

"Fair Hope" in Action

By RAFAEL ALDANESE

ABOUT FOUR CENTURIES AGO, the Kalawaan Region assumed ascendancy in Tagalan affairs and it held sway over almost the whole of Central Lusong with an orbit of influence extending from Pang-asinan in the north to Borneo and Sarawak in the south.

The key to the secret of this ascendancy in power was the unity between two powerful rajahships, that of Raha Lakandula in Tundo and that of Raha Suliman in Maynila. These two so achieved the consolidation of their strength that their names became synonymous to power in their times, and they achieved through their efforts what may now be considered as the Confederation of Kalawaan.

These two titans of long ago, however, presented a striking contrast. Raha Lakandula was old in years and famed for his exploits as fleet admiral of Borneo and conqueror of Sarawak prior to his assumption of the rajahship of Tundo. He symbolised age with its wisdom and counsel. And therefore, the people revered him and called him Raha Matanda, the "elder rajah".

On the other hand, Raha Suliman was young and the blood of his ancestor-warriors coursed like fire through his veins. His was the glory of actual combats and conquests. His was the strength of youth with its vigour and adven-

turousness. His was a spirit of action and defiant pride of race. And the people revered him and called him Raha Mura, the "younger rajah."

Upon the advent of the *Adelantado* of conquering Spain and upon sight of the imposing array of Hispania's mighty *flotilla* on the horizon of Maynila Bay, Raha Suliman, the "younger rajah", burnt his proud city of Maynila in his plan to consolidate resistance on the shores of Tundo.

On the other hand, because of considerations priorly acquired and because of the display of might of Hispania's *flotilla*, Raha Lakandula counseled non-resistance, peace, and he led his chieftains in welcoming the Spaniards and concluded a blood pact of peace and friendship.

The proud young blood of Raha Suliman recalled the abuses one year before committed by Marshal de Goiti and his men, and forth-with he went to Bulakan and Kapangpangan to raise his Tagalan fleet.

On the 3rd of June, 1571, the younger rajah's Tagalan fleet swept down the north shore of Maynila Bay in battle array in all the pride of pennants and arms. It was a glorious sight, assertive of the greatness of the Tagalan race. Courageously, defiantly, the war-boats moved towards the channel of Bangkusay where the fleet of Marshal de

This story can not be taken lightly. It is significant because it shows President Matsuoka's abiding concern for his Filipino friends. He was a great inspirer, an unselfish friend, a sympathetic patron of the arts.

He was one of the first persons to suggest the setting of an early date for the granting of independence to the Philippines by Japan. He sincerely believed in early Philippine participation in the Greater East Asia War. When the Philippines entered the war in September, he was so overjoyed he muttered from his sickbed: "Very good, very good!" according to members of his family. He maintained constant contact with Ambassador Vargas in Tokyo, and kept tab of everything that had a bearing on the progress of Philippine participation in the Greater East Asia War.

When he heard about Japan's

victory in Taiwan, and in the waters east of the Philippines, he tried to express his thoughts in writing. He raised his hand and asked for pencil and paper. But he was too weak to say or write anything. On October 31, funeral services were held in his honour. Hundreds of distinguished persons, both Japanese and Filipino, attended the service. Ambassador Vargas was present at the ceremonies. Telegrams and letters from distant places poured in, condoling with Mr. Matsuoka's bereaved family.

Posterity will remember that one last wish of President Masao Matsuoka was to have half of his ashes buried in Manila, and the other half in his own Fatherland. President Matsuoka is gone, but his ashes which lie in a tomb that stands nobly in Philippine earth will forever remain a symbol of a great friendship between one of Japan's truly great men and the Filipino people.



Pledge —

GENERAL YAMASITA, Highest Commander of the Imperial Japanese Army in the Philippines: I wish to assure you one and all that my mission of defending the sovereignty and territorial integrity of this country will be fulfilled even at the sacrifice of my own life.

I wish to pledge my word of honour—and the word of honour of a soldier of Japan is definitive and irrevocable—that my mission here is to assist this new-born Republic which has just celebrated its first anniversary to grow unmolested by any force and from any source into a strong virile nationhood.

"Fair Hope" in Action

By RAFAEL ALDANESE

ABOUT FOUR CENTURIES AGO, the Kalawaan Region assumed ascendancy in Tagalan affairs and it held sway over almost the whole of Central Lusong with an orbit of influence extending from Pang-asinan in the north to Borneo and Sarawak in the south.

The key to the secret of this ascendancy in power was the unity between two powerful rajahships, that of Raha Lakandula in Tundo and that of Raha Suliman in Maynila. These two so achieved the consolidation of their strength that their names became synonymous to power in their times, and they achieved through their efforts what may now be considered as the Confederation of Kalawaan.

These two titans of long ago, however, presented a striking contrast. Raha Lakandula was old in years and famed for his exploits as fleet admiral of Borneo and conqueror of Sarawak prior to his assumption of the rajahship of Tundo. He symbolised age with its wisdom and counsel. And therefore, the people revered him and called him Raha Matanda, the "elder rajah".

On the other hand, Raha Suliman was young and the blood of his ancestor-warriors coursed like fire through his veins. His was the glory of actual combats and conquests. His was the strength of youth with its vigour and adven-

turousness. His was a spirit of action and defiant pride of race. And the people revered him and called him Raha Mura, the "younger rajah."

Upon the advent of the *Adelantado* of conquering Spain and upon sight of the imposing array of Hispania's mighty *flotilla* on the horizon of Maynila Bay, Raha Suliman, the "younger rajah", burnt his proud city of Maynila in his plan to consolidate resistance on the shores of Tundo.

On the other hand, because of considerations priorly acquired and because of the display of might of Hispania's *flotilla*, Raha Lakandula counseled non-resistance, peace, and he led his chieftains in welcoming the Spaniards and concluded a blood pact of peace and friendship.

The proud young blood of Raha Suliman recalled the abuses one year before committed by Marshal de Goiti and his men, and forth-with he went to Bulakan and Kapangpangan to raise his Tagalan fleet.

On the 3rd of June, 1571, the younger rajah's Tagalan fleet swept down the north shore of Maynila Bay in battle array in all the pride of pennants and arms. It was a glorious sight, assertive of the greatness of the Tagalan race. Courageously, defiantly, the war-boats moved towards the channel of Bangkusay where the fleet of Marshal de

Goiti was waiting with the mighty cannons of Spain, the best produced by Europe at the time.

In the unevenness of weapons where hastily wrought *lantakas* were pitted against well-tempered cannons, where the preparation of three months was pitted against the preparation of an entire year, the gallant Tagalog arms clashed with the arms of Spain, and in the thickness of the bloody struggle on Bangkusay, Raha Suliman, true soldier and true Tagalog, died in the midst of gallant men.

Raha Suliman died in that fray, but his spirit of resistance against the Occidental invader perdures unto this day. It found resurrection when the elder Lakandula himself hied to Nabutas to assert the rights of his land. It again found resurrection in the revolt of Kapangpangan and in the Conspiracy of Tundo. Again and still again that young, valiant spirit fought for Tagala in Kagayan and Ilu-ok in 1589, with Magalat in 1596, with the Igurots in 1601, with Gadang in 1621, with Bangkaw and with Tambulot in 1622, again in Kagayan in 1625, in Karaga in 1630, with Layda, with Sumoroy, with Manyago, with Malog with Tapad, with Daguhoy, and so on down the centuries to the mutiny in Kabite in 1872 and the Revolt in 1896. Raha Suliman died but the spirit of his struggle against Spanish dominance, the assertion of the greatness of Tagalan arms and the right to freedom of the Tagalan race will never, never die.

Almost four centuries after, Tagala is faced once more with a similar definition of stand. Once more the choice is presented to the Tagalog race, the choice between a wavering stand of a generation fast growing passé and the fiery decision of the young. Wither should our country go? Shall it be with the elders who, because of prior considerations even as in the case of Lakandula, refused the courageous

action of a definite step for the defense of the East against the attacks and onslaughts of the West? Shall it be with the young who, against counsel and prudence perhaps, desire a total union with the East in order to forge a new future of freedom for peoples long oppressed and exploited by adventurers from other regions of the world?

We, who form the "New Leaders Association", we are young and we have blood of fire and adventure and hope. Our choice is definitely for the "young" of this era, the young Republic of the Philippines as against the old artificial set up established by America.

We have categorically stated in our Articles of Association our aims and purposes:

"To collaborate with similar organisations in other East Asian countries, so that the people of Asia may actually participate in all-out efforts to win the present war and thereafter to establish the Co-Prosperty Sphere based upon the precepts enunciated in the Joint Declaration adopted by the representatives of all the East Asian nations."

These spirit and philosophy we again categorically stated in our Manifesto:

"We believe that Providence has so set our Country that we are inevitably linked in destiny with the other nations of the East, and therefore, it behooves us to work with the nations of the East for the peace and happiness of our people."

Towards this end we will work for the solidity and advancement of the Republic of the Philippines, never forgetting in view that first principle in our Octalogue embodied in our Manifesto, that:

"We believe in a free and independent Motherland, great in her history in the past, great in her struggle in the present and great in her destiny in the future."

With these two major principles, we are calling on the rest of the youth of our country to join hands with us in this march to the New Day for the East. We are calling on the youth to accept this challenge to their blood of fire. We address those whom Rizal so endearingly referred to as the "fair hope of my fatherland."

If we fail? It does not matter. The blood of Suliman was shed on Bangkusay and his proud Tagalan fleet failed in their mission to crush the *flotilla* of Spain but his spirit triumphed down the centuries unto this day, and his challenge handed down to the youth of our era is hereby accepted by the "New Leaders Association".

We are now asking the youth of our country to rally with us in our acceptance of this challenge.

To achieve our goal of "Freedom for our Country" and "Collaboration with the East", we are now mapping out plans whereby we could support more effectively the Republic of the Philippines.

We have set out objectives, the first one of which is the voluntary offer of services on our part to the Republic of the Philippines so that we may be able to help distribute foodstuffs to the people who are now, because of the heartlessness of corrupt officials and "*suwapangs*" of the road, because of the selfishness and indifference of the greater bulk of our people, because of the greed and egoism of a few heartless mercenaries, our people are now suffering from hunger and starvation.

That there is a lack of supply of foodstuffs, we do not deny, but that lack of supply does not warrant the

starving conditions and at most, only a state of war frugality which shall carry us through the vicissitudes of this emergency.

Because of heartless money-mad food distributors and retailers, the little supply that there is, fails to reach the smallest homes, and in order to be a bridge whereby these supplies may reach the smallest homes, the "New Leaders Association" hereby volunteer to give their services to the Republic of the Philippines, willing to distribute the foodstuffs to the people without interest or gain.

We are very happy in the encouragement given to us by the authorities of the government of the Republic of the Philippines as also by the Imperial Japanese Army. With their help, we look forward to fulfilling this ardent desire to serve, thus achieving Objective Number One of the "New Leaders Association," namely the distribution of foodstuffs to the people.

We of the "New Leaders Association" have faith in the arms of the great Japanese nation and we know fully well that Japan can take care of the enemies from without. We, the young, will cope with the battle within, against the enemies that prey on the peoples' needs, against the brothers who drink and spill the blood of their own brothers. With the help of our elders, our fathers in the government of the Republic of the Philippines and all brother East Asians who are with us in a common aspiration to be free from invaders and dominators from other spheres, we hope to be of service to our people for the greater glory of our country.

