mean the home-religion as it exists to-day;—

neither do I mean by "family" anything corresponding to the term "household." The Japanese family in early times meant very much more than "household": it might include a hundred or a thousand households: it was something like the Greek *vevos* or the Roman *gens*,—the patriarchal family in the largest sense of the term. In prehistoric Japan the domestic cult of the house-ancestor probably did not exist;—the family-rites would appear to have been performed only at the burial-place. But the later domestic cult, having been developed out of the primal family-rite, indirectly represents the most ancient form of the religion, and should therefore be considered first in any study of Japanese social evolution.

The evolutional history of ancestor-worship has been very much the same in all countries; and that of the Japanese cult offers remarkable evidence in support of Herbert Spencer's exposition of the law of religious development. To comprehend this general law, we must, however, go back to the origin of religious beliefs. One should bear in mind that, from a sociological point of view, it is no more correct to speak of the existing ancestor-cult in Japan as "primitive," than it would be to speak of the domestic cult of the Athenians in the time of Pericles as "primitive." No persistent form of ancestor-worship is primitive; and every established domestic cult has been developed out of some irregular and non-domestic family-cult, which, again, must have grown out of still more ancient funeral-rites.

Our knowledge of ancestor-worship, as regards the early European civilizations, cannot be said to extend to the primitive form of the cult. In the case of the Greeks and the Romans, our knowledge of the subject dates from a period at which a domestic religion had long been established; and we have documentary evidence as to the character of that religion. But of the earlier cult that must have preceded the home-worship, we have little testimony; and we can surmise its nature only by study of the natural history of ancestor-worship among peoples not yet arrived at a state of civilization. The true domestic cult begins with a settled civilization. Now when the Japanese race first established itself in Japan, it does not appear to have brought with it any civilization of the kind which we would call settled, nor any well-developed ancestor-cult. The cult certainly existed; but its ceremonies would seem to have been irregularly performed at graves only. The domestic cult proper may not have been established until about the eighth century, when the spirit-tablet is supposed to have been introduced from China. The earliest ancestor-cult, as we shall presently see, was developed out of the primitive funeral-rites and propitiatory ceremonies.

The existing family religion is therefore a comparatively modern development; but it is at least as old as the true civilization of the country, and it conserves beliefs and ideas which are indubitably primitive, as well as ideas and beliefs derived from these. Before treating further of the cult itself, it will be necessary to consider some of these older beliefs.

### *Cult of Spirits*

THE earliest ancestor-worship,—“the root of all religions,” as Herbert Spencer calls it,—was probably coeval with the earliest definite belief in ghosts. As soon as men were able to conceive the idea of a shadowy inner self, or double, so soon, doubtless, the propitiatory cult of spirits began. But this earliest ghost-worship must have long preceded that period of mental development in which men first became capable of forming abstract ideas. The primitive ancestor-worshippers could not have formed the notion of a supreme deity; and all evidence existing as to the first forms of their worship tends to show that there primarily existed no difference whatever between the conception of ghosts and the conception of gods. There were, consequently, no definite beliefs in any future state of reward or of punishment,—no ideas of any heaven or hell. Even the notion of a shadowy underworld, or Hades, was of much later evolution. At first the dead were thought of only as dwelling in the tombs provided for them,—whence they could issue, from time to time, to visit their former habitations, or to make apparition in the dreams of the living. Their real world was the place of burial,—the grave, the tumulus. Afterwards there slowly developed the idea of an underworld, connected in some mysterious way with the place of sepulture. Only at a much later time did this dim underworld of imagination expand and divide into regions of ghostly bliss and woe . . . It is a noteworthy fact that Japanese mythology never evolved the ideas of an Elysium or a Tartarus,—never developed the notion of a heaven or a hell. Even to this day Shinto belief represents the pre-Homeric stage of imagination as regards the supernatural.

### *Gods and Ghosts*

Among the Indo-European races likewise there appeared to have been at first no difference between gods and ghosts, nor any ranking of gods as greater and lesser. These distinctions were gradually developed. “The spirits of the dead,” says Mr. Spencer, “forming, in a primitive tribe, an ideal group the members of which are but little distinguished from one another, will grow more and more distinguished;—and as societies advance, and as traditions, local and general, accumulate and complicate, these once similar human souls, acquiring in the popular mind differences of character and importance, will diverge—until their original community of nature becomes scarcely recognizable.” So in antique Europe, and so in the Far East, were the greater gods of nations evolved from ghost-cults; but those ethics of ancestor-worship which shaped alike the earliest societies of West and East, date from a period before the time of the greater gods,—from the period when all the dead were supposed to become gods, with no distinction of rank.

No more than the primitive ancestor-worshippers of Aryan race did the early Japanese think of their dead as ascending to some extra-mundane region of

light and bliss, or as descending into some realm of torment. They thought of their dead as still inhabiting this world, or at least as maintaining with it a constant communication. Their earliest sacred records do, indeed, make mention of an underworld, where mysterious Thunder-gods and evil goblins dwelt in corruption; but this vague world of the dead communicated with the world of the living; and the spirit there, though in some sort attached to its decaying envelope, could still receive upon earth the homage and the offerings of men. Before the advent of Buddhism, there was no idea of a heaven or a hell. The ghosts of the departed were thought of as constant presences, needing propitiation, and able in some way to share the pleasures and the pains of the living. They required food and drink and light; and in return for these, they could confer benefits. Their bodies had melted into earth; but their spirit-power still lingered in the upper world, thrilled its substance, moved in its winds and waters. By death they had acquired mysterious force;—they had become “superior ones,” *Kami* gods.

### General Deification

That is to say, gods in the oldest Greek and Roman sense. Be it observed that there were no moral distinctions, East or West, in this deification. “All the dead become gods,” wrote the great Shinto commentator, Hirata. So likewise, in the thought of the early Greeks and even of the later Romans, all the dead became gods. M. de Coulanges observes, in *La Cite Antique*:—“This kind of apotheosis was not the privilege of the great alone: no distinction was made . . . It was not even necessary to have been a virtuous man: the wicked man became a god as well as the good man,—only that in this after-existence, he retained the evil inclinations of his former life.” Such also was the case in Shinto belief: the good man became a beneficent divinity, the bad man an evil deity,—but all alike became *Kami*. “And since there are bad as well as good gods,” wrote Motowori, “it is necessary to propitiate them with offerings of agreeable food, playing the harp, blowing the flute, singing and dancing and whatever is likely to put them in a good humour.” The Latins called the maleficent ghosts of the dead, *Larvae*, and called the beneficent or harmless ghosts, *Lares*, or *Manes*, or *Genii*, according to Apuleius. But all alike were gods,—*dii-manes*; and Cicero admonished his readers to render to all *dii-manes* the rightful worship: “They are men,” he declared, “who have departed from this life;—consider them divine beings . . .”

**I**N SHINTO, as in old Greek belief, to die was to enter into the possession of superhuman power,—to become capable of conferring benefit or of inflicting misfortune by supernatural means . . . But yesterday, such or such a man was a common toiler, a person of no importance;—to-day, being dead, he becomes a divine power, and his children pray to him for the

prosperity of their undertakings. Thus also we find the personages of Greek tragedy, such as Alcestis, suddenly transformed into divinities by death, and addressed in the language of worship or prayer. But, in despite of their supernatural power, the dead are still dependent upon the living for happiness. Though viewless, save in dreams, they need earthly nourishment and homage,—food and drink, and the reverence of their descendants. Each ghost must rely for such comfort upon its living kindred;—only through the devotion of that kindred can it ever find repose. Each ghost must have shelter,—a fitting tomb;—each must have offerings. While honourably sheltered and properly nourished the spirit is pleased, and will aid in maintaining the good-fortune of its propitiators. But if refused the sepulchral home, the funeral rites, the offerings of food and fire and drink, the spirit will suffer from hunger and cold and thirst, and, becoming angered, will act malevolently and contrive misfortune for those by whom it has been neglected . . . Such were the ideas of the old Greeks regarding the dead; and such were the ideas of the old Japanese.

**A**LTHOUGH the religion of ghosts was once the religion of our own forefathers—whether of Northern or Southern Europe,—and although practices derived from it, such as the custom of decorating graves with flowers, persist to-day among our most advanced communities,—our modes of thought have so changed under the influences of modern civilization that it is difficult for us to imagine how people could ever have supposed that the happiness of the dead depended upon material food. But it is probable that the real belief in ancient European societies was much like the belief as it exists in modern Japan. The dead are not supposed to consume the substance of the food, but only to absorb the invisible essence of it. In the early period of ancestor-worship the food-offerings were large; later on they were made smaller and smaller as the idea grew up that the spirits required but little sustenance of even the most vapoury kind. But, however small the offerings, it was essential that they should be made regularly. Upon these shadowy repasts depended the well-being of the dead; and upon the well-being of the dead depended the fortunes of the living. Neither could dispense with the help of the other; the visible and the invisible worlds were forever united by bonds innumerable of mutual necessity; and no single relation of that union could be broken without the direst consequences.

### Religious Sacrifices

**T**HE history of all religious sacrifices can be traced back to this ancient custom of offerings made to ghosts; and the whole Indo-Aryan race had at one time no other religion than this religion of spirits. In fact, every advanced human society has, at some period of its history, passed through the stage of ancestor-worship; but it is to the Far East that we must look to-day in order to find the cult co-existing with

an elaborate civilization. Now the Japanese ancestor-cult—though representing the beliefs of a non-Aryan people and offering in the history of its development various interesting peculiarities—still embodies much that is characteristic of ancestor-worship in general. There survive in it especially these three beliefs, which underlie all forms of persistent ancestor-worship in all climes and countries:

I. The dead remain in this world,—haunting their tombs, and also their former homes, and sharing invisible in the life of their living descendants;

II. All the dead become gods, in the sense of acquiring supernatural power; but they retain the characters which distinguished them during life;

III. The happiness of the dead depends upon the respectful service rendered them by the living; and the happiness of the living depends upon the fulfillment of pious duty to the dead.

To these very early beliefs may be added the following, probably of later development, which at one time must have exercised immense influence:

IV. Every event in the world, good or evil,—fair seasons or plentiful harvests,—flood and famine,—tempest and tidal-wave and earthquake,—is the work of the dead.

V. All human actions, good or bad, are controlled by the dead.

The first three beliefs survive from the dawn of civilization, or before it—from the time in which the dead were the only gods, without distinctions of power. The latter two would seem rather of the period in which a true mythology—an enormous polytheism—had been developed out of the primitive ghost-worship. There is nothing simple in these beliefs; they are awful, tremendous beliefs; and before Buddhism helped to dissipate them, their pressure upon the mind of a people dwelling in a land of cataclysms, must have been like an endless weight of nightmare. But the elder beliefs, in softened form, are yet a fundamental part of the existing cult. Though Japanese ancestor-worship has undergone many modifications in the past two thousand years, these modifications have not transformed its essential character in relation to conduct; and the whole framework of society rests upon it, as on a moral foundation. The history of Japan is really the history of her religion. No single fact in this connection is more significant than the fact that the ancient Japanese term for government—*matsuri-goto*—signifies literally “matters of worship.” Later on we shall find that not only government, but almost everything in Japanese society, derives directly or indirectly from this ancestor-cult; and that in all matters the dead, rather than the living, have been the rulers of the nation and the shapers of its destinies.

#### 4. *The Religion of the Home*

THREE stages of ancestor-worship are to be distinguished in the general course of religious and social evolution; and each of these finds illustration in the history of Japanese society. The first stage is that which exists before the establishment of a settled civilization, when there is yet no national ruler, and when the unit of society is the great patriarchal family, with its elders or war-chiefs for lords. Under these conditions, the spirits of the family-ancestors only are worshipped;—each family propitiating its own dead, and recognizing no other form of worship. As the patriarchal families, later on, become grouped into tribal clans, there grows up the custom of tribal sacrifice to the spirits of the clan-rulers;—this cult being superadded to the family-cult, and marking the second stage of ancestor-worship. Finally, with the union of all the clans or tribes under one supreme head, there is developed the custom of propitiating the spirits of national rulers. This third form of the cult becomes the obligatory religion of the country; but it does not replace either of the preceding cults; the three continue to exist together.

##### *Funeral Customs*

Though, in the present state of our knowledge, the evolution in Japan of these three stages of ancestor-worship is but faintly traceable, we can divide tolerably well, from various records, how the permanent forms of the cult were first developed out of the earlier funeral-rites. Between the ancient Japanese funeral customs and those of antique Europe, there was a vast difference,—a difference indicating, as regards Japan, a far more primitive social condition. In Greece and in Italy it was an early custom to bury the family dead within the limits of the family estate; and the Greek and Roman laws of property grew out of this practice. Sometimes the dead were buried close to the house. The author of *La Cite Antique* cites, among other ancient texts bearing upon the subject, an interesting invocation from the tragedy of Helen, by Euripides:—“All hail! my father’s tomb! I buried thee, Proteus, at the place where men pass out, that I might often greet thee; and so, even as I go out and in, I, thy son Theoclymenus, call upon thee, father! . . .” But in ancient Japan, men fled from the neighbourhood of death. It was long the custom to abandon either temporarily, or permanently, the house in which a death occurred; and we can scarcely suppose that, at any time, it was thought desirable to bury the dead close to the habitation of the surviving members of the household. Some Japanese authorities declare that in the very earliest ages there was no burial, and that corpses were merely conveyed to desolate places, and there abandoned to wild creatures. Be this as it may, we have documentary evidence, of an unmistakable sort concerning the early funeral-rites as they existed when the cus-



tom of burying had become established,—rites weird and strange, and having nothing in common with the practices of settled civilization. There is reason to believe that the family-dwelling was at first permanently, not temporarily, abandoned to the dead; and in view of the fact that the dwelling was a wooden hut of very simple structure, there is nothing improbable in the supposition. At all events the corpse was left for a certain period, called the period of mourning, either in the abandoned house where the death occurred, or in a shelter especially built for the purpose; and, during the mourning period, offerings of food and drink were set before the dead, and ceremonies performed without the house. One of these ceremonies consisted in the recital of poems in praise of the dead,—which poems were called *shinobigoto*. There was music also of flutes and drums, and dancing; and at night a fire was kept burning before the house. After all this had been done for the fixed period of mourning—eight days, according to some authorities, fourteen according to others—the corpse was interred. It is probable that the deserted house may thereafter have become an ancestral temple, or ghost-house,—prototype of the Shinto *miya*.

At an early time,—though when we do not know,—it certainly became the custom to erect a *moya*, or “mourning-house” in the event of a death; and the rites were performed at the mourning-house prior to the interment. The manner of burial was very simple; there were yet no tombs in the literal meaning of the term, and no tombstones. Only a mound was thrown up over the grave; and the size of the mound varied according to the rank of the dead.

The custom of deserting the house in which a death took place would accord with the theory of a nomadic ancestry for the Japanese people: it was a practice totally incompatible with a settled civilization like that of the early Greeks and Romans, whose customs in regard to burial presuppose small land-holdings in permanent occupation. But there may have been, even in early times, some exceptions to general customs—exceptions made by necessity. Today, in various parts of the country, and perhaps more particularly in districts remote from temples, it is the custom for farmers to bury their dead upon their own lands.

### **Food Offerings**

At regular intervals after burial, ceremonies were performed at the graves; and food and drink were then served to the spirits. When the spirit-tablet had been introduced from China, and a true domestic cult established, the practice of making offerings at the place of burial was not discontinued. It survives to the present time,—both in the Shinto and the Buddhist rite; and every spring an Imperial messenger presents at the tomb of the Emperor Jimmu, the same offerings of birds and fish and seaweed, rice and rice-wine, which were made to the spirit of the Founder of the

Empire twenty-five hundred years ago. But before the period of Chinese influence the family would seem to have worshipped its dead only before the mortuary house, or at the grave; and the spirits were yet supposed to dwell especially in their tombs, with access to some mysterious subterranean world. They were supposed to need other things besides nourishment; and it was customary to place in the grave various articles for their ghostly use,—a sword, for example, in the case of a warrior; a mirror in the case of a woman,—together with certain objects, especially prized during life,—such as objects of precious metal, and polished stones or gems . . . At this stage of ancestor-worship, when the spirits are supposed to require shadowy service of a sort corresponding to that exacted during their life-time in the body, we should expect to hear of human sacrifices as well as of animal sacrifices. At the funerals of great personages such sacrifices were common. Owing to beliefs of which all knowledge has been lost, these sacrifices assumed a character much more cruel than that of immolations of the Greek Homeric epoch. The human victims<sup>1</sup> were buried up to the neck in a circle about the grave, and thus left to perish under the beaks of birds and the teeth of wild beasts. The term applied to this form of immolation,—*hitogaki*, or “human hedge,”—implies a considerable number of victims in each case. This custom was abolished, by the Emperor Suinin, about nineteen hundred years ago; and the *Nihongi* declares that it was then an ancient custom. Being grieved by the crying of the victims interred in the funeral mound erected over the grave of his brother, Yamato-hiko-no-mikoto, the Emperor is recorded to have said: “It is a very painful thing to force those whom one has loved in life to follow one in death. Though it be an ancient custom, why follow it, if it is bad? From this time forward take counsel to put a stop to the following of the dead.” Nomi-no-Sukune, a court-noble—now apotheosized as the patron of wrestlers—then suggested the substitution of earthen images of men and horses for the living victims; and his suggestion was approved. The *hitogaki* was thus abolished; but compulsory as well as voluntary following of the dead certainly continued for many hundred years after, since we find the Emperor Kotoku issuing an edict on the subject in the year 646 A. D.:

“When a man dies, there have been cases of people sacrificing themselves by strangulation, or of strangling others by way of sacrifice, or of compelling the dead man’s horse to be sacrificed, or of burying valuables in the grave in honour of the dead, or of cutting off the hair and stabbing the thighs and (in that condition) pronouncing a eulogy on the dead. Let all such old customs be entirely discontinued.”—*Nihongi*; Aston’s translation.

<sup>1</sup> How the horses and other animals were sacrificed, does not clearly appear.



## The Harakiri

AS regarded compulsory sacrifice and popular custom, this edict may have had the immediate effect desired; but voluntary human sacrifices were not definitely suppressed. With the rise of the military power there gradually came into existence another custom of *zyunsi*, or following one's lord in death,—suicide by the sword. It is said to have begun about 1333, when the last of the Hoozyoo regents, Takatoki, performed suicide, and a number of his retainers took their own lives by *harakiri*, in order to follow their master. It may be doubted whether this incident really established the practice. But by the sixteenth century *junshi* had certainly become an honoured custom among the samurai. Loyal retainers esteemed it a duty to kill themselves after the death of their lord, in order to attend upon him during his ghostly journey. A thousand years of Buddhist teaching had not therefore sufficed to eradicate all primitive notions of sacrificial duty. The practice continued into the time of the Tokugawa shogunate, when Iyeyasu made or parent in the invisible world. Perhaps the strangest laws to check it. These laws were rigidly applied,—the entire family of the suicide being held responsible for a case of *zyunsi*: yet the custom cannot be said to have become extinct until considerably after the beginning of the era of Meizi. Even during my own time there have been survivals,—some of a very touching kind: suicides performed in hope of being able to serve or aid the spirit of master or husband or parent in the invisible world. Perhaps the strangest case was that of a boy fourteen years old, who killed himself in order to wait upon the spirit of a child, his master's little son.

THE peculiar character of the early human sacrifices at graves, the character of the funeral-rites, the abandonment of the house in which death had occurred,—all prove that the early ancestor-worship was of a decidedly primitive kind. This is suggested also by the peculiar Shinto horror of death as pollution: even at this day to attend a funeral,—unless the funeral be conducted after the Shinto rite,—is religious defilement. The ancient legend of Izanagi's descent to the nether world, in search of his lost spouse, illustrates the terrible beliefs that once existed as to goblin-powers presiding over decay.

Between the horror of death as corruption, and the apotheosis of the ghost, there is nothing incongruous: we must understand the apotheosis itself as a propitiation. This earliest Way of the Gods was a religion of perpetual fear. Not ordinary homes only were deserted after a death: even the Emperors, during many centuries, were wont to change their capital after the death of a predecessor. But gradually, out of the primal funeral-rites, a higher cult was evolved. The mourning-house, or *moya*, became transformed into the Shinto temple, which still retains the shape of the primitive hut. Then under Chinese influence, the ancestral cult became estab-

lished in the home; and Buddhism at a later day maintained this domestic cult. By degrees the household religion became a religion of tenderness as well as of duty, and changed and softened the thoughts of men about their dead. As early as the eighth century, ancestor-worship appears to have developed the three principal forms under which it still exists; and thereafter the family-cult began to assume a character which offers many resemblances to the domestic religion of the old European civilizations.

LET us now glance at the existing forms of this domestic cult,—the universal religion of Japan. In every home there is a shrine devoted to it. If the family profess only the Shinto belief, this shrine, or *mitamaya*<sup>1</sup> (“august-spirit-dwelling”),—tiny model of a Shinto temple,—is placed upon a shelf fixed against the wall of some inner chamber, at a height of about six feet from the floor. Such a shelf is called *Mitama-San-no-tana*, or “Shelf of the august spirits.” In the shrine are placed thin tablets of white wood, inscribed with the names of the household dead. Such tablets are called by a name signifying “spirit-substitutes” (*mitamasiro*), or by a probably older name signifying “spirit-sticks.” . . . If the family worships its ancestors according to the Buddhist rite, the mortuary tables are placed in the Buddhist household-shrine, or *Butsudan*, which usually occupies the upper shelf of an alcove in one of the inner apartments. Buddhist mortuary-tablets (with some exceptions) are called *ihai*,—a term signifying “soul-commemoration.” They are lacquered and gilded, usually having a carved lotos-flower as pedestal; and they do not, as a rule, bear the real, but only the religious and posthumous name of the dead.

Now it is important to observe that, in either cult, the mortuary tablet actually suggests a miniature tombstone—which is a fact of some evolutionary interest, though the evolution itself should be Chinese rather than Japanese. The plain gravestones in Shinto cemeteries resemble in form the simple wooden ghost-sticks, or spirit-sticks; while the Buddhist monuments in the old-fashioned Buddhist graveyards are shaped like the *ihai*, of which the form is slightly varied to indicate sex and age, which is also the case with the tombstone.

### Mortuary Tablets

The number of mortuary tablets in a household shrine does not generally exceed five or six,—only grandparents and parents and the recently dead being thus represented; but the name of remoter ancestors are inscribed upon scrolls, which are kept in the *Butsudan* or the *mitamaya*.

Whatever be the family rite, prayers are repeated and offerings are placed before the ancestral tablets every day. The nature of the offerings and the character of the prayers depend upon the religion of the household; but the essential duties of the cult are

<sup>1</sup>It is more popularly termed *miya*, “august house,”—a name given also to the ordinary Shinto temples.

existence; and they should not be invoked or worshipped after the manner of the Shinto gods; prayers should be said for them, not, as a rule, to them.<sup>1</sup> But the vast majority of Japanese Buddhists are also followers of Shinto; and the two faiths, though seemingly incongruous, have long been reconciled in the popular mind. The Buddhist doctrine has therefore modified the ideas attaching to the cult much less deeply than might be supposed.

In all patriarchal societies with a settled civilization, there is evolved, out of the worship of ancestors, a Religion of Filial Piety. Filial piety still remains the supreme virtue among civilized peoples possessing an ancestor-cult . . . By filial piety must not be understood, however, what is commonly signified by the English term,—the devotion of children to parents. We must understand the word “piety” rather in its classic meaning, as the *pietas* of the early Romans,—that is to say, as the religious sense of household duty. Reverence for the dead, as well as the sentiment of duty towards the living; the affection of children to parents, and the affection of parents to children; the mutual duties of husband and wife, the duties likewise of sons-in-law and daughters-in-law to the family as a body; the duties of servant to master, and of master to dependent,—all these were included under the term. The family itself was a religion; the ancestral home a temple. And so we find the family and the home to be in Japan, even at the present day. Filial piety in Japan does not mean only the duty of children to parents and grandparents: it means still more, the cult of the ancestors, reverential service to the dead, the gratitude of the present to the past, and the conduct of the individual in relation to the entire household. Hirata therefore declared that all virtues derived from the worship of ancestors; and his words, as translated by Sir Ernest Satow, deserve particular attention:

“It is the duty of a subject to be diligent in worshipping his ancestors, whose minister he should consider himself to be. The custom of adoption arose from the natural desire of having some one to perform sacrifices; and this desire ought not to be rendered of no avail by neglect. Devotion to the memory of ancestors is the mainspring of all virtues. No one who discharges his duty to them will ever be disrespectful to the gods or to his living parents. Such a man also be faithful to his prince, loyal to his friends, and kind and gentle to his wife and children. For the essence of this devotion is indeed filial piety.”

### *Basis of Ideas of Duty*

**F**ROM the sociologist’s point of view, Hirata is right: it is unquestionably true that the whole system of Far-Eastern ethics derives from the religion of the household. By aid of that cult have been evolved all ideas of duty to the living as well as to the dead,—the sentiment of reverence, the sentiment of loyalty,

the spirit of self-sacrifice, and the spirit of patriotism. What filial piety signifies as a religious force can best be imagined from the fact that you can buy life in the East—that it has its price in the market. This religion is the religion of China, and of countries adjacent; and life is for sale in China. It was the filial piety of China that rendered possible the completion of the Panama railroad, where to strike the soil was to liberate death,—where the land devoured labourers by the thousand, until white and black labour could no more be procured in quantity sufficient for the work. But labour could be obtained from China—any amount of labour—at the cost of life; and the cost was paid; and multitudes of men came from the East to toil and die, in order that the price of their lives might be sent to their families . . . I have no doubt that, were the sacrifice imperatively demanded, life could be as readily bought in Japan,—though not, perhaps, so cheaply. Where this religion prevails, the individual is ready to give his life, in a majority of cases, for the family, the home, the ancestors. And the filial piety impelling such sacrifice becomes, by extension, the loyalty that will sacrifice even the family itself for the sake of the lord,—or, by yet further extension, the loyalty that prays, like Kusunoki Masahige, for seven successive lives to lay down on behalf of the sovereign. Out of filial piety indeed has been developed the whole moral power that protects the state,—the power also that has seldom failed to impose the rightful restraints upon official despotism whenever that despotism grew dangerous to the common weal.

Probably the filial piety that centred about the domestic altars of the ancient West differed in little from that which yet rules the most eastern East. But we miss in Japan the Aryan hearth, the family altar with its perpetual fire. The Japanese home-religion represents, apparently, a much earlier stage of the cult than that which existed within historic time among the Greeks and Romans. The homestead in Old Japan was not a stable institution like the Greek or the Roman home; the custom of burying the family dead upon the family estate never became general; the dwelling itself never assumed a substantial and lasting character. It could not be literally said of the Japanese warrior, as of the Roman, that he fought *pro aris et focis*. There was neither altar nor sacred fire: the place of these was taken by the spirit-shelf or shrine, with its tiny lamp, kindled afresh each evening; and, in early times, there were no Japanese images of divinities. For Lares and Penates there were only the mortuary-tablets of the ancestors, and certain little tablets bearing names of other gods—tutelary gods. . . . The presence of these frail wooden objects still makes the home; and they may be, of course, transported anywhere.

<sup>1</sup> Certain Buddhist rituals prove exceptions to this teaching.

### *Ghostly Surveillance*

TO apprehend the full meaning of ancestor-worship as a family religion, a living faith, is now difficult for the Western mind. We are able to imagine only in the vaguest way how our Aryan forefathers felt and thought about their dead. But in the living beliefs of Japan we find much to suggest the nature of the old Greek piety. Each member of the family supposes himself, or herself, under perpetual ghostly surveillance. Spirit-eyes are watching every act; spirit-ears are listening to every word. Thoughts too, not less than deeds, are visible to the gaze of the dead: the heart must be pure, the mind must be under control, within the presence of the spirits. Probably the influence of such beliefs, uninterruptedly exerted upon conduct during thousands of years, did much to form the charming side of Japanese character. Yet there is nothing stern or solemn in this home-religion to-day,—nothing of that rigid and unvarying disci-

pline supposed by Fustel de Coulanges to have especially characterized the Roman cult. It is a religion rather of gratitude and tenderness; the dead being served by the household as if they were actually present in the body. . . . I fancy that if we were able to enter for a moment into the vanished life of some old Greek city, we should find the domestic religion there not less cheerful than the Japanese home-cult remains to-day. I imagine that Greek children, three thousand years ago, must have watched, like the Japanese children of to-day, for a chance to steal some of the good things offered to the ghosts of the ancestors; and I fancy that Greek parents must have chidden quite as gently as Japanese parents chide in this era of Meiji,—mingling reproof which instruction, and hinting of weird possibilities.<sup>1</sup>

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<sup>1</sup> Food presented to the dead may afterwards be eaten by the elders of the household, or given to pilgrims; but it is said that if children eat of it, they will grow up with feeble memories, and incapable of becoming scholars.

## **Science and Technology**

### **Under the New Regime**

NORMAL organization of the Research Commission on the Philippines under the personal supervision of Syozo Murata, chief adviser to the Japanese Military Administration, was announced by Lieutenant-General Sizuiti Tanaka, Commander-in-Chief of the Imperial Japanese Forces in the Philippines, at an informal reception he gave on January 21 at his official residence for leading Japanese and Filipino scholars and scientists.

The gathering was held on the occasion of the recent arrival in the Philippines of a group of prominent Japanese scholars and research workers to aid in the intellectual advancement and practical rehabilitation of the country.

The Commander-in-Chief stressed the significance of the assemblage in that it was held in the midst of hostilities, explaining that it was a unique situation in which the work of reconstruction is being carried on simultaneously with the military operations. He declared that Japan is concentrating her efforts in rehabilitating the countries in the Greater Asia visited by the war even before the fires of destruction have subsided.

#### *Avanceña Responds*

Former Chief Justice Ramon Avanceña of the Code Committee, responding to the speech by the Commander-in-chief and speaking in Spanish, declared that the Filipino men of science can do no less than dedicate their knowledge and experience for the success of the work of the research commission, "which

shall be for the common benefit of Oriental peoples." He said that in the past, the Filipino scholars and scientists looked to Western nations for inspiration in their studies, forgetting that the Orient is the cradle of civilization.

Mr. Avanceña's speech was translated in Japanese by Conzul Zitaro Kihara.

The reception was given to enable the Japanese and Filipino scholars and scientists to get acquainted with one another and to foster closer association among them.

#### *All Branches of Learning*

Present at the gathering were Japanese and Filipino scholars and scientists representing all the branches of learning, such as archeology, history, sociology, education, political science, law, economics, finance and banking, agricultural economy, mathematics, medicine, chemistry, biological sciences, engineering and mining.

Present also were members of the Philippine Executive Commission headed by Chairman Jorge B. Vargas, assistant commissioners, and high officials of the KALIBAPI.

The speech of the Commander-in-Chief is as follows:

I WISH to extend to all of you my most hearty welcome to this informal reception which is being held for leading Japanese and Filipino scholars and scientists who have distinguished themselves in various fields of intellectual activities.

"My purpose in holding this reception at this time, was occasioned by the recent arrival to these Islands of several Japanese scholars and research workers of national and international reputation, whom I know you would all be quite interested in meeting and coming to closer acquaintance.

### ***Men of Learning***

"In my honest opinion, I believe that you in the Philippines are to be congratulated in having with you this group of eminent men of learning from Japan, among whom are,

"Professor Ryoyama, Doctor of Laws, whose special field of work is in Political Science;

"Professor Oshima, Doctor of Literature, whose eminence in Pedagogics is of international repute;

"Professor Itoh, Doctor of Agriculture, whose work in agricultural economics is outstanding;

"Professor Suekawa, Doctor of Laws, who specializes in Civil Law; and

"Professor Sugimura, Doctor of Economics, who is one of the leading economists of Japan today.

"All of these scholars have rendered brilliant service to their country in their chosen fields of study and research and are today in the Philippines with the noble purpose of rendering the same high standard of service to the intellectual advancement and practical rehabilitation of this country.

"It is indeed a great pleasure for me to be able to introduce to this distinguished assemblage this afternoon the scholars and scientists who have recently arrived from Japan. It is hoped that this introduction will serve to bring you into closer association with each other and that this close coöperation and collaboration among the Japanese and Filipino scholars and scientists will serve as one wing of this mighty edifice we are all helping to build, namely the Co-Prosperity Sphere of Oriental peoples.

### ***Common Problems***

"No doubt some of you have already met and are well acquainted with one another from previous meetings at educational or scientific conventions. However, I wish to make the observation that perhaps this is the first time in the history of East Asia that so many eminent Japanese and Filipino men of learning and scholastic accomplishments in the various natural and social sciences have ever been assembled at one time and in one place to discuss and exchange expert opinions on problems of common interest.

"This assemblage is doubly significant when we consider the additional fact that a gathering of this nature, which is purely intellectual and spiritual, is being held in the midst of a gigantic war of veritably awe-inspiring scale.

"In these two seemingly unobtrusive facts lies the real significance of the present war, in so far as the peoples of East Asia are concerned. That is to say, the War of Greater East Asia is not a war of destruction per se; it is unique in that the work of recon-

struction is being carried on simultaneously with the military phase.

"In other words, unlike other wars or wars in other times, the agonies and sufferings of the people in East Asia from the direct aftermath of hostilities are minimized, to a large extent, in degree as well as in duration of time, through the efforts of Japan to rebuild and rehabilitate the countries concerned even before the fires of destruction finally subside.

### ***Orient Neglected***

"Turning our attention to the academic trend prevailing in this country in the past, and generalizing our observation, we note with much regret that heretofore undue emphasis and importance had been placed on Anglo-Americanism and that the intellectual activities of the Filipinos had been voluntarily confined within the narrow limitations of how well they could imitate their Anglo-American teachers and masters.

"Over and above this short-coming and, in one sense, an object of greater censure, was the utter neglect and total lack of interest shown to things Oriental or even Filipino. This is a rather strong charge to make against your past, but perhaps most of you specialists will agree with me that my estimate, if not absolutely correct, is not far from the mark.

"The War of Greater East Asia is in more sense than one, a blessing in disguise to the Philippines. In the academic field, it has effected an about-turn of 180 degrees in your mental outlook, and the future development and progress of the intellectual activities of this country can now be said to be properly headed toward the right direction. By right direction, I mean the direction in which nature has decreed the Philippines should advance when Providence first drew up its Fundamental Plans of terrestrial existence.

### ***Aims of Commission***

"The organization of the Research Commission on the Philippines under the personal supervision of His Excellency, Mr. Murata, Highest Adviser to the Imperial Japanese Forces in the Philippines, has now been completed with the arrival of numerous Japanese scholars and experts.

"The purpose of this Commission is to conduct widespread surveys and studies on every phase of activity concerning the New Philippines, and it is sincerely hoped and urgently suggested that you the leaders of the intellectual and scientific world here in the Philippines, take immediate steps to contact the Commission and coöperate very closely with the members of this Commission, and under its active guidance serve unstintedly and energetically in the intellectual renaissance of the New Philippines.

"I am sure that you will enjoy this rare opportunity to meet intimately and discuss openly and informally the multifarious problems confronting your chosen fields of learning and practice. I hope you will exchange frank, heart-to-heart opinions with your fellow researchers and that the rich pleasures derived from

intellectual discourses will more than make up for the poverty of the preparations set before you.”

After the speeches, which were delivered on the back lawn of the residence of the Commander-in-Chief, the Filipino guests shook hands with General Tanaka. Later, Japanese and Filipino guests gathered in groups and exchanged views on current topics.

### **Guest List**

Present were:

**JAPANESE:** Dr. Masamiti Rooyama, Dr. Masanori Oosima, Dr. Tyozi Itoo, Dr. Hiroshi Suekawa, Dr. Kozoo Sugimura, Dr. Sinkizi Hatai, Dr. Tadao Kano, Dr. Zinsin Yamane, Dr. Masayo Tamati, Prof. Keizoo Takahasi, Dr. Itiroo Hayasaka, Dr. Yosimatu Yamamoto, Prof. Kasuo Ogasawara, Prof. Eizi Hokusima, Prof. Takao Hirata, Dr. Tatuji Takeiti, Mr. Keinosuke Baba, Mr. Hiroshi Sugoo, Mr. Tyun-iti Hayasi, Dr. Kinzi Yuasa, Dr. Sinzi Soomiya, Dr. Yosiyuki Oosima.

**FILIPINOS:** Marcelo Tangco, Ricardo Galang, Director Eulogio B. Rodriguez, Carlos Quirino, Dr. Leandro

M. Hernandez, Dr. Gregorio Zaide, Gregorio Yabes, Dr. Serafin Macaraig, Jaime C. de Veyra, Dr. Cecilio Lopez, Dr. Ricardo Reyes, Dr. Bienvenido M. Gonzalez, Dr. Gabriel Mañalac, Dr. Mariano V. de los Santos, Dr. Nicanor Reyes, Dr. Francisco Benitez, Dr. Maximo M. Kalaw, Jose Aruego, Dr. Jose S. Reyes, Dr. Bernabe Africa, Former Chief Justice Ramon Avanceña, Chief Justice Jose Yulo, Justice Jorge Boboco, Vicente Singson Encarnacion, Conrado Benitez, Vicente Carmona, Pedro Campos, Miguel Cuaderno, Director Bibiano L. Meer, Prof. Jose E. Velmonte, Dr. Pedro Mabbun, Director Quirico A. Abadilla, Director Leon Ma. Gonzalez, Dr. Luis Salvosa, Dr. Antonio G. Sison, Dr. Hilario Lara, Dr. Eusebio Aguilar, Dr. Manuel L. Roxas, Jose S. Camus, Dr. Gregorio San Agustin, Director Hilarion S. Silayan, Director Florencio Tamesis, Director Angel S. Arguelles, Jose Paez, Eusebio Morales, Arturo V. Tangco, Hermenegildo B. Reyes, Gabriel Daza, Enrique Ostrea, Victoriano Elicaño and Ambrosio Magsaysay.





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

## KAUTUSÁNG BLG. 1

### NA NAG-AATAS NG PAGPÁPATALÂ AT PAGPAPAHINTULOT SA MGA BISIKLETA AT NAGTÁTADHANÀ NG MGA TUNTUNIN AT PAMALAKAD SA PAGGAMIT NG BISIKLETA SA SIYUDAD NG MAYNILA.

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

#### PANGKAT I. PAGTATALÂ AT PAGPAPAHINTULOT

TUNTUNING 1. *Pangangailangan ng pagpapatalâ at pahintulot.*—Lahát ng taong nagmamay-arí o nag-aangkin ng isáng bisikleta, magíng kung sa sariling gamit o kung pinaúupahan, ay dapat magpatalâ ng násabing bisikleta sa o bago dumating ang ika-15 ng Pebrero taun-taón sa Tanggapan ng Pinunò ng Kostabularya Metropolitana, na siyáng magpápahandâ ng isáng katibayan sa pagkakátalâ at ng plakang may ukol na bilang na ipagkákaloób sa nagpatalâ, pagkapagbayad nitó ng táunang buwís na dalawáng piso at limampung séntimos: *Nguni'y dapat matalastas*, Na ang bisikletang nátamó o binilí pagkaraán ng ikalabinlimá ng Pebrero, ay dapat ipatalâ sa loób ng sampung araw buhat sa pagkábili o pagkátamó ng násabing bisikleta; at *Dapat matalastas pa ring*, Lahát ng pagpapataláng gawín pagkaraán ng mga araw na itinatakdá rito, ay sísingilán pa ng pataw na dalawampû sa isáng daán sa halagá ng buwís. Ang násabing katibayan sa pagpapatalâ ay siyáng kíkilalaning pahintulot at katibayan ng pagkamay-arí at nárarapat na laging taglayín ng may-arí o ng pinahintulutang magpatakbo samantalang ginagamit ang bisikleta.

TUN. IKA-2. *Kapalít na katibayan.*—Sakaling ipagbilí o ilipat sa ibá ang isáng bisikletang nakatalâ na, o sakaling mawalâ ang unang katibayan ng pagkakátalâ, o sakaling may palitán o baguhing mga bahagi ng isáng bisikletang nakatalâ na, yaón bagáng magkákaroón na ng lubós na kaibhán sa dating ayos o hugis, ay dapat ihingí ng isáng kapalít na katibayan, upáng siyáng magamit na katulad din ng unang katibayan, matapos makapagbayad ng buwís na piso: *Nguni'y dapat matalastas*, Na hindí magkákaloób ng pamalít na katibayan, máliban na lamang kung magharáp ng isáng pinanumpaaang pahayag na nagsasaád ng násabing pagbilí o pagkábili, ng pagkawalâ ng unang katibayan, at ng pagkabago o pag-iibáng ayos ng bisikleta: *Dapat matalastas din*, Na kahit napagkalooban na ng isáng pamalít na katibayan, ang unang bilang ng plaka ay siyá ring dapat manatili at patuloy na gágamitin.

TUN. IKA-3. *Kapalít na bilang ng plaka.*—Sakaling mawalâ o masirâ kayâ ang plakang maybilang, na anupá't dí na sukat mabasa, ay kailangang kumuha

ng kapalít na plakang dating bilang din ang tátaglayín, matapos makapagbayad ng limampung séntimos.

#### PANGKAT II. PAGGAMIT SA BISIKLETA

TUN. IKA-4. *Paglalantad ng plakang may-bilang.*—Ang plakang may-bilang ay dapat ilagáy o ikabít sa lalong tanyag at kita agád na panig o bahagi ng bisikleta, na itatakdá at ipasisiyá ng Pinunò ng Kostabularya Metropolitana, at diyán panánatilihin habang ginagamit ang bisikleta.

TUN. IKA-5. *Ilaw at busina.*—Samantalang ginagamit, lahát ng bisikleta ay pálagiang dapat magtaglay ng isáng kampanya o busina, na patútunugin tuwíng papalapít sa mga likô ng daán o sa alín mang ibáng sasakyan o naglalakád na tao, at kailangan ding magtaglay ng isáng ilaw, pagkagát ng dilím.

TUN. IKA-6. *Pagpapatakbo ng magkatabí o may kasamang ibáng taong nakakapit sa ibáng sasakyan.*—Labág sa kautusán ang pagsakáy, ng mahigít sa isang tao sa isáng bisikletang may isá lamang uupán, o ng ilán mang tao na magpatakbo ng mga bisikletang magkakaagapay o kapit-kapit ang mga kamáy, o ng alín mang nakasakáy o tagapagpatakbo ng isáng bisikleta na kumapit o humawak sa ibáng sasakyang tumatakbo.

TUN. IKA-7. *Pang-aabala.*—Labág sa kautusán na ang sínurang nakasakáy o nagpápatakbo ng isáng bisikleta ay mang-abala nang waláng dahilán, o humadlang, o maging sanhi kayâ ng pagkabalam o pagkapigil sa malayang pagdaraán o sa karapatán sa lansangan ng alín mang ibáng sasakyan o taong naglalakád.

TUN. IKA-8. *Waláng ingat na pagpapatakbo.*—Labág sa kautusán na ang sínurang nakasakáy o nagpápatakbo ng isáng bisikleta ay magpatulín nang waláng patumanggâ o kayá'y dí gumamit ng karampang pag-iingat, sa alín mang lansangan ng Maynilà, na álalaóng bagá'y pakibagayan ang luwáng nitó, ang dami ng mga sasakyan, ang mga sabang at líkuan, gayón din ang liwanag, dilím at ibá pang kalágyan ng lansangan at ng panahón, o kaya namáy maka-paglagáy sa panganib ang aríarian o buhay ng sino mang tao, o magíng sanhi ng malakí o di-marapat na pagkasirâ ng daán.

TUN. IKA-9. *Paglikô.*—Labág sa kautusán na ang sino mang sakáy o nagpápatakbo ng isáng bisikleta ay lumikô nang pakanán o gumawâ ng paglikóng pa-U nang hindí humuhudyat, may sampung (10) metro muna bago dumating sa lugál na tangká niyáng likuán, paghudyat na dí títigilan hanggang sa magawâ ang paglikô.

Ang isáng bisikletang lilikô sa kanang patungo sa ibáng daan ay kailangang sumiway sa gawing kaliwâ ng kalágitnaan ng pagkakátagóp ng dalawáng daán, at ang isáng bisikletang palikô sa kaliwâ upáng

tumungo sa ibáng daán ay dapat magpakatabí ng paglikô, hangga't maaari, sa dakong sulok ng lilikuán.

Labág sa kautusán na ang sino mang sakáy o nagpápatakbo ng isáng bisikleta ay lumikô sa alín mang poók sa Eskolta, Rosario, Carriedo, Echague, mulâ sa Líwasang Goiti hanggang Globo de Oro; Dasmariñas, Villalobos; Rizal Avenue, mulâ sa Carriedo hanggang Soler; Juan Luna, mulâ sa Santa Elena hanggang Verónica; Azcárraga, mulâ sa Oroquieta hanggang T. Alonso; Ilaya, mulâ sa Azcárraga hanggang Santa Elena, Santo Cristo, mulâ sa Azcárraga hanggang San Fernando; at Herrán, mulâ sa Singalong hanggang Paz, máliban sa mga pánulukan ng isa't isá sa mga ibáng daán.

TUN. IKA-10. *Pananatili sa kaliwâ.*—Ang mga bisikleta, hangga't mangyayari, ay dapat na laging patabí sa gawíng kaliwâ ng daán, mátangì kung kailangngan pakanan upáng máuna sa sinusundang sasakyan o taong naglalakád.

TUN. IKA-11. *Pagsunód sa mga utos.*—Sino mang taong nakasakáy o nagpápatakbo ng isáng bisikleta ay nárarapat na sa lahat ng sandali'y tumalima sa turò, utos o hudyat sa pamamagitan ng salitâ o kamáy ng sino mang tauhan ng Kostabularya Metropolitana, ukol sa paraán ng pagsisimulâ ng pagkilos, paglikô, paglapit, pagtigil, paghimpil o pag-alís sa alín mang dako o lugál ng mga lansangan sa Maynilà.

TUN. IKA-12. *Pagpapatalastas ng mga kapahamakán.*—Sino mang sakáy, nagpápatakbo o hatíd ng isáng bisikleta ay kailangang magbigáy-alám kaagád sa isáng nanúnungkulang pulís ng alín mang kapahamakán o kasiraáng nágawâ ng sasakyang pinatatakbo o ginagamit niyá sa sino mang tao o ariarian sa alín mang lansangan ng Maynilà, at tungkulin niyáng tumigil kung may nangyaring kapahamakán at ipagkaloób sa sino mang alagád ng kapayapaan o sino mang ibáng taong may pananágutan ang kanyang pangalan at táhanan at ang sa may-ari ng bisikleta, pakaling itó'y hindi kanya, tulóy ipakita ang katibayan niyá sa pagkakátalâ, kung hingín.

### PANGKAT III. IBA'T IBANG TADHANÀ

TUN. IKA-13. *Lahát ng bisikleta ay sasakyan.*—Lahát ng bisikleta, magíng pinatatakbo ng mákina o ng paá, magíng may nagiisáng luklukan, *tandem* o may sasakyan sa tabí, ay ibibilang na isáng sasakyan at sásailalim ng mga náuukol na tadhanang pina-iiral sa mga sasakyan, kailanma't hindi nálalaban sa mga tadhanà ng Kautusáng itó.

TUN. IKA-14. *Paglabág at parusa.*—Sino mang taong gumamit o magpatakbo sa alín mang hayág na lansangan o ibáng hayág na poók ng Siyudad, ng alín mang bisikletang hindi náipatalâ o waláng taglay na katibayan, alinsunod sa mga iniaatas sa unang Pangkat ng Kautusáng itó ay ipalalagáy na nagkásala at parúrusahan ng isáng multang hindi hihigít sa isáng piso, o pagkábilanggong hindi hihigít sa dalawang piso, o ng dalawáng parusang multa at pagkábilanggo, ayon sa marapatin ng Húkuman.

Alín mang ibáng paglabág sa mga tadhanà ng Kautusáng itó ay parúrusahan ng isáng multang hindi hihigít sa limampung piso, o pagkábilanggong hindi hihigít sa isáng buwan, o ng dalawáng parusang multa at pagkábilanggo, ayon sa marapatin ng Húkuman.

(May-lagdâ) LEON G. GUINTO  
*Alkalde*

### KAUTUSÁNG BLG. 2

NA NAGTATAKDÂ NG MGA TIYÁK NA ORAS SA PAGLALAGÁY NG BASURA SA MGA TABÍNG-DAÁN UPÁNG MAHAKOT, AT PARÁ SA IBÁ PANG LAYUNÍN..

SAPAGKA'T kinákailangan, at siyáng hinihingí ng kalusugáng-bayan at ng tumpak na paglilinis, na magtakdá ng mga tiyák na oras sa paglalagáy ng basura sa mga tabíng-daán upáng mahakot sa mga sadyang tapunán, at máisaayos ang pagtitipon sa mga hukay sa panabí ng daán at sa ibáng hayág na poók, na yaón bagáng maiwasan ang pagkátambak ng basura sa mga tinurang lugál, pagkátambak na nagbibigáy ng pangit at marungis na ayos sa Siyudad, bukód pa sa nagiging itluga ng langaw at ibá pang mapanganib na hayop; *Dahil diyán,*

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

TUNTUNIN 1. Ang oras sa araw-araw na ipaglalagay ng basura sa mga lansangan, magíng sa mga sisidlang sadyang iniuukol diyán o sa sari-sariling lalagyan, sa pamamagitan nitó ay itinatak dang mulâ sa ikaanim hanggang ikapitó ng umaga, sa Eskolta, Líwasang Goiti, Líwasang Santa Cruz, Rizal Avenue mulâ sa Carriedo hanggang sa daáng Azcárraga, at sa paligid-ligid ng Líwasang Goiti, Carriedo, Simbahan ng Kiyapò, Villalobos at Echague; at mulâ sa ikaanim hanggang ikapitó ng umaga at mulâ sa unang oras hanggang ikalawá ng hapon sa mga ibá pang dako ng Siyudad.

TUN. IKA-2. Labág sa kautusán na sino mang tao ay magtapon ng basura sa alín mang tabíng-lansangan, mátangì sa mga oras na nátatak dá sa sinusundang tuntunin: *Nguni'y dapat matalastas,* Na ang pagbabawal na itó ay hindi sumasaklaw sa basurang nákuuha sa mga lansangan at sa mga ibá pang pam-bayang lugál.

TUN. IKA-3. Waláng mámamayáng partikular na makagagawâ ng hukay ng basura, máliban na lamang kung may páunang pahintulot ng kináuukulang kapangyarihan.

TUN. IKA-4. Sino mang taong lumabág sa mga tadhanà ng Kautusáng itó ay parúrusahan ng isáng multang hindi hihigít sa dalawampu't limáng piso.

Inilagdâ sa Siyudad ng Maynilà, ngayóng ika-11 araw ng Setyembre, 1942.

(May-lagdâ) LEON G. GUINTO  
*Alkalde*

*The Neighborhood Associations are a practical enterprise in neighborliness and peace. No activity of ours has so impressed us with its significance knitting us together into closer fellowship in the interest of the common weal. We shall, greater than ever, have need of peace and order if we are to go about our individual and common tasks, filling out the new improved pattern of life which we have set for ourselves as an integral part of that greater community which is East Asia.*

Mayor GUINTO

## HEALTH AND NEIGHBORHOOD ASSOCIATIONS

WE generally emphasize the utility of neighborhood associations to society as a cooperative institution for the maintenance of peace and order through the inculcation in every citizen the sense of collective responsibility. The prevention of crimes and the ferreting out of criminals effected through guarding and patrolling of designated areas, through close surveillance over the movements of every inhabitant, through denunciation of criminal elements, and through cooperative effort in the apprehension of wrongdoers—these require the highest type of civic consciousness and constitute the noblest form of service to the state as an institution for the promotion of public weal and happiness.

An eminent writer says that three factors are essential in the great task of achieving civilization: man, labor, and the state. Man is the creator of values; labor is the activity whereby man creates values; and the state is the agency which elevates the quality of human labor to such a level as to make man worthy of civilized life.

In the New Philippines, neighborhood and district associations are being organized under the direction of the Bureau of Local Governments, Department of the Interior, as government instrumentalities to raise to the highest possible level the quality of human endeavor. They are designed to serve as institutions to educate the people in cooperative living—in making their impulses, strivings, and actions social rather than anti-social. The individual man, as a component member of the social organism, is to be disciplined to subserve the collective welfare rather than his own selfish individual interest. Man is valuable to the community only in so far as he serves its interest according to his capacity; his labor contributes to the common good only when the community at large is benefited by his activity; the state serves its purpose only as long as it can direct human activity towards the realization of the greatest amount of happiness and prosperity.

### *Selfish Individualism*

In individualistic governments, in all enterprises of life, the guiding philosophy seems to run along this course: leave every man to himself—"let the devil take the hindmost." As long as the individual can escape the evils of life, he does not care a whit for the welfare of others.

Unfortunately, this attitude—highly anti-social, highly inimical to the collective welfare—is most patent in matters of sanitation and hygiene: in matters of health, the wealth of the individual as well as of the nation.

In cases of epidemic, such as cholera, dysentery, small-pox, and other contagious diseases, families, in wanton disregard of the health of others, generally hide individual cases from health authorities. Even lepers are shielded by members of their families from the public eye. This is an attitude that is, to say the least, anti-social, as it endangers the health not only of one family, or of one group of families, but also of the entire body of inhabitants living in the community.

### *Coöperative Spirit*

Through the coöperative spirit underlying neighborhood associations, which demands the subservience of individual interest to public welfare, this general apathy of the people will in time be changed into an attitude of active general helpfulness; because the fundamental purpose of the organization of neighborhood associations is to safeguard not only public order, the safety of life and limb, and the security of property, but also the general health of the community.

In connection with the disposal of garbage, there is also to be noted the lamentable tendency on the part of many of our people to remain callously indifferent to the general welfare. In this respect, many of our people are most guilty of lack of civic consciousness and discipline. It is a common sight to see a person dragging the carcass of a pig, a dog, a cat, etc. on the public highways to be deposited in a spot he considers convenient for his purpose—i. e., about a hundred meters or so away from his residence. There the dead body begins to decay, and its stink and stench bring discomfort, misery, and even death to the entire neighborhood, until a more civic-spirited resident takes the trouble of disposing the disease-producing filth in a more "civilized" manner. In times of flood, it is not seldom that we see people throw into the water wastes of all kinds and in advanced states of decomposition to be carried by the current and deposited in more innocent neighborhoods there to spread the mire of disease and death.

In many cases, this dirty and anti-social manifestation of down-right ignorance of t'

sanitation and hygiene; in some cases, however, it is a product of sheer deviltry, which drags human beings down to the level of pigs and hyenas.

### **Educational Value**

The neighborhood and district associations will render a great service in educating the people to repress and suppress tendencies and habits inimical to society and to encourage them to form those that will produce

the maximum good for human living. In every community, the people will be made to realize more and more the golden rule. Civic-spirited provincial and municipal officials as well as intelligent and alert leaders of neighborhood associations and presidents of district associations will contribute greatly towards the building of a happier and more abundant national life.

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# M I S C E L L A N E A

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## **VARGAS HAILS CHINA WAR MOVE**

**I**SSUING a statement making clear the attitude of the Filipinos to the declaration of war on the United States and Britain by the Chinese National Government, Chairman Jorge B. Vargas of the Philippine Executive Organization urges full coöperation with the Japanese in the prosecution of the Greater East Asia War.

He stressed that the Philippines should develop as a worthy member of the Greater East Asia Co-Prosperity Sphere, and pledged complete support of Japan's cause by the Philippines in the war efforts hereafter.

### **Text of the Statement**

His statement follows:

I am happy to know that the National Government of China has officially declared war on the United States of America and on Great Britain. The indissoluble unity of Greater East Asia in peace and in war has thus been achieved. All the independent states of the Co-Prosperity Sphere are now aligned with the great Japanese Empire to defend the right of the Oriental peoples to live in security and happiness against the attempts of the Anglo-American nations to force them into subjection.

Manchukuo and Thailand entered the war shortly after the memorable Imperial Rescript vouchsafed to the Japanese people on December 8, 1941, and the National Government of China has now taken its proper place beside its natural and logical allies. The other peoples of Greater East Asia in the Philippines, Burma, Malai, Indonesia, and the other southern regions are equally pledged to support the leadership of Japan within the limits of our resources. We draw inspiration and encouragement from the new war-cry of Nationalist China to live or die with Japan.

The Filipino people have also heard with profound emotion the news that the Imperial Japanese Govern-

ment has restored to the National Government of China all the concessions and extra-territorial rights which had limited the sovereignty and integrity of China. This magnanimous act of the Japanese Empire proves once more the noble and unselfish aims of the Japanese people in the present war for the liberation of Asia. From the start of Western incursions into the Orient, China had been degraded and exploited by the discriminatory, imperialistic, and unjust system of foreign concessions and extra-territorial rights.

### **Sun Yat-sen's Dream**

It was the dream of the great Chinese patriot and leader, Dr. Sun Yat-sen, to free China from these Western chains so that China might return to the fold of Oriental nations. Now President Wang Ching-wei, Dr. Sun Yat-sen's beloved disciple and chosen successor, has seen that dream come true, through the unparalleled nobility of the Japanese Empire. Japan has done what the Western nations, with all their empty proclamations of democracy, failed to do during all the years they were in power. Having been driven from China by the irresistible sweep of the Imperial Japanese Forces, the Anglo-American nations lost all the substance of their imperialistic privileges, but even now they still cling to the empty formulas and have failed to accomplish, or even to promise, the restoration of China's inalienable rights. Japan has taught these imperialistic nations a lesson in true nobility by satisfying the natural aspirations of the Chinese people.

The Filipinos are now more confident than ever that Japan never breaks her word and always keeps her promises and look forward with increasing hope and joy to the brilliant future of the Philippines as a worthy member of the Co-Prosperity Sphere of Greater East Asia.

## **PUBLIC HEALTH DRIVE**

**PUBLIC HEALTH DRIVE MEETS WITH GOOD RESPONSE—DISTRICT AND NEIGHBORHOOD ASSOCIATIONS COMPETING IN CONTEST.**

**M**EETING with enthusiastic response on the part of the civic-spirited public, the Clean-Up Year Program of the City Hall administration has been ex-

panded to allow district and neighborhood associations to compete for additional cash prizes.

Besides the major cash prizes offered for all of Manila's 12 districts competing in the sanitation contest, totalling P9,250, more cash awards will be made so as to give further incentive in health and sanitation ac-

tivities among neighborhood groups comprised in each district.

Civic-spirited citizens, health centers, ladies associations and other civic organizations of Manila are rallying whole-heartedly in answer to opportunities for community service offered by the health and sanitation program, according to district chiefs following their weekly conference with the Mayor.

### **District Awards**

The intra-district competitive awards will be made together with the major ones and will go towards the credit of the general fund of the associations in accordance with the executive order organizing the neighborhood groups.

As already announced, the major prizes will be expended for public improvement projects most beneficial to the district in general.

In the sanitation contest, it was explained that while participation of the districts will include activities em-

## **P9,250 AT STAKE IN "CLEAN CITY" COMPETITION**

**A** YEAR-ROUND program for cleanliness in the city in which all of the 12 districts will compete for cash prizes aggregating P9,250 has been announced at the City Hall.

The substantial cash prizes will be expended for public improvement projects most beneficial to the winning district or community, according to a condition imposed in the contest.

City Hall authorities are sponsoring the novel cleanliness campaign in a desire to present Manila this year as the model Philippine metropolis and one of the cleanest cities throughout Greater East Asia.

### **Enthusiastic**

City officials including health officers whom the Mayor consulted regarding the drive have expressed enthusiasm over the idea and are optimistic as to its practical results, especially in arousing public interest in public health and sanitation.

The contest started last month and initial awards will be made in the first week of February and again in the first week of June. Final consideration of sanitary conditions in each district throughout the current year is set for December.

The running contest will take into consideration sanitary conditions of streets, plazas, playgrounds, esteros, canals and other public grounds and properties in every district.

## **COMMITTEE ON HOUSE RENTALS WILL MINIMIZE RENTS DISPUTES**

**T**HE five-man committee on city house rents named by Chairman Jorge B. Vargas will be an effective instrumentality in curbing the abuses of both landlords and tenants and will minimize troubles aris-

ing from rent questions, a study of the nature of the committee's functions and status reveals.

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### **The Awards**

February results: first prize, P1,000, second prize, P500, and third prize, P250; June results—first prize, P1,500, second prize, P1,000, and third prize, P500; December finals—first prize, P3,000, second prize, P1,500, and third prize, P1,000.

Military authorities on public health and sanitation will be invited to act as judges of the contest, it was said.

It was emphasized that the sponsoring of the contest will not mean neglect on the part of the administration in carrying out its usual duties in taking care of the streets and other city properties as the contest will merely aim at adding impetus to the awakening public consciousness relative to their public duties.

In this connection, the Mayor is taking steps to remove billboards and other signs found all over conspicuous places of Manila which do not actually advertise any product or existing business.

He declared that because these boards are abandoned and therefore kept in disrepair, they constitute a menace to life and property, besides being "eyesores."