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## Certain Sulu Informalities Corrected

John Hackett of the *Mindanao Herald*, pursuing his habitual pioneering for progress, applauds Colonel Stimson's appointment of James R. Fugate governor of Sulu. In a manner of speaking, according to Hackett, Fugate has brought home the bacon in Sulu, and that alive, kicking and on the hoof. Of course, in Sulu, it isn't really bacon at all. In Sulu, land of the proud Mohammedans, the swine runs wild and is contemptuously left to remain forever in a state of swinish nature: to break trail at will, scurry down into the branch, trouble it with his tusks for all get out, and show himself to be the dell's private sedan, preford model, all he wants to: the Moros of Sulu leave the swine that makes the bacon religiously alone.

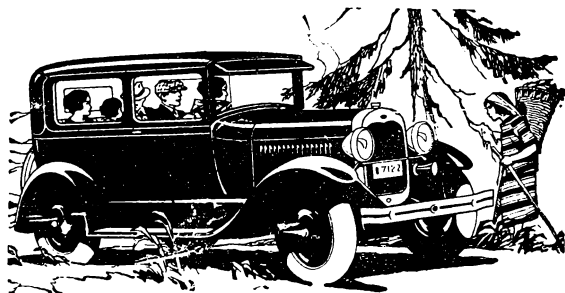
No, it isn't the bacon that's been brought home by the wily shift in the gubernatorial chair at Jolo. It's the beef. And there may be, later, a good deal of *beefing* about it.

It seems a lamentable fact that the stalwart subjects of Sultan Hadji Mohammad Jamalul Kiram have not, all of them, that fine sense of discrimination between their own and other chaps' chattels that ought to be presumed to be an ingrained attribute of character in disciples of the Prophet. Briefly, Suluanos will sometimes steal. Such is the naked (or at least partially and somewhat scandalously nude) truth. Stealing, a very informal practice, has always been eschewed by civilization—if for nothing else than on grounds of inconvenience; it is inconvenient for the husbandman to lie down at night in the comfort and enjoyment of that which is his, only to awaken in the morning to the realization that what is his has been purloined by another. Even if it is a matter of no greater consequence than harem inmates, still it is often annoying. Much more so when it enters, as it seems to in Sulu, into domestic and local commerce. Even if one go back a long way, he will find it took a good deal of skillful writing to rehabilitate Jacob in public repute when he acquired Esau's patrimony by almost . . . almost . . . well, it was nearly getting something for nothing, call it what you will.

It was the more execrable, too, for being done to one of the tribe, instead of to an outlander who might have been fairer prey. And that's the low-down on the informalities complained of in Sulu. Your Suluano will steal from another Suluano in the same way he was wont to steal, not so long ago, from his credal enemy the Christian. That is to say, he will steal up in the night to an unsuspecting *rancheria* and steal away again with all he can hastily lay his stealthy hands on.

To his peculiar genius as a thief, he finds cattle lend themselves—cattle and carabaos. Such chattels, in a land such as Sulu, both transport and sustain themselves. Surreptitiously slaughtered, they and their hides are readily vendable in Sulu markets. They also make good marriage dowers and presents, and burial feasts. Left to breed and bear, they stock wisely isolated pastures. It is a regrettable truth that the untutored acquisitive faculties which, on the American plains, led to the branding of mavericks and the inducement of twins in one's own heifers, to the bereavement of one's neighbors' cows, is acutely manifest in rural Sulu. Though east is not west and the twain may not meet until the promised divine audit and physical inventory is made, cattle rustling is cattle rustling in Sulu just as it was in the days when it provoked wagon-tongue justice in the Panhandle.

This vice of cattle rustling is reported by Hackett to have been the most popular outdoor sport in Sulu when Governor Fugate took office



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a few months ago. The wholesale robbing of Peter's pastures to benefit Paul's had grown to be a nuisance often provoking manslaughter and sometimes cold-blood murder. In the absence of pistols and Winchesters, the kris and kampilan, excellent meat spits, were adroitly wielded in the cause of vengeance.

Then, too, a thief can kill a little now and then in his own behalf; if a raid has been planned and a rural householder is found unseasonably wakeful, a deft stroke to the midriff will often prove to be a sufficient soporific. Altogether—that is, taking one thing with another, especially cattle and carabaos—law and order on the jungle border in Sulu were not, until Governor Fugate's advent, all that good manners and right conduct might have dictated. Something was rotten, allegedly, and it was far this side of Denmark and not much beyond the immediate environs of Jolo.

And how has Governor Fugate expunged from Suluanos conduct what Hackett describes as the cattle-stealing industry? Why, very easily.

Last August, when he was acting Sulu governor, he gathered all the best people of Sulu into a conclave which they call down there a *bichara*. There, some plain talk established distinctions among the guests. Some, in the opinion of their host, might be better than others, and even these others no better than they should be, but all were capable of manly renunciation of objectionable conduct and of going straight in future. To go straight, Governor Fugate proposed to give every man a chance—up to January 1, this year. "Every holder of a stolen animal who turned it into one of the government pounds, established in various parts of the island (of Jolo), would not be prosecuted unless he repeated the offense, in which event he would be soaked to the limit." After January 1 the probation period would expire; "a determined campaign would be started by the authorities to recover stolen animals, many of which had been definitely located, and to punish the thieves."

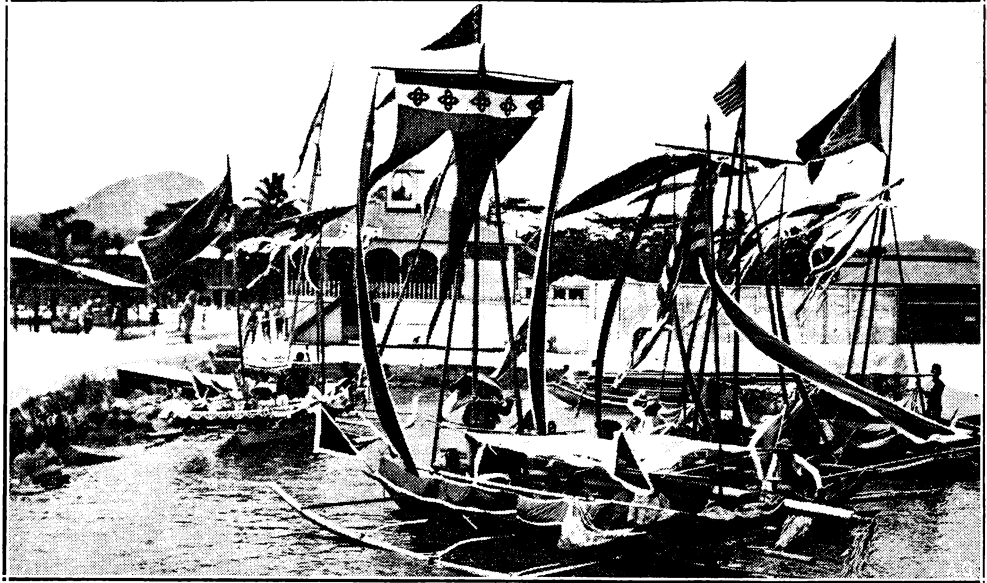
At such words, the assembled Suluanos looked askance, and some were really worried.

The result seems to have been that about half the cattle and carabaos in Sulu once more informally changed hands; men found that the night had restored to them animals long lost, and taken from them other animals which they had

seized in just reprisal; so that accounts were squared all round in hundreds of cases. Many cutthroats *voluntarily* gave themselves up for trial, and Hackett thinks their number includes *the last Sulu outlaw*, who has been the standing joke of Manila newspapers for decades.

border informalities and to make settlers out of men whom easy means of rendezvous and escape tempt into a roaming thieving daredevil life.

It is certainly cheering to learn of the instant apparent success of Governor Fugate, but maybe there will be backsliders among the good people



A Gala Day in Jolo

That is the passing of cattle rustling in Sulu, if you care to believe so, and it doesn't take into very thorough consideration some of the dogmatism of Governor Fugate's immediate successor, ex-Governor Carl M. Moore, now of the Indian bureau in Washington. After all, Moore too was an old hand in Sulu and a man of pretty keen intelligence and quite cool nerve. His dogmatism was roads and bridges, now followed by the dogmatism of the letter of the law—not that it ought to be inferred that Moore neglected the efficacy of the law. But it appears to have been his experience in Sulu, as it certainly was American experience on the cattle plains at home, that means of transportation and of getting readily about tend mightily to correct

of Sulu, who will return to the wiles of the defenseless border, until the Sulu jungle is made accessible by more roads and bridges. There seems just one way to rid a country of border characters permanently, and that's to obliterate the border. It is hoped that the new administration really begins where the Moore administration left off, that what has been built is not destroyed or abandoned but only added to and continued in use for the public weal of one of the world's last and most stubborn borders. Hackett avers that livestock in Jolo is now as safe from being stolen as it would be in the backyard of the senate president's Pasay home. That is encouraging. So are roads and bridges.

—W. R.

## The Revolt of Youth

By RAFAEL PALMA,

President, University of the Philippines.

One of the many persistent problems of the day is that which refers to the new manners and customs of youth. Among the young men of today there is noticeable a sort of rebellion against certain standards of conduct and habits of action generally accepted and firmly believed by past generations. On numerous occasions, our pedagogues have remarked, in more or less censorious vein, that our youth have stampeded from their wonted bounds, and have become ungovernable and disobedient; that they

have lost their cherished attachments to the home, and their age-old respect for their parents and elders has become a thing of the past; and that, totally unsubjected to the discipline that comes from religious and moral training, they are daily becoming the victims of disbelief and immorality. Adherents of the old system of education have endeavored to attribute the so-called licentiousness and disorderly conduct of modern youth to laical education which, according to them, has prostituted all that was

good in the old system.

Between the youth of today and the youth of yesterday, there is undoubtedly a difference in mentality, brought about not only by the type of education but also by the social and economic conditions of the times. The young man of yesterday was trained to conform absolutely to established dogmas and precepts. He was not taught to assert and to talk; much less to discuss with his parents and teachers. From the very beginning he imbibed in the school a tragic version of life. The axiom that "learning enters with blood" was adhered to with Puritanic persistency and severity. I remember that in the little public school where I studied in my teens, my teacher used various

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