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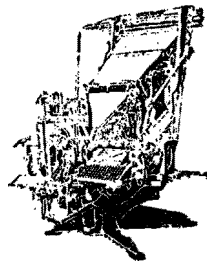
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EDITORIAL

The world today is suffering from a dilemma. More than half of the world's population is thrown into chaos and confusion as a result of the present wars raging in Europe and in Asia. To a pessimist, all efforts towards alleviating human suffering and woe, and to foster international peace and goodwill among nations are in vain, for the March of Time is heading for a catastrophe which seems to spell the doom of civilization.

Shall we then give up hope? Before answering this question, let us closely analyse the cause of the world's ailments, and thereby arrive at a solution to the moving problems of the day, however bad and hopeless they may appear.

It is a fact, that has to be admitted, that the tide of nationalism is spreading like wild fire in every clime and region. More ominous and significant is the fact that nationalism is being fostered culturally by every means of education and propaganda, and that this culture is essentially militaristic in character. "My Country First," is the slogan heard and echoed from the lips of many a youth from every land. Is there anything wrong with nationalism? The answer is an emphatic negative. But, on the contrary, if practiced and overdone as in many cases to the detriment and wilful harming and injuring of the other fellow's interest and welfare, then, and only then, nationalism may be branded as undesirable and the sooner it is discarded the better.

Selfishness is the root and evil of all popular nationalism found in almost every country. One nation envies the volume of trade and the large tract of fertile oasis owned by a neighbor, and as a result this motto is followed "Might is Right"—that in short, accounts for the international brigandage and crime of the most heinous nature committed in the name of *Self-Defence and the preservation of international peace and safety*. The sacrificing of innocent lives and the winning of battles will not solve problems between nations, but rather, new and more perplexing problems will arise demanding solution.

Naturally, the question will come up as to what then is the road which leads to better understanding and goodwill among the family of nations. The method is simple as can be, yet, few seem to carry it out successfully. The reason is, not that they are unable but that they are wilfully unwilling to do so.

Woodrow Wilson was an idealist and truly the League of Nations which he founded represented an idealistic type of internationalism. In a world ruled by force the League was doomed to failure not only it lacked the means to exercise the moral authority it might have possessed, but also because of the fact that this resurgence of nationalist sentiment has been accompanied by a corresponding decrease in the forces making for internationalism.

Some of the world's most difficult problems are solved not in the battlefields but rather around conference tables. Organizations such as the Schools and Societies are powerful instruments to foster peace and goodwill among peoples. *Let's talk it over*, has been and should be the prevailing attitude of every conscientious and earnest seeker of peace and goodwill among the brotherhood of nations.

It is with this express view in mind that the *Sino-Philippine Research Journal* has come into existence. Amidst perplexing problems and colossal tasks that confront nations today, the birth of such idealistic and *Utopian* dreams may seem to many to be only feeble and frail efforts which might be likened to that of "a voice crying in the wilderness" and which availeth but little.

Notwithstanding the many odds and obstacles on the way, there is, however, a consoling thought that no matter how small and insignificant the efforts put forth, these would serve as smoothing oil to a great machinery in helping to cultivate better feelings of two peoples who have for centuries been blended by blood and trade relations. There are hardly any two races of peoples in the face of the earth that have existed so amicably and who understand each other so well as the Chinese and the Filipino peoples. Our efforts will not be in vain if this organ could only serve as the means of maintaining and strengthening the bond of friendship between China and the Philippines. Inventions have caused the world into its present small size, and more and more nations can exist only as interdependent upon one another. Being close neighbors for both China and the Philippines there lie ahead great possibilities of trade and mutual commercial relations.

In this first issue, the maiden trip, as it were, of this Sino-Philippine friendship boat, it presents the facts and the historical background of the many centuries of cordial relationship between the Chinese and the Filipinos.



Mr. ALFONSO Z. SYCIP

President, Philippine Chinese Chamber of Commerce

Today we are living in a complicated society, where our division of labor is ever on the increase, with the result that specialization is ever narrowing down the field of one's work. As one's field of work narrows down, his knowledge becomes, on the one hand, more and more exhaustive, and, on the other, more and more departmental and fractional. While this increases the efficiency of man as an expert, he is in danger of losing a properly balanced outlook on society, which he must have, in order to be a truly useful member of the society. And before we could form a balanced view of our society, we must have the necessary facts on which we may base our opinion.

In such a society, the Sino-Philippine Research Journal fills a very definite need. The Editors are to be congratulated upon undertaking such a publication. However, there is always a danger that a research worker may become so absorbed in fact-finding that he loses the object in view. May I conclude by quoting their letter to me? The object of the Journal is to give "accurate information and a full discussion of the political, social, economic and other problems concerning Chinese-Philippines relations *with a view to bring about a better and lasting friendship between the two peoples.*" Let us not lose sight of this goal.

PRESIDENT QUEZON SPEAKS ON FOREIGN POLICY*

It is significant that at the very beginning our Constitution declares that the Philippines renounces war as an instrument of national policy, and adopts the generally accepted principles of international law as a part of the law of our nation. This is not a mere reiteration of the Kellogg-Briand Pact, so loudly proclaimed and so oftenly disregarded; nor is it a passing or expedient adherence to a political tenet due to the present inability of our people to sustain an armed conflict. In addition to the principle enunciated in the Kellogg-Briand Pact, the Constitution has made international law part of the law of the land. This is a positive injunction against any violation of the accepted principles of international law by our Government.

This constitutional declaration implies that our people recognize that no nation has the right to resort to war in order to carry out its national policies; that every state is a member of the family of nations; that each nation has rights that must be respected by the other; that superiority of force is no justification for adopting and carrying out a national policy that may be prejudicial to the liberties and interests of other peoples; and that right and justice alone—never force—should determine and decide the conflicts that may arise between nations. In other words, it means that we are willing to submit to arbitration or to an international court for adjudication of any and all controversies that may arise between the Philippines and other countries.

Such is the spirit of nationalism that underlies our Constitution and our conduct towards the world should be inspired by that spirit.

The progress and development of international law coincided with the period when the sentiment of nationalism first came into being. For a time, it looked as if the right of every people to their own national life, free from outside interference or aggression, were to be forever recognized and respected. The principle of self-determination was the term chosen to designate this right. Unfortunately, however, the advance of international law, as the enforceable rule of conduct among nations, has not only been halted but also received a serious setback, as shown by the ominous events which have taken place during the last few years, and by others which even now, while I am talking to you, are filling the hearts of men with the fear of another holocaust. Wars are being waged without any previous declaration of hostilities; territories belonging to one country are ruthlessly invaded by another; nations are conquered, and the maps of Europe and of Asia are being changed from day to day. Self-

* Excerpts of the U. P. Commencement Address Delivered by His Excellency President Manuel L. Quezon on April 4, 1939.

determination is no longer valid except for those who have the power to back it with force.

I have already mentioned the terrible evils which have caused maladjustments in the economy of different nations. In relation to the world economy, we find that certain essential raw materials are practically the monopoly of a few fortunate nations, and, although their use has become prime necessities of modern life, the unfortunate countries that do not possess them may not procure these raw materials with the same facility or at the same cost as those nations possessing them. Again, international trade is being artificially directed and controlled in the interest of each nation, with little regard to the immediate effect it may have upon the lives of millions of human beings, and still less to the ultimate consequences upon the particular nation concerned, the export trade of which must sooner or later suffer adversely. It is my firm belief that until a new order is established whereby the wealth of the nation is shared by all classes of society, and the common man is given a chance to live as a human being, and whereby every nation is permitted to have an equal access to essential raw materials, and world trade allowed to take its natural course, international covenants to insure peace will not be worth the paper on which they are written.

Is it practicable to bring about the establishment of this new order? One would be a visionary who would unhesitatingly answer in the affirmative, while he who would answer in the negative would have lost all faith in man's wisdom and in the fundamental goodness of the human heart. It is certain, however, that it will not be the present generation that will see such order established. So the practical question that confronts us is; What should we do to insure our national safety against external aggression?

So long as there are nations that believe, and back their faith with force, that their national interests as conceived by them are paramount to the interests of any other nation and even to the interest of mankind, our only recourse is to build up our own force to defend ourselves against aggression. This is the reason why the Constitution asserts that the defense of the State is a prime duty of government, and that in the fulfillment of this duty all citizens may be required by law to render personal military or civil service.

I now turn to the question of our future conduct towards the nations of the world. To America we owe a special debt of gratitude. To her altruism and generosity, we shall be indebted for our national independence. She has made us heir to her ideals of liberty and democracy and the beneficiaries of her civilization and culture. It should be our constant endeavor to preserve undiminished this invaluable inheritance as well as our friendly and cultural relations with her after we shall have become independent. Toward the rest of the world, we shall follow a course that

will insure their amity and cooperation, without in any way involving ourselves in their affairs. We should adopt a most liberal policy in our foreign commerce. This is the policy demanded by our best interests. We shall thereby make friends and, being primarily an agricultural country, we shall in any case profit by it. In our foreign policy, let our motto be: JUSTICE AND FRIENDSHIP FOR ALL!

"Ban Lifted"

We have today in our country many foreigners, the largest that we have of foreigners exceed 200,000. Those are the Chinese. So far I do not think that these 200,000 Chinese have caused the Philippines any serious injury. As a matter of fact the National Assembly has just passed a bill for the first time, permitting Chinese to immigrate into the Philippines for as you know, or must know, up to this time there was a ban against Chinese and other Orientals to enter the Philippines by an act of Congress. So, in spite of the fact that we have over 200,000 Chinese we have opened the doors to Chinese to immigrate into the Philippines not more than 500 a year.

"Just And Humane"

"If the country can stand more than 200,000 Chinese, about 20 or 25,000 Japanese, and many thousands of Spaniards, Englishmen, Italians, etc., I don't suppose that the Philippines would think simply because there are to come into this country 10,000 Jewish refugees, who are not coming in one day or one year, but in the course of many years, that there was the slightest ground for concern. I don't see any. The people of the Philippines, as a result of this policy which the government of the Commonwealth has adopted, agreed with the department of state at Washington to receive these refugees into these islands. On the other hand, by so permitting them to come, we are showing the world the kind of people we really are: hospitable, just, and humane. *The Filipino people have taken pride in the fact that they are considered amongst the most hospitable people on earth.* On no better occasion could they have shown their hospitality than in welcoming to these lands people who have been forced out of their homes.**

** Portion of President Quezon's Speech on His Policy On Jews during Inauguration of the Mariquina Hall, April 20, 1940.

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SINO-JAPANESE WAR AND THE PHILIPPINES

DR. C. KUANGSON YOUNG

Chinese Consul-General in the Philippines

Much argument there may have been as to the authenticity of the now famous "*Tanaka Memorial*," events of the last ten years have indicated that the Japanese militarists are following the program laid down by the Baron almost to the letter.

The paragraph that should interest the peoples of China and of the Philippines most follows:

"In order to conquer China, we must first conquer Manchuria, and Mongolia. In order to conquer the world, we must first conquer China. If we succeed in conquering China, the rest of the Asiatic countries and the South Sea countries will fear us and surrender to us."

Some 45 years ago, after the first Sino-Japanese war, Japan insisted on and obtained, among other terms, the independence of Korea. It is now history, too well known to be repeated, that Korea became, not many years after her independence, the vassal of the Japanese Empire. During the years of 1931 and 1936, Japanese *Doiharas* were busy erecting the puppet state of "Manchukuo." If events after 1937 were not what they are, there would have been no other subsequent course for *Henry Pu-yi* to follow than the one which led the ruler of Korea to doom.

For almost three years now, a Japanese army of some 1,500,000 men are waging "an incident" of conquest in China. According to the Japanese Minister of Finance, the military expenditures in connection with the campaigns in China, including the present budget estimates, have been 16,445,000,000 yen. Roughly speaking, this sum is ninety times the latest budget of the Commonwealth Government.

In the twelve provinces of China that have become war zones since the summer of 1937, Chinese administrative machinery has been operative in 97% of the countries.

In 1937, from July to December inclusive, the total distance of Japanese advance was 2220 kilometers, averaging 12 kilometers per day. In 1938, the average came down to 6 kilometers per day. From January to November of 1939, the daily average was only one kilometer.

Chinese casualties both military and civilian, have been appalling. But Japan's confined to military only—has not been much less.

According to statistics compiled by authoritative agencies as circulated by the *Reuters news agency* from Chungking on the 10th of February, 1940, total casualties of the Japanese sea, land and air forces have amounted to date to 1,400,000.

In a speech at the Town Hall, New York, on December 5th, 1939, Chinese Ambassador Dr. Hu Shih stated: "It is estimated by conservative neutral observers that, on the various fronts taken together, Japan has been and is losing at least from 800 to 1,000 men every day, without any major frontal battles. That is about 300,000 to 360,000 men in a year!"

In comparing casualty lists of China and Japan, one must not lose sight of the fact that Japan's population is 70,000,000 while China's, 450,000,000.

The *Tanaka theory* was that the conquest of China would bring about the surrender of the lesser countries in Asia.

Therefore, China is bearing the brunt of Japan's onslaught for hegemony over Asia. Is it not logical to expect, then, that countries, within the Japanese danger zone, should be particularly concerned over China's successful resistance?

On January 30th of this year, General Kuniaki Koiso, Minister of Overseas Affairs of the Tokyo Government, declared that Japan's economic expansion to the South has become "more important than ever" as a result of rapid changes in the international situation following the outbreak of the European War. He further stated that expansion to the South "would contribute to industrial development of that region and insure this country's resources of important materials which are urgently need here".

What are the resources that are urgently needed by Japan? Gold? Oil? Iron?

Speaking of *iron*, a recent issue of the *Philippine Magazine* published an article by Mr. Rizal F. Gatica who stated that at the present moment there are only four iron mines in the Philippines in extensive production. Two are located in Camarines Norte, the third in Marinduque and the last one in Samar. From 1934 to the end of September, 1939, the Philippine Iron Mines, Inc., having taken over a group of iron claims in Larap Peninsula and Calambayungan Island, Camarines Norte, has produced and shipped to Japan a total of 2,825,732. The ore reserved of this mine is now estimated at 5,000,000 tons. During 1939, the company was scheduled to supply its Japanese buyer with 770,000 tons. Another producer of iron ore today in the Philippines is the Samar Mining Company. The monthly output is stated to be ₱90,000 and shipment of ore to Japan has started since February, 1938. The Gold Star Mining Company is exploiting the deposits in Marinduque. Accord-

ing to the operators, 5,000,000 tons of ore are in sight. The monthly output of this company is about ₱30,000. Shipments to Japan began during the latter part of 1938. Recently a new iron mine, owned by the Agusan Gold Mines, Inc., and operated by the *Insular Mine Operators, Inc. which is a Japanese managed corporation*, has recently been opened in the municipality of Paracale, Camarines Norte. The monthly output now is around ₱87,000.

The above information covers the principal existing enterprises and deposits. Their presence in the Philippines brings to the country a sizeable income. *Will they in the future bring worry?*

So much for economic expansion southward.

On January 12th, this year, the *Associated Press* reported from Tokyo that Japanese naval officials admitted privately that they counted on virtually *a free hand in the West Pacific if the Philippines become independent.*

It seems that the Japanese navy has already had a pretty free hand during the last two years, third-power protest notwithstanding. Hainan and the Spratley Islands have been occupied during the early part of 1939. Comment on their occupation, the editor of the *Manila Bulletin* had the following to say:

"When Japan seized 'Hainan,' the act could not be explained on the basis of a necessity in the war against China. When they take over 'Spratley Islands' they are getting still further away from their war—but incidentally closer to the 'Philippines' and more centrally positioned in the vast area which they declare as their sphere of influence and control. Another base is theirs by seizure.

"By no stretch of the imagination can the Spratley Islands, dots in the China sea between the Philippines and French Indo-China, be related to the conquest of China, but they might be related to the control of 'insular Asia,' might be a factor in the 'new order of East Asia'. The taking of these dots in the sea, small and insignificant commercially as they are, complicates affairs from the international point of view. It amounts to a new affront to the French and increasing threat against the Philippines".

The Spratley Islands, the Hainan Island, Formosa and the Japanese Mandated Islands form an arc the proximity of which to the countries in the South Seas constitutes a *potential threat* in the mind of all thinking people.

* On February 15th, the *United Press* reported from Tokyo that replying to an interpellation, Japanese Foreign Minister Arita declared that the *"new order in East Asia"* means a new order in *"Japan, Manchukuo and China primary"*. When pressed for further elucidation, Arita continued:

"JAPAN, CHINA AND MANCHUKUO "FIRST".

"We cannot obtain sufficiently in raw material among just Japan, "Manchukuo" and China. In the "Southern countries" they have rubber, oil, tin and all other resources still undeveloped."

Can verbal assurances, contrary to the above, or even non-aggression pacts and neutrality agreements change the situation?

On February 10th, Japanese Foreign Minister Hachiro Arita declared that *Japan is willing to conclude a non-aggression pact with the Philippines, the Dutch East Indies, or India provided these countries show an interest therein.*

On February 14th, Arita told the House Budget Committee that *Japan is willing to confer with the United States and the Philippines with a view to signing a pact guaranteeing the Philippines as a neutral zone.*

Aside from the fact that at the present moment neither the Philippines nor the Dutch East Indies nor India is in a position to conclude a non-aggression pact with any nation, the question to be asked is whether a new piece of paper will be a better instrument to check the military adventurers than the old ones on which have written the *Kellog-Briand Anti-War Pact and the Nine-Power Treaty*. For those who have forgotten the provisions of the Nine-Power Treaty, may I, as a conclusion, quote its first Article?

"The contracting Powers, [United States of America, Belgium, The British Empire, China, France, Italy, Japan, the Netherlands and Portugal], other than China, agree:

(1) To respect the sovereignty, the independence, and the territorial and administrative integrity of China;

(2) To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government;

(3) To use their influence for the purpose of effectually establishing and maintaining the principle of equal opportunity for the commerce and industry of all nations throughout the territory of China;

(4) To refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of subjects or citizens of friendly States, and from countenancing action inimical to the security of such States".

AN APPEAL FOR INDUSTRIAL COOPERATIVES IN CHINA

*Introduction by Dr. Walter Brooks Foley**

The vast relief needs of China, for a time, thoroughly disturbed many of us living in Manila, and made us feel helpless to render any adequate assistance. The suffering was so widely extended that ordinary relief facilities were utterly ineffective. Then, about a year ago, we were informed of the skillfully planned industrial cooperative movement in China itself. This gave evidence of being a real attempt to answer the need for productive relief.

After careful investigation, we decided to organize the Philippine Association for Industrial Cooperatives in China. Mrs. Paul V. McNutt and Mrs. Francis B. Sayre became in turn our Honorary Presidents. More than 150 outstanding citizens of the Filipino, Chinese, American, British and European communities in the Philippines comprise our present membership. A bishop, a former judge, a dean of an engineering college, and well-known business leaders are on our Executive Committee.

The more we have studied relief through cooperatives the more we have realized how strategic it can be in present and future helpfulness to a great Orient people faced with a spectacular crisis. We have found ourselves agreeing with the English economist, R. A. Tawney, in his book, "Land and Labor in China", that the economic well-being of the Chinese people will be far better served by promoting and improving home and village industries, rather than through centralized industrialization. The development of cooperatives means that China is making use of the foundation of her ancient strength.

It is my pleasure to introduce the Honorary President of our Association, who will speak of a great nation reconstructing its economic order even while engaged in a devastating war, Mrs. Francis B. Sayre, wife of the United States High Commissioner to the Philippines.

* Dr. Walter Brooks Foley, President of The Philippine Association for Cooperatives in China. (Radio Broadcast on Feb. 20, 1940 over Stations KZRH and KZRF, Manila.)

CHINA'S ADJUSTMENT TO A NEW SITUATION

*By Mrs. Francis B. Sayre**

The basic facts are these. Five to seven U. S. dollars will give one Chinese worker employment. Using the economically sound principle of cooperative societies, the money is used as a loan at 6-8% interest, handled through the International Committee with an office in Hongkong. When the loan is repaid, the money is assigned to still another project.

The Technical Adviser is Mr. Rewi Alley who, for a number of years, was familiar with the great industrial areas in Shanghai, as Factory Inspector for the Municipal Council. Under his direction, four main centers have been set up in free China. Thousands of technicians and skilled workers, forced out of employment, have been enabled to earn a livelihood for themselves and their families.

Vast areas of China have been opened to industrial advance along simple lines. More than 1300 cooperatives are now operating, including units for tanning leather, building small boats, making matches, candles, soap and leather goods, for weaving, spinning, knitting, printing, mining coal and iron, gold washing, flour milling, producing sulphuric acid for converting vegetable oils into fuel substitutes, for making alcohol, shoes, clothing, medical cotton, ceramics, and operating machine shops.

Because it is impossible to keep fifty million people on relief, we believe employment is the only solution. Cooperative societies fit, psychologically and socially, into the Chinese economic situation. The rapidity with which the idea has spread has definitely proved its value in assisting the Chinese people to help themselves.

The aim is to establish 30,000 cooperatives. Our hope is that the method may re-make the entire economy of China, lifting the levels of living for millions of people, utilizing great untouched natural resources that can be made available, and helping to relieve the combined horrors of homelessness and lack of work. This plan has a national Constitution, worked out by a League of Nations' Adviser, by Rewi Alley, by competent Chinese engineers, and by American Professors in Chinese universities. In spite of their rapid growth, the units are being linked together to form a great national enterprise, meeting local needs and solving a country-wide problem.

The industrial cooperatives are China's adjustment to a new situation. De-centralized and mobile as they are, the units have offered amazing opportunities, for well-trained technicians and organizers, to grow a new and greater China. They are directly in line with the promotion in China of democracy on a grand scale. Every cooperative

* Wife of United States Commissioner to the Philippines, (Radio Broadcast on Feb. 20, 1940 over Stations KZRH and KZRF, Manila).

worker is an owner, and therefore a leader, in his new task. A new social consciousness is evident in the vicinity of each unit. The Chinese loyalty to family and clan, is spreading to what might be called in the west "community welfare." The nation is being bound together by a common, unified economic program.

It will be interesting to Americans to learn that two Chinese engineers, developing the industrial cooperatives, are graduates of American schools and have been splendidly trained in the Ford Motor works. This would seem to point in the direction of Mr. Henry Ford's dream of decentralizing modern industry. These two engineers are among the best in China. They gave up higher-paid positions, to pioneer in industrializing interior China. Another adviser is "Jimmie" Yen, well-known in America for simplifying the study of the Chinese language.

In the face of a world of destructive energy, the dramatic quality of the work of industrial cooperatives in China is fascinating, especially when we can share in promoting it. The movement is epic in its possibilities. To save millions from poverty, disease, despair and death, as a result of their own efforts, is a masterly way to prove the power of creative human enterprise.

Only capital is required. There are plenty of raw materials, plenty of skilled workers, the market is wide open for finished goods. Every dollar received is put to work at once. Everything produced is sold immediately.

As an example of how rapid the development of the idea has been, here are a few details. The first industrial cooperatives were created in Shensi, near Sian. Mr. Alley and a Chinese associate, took a thousand refugees there, from four different Provinces. Three days after their arrival, a group of blacksmiths set up a cooperative foundry. The second unit was made up of 30 stocking knitters, who carried their knitting machines from Sian. Next came a soap and candle cooperative of 12 members, and fourth, a printing cooperative. Within two months, forty cooperatives were operating, and the soap and candle makers had paid back \$500 of the \$2000 capital, loaned to them.

Another illustration is that of inmates of a Buddhist Hospital for opium addicts, who came saying they smoked opium only because they could get no work to do. They asked for money to start a flour mill, beside a mountain stream. Now they are effecting their own recovery, in healthful employment.

Christian groups have organized into cooperatives in many sections, including the territory controlled by the Eighth Route Army. One group of 700 organized, and reported their qualifications. They were given a capital loan of \$40,000, and formed cooperatives for weaving, spinning, chemical work, tanning leather goods and metal-working. Their evangelical spirit has been extended to economic uplift of a most practical variety.

It is estimated that \$1.00 put to work in industrial cooperatives is worth \$100 of any other kind of production, or relief. Prices for all goods are high because of the demand, and therefore small industries can thrive quickly.

The local cooperatives are self-managing — and therefore democratic. The chairman and committee of directors are elected by the members, and no one can buy more than 20% of the shares. Wages are decided by vote of the members, in harmony with the state of the finances. This first, actual, experience in democracy, can easily prove the needed transition step for China's advance toward the republican form of government.

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MANILA

OUR ORIENTAL RELATIONS—WITH CHINA

By DEAN FRANCISCO BENITEZ

College of Education, University of the Philippines

It has been truly said that all matters of human relations are dependent upon the means by which mind reacts upon mind and life upon life, that is, upon the intensity, rapidity, and reach of mental and physical communications. Long ago, in spite of the primitive means of communication that existed at the time, relations of all sorts—trade, social and cultural—existed between China and the Philippines. The Chinese came to the Philippines in the early days and made a lasting contribution to our economic and social life.

During the last hundred years, a series of inventions has transformed our world and the improvement of transportation and communication has strengthened the ties of association between peoples and nations, sometimes even in spite of themselves. While the Philippines is geographically in the Far East, and the Filipinos, as a people, are an Oriental race, the events of world's history have placed us in association with, and under the domination of Western powers for four centuries, so that we have today in the Philippines a people whose culture is the product of the influences of both the East and the West.

There is a common saying among the Filipinos that in case of a fire, we should first ask help from our neighbors. But the contemporary daily civilized life is increasingly dependent on the distant parts of the earth for the products that are to sustain it. And if civilization does not go to pieces because of greed and stupidity, the world faces an inevitable and unending process of integration. Without doubt, the world is now integrated physically and economically. It only remains for the farsighted leaders of different nations to integrate it politically and morally. As H. G. Wells says, civilization is a race between education and catastrophe.

In this fourth year of the Philippine Commonwealth, our people realize that political independence of the Philippines does not mean cessation of relations and association with other nations and peoples. On the contrary, it means that not only should we maintain our friendly relations with the United States once the Philippines is independent, but we should develop and strengthen our relations and associations of friendship and understanding and good-will with all peoples of the world, especially our neighbors in the Orient. It is natural, therefore, that the Filipinos should, at this time, organize associations and societies to foster commercial, cultural, social, and all other forms of relations not only with our neighbors, the Chinese and the Japanese, but also with Western peoples such as the Spaniards, the French, and the Germans. We are beginning to realize

that civilization means cooperation for worthy ends which are beneficial to all peoples.

When we analyze the essential meaning of relations between peoples, we come to the conclusion that exchanges—both material and intellectual—are their fundamental phenomena and essential characteristic. Chinese and Filipinos, China and the Philippines, though racially and geographically close to one another, can really have no vital relations, no worthwhile cooperation between them unless there is vital exchange. It is because people need one another that they seek friendly political, economic, social and cultural relations. It is fortunate for the Chinese and the Filipinos that they naturally possess friendly sentiments for one another for, after all, the real foundation of understanding and of cooperation is found in the mind and the heart. Aristotle said, "He who is incapable of association with others and has no need of such association is either a brute or a god." The Chinese and Filipinos are neither brutes nor gods. As human beings, they need friendly associations and relations with other peoples. The present friendly relations between China and the Philippines, and between the Chinese and Filipinos in the Philippines, are a product of a long historical process and they cannot easily and abruptly be altered in a fundamental way except by long deliberate process.

We are, of course, confronted by many difficult and complicated problems in our relations with China and the Chinese during the Commonwealth period and after independence. We do not have the space even to enumerate these problems, so we are simply mentioning a few of them and give an idea of the present status.

One of the most interesting as well as vital matters is the social relations between the Chinese residents and the Filipinos. It is true that for hundred of years the Chinese have resided throughout the Philippines; many have settled in local communities and married there. While in general it may be said that the social relations between Chinese residents and the Filipinos have been friendly, we had no concrete and definite information on the attitude of the Filipinos towards the Chinese residents until Dr. Serafin Macaraig, of the University of the Philippines, made a study on this question a few years ago. Dr. Macaraig distributed a questionnaire among advanced Filipino men and women students in the different colleges and universities in Manila. They were asked to rank the important foreign groups in the Philippines by answering the following question: With what foreign group will you rather associate or have been associated with, socially and in a business way? The general findings of Dr. Macaraig show that advanced Filipino students rank the foreign groups as follows:

- 1st—Americans
- 2nd—Spaniards
- 3rd—Chinese

This ranking is significant. The fact that Americans rank first would tend to show that educated Filipino men and women are fully appreciative of the value of America's work in the Philippines in training our people for self-government and independence. That the Spaniards should come second should not be a cause for surprise since after the revolution against Spain and the subsequent occupation of our country by the United States, there has been no occasion and no need for friction and conflict with the Spanish group. That the Chinese should rank above the Japanese seems to be natural as the Chinese have been in this country since time immemorial and have contributed greatly to the economic development and general culture of our people and also because through intermarriage, a considerable percentage of Filipinos of today have Chinese blood in their veins. Besides, this group of educated Filipino men and women who answered the questionnaire are acquainted with the events of the world and of the Far East during the last forty years and while they must admire the Japanese people and in justice consider them as leaders among the Orientals in many fields, a good many of them who are acquainted with the annexation of Korea and the history of "Manchukuo" must fear that something similar may happen to the Philippines if the Japanese Empire should, some day, seek expansion towards the South Seas.

We also have the problems that are concerned with Chinese labor and Chinese retail merchants. As a good portion of the retail trade of the country is in the hands of the Chinese and there is a considerable number of Chinese laborers working in shops and factories, any attempt on the part of our government to nationalize labor as well as the retail trade will be felt by the Chinese as something that is especially aimed at them even if the proposed laws should apply to all foreigners residing in the Philippines. The nationalization of labor aims primarily to relieve as far as possible the unemployment situation in the Philippines by having all labor done by citizens of the Philippines or of the United States. Undoubtedly, everyone including the Chinese will be in favor of any measure which will relieve the unemployment situation in the Philippines, for the solution of this problem is the unavoidable responsibility of all elements of the community, including the alien groups.

In this connection, it should be remembered that His Excellency, the President of the Philippines, as well as our economic and civic leaders, believe that only a sound economic development of the country on a national scale will provide permanent employment to those who are able and desire to work. For this purpose, our government has created the National Economic Council and has announced plans for opening up the vast fertile unoccupied regions of the country and for the developing of new industries such as the oil industry, shipping, mining, etc. Let us remember that all foreigners have fundamental civil rights under our Constitution, and in fairness and justice to them, our

government should grant them the full exercise of these rights. As for the Chinese, many of them have been here for years and are the children of old residents and there will be no legal way of deporting them unless they prove to be undesirable aliens instead of merely unemployed.

With regard to the nationalization of retail trade, any law to this effect will principally affect the Chinese and Japanese among the foreign elements in the Philippines. While all Filipinos will be in favor and should do everything to help nationals control more of our own retail trade, we should bear in mind what Assemblyman Benigno S. Aquino said recently on this question, and that is, that any legislation to nationalize retail trade would be expensive, would add more employees to the government, and would make the Philippine government so paternalistic as to kill the individual initiative of our own people. The President also said recently in connection with the National Economic Protectionism campaign that appeals to the patriotism of our people are not sufficient to create a demand for locally made goods. What is necessary is that our people should learn to make things of such quality and to sell them at such price that every one will buy locally-made goods instead of foreign articles. In other words our leaders have full faith in our ability to compete on equal terms with foreigners in our own country. We have shown in other fields of human endeavor that Filipinos have the native capacity and ability to develop so they will come up to universally accepted standards of excellence and of achievement.

Another question which will surely come up soon after the Philippines achieves its status of full political independence from the United States is the matter of naturalization of Chinese who have been residents of this country for a long time and whose ancestors have been here for generations. In the case of many Chinese residents who are not citizens of the Philippines today, they would have applied for citizenship long ago and would have been naturalized citizens if the laws of the United States had made them eligible for it. There are cases of Chinese residents whose children are Filipino citizens because they were born in this country, although they themselves could not be citizens even if they wanted to because of American laws. When the Philippine assumes its independent status as a nation, it is reasonable to expect that no Oriental will be disqualified from acquiring Filipino citizenship on account of his race. Orientals who have been for a long time should be given the opportunity to acquire Filipino citizenship, for many of them have Filipino wives and Filipino children and have helped to build this country not only with their initiative and energy but with their own blood.

Another problem that will surely arise for solution is the control and supervision of those schools that are established and maintained for foreign children and are taught in a foreign language. Under the Constitution of the Philippines, "all educational institutions shall be under the supervision of and subject to regulation by the State", and this wise

provision should be enforced for the preservation and protection of the State. A satisfactory solution must be found whereby the government can supervise all schools and satisfy itself that schools that are taught in a foreign language are not teaching doctrines and principles which are contrary to the welfare of the State that gives them protection.

As to our relations with China as a nation, I believe that we need not fear any aggressive political and economic policies on her part. It is true that China has enjoyed cultural unity since time immemorial, but at present she does not have the compact political organization of a modern state. Being in the painful process of reconstruction reorganization, and rehabilitation, she has at present too many troubles of her own to enable her to adopt an aggressive political and economic attitude and policy towards the Philippines. I am convinced that China has not planned any form of political and economic expansion towards the Philippines directed from the central government at Chungking. Whatever efforts she may exert in this direction for the next ten years will be initiated by private individuals and private organizations rather than by the national government of China as an imperialistic modern state.

Industrial and commercial nations look upon China as the greatest market in the world. As Dr. C. T. Wang once said, to most Western powers China is not a nation but only a market. Filipinos should look upon China first as a nation, a neighboring nation, that is willing to cooperate with us in our economic, social, political and cultural development. But we must look upon China also as a market for we have the advantage of being close to China and of knowing the Chinese and having a tropical country that is position to supply some of her needs. It is a favorite statement among Filipinos that if the Chinese will only use a tea-spoon of sugar every time they drink a cup of tea, the Philippines could not produce enough sugar to supply the demand. But we must remember that the Chinese do not drink tea with sugar and probably will not drink it with sugar for a long time, so it is up to us to supply her with things that she needs and uses rather than expect her to change her ways in order that she may buy more sugar from us.

At all events, if serious conflicts should arise between the Filipinos and the Chinese, between the Philippines and China, we must remember that as Orientals we believe in the principle that no internal problem and no international conflict can be justly and permanently solved and settled by intimidation and by violence but only through reasonableness and the sense of justice and fairness to all parties concerned.

(ED. NOTE: *This article was first published in the "Philippine Yearbook," however, the Author has made certain renovations.*)

CENTURIES OF SINO-PHILIPPINE RELATIONS

By LIU CHI-TIEN

I. *Historic Fragments of the Relations*

This is a commercial age which needs peace and international cooperation. The proverbial devotion of the Filipinos and Chinese to the ideals of peace and international cooperation is well known. These two peoples, being closely related by reason of historical background, natural geographic position, similar blood kinship, and their aims of establishing a stable independent democratic government, are now working hand in hand being welded together by close commercial ties. Hence the relation of the two, one may conclude is the relation of trade.

This relation began since time immemorial. From ancient manuscripts of Chinese writers and dynastic chronicles, and from materials stored up by Spanish writers since their early contact with the East, the lost history of the commercial intercourse might well be recapitulated. Especially in the astoundingly vast amount of Chinese history and literature, one may find many valuable reports and data on the geography, history, and ethnology of the neighboring peoples. There are many sources found in the annals of the T'ang (618-917), the Sung (960-1276), the Yuan (1277-1367) and the Ming dynasty (1368-1643), which now extend definitely an account of all islands in the eastern Pacific known to the Chinese at that time, others are scattering in the Chuan Chow Fu Chi and Chiu Chow Fu Chi, annals of different sea port in Southern China.

Footprints of China and her people on Philippine soil are traced back to the pre-Malay migration which took place before the Christian era. Many writers believed that the Philippine-Chinese trade relations date as far back as the Chou Dynasty (1122B.C.—255B.C.) when traders from China came to barter with the natives of the Islands, although it was irregular in nature.¹ The Chinese trade intercourse at that time had been established at Canton with eight nations. Duties as early as 990 B. C. were levied, and among the imports figure birds, pearls and tortoise shell, products of the Philippines, but the origin of these has not been investigated.² Dr. Jagor, according to Miss Alma R. Huang's introduction in her book "China in the Philippines," found Chinese pot-

¹ Laufer, Berthold, *The Relations of the Chinese to the Philippine Islands*, Washington, 1907;

Craig, Austin, *A Thousand years of Philippine History before the Coming of the Spaniards*, Manila, 1914, p. 1;

Balmaceda, Cornelio, Director of Commerce, "China as a Potential Market for Philippine Products," in *Fookien Times*, Dec. 23, 1939;

Benitez, Conrado, *History of the Philippines*,

² Craig, Austin, *op. cit.*, p. 1.

tery with the skulls from key deposits near Lanang on the east coast of the island of Samar. These skulls and other relics found in different parts of the Philippines are remains of some prehistoric layers of population without any close resemblance to the present mountain tribes.

According to the Chinese history, the Chinese Imperial office and customs originated in employing court chroniclers to writ a daily account of government proceedings. These daily records were kept secret and stored away in iron chests until the dynasty they chronicled had passed away; then they were opened and published, and so form the basis of our knowledge of the events that had transpired while the dynasty was in existence. In the period from 140 B. C. to 87 B. C., during the regime of Han Wu Tie, the strongest king in the Han dynasty, trade and communication has been established between China and the Malay islands. There is also a record during the year 166 A. D. that the East and the West met the first time when the country Tai Chin (Roman Empire) sent her envoys to China and whose ship passed the Malay islands.³ Sixty years later, in the time of Sun Ch'uean of the house Wu (222-251) two functionaries, called Chu-ying and Kong-tai, were ordered to go to the south in the year 226; they went to a hundred or more countries and made an account of them.⁴ Because of the uncertain character of Chu-ying's writing now found in Liang-shih, one can be sure to believe that they came to the Philippine Islands. It shows that China had already been connected with the South. And Professor Craig, once professor of history in University of the Philippines, believed that Philippine gold had been sent to China during the third century.⁵

Another Chinese early possible reference to the Philippines is from the narrative of Fahien, a Chinese Buddhist priest, the details of whose home voyage seemed to suggest that he passed the Philippine Islands. Fahien, started from Sian in the year 399 A. D., went overland to India in search of Buddhist books and fifteen years later came back to Ching-chow by sea in Indian vessels via Ceylon and Java. Shortly after his death a book Fo Kuo Chi (an account of Buddhist countries) was published from which he described his home voyage:

"Fahien... embarked again in May, 414, on a large merchant vessel with a crew of over two hundred and took provision for fifty days. Steering a north-east course for Canton, when over a month out they struck a typhoon, a sudden dark squall accompanied by pelting rain. The Brahmans felt that the priest of the rival religion was a Jonah and want to land him on one of the neighboring

³ Han-shih (Chinese), book 28 and 118;

Cheong Li-tin, *The Brief Malayan History* (Chinese), Shanghai, 1939, p 3.

⁴ Liang-shih, *Record of Southern Countries* (Chinese);

Fung Seng-jeon, "The communication between China and the South" (Chinese), in *Eastern Magazine*, Vol. 34, No. 7.

⁵ Craig, *op. cit.*, p. 2.

islands but were dissuaded by a trader representing the danger that would be to all on coming to China... The weather continued to be very dark and the pilots did not know their situation... Finally on the 78th day, with water almost gone and provisions short, they determined to change their course since they had already exceeded the usual fifty days for the run. So on a northwest route in twelve days more they reached not Canton but Chingchow."⁶

According to Professor Craig, "this voyage on a map works out that they passed the Philippines about the time that marooning the priest on an island was under discussion", and as St. John notes (*The Indian Archipelago*, London, 1853, Vol. 1, p. 103), "the Philippines occupy the only part of the Archipelago liable to hurricanes. Apparently the land was then unfamiliar to these early navigators."

After Fahien's travel, in the period from 415 to 580 (Nan Pak Tiu), according to Kow Cheang Tun (*High Priests' Biographies*), there were another ten Chinese priests who went to the South, where they made on account of discovery.⁷

Between 618 and 906, China has built her strongest dynasty called T'ang whose name is now still proudly used by the oversea Chinese, calling themselves "people of T'ang". Regular trade has been established flourishingly between Western Asia and China during these three centuries. Immigrants from Persia, Arabia, and Syria had greatly increased in China of whom one hundred and twenty thousand foreign merchants from Western Asia and the Malay islands were killed in Canton by the famous man-slaughterer Houng Chau in the year 877. The Sino-Philippine trade relation, one be very sure, is regularly established during this period. A country in the South whose name Ka-ling, mentioned in the T'ang-shih (annals of T'ang dynasty), believed by many writers, is possible to be Sulu of the Philippines Islands. Between 627 and 649 envoys from that country to China accompanied the tribute bearers from Dva-ha-la and Dva-pa-tan (Dapitan), receiving acknowledgments under the Chinese Emperor's great seal. When they returned Dva-ha-la also asked for good horses, and got them.⁸ Between 766 and 779 another three of Ka-ling's envoys visited China and in 813 four slaves, assorted colored parrots, "pink-birds" and other gifts were presented to their powerful neighbor. In 827 and 835 there were two embassies, and between 837 and 850 envoys presented female musicians as the tribute gift to visit China again.⁹

The earliest account of the Filipino traders is that in 982 merchants from Manila visited Canton for trade. They probably were not pioneers as it was related that they came with valuable merchandise. This was

⁶ Fahien, *Fo Kuo-Chi* (Chinese).

⁷ Fung Seng-jeon, *Loc. cit.*

⁸ Craig, *op. cit.*, p. 5; T'ang-shih.

⁹ *Ibid.*, *op. cit.*, p. 6.

about the time (between 976 and 983) when the Canton trade was declared a state monopoly. Over two centuries a maritime customs service had existed in that port, reorganized in 971 because of the greatly increased foreign trade.¹⁰ This early maritime activities of China from that time were so extensive that the China Sea was almost an exclusive lake to the Chinese traders. And in the following years the Sino-Philippine trade has been greatly increased so Chao Ju-kua, a Chinese superintendent and commissioner of customs in Chuan-chow in 1205, had his materials to write about the Philippines. In 1572 the inhabitants of Cagayan told captain Juan de Salcedo, who first time appeared at that place, that their cotton weavings were bought yearly by Chinese traders. Chinese-Philippine trade, therefore, must have existed regularly before the twelfth century and very likely it flourished in the thirteenth century.¹¹

II. *The Junk-trade Relations*

Although the first commercial contact between the two countries began three thousand years ago, no definite record or description of this trade is available beyond the beginning of the twelfth century when Chao Ju-kua, a noted Chinese geographer and historian and member of the Imperial family of the Sung dynasty (960-1278), was appointed as a superintendent and commissioner of customs in Chuan-chow, one of the two sea ports opened for foreign trade in southern China, northward from Amoy, Fukien Province. It was Chao's duty to come in close touch with merchants from India, Persia, Syria, and Arabia, who traded in that port with the Chinese by passing their way through the Malay islands. He availed himself of this opportunity also to collect valuable data regarding the countries and the peoples of the West. He made also inquiries from Chinese junk sailors and merchants who returned from the Philippines which they knew as Ma-it, and San-su, and P'i-sho-ye at that time.

Organizing his data and making references with antedating book, Ling Hwei Tai Dout, a Chinese account published in 1178 also dealing with foreign trade written by Chow Chefai, who wrote his book *Chu Fan Chi* between 1209 and 1225 which is now translated from the Chinese and annotated by Friedrich Hirth and W. W. Rockhill. From this historic manuscripts of Chao Ju-kua, one may capitulate and recaste the lost story of the friendly relations of the two peoples. This story shines out of the gloomy shadows of the pre-Spanish period and records the flourishing junk-trade between the Islands and China.

In Chao's accounts one may see the Chinese traders' junks anchored in front of the quarter of a Filipino chieftain, to whom they presented the white silk parasols which these dignitaries were accustomed to use. There the market or barter was then opened, those living near by were

¹⁰ Craig, p. 7.

¹¹ Laufer, op. cit., p. 253.

attracted by the peaceful and kind Chinese traders. The native at once went on board, mixing merrily in friendly fashions as brothers and sisters with the newcomers.

Ma'it, in which Chao described, according to many writers is Manila. The creek, along which banks living thousand families is the Pasig River. San-su, the three islands, are Calmian, Busuanga, and Palawan. P'i-sho-ye is an miscalling of Visaya or Bisaya.¹² His three chapters concerning the Philippines reads as follows:

MA-IT

"The country of Ma-it is to the north of Borneo. Over a thousand families are settled together along both banks of a creek (or gully). The natives cover themselves with a sheet of cotton cloth, or hide the lower part of the body with a sarong.

"There are bronze images of gods, of unknown origin, scattered about in the grassy wilderness. Pirates seldom come to this country.

"When trading ships enter the anchorage, they stop in front of the officials' place, for that is the place for bartering of the country. After a ship has been boarded, the natives mix freely with the ship's folk. The chiefs are in the habit of using white umbrellas, for which reason the traders offer them as gifts.

"The custom of the trade is for the savage traders to assemble in crowds and carry the goods away with them in baskets; and, even if one cannot at first know them, and can but slowly distinguish the men who remove the goods, there will yet be no loss. The savage traders will after they carry these goods on to other islands for barter, and, as a rule, it takes them as much as eight or nine months till they return, when they repay the traders on shipboard with what they have obtained (for the goods). Some, however, do not return within the proper term, for which reason vessels trading with Ma-it are the latest in reaching home.

"The following places belong to this country: San-su (three islands), Pai-p'uyen, P'u-li-lu, Li-kim-tung, Liu-sin, and Li-han.

"The products of the country consist of yellow wax, cotton, pearls, tortoise-shell, medicinal betel-nuts, and Yu-ta cloth; and the traders barter for these porcelain, trade-gold, iron-censers, lead, coloured glass beads, and iron needles.

SAN-SU

"The San-su (or three islands), belong to Ma-it; their names are Kia-ma-yen, Pa-lau-ye, and Pa-ki-nung, and each has its own tribes scattered over the islands. When ships arrive in these islands

¹² Craig, *op cit.*, p. 4;

Laufer, *op cit.*, p. 253-255;

Davidson, J. W., *The Island of Formosa Past and Present*, N. Y., 1903, p. 581;

the natives come out to trade with them; the generic name (of these islands) is San-su.

“Their local customs are about the same as those of Ma-it. Each tribe consists of about a thousand families. The country contains many lofty ridges, and ranges of cliffs rise steep as the walls of a house.

“The natives build wattled huts perched in lofty and dangerous spots, and, since the hills contain no springs, the women may be seen carrying on their heads two or three jars one above the others in which they fetch water from the stream, and with their burdens mount the hills with the same ease as if they were walking on level ground.

“In the remotest valleys there lives another tribe called Aigta (Negritas). They are small in stature and their eyes are round and yellow (brown), they have curly hair and their teeth show (between their lips). They nest in tree tops. Sometimes parties of three or five lurk in the jungle, from whence they shoot arrows on passers-by without being seen, and many have fallen victims to them. If thrown a porcelain bowl, they will stoop and pick it up and go away leaping and shouting for joy.

“Whenever foreign traders arrive at any of the settlements, they live on board ship before venturing to go on shore, their ships being moored in midstream, announcing their presence to the natives by beating drums. Upon this the savage traders race for the ship in small boats, carrying cotton, yellow wax, native cloth, cocoanut-heart, mats, which they offer for barter. If the prices (of goods they may wish to purchase) cannot be agreed upon, the chief of the local traders must go in person, in order to come to an understanding, which being reached the natives are offered presents of silk umbrellas, porcelain, and rattan baskets; but the foreigners still retain on board one or two (natives) as hostages. After that they go on shore to traffic, which being ended they return the hostages. A ship will not remain at anchor longer than three or four days, after which it proceeds to another place; for the savage settlements along the coast of San-su are not connected by a common jurisdiction.

“The coast faces south-west, and during the south-west monsoon the surge dashes the shores, and the rollers rush in so rapidly that vessels cannot anchor there. It is for this reason that those who trade to San-su generally prepare for the return trip during the fourth or fifth moon (i. e., in May or June) .

“The following articles are exchanged in barter: porcelain, black damask and various other silks, beads of all colours, leaden sinkers for nets, and tin.

“P'u-li-lu is connected with San-sun, but its settle-are more populous; most of the people are of a cruel disposition and given to rob-

bery. The sea thereabout is full of bare tips of rock with jagged teeth like blasted trees, their points and edges sharper than swords and lances; when ships pass by they tack out in time in order to steer clear of them; from there come coral-trees, the *tsing-lang-kan* and the *shan-hu* varieties; but they are very difficult to get.

"The local customs and commercial usages are the same as in *San-su*."

P'I-SHO-YE

"The languages of *P'i-sho-ye* cannot be understood, and traders do not resort to the country. The people go naked and are in a state of primitive savagery like beasts.

"In the district of *Chuan-chow* there is an island in the sea by the name of *Pang-hu*; it belongs to the jurisdiction of *Tsin-kiang-hien*; now the country referred to is so near to this island that smoke on it may be discerned.

"The savages come to make raids and, as their coming cannot be foreseen, many of our people have fallen victims to their cannibalism, a great grief to the people.

"During the period *Shun-hi* (1174-1190) their chiefs were in the habit of assembling parties of several hundreds to make sudden attacks on the villages of *Shui-su* and *Wei-tou* in *Chuan-chow-fu*, where they gave free course to their savage instincts, slaying men without number and women too, after they had raped them.

"They were fond of iron vessels, spoons, and chopsticks; one could get rid of them by closing the entrance door, from which they wound only, wrench the iron knocker and go away. By throwing away spoons or chopsticks they would stoop down to pick them up, and thus fall behind some paces.

"The officials and soldiers used to lay hold of them in this manner; when the savages got sight of a horseman in mail, they struggled the strip off his armour, when, in their headlong rush, they met their death without being sensible of the danger.

"When attacking an enemy, they are armed with javelins to which are attached rope of over an hundred feet in length, in order to recover them after each throw; for they put such valve on the iron of which these weapons are made, that they cannot bear to lose them.

"They do not sail in junks or boats, but lash bamboo into rafts, which can be folded up like screens, so when hard pressed, a number of them can lift up and escape by swimming off with them."¹³

This junk-trade relations of the two peoples was continued without stop for more than five centuries until the coming of the Spaniards who anxiously changed the existing situation. It would be noted that the rela-

¹³ Hirth and Rockhill's translation.

tions of these two peoples were based on honesty, cooperation, and real friendship. Nor was there fear of loss, for such then was the Manilans' honesty that even when some one helped himself and took away goods without being seen he could be relied on in due season to faithfully account for them. Thus wrote Wang Ta-yuan in his book *Tao Ye Chi Leo* (Brief Account on Islands) in 1349: "The natives (Filipinos) and the traders (Chinese) having agreed on prices, permitted the former to carry away the goods of the later as agreed upon. The traders trust them for they never fail to keep their part of the bargain." The period was usually eight or nine months so that, though the natives were not very far, those trading to Manila were among the latest in getting back to China.

In connection with the point of P'i-sho-ye as identified Visaya or Bisaya of the Philippines, one may find many historical facts supported by many writers among whom Laufer believed that the Filipinos drifted to Formosa by bamboo raft and made their settlement. Professor Austin Craig suggested that "a band of uncivilized Malays from the south drove into the interior of Formosa with whom the Chinese earlier had been familiar. So on the next expedition from the mainland, in 605, the Chinese leader was surprised to find on the coast strange inhabitants with whom he could not communicate. His surmise that the newcomers were Malays led the next expedition to take with it interpreters from different southern Malayan islands, of whom at least one made himself understood. The immigrants kept up communication with Luzon and on their rafts raids coast towns of China."¹⁴ From 1174 to 1190, according to Chao's accounts, these Formosan Bisayan chiefs were in the habit of assembling parties of several hundreds to make sudden raids on villages of the neighboring Chinese coast. There, murders innumerable and even cannibalism were charged against them though it might be a propaganda given to their enemies by the Chinese.

As how far the political influence of the Chinese extended over the Philippines in pre-Spanish era, there are enough reliable sources which preserved in Ming-shih, annals of Ming dynasty (1368-1642). In 1372 the chiefs of Luzon visited Emperor Hung-wu, who presented the tribute-bearers with valuable gifts, including a silk gauze woven of gold and colored threads. During the regime of the Emperor Yung-lo (1403-1424) of Ming dynasty, the Chinese started an extensive exploration of the Indian Ocean. The government tried in every possible extent to encourage the people to go abroad to the South, as a result the Chinese overseas expansion reached its climax. An elaborate fleet composed of sixty-two

¹⁴ Craig, *op. cit.*, p. 4: "Pangasinan once extended much farther north in Luzon and Mr. Servilla de la Cruz, a University of the Philippines student specializing in the history of that province, describes rafts of bamboo bound together with vines, of a size which women can lift, yet use on rivers and by people venturing as far as four miles from the coast upon them."

large ships, carrying twenty-seven thousand and eight hundred soldiers, headed by eunuch Cheng-ho in June, 1405, went around the Indian Ocean, undertook his memorable expeditions. He repeated such expedition for seven times in a period covering thirty years. Cheng-ho visited every country in the Indian Ocean and as far as the Arabian Gulf, and obtained the nominal allegiance of their rulers. For this reason the Ming-shih abounds in geographical and ethnological descriptions of all Asiatic countries and peoples from Central Asia to Asia Minor. Cheng-ho's fleet arrived in the Philippine archipelago in December, 1405. The ships have made their anchors in the Bay of Lingayen, Manila Bay, and the coast of Sulu. How long they remained on the Islands and what they did was not narrated. But during their stay in Sulu, they left in Jatti Tunggal, Jolo, the dead body of Pei Pon-tao, a sailor of Cheng's retinue, whose tomb now renewed and decorated by the local Chinese merchants. A tomb stone is erected and roads are repaired. Every December 26, the Chinese of Jolo make their pilgrimages and renew their faith and reverence to the fore-runners of Sino-Philippine relations.

Laufer has identified Pin-ka-shi-lan, a country mentioned in Ming-shih (chap. 323, p. 20), as Pangasinan of the Philippines.¹⁵ As it preserved in this annals of Ming dynasty, this Pangasinan seems to have formed a small realm of their own in the beginning of the fifteenth century. As the result of Cheng's visit, the second embassy went in 1406 to the court of the Emperor Yung-lo, whom they presented with excellent horses, silver, and other objects. In return they received from the Emperor paper money and silk. Their third embassy falls two years later, in 1408; and a fourth was sent in 1410. In the same year, 1410, another embassy from the Philippines is mentioned, the head of which was a high official called Ko-cha-lao. He brought with him the products of his country, particularly gold. "In 1417, several Sulu sultans," according to Professor Gregorio F. Zaide, accompanied by their families and retainers, visited the Ming court in all their Oriental panoply. They brought with them tributes of one kind or another. But the principal thing was that they went to pay their obeisance to the Celestial monarchs. One of these sultans died there in the course of state festivities and he was given a pompous burial ceremony by no less a personage than Emperor Yung-lo himself. His tomb can still be seen today in a mosque outside the North of Toch-chow in the Province of Shangtung. The last tribute embassy from the Philippines reached China in 1421, a century before the coming of Magellan to these shores."¹⁶

(To be continued in the next issue)

¹⁵ Laufer, op. cit., p. 256.

¹⁶ Dr. Zaide, Gregorio F., "China Our First Mother Country," in *China in the Philippines*, compiled by Alma R. Huang, Manila, 1936.

THE ADVENTURES OF CHINESE STUDENTS IN THE PHILIPPINES

By EDWARD C. LIM

Politically, economically, and otherwise the two and half years of warfare on the Asiatic mainland has affected the East and the rest of the world to a considerable extent. In the educational field the invaders have wrought havoc. More than eighty per cent of China's institutions of learning have suffered partial damages or total destruction. The few that have survived and those others that continue to exist generally find their way to the interior where they can recuperate and carry on a war-time education, an education to meet the crisis, and one bound to be long remembered.

In the meantime, the morale of the Chinese people is incredibly high. There is a war of national regeneration, baptism of fire and blood. They adhere to their original program of resistance and reconstruction. In order that such a program will carry on the army of her youthful intellectuals must be rightly trained. A great number of the students moved with their colleges and universities westward, but there are also many others who have chosen to continue their education abroad. Even at normal times, America and Europe play hosts to hundreds of Chinese students yearly, and they still act as such. Aside from these countries the Chinese student finds another host who is right at the next door—the Philippines. Since the outbreak of hostilities the Philippines has not only received grateful refugees from her neighbor but also along with them many eager students. In fact, if statistics were to be taken it will show that during the past two years more Chinese students have come to the Philippines than to any other country. Generally their reasons for coming to this country may be of the following:

- a. For safety. It is not very conducive to study when danger threatens around and overhead.
- b. Financial advantage (though still much to the disadvantage). The peso is only half of the American dollar, and much lower yet than the English pound. Expenses are a lot cheaper here than Europe or America. At the present rate of foreign exchange only the very rich can afford to send their children to Europe or America.
- c. Educational possibilities. Before he embarked the Chinese student has learned from some sources about the educational stand-

ing of the Philippine colleges and universities. Here he can study any course he desires under the the tropical sun.

- d. Proximity to homeland. Manila is only a stone's throw from China. Home messages and communications can be sent and received much oftener and quicker. At any time when condition is improved it is easier to afford a family reunion.
- e. Family relations. Many of the students have relatives in the Philippines. Thus they will be better taken care of during their stay here.

When the Chinese student has finally made up his mind to come here he, of course, needs to make the necessary preparation. First of all he makes sure of his financial support during his sojourn. If he comes from a rich family, all is well with him. But if his parents belong to an ordinary middle-class it is going to be quite hard to negotiate for the fund against the great odd in exchange. However, finally he succeeds to secure sufficient money and find a suitable quarantor. Then he takes his letter of acceptance (which he has already received from some universities in the Philippines upon application); in Hongkong, the applicant goes to the Chinese Consular Invoice office, 5 Queen's Road Central, for a Section 6 Certificate.

According to regulations of the Ministry of Education, only students who are graduates of colleges or universities and who have had two years practical training after graduation, are allowed to go abroad. Ordinarily a student has to spend and P150-P200 for transportation, head tax P16.00 and other expenses. Then he presents these to the American Consulate for a visa. When this is done he is ready to book his fare and goes on board the next steamer for Manila.

The long days spent in the ocean liner are days of intense anxiety. Anticipation of seeing a foreign land and the vague idea of the landing procedure keeps him ever on tip-toes. At length he wakes up one morning to find the vessel ploughing into the Manila harbor. Quarantines and document inspections he now understands to be part of the voyage. But this is not all! If he has previously arranged with the Chinese Consulate to meet him then his lot is easier. But should it happen that he is by nature not so alert, and no such distinguished personalities come to his aid, his ordeal has just begun. Yes, though he may be fortunate enough to have a friend or two on shore, yet to his regret they will not be permitted to intrude into the "floating palace"—(a regulation recently passed by the Manila Customs). Finally, he is escorted to a certain place which they call Engineer Island and there he is safely locked inside a large but very crowded house called the Detention House (Chinese call it "water house"). The period of his detention depends on how early he

can contact with someone to clear him out of the mess. The detention house greatly resembles a refugee camp. Here he finds hundreds of his compatriots most of whom have come here earlier than he. Apparently they have not followed the proper channel, or they lack somebody capable and sympathetic enough to help them out. His short stay in that corner of the earth must have been a real challenge to him—how to help his country so that the day may not be long when all his Countrymen may fully enjoy that freedom and privilege given by the Creator who created ALL MEN EQUAL. The Chinese student at last, by dint of his doubly careful previous preparation and an expensive contact with some immigration agents, leaves the bosom of Engineer Island with thanksgiving in his heart.

But getting out of the detention house does not spell entire relief henceforth. Where shall he park himself? Manila is a large city, almost rivaling Canton and Shanghai in size and clamor. Wide, busy streets; dark, narrow lanes; and houses of all native and foreign styles, but for the time being he has no sure place to lay his weary head. Temporarily he enters a hotel which charges a staggering fee. The next few days he takes counsels from his newly formed acquaintances and hunts all around the city of Manila for a decent boarding house or dormitory which will accommodate him at reasonable rate. He finds that practically all the dormitories are fully occupied, especially so when the school-opening season is on. After much diligent search and research he arrives at a little cell to which he must adapt himself to his best ingenuity.

After his room is set in order he likes to visit around and acquaint himself with the different colleges and universities which he intends to enter. It is not unusual that he may change his mind several times as to which of these institutions he should enroll himself. As there is yet no board of recommendation for Chinese students he has nowhere to obtain sound counsels. His final decision is usually the outcome of what appeals to him most and the opinions of others which may not be reliable. So his first year will be more or less a trying-out-affair. The day comes when he expects to be admitted into the classrooms. The registrar requires him to present his prerequisites. He produces a high school or college diploma which is sometimes printed only in square blocks of Chinese characters. The registrar does not read Chinese characters and the applicant has to bring it, together with his grades, to the Chinese Consulate to be translated and certified. This done and he brings it back to the registrar. If this is the University of The Philippines then he may be admitted or rejected at the discretion of the registrar. But if it is a private college his grades and diploma will be submitted to the Bureau of Education for recognition. Meanwhile he may be admitted to some of the classes temporarily as a special student. After a month or so he receives his verdict, either recognized or rejected, often he is placed one or two years lower, for very rarely the Bureau recognizes his grades

and diploma at face value. In class he is dragged by another evil—language difficulty. Most of the students newly come from China are not too good in the English tongue. This places him in a great disadvantage, because everything in class is carried on through the English medium. He may be a good student but the professor may not recognize the fact. Therefore his first year is also a year of primarily language acquisition.

Out of the classrooms he is confronted by a social life problem. At large the Chinese students in the Philippines live separately unto themselves either by small aggregations or singly. Thus there is not much mutual intercourse among them. They lack a general organization to bind them together for good. For this reason each goes after his own social pursuits. Many of them who lack a strong conscientious principle are thus easily led astray. Theaters, dance halls, night clubs and places of ill-repute tend to distract their minds from lessons. However, fortunate indeed those who belong to this category are but a handful. Sooner or later they are lost to oblivion. A new China needs trained men of sturdy character to build her up. How could they build up a strong nation when they have thus indulged themselves? The Chinese Consulate and responsible leaders of the Chinese community should waste no time in forming a central organization for all the Chinese students in the Philippines with an interest to promote their welfare and mutual cooperation.

We deplore the fact that although we have a host of students here yet up to the present time their contribution to their mother country in lines of education, science, and technique is practically nil. It is high time for Chinese research students to make a careful survey of all the Chinese students in this country with particular attention to their courses of study, social aspects and financial condition, then compile a complete report similar to that which they have done in America and in Europe. We hope that in near future a Directory of Chinese Students in the Philippines may be compiled since the Philippines is attracting more and more Chinese students each year. Such an achievement will also help to strengthen the Philippine Chinese student unit as a factor in the reinforcement of their country.

And finally, as the Chinese students struggle to come over here for further education in various courses we beseech both the Chinese and the Philippine governments to do all they can to expedite their landing. When that realized dream is fulfilled it *would certainly be a happy day*. Since according to Section 6, the law specifies that as students in a foreign land they belong to the "exempt class" and are in no way hindered or detained in their landing. We fondly hope for the advent of the day when it will no more be necessary for students from Cathay to be detained in the Engineer Island.

A WRITER'S OPINION OF "MY COUNTRY AND MY PEOPLE"

Author: LIN YUTANG
By PURA SANTILLAN-CASTRENCE*

Lin Yutang did a great service to China when he wrote this book—with his heart in his pen, one might say, so full of sincere feeling it is. To read the table of contents one would think it was more of an erudite dissertation of China and the Chinese than anything else. It does have that learned side to it but it is very cleverly and brilliantly cloaked in a mellow humanity that makes the work extremely fascinating and stimulating reading.

The author opens our eyes to the real China, old China and modern China. The results, deleterious and otherwise, of Western incursion into its deep, rich Oriental civilization, the effects of Confucianism, Taoism and Buddhism upon the Chinese "Art of living," Chinese individuality, their ethics, their art, their culture.

A note of criticism—the reader cannot but sense a sort of defensive, aggressive attitude when Lin YuTang compares Western customs with those of the East. One feels as though subconsciously, that he was answering some unspoken slighting slur on his people's manners or characteristics and he is out to defend these or give reasons for them. We cannot understand such an attitude in an otherwise extremely fair and dispassionate exposition of facts as they obtain. Indeed, one of the charms of the book is its utter lack of affectation, as though its author was calmly and proudly, but truthfully, delineating the character of something or someone he loved yet which or whom he would not spare, because he was too honest to do so.

The sprinkling of humorous touches throughout the work is very effective and natural. One can almost hear the author's understanding laughter, (a rich amused chuckle, perhaps), as he makes fun of this and that Western trait.

The interest of this book to Filipinos is that in a way we face some of the problems China is facing, the inevitable East-West problems, for instance. We are as bewildered as she is, maybe more so. But perhaps, with Lin YuTang, we can sound for ourselves and for our country the same note of hope that he did so delicately in the last paragraph of his epilogue: "For a time yet there will still be ugliness and pain, but, after a while, there will be calm and beauty and simplicity which distinguished old China. But more than that, there will be justice, too. To that people of the Land of Justice, we of the present generation shall seem like children, of the twilight. I ask for patience from the friends of China, not from my countrymen, for they have too much of it. And I ask hope from my countrymen, for hope is to live."

* A noted Filipina writer. (Reprint from "Woman's Home Journal," Sept., 1939.)

THE RETAIL TRADE IN THE PHILIPPINES

By P. H. Peng

In a recent New Year broadcast in Manila Dr. C. T. Wang, former foreign minister of China, and one time Chinese Ambassador to the United States made these apt introductory remarks: "I readily accede to this request of speaking to the Filipino people because of the great friendship that has been existing between the people of China and the Philippines for these many centuries." It is a fact, that this close friendship and amiable feeling exists particularly in the islands of the South Seas, where for centuries past the Chinese has lived peaceably with the natives. No wonder today, we find in places like the British Malaya, Dutch East Indies, French Indo-China and many others places the Chinese merchants have become the pioneers of trade and giants of industry. They have helped considerably to make the land of their abode rich and prosperous.

In order to fully understand the true characteristics of the Chinese race, Sheridan has this to say, "The Chinese are industrious, quick, willing and frugal, capable of working whatever the climate may be.¹ Chinese merchants are placed in no vantage ground compared to other foreigners, and it is through long and painstaking efforts, endowed with special commercial aptitudes, coupled with strict economy they have started from a humble beginning and gradually climbed the ladder of business until we find them the owner of a small store and "tienda"; and according to the latest survey Chinese investment has run up to 50,000 million pesos, or nearly half of the total estimated investment in the Philippines.²

The present dominant position of the Chinese in the local business did not come merely by chance. It has been for many centuries in the making. The adventurous spirit of Chinese traders and their remarkable adaptability to live and work under adverse circumstances have enabled them to maintain this supremacy in the retail trade. In many provinces the Chinese are the keeper of the tienda or shop, in every little barrio, the purchaser of the local crops, the middle men in distribution, the owner of many business establishments in the Philippines. In spite of this situation the Filipinos have no fear of colonization of the Chinese. As a race the Chinese have demonstrated to be a peace-loving and law-abiding people. As the Chinese and the Filipinos are of the same ethnic strain they readily intermarry. The mixture of Filipino with Chinese for example have produced a very efficient and admirable type of citizen.³ The Chinese have form the bulk of the foreign population in the Philippines, estimates of their numbers in 1639 were 30,000, in 1931, were 45,000,

¹ Richard Brinsley Sheridan, *The Filipino Martyrs*, 1900, p. 102.

² Far Eastern Survey, Research Publication of the Institute of Pacific Relation, Dec., 1939.

³ Harry B. Hawes, *Philippine Uncertainty*, Nov. 1931, p. 205.

and today running from 100,000 to 150,000 immigration statistics are admittedly inadequate in this respect.

In a recent issue of the Far Eastern Survey, a research publication of the Institute of Pacific Relations is a significant statement: "Chinese financial circles have been showing signs of increasing interest in the Philippine Commonwealth as a possible investment center for capital that has been lying idle as a result of the Sino-Japanese war. In recent months business and banking representatives have visited the islands, and as a result, the Bank of Communications has open its office in Manila. The head office, owned by the Chinese government, is in Hongkong. Both in number and in capital represented, newly registered Chinese stock corporations rank in importance after Filipino and American. In 1938 they registered 21 stock corporations, represented paid-up capital of 390,000 pesos, compared with 18, with a paid-up capital of 477,000 pesos in 1937. In six months of 1939, seven Chinese corporations were registered, with paid-up capital of 333,000 pesos. The largest Chinese investment at present is concentrated in merchandising, and they control the retail trade. The milling in merchandising, and they control the retail trade. The milling and marketing and of the rice industry, with ownership of at least 75 per cent of the rice mills and most of the rice warehouses, is also in Chinese hands. Their share of total investment in the lumber industry, is over 10 per cent, ranking after American and Filipino." "The head office of the China Banking corporation is in Manila; its total resources of 27 million pesos at the end of 1937 represent chiefly resident Chinese capital. There has been a great deal estate market in recent months."⁴

Although the commercial contacts between the two countries began more than 3,000 years ago, no definite record of this trade is available beyond 1864 when the Chinese Maritime Customs first compiled the returns of China's foreign trade. From 1874 to 1887 the total trade of China with the Philippines fluctuated between ₱500,000 to ₱1,545,000 annually, and from 1888 to 1898, the yearly trade between the two countries increased from ₱5,000,000 to ₱15,000,000. These figures show how closely China and the Philippines were connected commercially before the advent the American regime in this country. The development of trade between the two countries during the first year of the American occupation up to 1902 was steady, averaging between ₱16,000,000 and ₱25,000,000, but slumped from 1903 to 1916, the average during this period being ₱8,000,000. There were many factors responsible for the decrease in Chinese-Philippine trade during this period, the main reason being the establishment of the free-trade relations between the United States and the Philippines which enabled this country to absorb large

⁴ Far Eastern Survey, "Inflow of Chinese Capital into P. I.," December, 1939.

quantities of American products. The rapid Westernization of the Country, which necessarily worked a change in the family economy of the inhabitants, caused an increase of preference for American goods, reducing materially imports from China. Following the termination of the world War in 1918, a marked increase in Philippine-trade was recorded. The growth of Chinese industrial development and the progress of Philippine economic conditions have contributed largely to the sudden rise of Philippine-Chinese trade. In 1918, the total trade between the two countries reached ₱19,652,486, or more than double of the average yearly trade from 1903 to 1916. In 1919, it further went up to ₱21,884,855, reached the peak in 1920 with ₱25,915,481, the highest ever recorded in the Chinese-Philippine commercial history. Between 1921 and 1933 a shrinkage was noted, but the average was still higher by 50% than that obtained during the period from 1903 to 1916." For the five-year period, 1934-1938, the value of Philippine Chinese trade oscillated between ₱7,000,000 to ₱8,500,000, which brought the total to practically the same level as the 1903-1916 period. Throughout the years of record Philippine-Chinese commercial relations have been decided in favor of China, which shows that China has been selling very much more to the Philippines than what she is buying from the Philippines, except in the years 1888-1890 and 1892-1894. These figures are for the last five years:

<i>Year</i>	<i>Exports</i>	<i>Imports</i>	<i>Total Trade</i>
1934	₱2,175,159	₱5,879,214	₱8,054,373
1935	₱1,792,106	₱5,603,237	₱7,395,343
1936	₱1,974,838	₱5,365,564	₱7,340,402
1937	₱1,933,897	₱6,623,292	₱8,557,189
1938	₱1,904,536	₱6,150,669	₱8,055,205

Again, the following figures reveal the total imports of China of tropical products and the percentages thereof supplied by the Philippines in 1938:

Timber—G. U. 9,664,882 Philippine share G. U. 388,375 (4%)
 Wood, bamboo, coir, straw and manufactures—G. U. 2, 859, 151
 Philippine share G. U.—396,664 (14%)
 Sugar—G. U. 8,552,444 Philippine share G. U. 83,035 (.97%)
 Tobacco—G. U. 9,830,802 Philippine share G. U. 123,509 (1.3%)
 Leaf-tobacco—G. U. 8,550,153 Philippine share G. U. 43,984 (.51%)
 Coconut oil—G. U. 621,972 Philippine share G. U. 79,357 (13%)
 Crude rubber G. U. 1,683,909 Philippine share G. U. 6,739 (.4%)⁶

According to Mr. Cornelio Balmaceda, Director of Commerce, the

⁶ Cornelio Balmaceda, article "China As A Potential Market For Philippines Products".

estimated total commercial investments in the country by nationality, are as follows:

<i>Nationality</i>	<i>Amount</i>	<i>Per cent</i>
Chinese	₱111,275,625	42.10
Filipino	₱ 75,600,650	28.60
American	₱ 22,850,460	8.50
Japanese	₱ 20,685,123	7.83
All Others	₱ 33,887,680	12.97
T O T A L	₱264,299,538	100.00 ⁷

President's Message of Warning and Appeal to Retail Trade

On the occasion of the fourth anniversary of the Commonwealth on November 15, 1939 President Quezon in a historic speech in Tagalog at the Luneta outlined his main program for the remaining two years of his administration which, he said, will be devoted to increasing the economic well-being of the masses, including the placing of the retail trade in the hands of Filipinos. This nationalization of the retail trade is necessary, the President explained, because as long as the access to the immediate needs of the common people are in the hands of foreigners, the Filipinos would remain at a great disadvantage. Because this vital business—the retail trade—is not in Filipino hands, the President said, we cannot feel sure of our immediate needs from day to day. However, in nationalizing the retail trade, the President warned, *he did not mean that the rights and property of those foreigners who have for thousands of years engaged in it in the Philippines would not be respected. Not one single foreign retail merchant will be unjustly deprived of his property or his invested capital he emphasized.* But, what can be done, he said, is to prevent the further growth of the retail business in the hands of aliens, by refusing to issue licenses to new ventures in this business. The President called attention to the fact that *the aliens who have engaged in the retail trade of the country for centuries have never harmed any single individual among the Filipinos; therefore, he said, we are duty bound to respect their rights and properties.*⁸

Soon after the President's declaration the machinery of the National Assembly got into action. Manila Assemblyman Pedro Gil who started the movement for the nationalization of the retail trade since the session of the first National Assembly filed with the second National Assembly two bills, one providing for the nationalization of the retail business under certain conditions, and the other amending section 1453 of Act No. 2711, limiting the issuance of privileges, licenses or permits to

⁷ Cornelio Balmaceda, Director of Commerce, Letter to Hon. T. B. Buston, March 11, 1939.

⁸ Philippines Herald, Nov. 15, 1939.

engage in retail trade to Filipino citizens only. Batanes Assemblyman Vicente Agan was co-signer of Assemblyman Gil in the last bill. Under the first bill, Filipino nationals, effective January 1, 1940, will receive preferences when they engage in retail trade. Nationals are defined as citizens of the Philippines, or Americans residing in the Islands, and firm or corporation organized by Filipinos or Americans residing in this country. Existing retailers who are not nationals, however, may continue with their business until their present stocks have been totally liquidated. "Heavy penalties, in the form of a fine of from ₱50 to ₱2,000 or imprisonment from one month to two years, or both, in the discretion of the court, are to be imposed on any violator of the proposed legislation."⁹

It was pointed out that under these commercial treaties, certain rights are guaranteed citizens of signatory nations, and that these rights may be impugned by the adoption of the Philippine retail trade nationalization scheme. These commercial treaties are binding on the Philippine Commonwealth and cannot be ignored or abrogated merely by act of the National Assembly. Meanwhile, President Quezon, in a letter to Masbate Assemblyman Pio V. Corpus, chairman of the committee on commerce and industry of the National Assembly which reported out the bill of Manila Assemblyman Pedro Gil on the nationalization of the retail trade, indicated that the Gil measure may be sent to the United States department of state for consultation and final action.¹⁰

Through the agency of the United Press of November 30 is a cable containing an editorial of the *Hankow Herald*, a government supported paper commenting and approving the memorandum on the subject of the retail trade filed in Manila by Chinese Consul-General C. Kuangson Young: "*It is hoped that nothing will be done unnecessarily to harm Chinese interests in the Philippines,*" the Herald said. "*The Chinese in the Islands always have contributed to the economic and social well-being of the country. They have a perfect right to engage in lawful trade and to pursue livelihood by virtue of the supplementary Chinese-American treaty signed at Peking Nov. 17, 1880. This treaty stipulates Chinese merchants, missionaries, students and tourists may enter and reside in United States territory, which is generally interpreted to include the Philippines. We hope the Philippine Assembly will give Chinese merchants an opportunity to remain in business. Such an act would augur well for future development of Chinese-Philippine trade and promotion of closer cultural ties between these countries,*" concludes the editorial.

In the meantime, the nationalization plan is being prosecuted with greater vigor by provincial and local officials throughout the country. Following the suggestion of President Quezon and acting under direct instructions from Secretary of Interior Rafael Alunan, governors and city

⁹ Philippines Herald, Nov. 19, 1939.

¹⁰ Ibid, Nov. 21, 1939.

mayors have adopted the policy of limiting the issuance of licenses for retail stores in the public markets to nationals only.

Plan to Nationalize Retail Trade: Government-Sponsored Scheme

The creation of a ₱5,000,000 National Trading Corporation under a board of directors of five members was authorized by President Quezon in an executive order. The corporation will buy and sell commodities of prime necessity, its purposes being: to implement official plans to place the retail trade in the hands of Filipino citizens, help push through the establishment of consumers' cooperatives and bolster the government's price fixing authority.¹¹

Retail Store Census Being Taken by Government:

The first of the many steps taken by the government agencies is the taking of a census of retail stores throughout the Philippines for the purpose of determining what per cent of such stores is in the hands of aliens and what per cent in the hands of Filipinos. Cooperating in the vital phase of the program on retail trade nationalization are the bureaus of internal revenue and commerce, the Philippine census commission and the city and municipal treasurers' offices. In a letter of Mr. Cornelio the city and municipal treasurers' offices.

Census of Retail Trade:

The statement survey of Provincial Treasurers made in December 31, 1935, hereto attached shows that the Chinese are predominant in the domestic trade of the forty-four (44) provinces and the City of Manila, surveyed the Chinese exceeds all other nationals including the Filipinos, viz:

Agusan ₱	500,000 (80%)	Marinduque ..	350,000 (82%)
Antique	325,300 (80%)	Masbate	279,817 (35%)
Cagayan	684,182 (54%)	Nueva Ecija .	15,604,000 (74%)
Capiz	887,250 (75%)	Occ. Misamis	351,569 (44%)
Cebu	11,064,256 (39%)	Or. Misamis .	1,840,000 (62%)
Cotabato	2,000,000 (84%)	Or. Negros ..	677,135 (67%)
Ilocos Norte .	614,500 (70%)	Palawan	851,500 (44%)
Iloilo	15,741,360 (70%)	Pangasinan ..	2,736,085 (46%)
Isabela	7,000,000 (47%)	Sorsogon	1,600,000 (78%)
Laguna	4,000,000 (55%)	Sulu	300,000 (72%)
Lanao	185,300 (50%)	Surigao	770,500 (79%)
La Union . . .	523,186 (31%)	Tayabas	1,682,116 (54%)
Manila	20,720,000 (27%)	Zambales	220,398 (52%)
Ilocos Sur ..	1,343,155 (61%)	Zamboanga ..	677,135 (67%)

The survey is still going on and pending more up-to-date and com-

¹¹ Philippines Herald, Jan. 4, 1940.

prehensive statistics of the entire Philippines will be published in the near future.

Bank Support To Retailers:

The internationally-known *Morris banking system plan* under which loans are issued to small merchants engaged in retail trade, and the bank exercises supervision over the operations of the business of the borrowers in order to protect the interests of the bank is proposed in a bill which Cavite Assemblyman Manuel S. Rojas is present drafting for filing at the National Assembly. The proposed bank, capitalized at ₱10,000,000, will effect the transfer of the retail business here in the hands of the Filipinos.

Balmaceda Advocate for More Facilities:

Commenting on the interest evinced by the President in cooperatives, Director of Commerce Cornelio Balmaceda released a statement suggesting that in order that the national retail trade and the export trade can be carried out much more effectively, the Bureau of Commerce needs a more adequate force and greater facilities than are available at present. Further, he remarked that an effective campaign of education should, therefore, be undertaken to prepare the people for the new economic aids being provided for them by the government.

Nation-Wide Response:

Cavite: The first consumers cooperative association in Cavite province was established in San Roque, it was announced by Miguel L. Luna, assistant chief of the trade promotion division and one of the campaigners of the bureau in the promotion and expansion of the movement. At present there are 80 members although the quota is 100 and each contributes from ₱5.00 to ₱30.00 each to the funds of the Cavite cooperatives.

Laguna: With an initial capital of ₱2,700 and a membership of 94, the first Filipino consumers cooperative store in Laguna was organized in the town of San Pablo; the capital is divided into shares fully paid up by the members, ranging from ₱10.00 to ₱300.00. This cooperative store has also organized an educational committee to campaign for membership and explain to the people the advantages of the cooperative movement by means of public meetings in the towns and barrios of the province. It is expected that this new cooperative will pave the way for the organization of other cooperative stores in the province of Laguna.¹²

The National Retailers' Cooperative Association No. 1

In the first meeting 77 Filipino retail dealers including market vendors have been registered as duly-accredited members of the cooperative, Anastacio de Castro, secretary-treasurer of the government-sponsored association. The members have already paid their fees which will form part of the capital of the corporation. The Philippine National Bank has been chosen to be the depository of the cooperative.

¹² Philippines Herald, Jan., 1940.

Mr. De Castro and Mrs. Felicidad Manuel, chairman of the board of directors of the cooperative association declared that a concerted campaign will be conducted by the members of the association to get other Filipino retailers in the city to join the cooperative as it is estimated that about 5000 Filipino merchants are engaged in the retail trade in Manila.

Another big organisation known as the National Trading Corporation presided by Benito Razon, decided to purchase only commodities of prime necessity and other goods of popular consumption from local manufacturers for the meanwhile and which will be re-sold to local cooperative retailers.²

Baguio: The Baguio Consumers' Cooperative Association held its annual regular meeting and plans for the enlargement of the cooperative store of the organisation and the election of new officers to head up the campaign.

Cooperative For Wives:

With Mrs. Josefa Jara Martinez, veteran social worker, as temporary president, the Housewives Cooperative Services was formally organized. Miss Helen S. Topping, visiting authority on cooperatives gave a talk on cooperative principles and methods as used in other countries. Evidencing general enthusiastic interest in the movement, even provincial women attended the organization meeting and went home resolved to organize similar associations in their localities. Membership to the Cooperative is open to all housewives and home-makers, dormitories, hospitals, puericulture centers and home economics departments in universities and colleges sharing sympathy with the spirit and purposes of the organisation.

The first institute of cooperatives in the Philippines was held on February 5 to 10, under the joint auspices of the bureau of commerce and the National Consumers' Cooperative League of the Philippines. The purposes of the association are:

(a) To promote the economic welfare of its members by utilizing their funds and efforts for the purchase, distribution and production of commodities of the best quality and at equitable prices, and for the performance of services in the interest of the members in the most economical way.

(b) To advance the cooperative movement with service for its motive.

(c) To serve the economic, cultural, and social welfare of its members, their family and the public.

Definite plans were laid for the cooperative, which in progressive stages will meet the needs of better and more economical family living.

The Housewives Cooperatives Services is an experiment to conduct cooperative organizations on women's initiative and management. Although not financed by the government, it will work in close cooperation

with the latter's efforts to promote cooperatives here. It is affiliated with the Consumers' Cooperative League of the Philippines, which is under the supervision of the bureau of commerce.¹³

Miss Helen Topping, well-known authority on cooperatives rendered much help to the Commonwealth government disseminating information about the cooperative movement. She gave a series of lectures in Manila pertaining to this subject. Miss Topping strongly advocated for cooperatives sponsored by the government but divorced of government control. "The reason," she said, "is to allow more initiative and freedom on the part of small merchants to do whatever they can with their business instead of being dictated by the government." Almost all the countries she visited adopted this plan. However, prominent government officials such as Benito Razon, Malacañan adviser on economics and emergency control board administrator; Prof. Anastacio de Castro, technical assistant on cooperatives; and Dr. Enrique Sobrepeña, president of the Consumers' Cooperative League of the Philippines, differed with Miss Topping's idea. They, being more conversed with local conditions thinks it more practical to have government direction and supervision in this new program.

Plan to Nationalize Other Fields:

Markets: The nationalization of market stalls in the city of Manila will not be to the prejudice of persons, holding any of the stalls previous to the inauguration of the Commonwealth, Mayor Eulogio Rodriguez remarked. In working for the benefit and uplift to the masses in all their means of livelihood, Mayor Rodriguez said that the interests of others should not be totally ignored. We have confidence to believe that the Mayor will put into practice what he had said.

Latest developments on this issue is that City Fiscal Alejo Mabanag has drafted the proposed ordinance to nationalize the retail trade in the city markets. The ordinance states that "aliens" who have been holding market stalls are given one year grace in which to vacate their stalls.

However, C. Kuangson Young, Consul General for China in the Philippines gave his views on the market code in a letter sent to Board President Juan Nolasco which was read at the session of the Board. Consul Young said that his letters to the board and to the mayor should not be considered a protest but a mere exposition of facts.

Reiterating what he wrote Mayor Rodriguez, the Chinese Consul maintained in his communication to the board that there could be no justifiable distinction between retail trade in public markets and retail trade outside of them. He then gave the following reasons:

"(1) When it comes to the earning of a livelihood in an ordinary occupation, lawful foreign residents—who have entered this country in good faith and in accordance with treaty provisions—cannot and must not be

¹³ Philippines Herald, Jan. 17, 1940.

deprived of the opportunity. Otherwise, such a measure would result in their unemployment, not only affecting themselves but also their dependents, many of them Filipinas, and even the local economy; it would be also tantamount to their retroactive exclusion from this country.

"(2) It may be admitted that the markets are owned by the city which, therefore, may decide as to whom the stalls may be leased. But in this matter when the life of hundreds of people are affected, the question of technicality should be preceded by that of equity. The present Chinese stall-holders have been in the markets for many years and built up such a trade through hard work and friendly service. To throw them out is to deprive them of their only legitimate livelihood. I am confident that such cannot be the intention of the Commonwealth authorities. I am also confident that they will continue to treat Chinese residents with fairness, equity and reasonableness."¹⁴

Looking Ahead—Conclusions:

As a careful observer and student of the present trend of developments in the Philippines one can make some predictions as to the future only upon the basis of present events. In summing up, the writer does not profess at all to be a specialist in the field of economics but mainly to record some observations which he gathers from here and there:

1. The Philippine Independence being six years hence in 1946, it is logical to think that the government should be up and doing in building up a strong and carefully constructed economic structure, for if this is destroyed, then no political organisation however carefully built and however shaped to meet Philippine needs, can preserve the Islands from disaster. Thus, we see a strong program of nationalization is being carefully laid out and in the process of working.

2. In the carrying out of this national economic adjustment program it is hoped that the foreigners and the Chinese community in particular should lend its fullest support to shoulder with the Filipino people in attaining their national aspirations to be economically and politically independent. While, on the other hand, the President has aptly said that in nationalizing the economic structure of the country, *he did not mean that the rights and property of those foreigners who have for thousands of years engaged in business in the Philippines would not be respected. The purpose in all this is not only to benefit ourselves but to honor and respect the rights of others.* Moreover, one is fully cognizant of the fact that with the present trend of events there is the rising tide of Filipino Nationalism.

3. Contrary to the belief of many there is absolutely no potential danger by the increasing Chinese investment in the Philippines, even though there is prominence of Chinese in the control of the retail trade. Unlike others, the Chinese have demonstrated themselves as a peace-lov-

¹⁴ Philippines Herald, May 21, 1940.

ing and law-abiding people and many who have settled here permanently have taken this country as their home and hence will work to the peace and prosperity of this country of their choosing. Hence, it is hoped that the Philippines, being a close neighbor, should encourage, more desirable immigrants which will help to develop the country industrially and economically.

4. With the decline of Philippine exports to the United States upon taking effect of the provisions of the Tydings-McDuffie Law in 1946, the purchasing power of the Philippines will be seriously impaired. It is therefore, of utmost importance then for China to buy more of Philippine products to maintain her ability to absorb as much Chinese goods as is being imported at present. With the buying power of 450, million Chinese one can just visualize how much trade could be boosted up if China after the war could settle down to the work of reconstruction.

5. That in the process of time the Chinese would be obliged to relinquish their business hold in the Philippines is evident. While on the other hand, instead of advocating for the return of the "lost trade" which is in the hands of aliens, some Filipino leaders such as Secretary Avelino and others are far-sighted enough to sound the clarion call, "Go South Young Men" (meaning Mindanao, the land of promise and opportunity) where vast natural resources are still untapped. What hundred fold returns from such virgin lands!

6. Being close neighbors, the governments of both countries should exert their best efforts to maintain closer economic and cultural relations between China and the Philippines, which will be for the mutual betterment of the Chinese and the Filipino peoples.

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CHINESE STUDENTS IN DEFENSE OF THEIR NATION*

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Immediately after the Sino-Japanese war broke out in the summer of 1937, many of my foreign friends were puzzled by the question "What can students do in this war of liberation, and how can they keep on pursuing their studies in this national crisis?" The answer is that they can pursue them in a hundred different ways. First of all, let me tell you what our students were doing in the first stage of the war. They lost no time in giving their services to the country. Some of them joined the Regular Army, and some of them acted as volunteers to serve the soldiers fighting at the front and those wounded in the base hospitals.

Students of medicine were organised into Red-Cross Units, girls in the middle schools were trained in nursing classes for the relief of the sick and wounded in the battle-field, students of political science found opportunity to put their classroom theories into practice. Even the primary school students organised hundreds of propaganda teams to rouse the people in the country side to prepare to defend their homes against Japanese invasion. Refugee children organised dramatic corps and toured the country to stimulate the people's resistance. In short, the whole Chinese student body was mobilised *en masse*.

THE UNIVERSITIES MOVE TO THE INTERIOR

Then the Japanese occupied the seacoast, a large part of our territory, our port-cities, and our principal arteries of contact with the outside world. Our universities, colleges and middle schools were compelled to evacuate from the war-zones, and removed into the interior. Tremendous obstacles were encountered—obstacles that might easily have defeated another people,—but they were overcome. In spite of the hardships, the students were given a golden opportunity of developing their physique, and broadening their mental outlook. Many of them travelled thousands of miles to attend schools, and they studied *en route* the social and economic conditions of the province. This "Road-side" education is indeed invaluable, and we firmly believe that it constitutes an important asset in the building up of a new China.

STUDENTS AT THE FRONT

The chief responsibilities of the Chinese youth to-day are two-fold: first, the war of resistance, and second, the National Reconstruction. Both of these responsibilities are equally important.

* Reprint from "China Journal" March Number, 1940.

Since the outbreak of the Sino-Japanese war, the students have done splendid work on the battle field. Many of them have sacrificed their lives. They have left behind them the memory of their heroic and glorious deeds, which inspire those who are living and which can never be forgotten. The substantial achievements of our students on the many different fronts during our war of resistance cannot be forgotten. For instance, at the beginning of the war at Shanghai, in 1937, several thousands of students from the different universities and colleges around Shanghai joined the Regular Army, and many of them were killed in action in the Shanghai and Soochow sectors.

In Central China after the fall of Ying-sui, an important city in Kiangsi Province, several hundreds of patriotic students made a sudden attack on the Japanese vanguards as they marched into the city.

In North China, many students gave their services to the Eighth Route Army, and many of the leaders of the Guerrilla detachments are college students, who temporarily laid down their pens to take up arms. In the Province of Shansi students took an active part, and rendered invaluable assistance to the army. Again, students of Kwangsi Province have formed an effective militia under the guidance of the Government.

THE SCHOOLS PLAY THEIR PART

On July 17, 1937, Generalissimo Chiang Kai-shek told the educational leaders at the Kuling conference that if war could not be avoided, we must prepare for two things: first, to fight a long war of retreat and defeat, and secondly, to be ready to endure the most acute suffering. There are tens of thousands of students ready to suffer such hardship and who have hurried voluntarily into the training camps of the anti-Japanese university at Yen-an, and into the camps of the Chekiang Eastern Front in Central China. Besides the regular training camps practically every university and senior highschool is devoting some of its courses to guerrilla tactics and military science, so that if future demands it, the students will be prepared for recruitment. It is obvious that if the war of prolonged resistance is continued, millions of young men must undergo military training.

Thus spurred by the fire of patriotism, some of them joined the army. Others followed the advice of Generalissimo Chiang Kai-shek who, in his stirring speeches, exhorted the students to continue their studies, and to prepare themselves adequately to meet the demands of the present time. As a result, many boys and girls have gone to the interior to pursue their studies; the school curriculum has been revised, various branches of science and courses on first aid are popular subjects. All of these schools are making progress in extra-curriculum military training. Besides their studies, they work to promote rural education, the New Life Movement, the National Thrift Campaign, the Offer Gold to State Campaign, the Promotion of Home Products, and the Chinese Indus-

trial Co-operatives. They comfort their heroic comrades at the front by sending them clothes, foodstuffs, books, magazines, musical instruments and other appropriate presents.

WORK BEHIND THE LINES, THE GREAT TREK

The second task of the students is their work in the rear. Many students have taken refuge in the north-western and south-western provinces of China where the "Free China" is in the making. These boys and girls have left the occupied areas such as Manchuria, North China, East and South China, in order to be in "Free China" and to carry on the work of resistance and reconstruction there.

These students travel days and night to "Free China" by all kinds of primitive and ultra modern ways of transport. In unorganised groups of two's and three's, in the companies of a dozen or a hundred, a couple of friends or a group that a common destination has thrown together, boys and girls made their way on foot, wheel borrows, mulecarts or by train, steamer, rowing boat, bus, car or truck. A trek of a thousand miles forces one to cut down personal baggage to a minimum. Sometimes one saw groups of boys and girls on the road, with nothing but their toothbrushes and the clothes on their backs, and they marched on singing patriotic songs.

When they reached their destinations they entered the schools. Chinese civilisation has moved from the East into the great West. These tens of thousands of students, including more than twenty Universities and Colleges have already become a great force in building the New China, which is rising strong and United.

THE NEW UNIVERSITIES

During the war 25 secondary schools and 16 colleges have moved into Szechuan Province. This province alone now has 49 middle schools and 306 secondary schools, including vocational schools. West China Union University in Chengtu, the capital of Szechuan, has truly become a full fledged university. At present there are eight universities and colleges located in that city. Four universities and parts of two others live on its campus and are affiliated to the West China Union University. The students there work together united in performing patriotic dramas to raise money for the soldiers at the front and to carry rural education into the villages and towns around the city. They lead a very simple life, they eat rough food, they have changed their mode of living, and are trying to improve their work in school to help the Government extend rural education. For instance, the National Szechuan University is one of the few universities that has not yet been destroyed by the Japanese. The student body numbered 500 before the war but it has now increased to 1500, and most of them came from the occupied areas. Hitherto 70 per cent. of them were students of arts and political science, now 70 per cent. are studying natural science and agriculture. They

have found that China must have a foundation of scientific knowledge, if it is to survive. During the week-ends and holidays they do rural work voluntarily. They visit the nearby countries to keep the peasants informed about the war, or to teach them scientific methods of farming.

LIFE IN THE SCHOOLS

Life in the schools is Spartan in its simplicity. Some of the students live in caves and others in huts, temples, guilds and monasteries, while some even have their lessons in the open. Each student costs the Government 20 cents a day for food, and four dollars a month for books, clothes and pocket-money.

Chungking, the war capital of China, is another great educational centre. The National Central University, the Nanking middle schools, and the Provincial College of Education are close neighbours, and the buildings of those institutions stand proudly in the valleys and the hills about ten miles from the city. The National Central University is at present conducting its work in sheds which have been built quickly and temporarily on the hill. It took only 42 days to complete the construction. Though the present school buildings are imperfect, the students work harder than they did in Nanking. The university is now taking care of over 1700 students. These students have overcome many difficulties, and their spirit is still completely undaunted. That they are not in the least dismayed is shown by the way in which they moved the university from Nanking, and the way in which they are carrying on their work against very great odds. Even the cattle, sheep and pigs of the Department of Animal Husbandry have been evacuated to Chungking—trotting slowly along for over a year from Nanking. The students double the work to show that they are not down-hearted.

The Nankai Middle school has at present 1400 students. Started three years ago with one building, it now has seven buildings. It has become the continuation of the Tientsin Mother School, which was totally destroyed by the Japanese after the out-break of war. During the last "Offer Gold to the State" campaign, the student body alone raised over \$12,000 for the war chest.

STUDENTS IN EMERGENCY SQUADS

When Japanese airplanes raided Chungking, hundreds of thousands of refugees moved on the highways which were connected with nearby towns and villages. Students of these institutions organised many transportation teams to help the refugees to move their belongings from place to place.

Immediately after Chungking experienced the terrific havoc wrought by Japanese planes, over 10,000 boys and girls of the San Min Chu I Youth Corps were mobilized within 24 hours, to aid the victims, and the refugees of the vicious bombings. Divided into hundreds of teams, the youth performed the herculean task of fighting fire, maintaining order,

helping refugees, and caring for the wounded. On the smouldering streets of Chungking's business district which still bore the typical scenes of Japanese destruction, were to be found scores of girl members who were appointed to police the ruined districts and give first aid to victims. Others were scattered far and wide over the roads leading from Chungking to aid in the mass evacuation of the town. Some simply carried loads for the refugees from one place to another, while others acted as stretcher bearers.

The emergency services of these youths started immediately after each raid. They were among the first group of rescue workers rushed to the scene where the incendiary bombs landed. No less than ten boys and girls were wounded, some severely by the collapse of burning buildings and crumbling walls, while they were attempting to remove the injured who had been trapped by fire.

The San Min Chu I Youth Corps was officially organised for emergency work. It had laid down a definite programme for helping in evacuation, establishing rest stations, and giving first aid to every person in need. The whole city of Chungking, including its suburbs was divided into service zones for carrying out emergency relief and for precautionary measures. What Chungking lost materially was more than compensated for by the development of an even firmer and more indomitable spirit.

Another result of the Japanese bombing of Chungking was its effect on the youths of the city. Out of the debris of the fallen buildings and the carnage of blasted bodies there arose a spirit of more determined resistance. In one week, six hundred young men and women joined the training camp for volunteers. Among the six hundred volunteers that entered the camp were ninety-two girls. Upon their completion of training they will be sent to the front for service.

LIFE IN A GIRLS SCHOOL

The writer is now helping a lady-principal to run a "Girls School for Physical Education" in a suburb near Chungking. There are 650 girls in this school, living in mat-sheds and having their classes in these sheds. Sometimes when it rains the sheds begin to leak very badly, and on waking up the girls have to roll up their bedding which had been soaked through by the drops from the leaking sheds. So they sit up on the few dry places in the sheds and sing songs until the rain stops. They do not use textbooks, as most of the textbooks are hard to get from the bookstore. They attend classes and take notes of all the lectures given by the teachers. Moreover every night they go to the surrounding villages to teach the farmers to sing patriotic songs and to help the farmers' wives to take care of their children. They also tell the people how to keep their houses clean by giving lectures in hygiene.

THE UNIVERSITY OF YENAN

In the North-west, the great University of Yen-an is training over 15,000 students in six centres. Most of the work is carried on in the caves. The students work as well as study. More than 10,000 graduates are already behind the Japanese lines, training the people in resistance, and leading guerrilla troops. These guerrillas have turned the back of the Japanese lines into another front. They built caves and worked on the land and in the industrial co-operatives. The spirit of these students is wonderful. There are over 25,000 students who have taken part in all this work. At sunrise thousands of these young people climb the mountain in small groups to break open with newly wrought implements barren lands which yield food of all kinds. These students who receive seven cents a person per day from the Government will soon be self-supporting.

STUDENTS CO-OPERATIVES

Recently a "Productive-Agriculture" movement was launched in the Shensi-Kansu-Ningsia border region in China's North-west, in order to fulfill the principle of people's livelihood of the San Min Chu I, and better the living conditions of the people. The movement is intended to add a 100,000 acres of land to the cultivable area in the border region, and to increase the agricultural yield by 20 per cent. within the fiscal year. The students of Yen-an University have promised to provide the Government with 3,300 Tann (1 Tann = 150 lbs.) of grain and 1,000 uniforms and padded coats by the end of the year. Each student cultivates from one-sixth to one-half of an acre in addition to pursuing his studies at the university. This movement has been carried out according to a detailed scheme of co-operation and division of labour. Each organisation is responsible for the supply of a certain amount of grain and other materials at the end of the fiscal year for the Government's use in the prolonged war.

STUDENTS AND PLAYS IN THE TRENCHES

Besides giving their services in the rear and behind the Japanese lines, many students are fighting in the front-line trenches. More than 250 Kwangsi students, who have been divided into two units, are now engaged in different kinds of war-services at the front. They are now working with the fighting forces on the Northern Hupeh, Anhwei and Honan fronts. They are to be found in the first line trenches giving first-aid to the wounded, bringing in ammunition and joining in actual fighting whenever necessary. These Kwangsi students edit and publish newspapers and pamphlets for the fighters, and entertain the soldiers with patriotic plays and songs. In the evening they enter the first-line trenches, mixing with the fighters, talking, playing and singing with them. Their presence in the trenches and their fighting side by side with the common soldiers serves to no small extent to maintain the high spirit of the army in these sectors.

STUDENT CORPS: THEIR KIT AND TRAINING

To reinforce the first batch serving at the front, the Kwangsi authorities called for 1200 members for the second corps, more than 18,000 applied. In order not to disappoint the youth the original number of 1200 was raised to 5,000 and divided into three regiments.

Military training is the first requisite in the training of these students. Then political training receives the most attention, as the members of the corps are to be assigned to do political work among the fighters and the masses. The curriculum consists of a political period, international affairs, publicity, first aid, and current events. For classroom and bedrooms the students use the numerous caves in the Kwangsi hills. A bundle of hay forms their bedding. Every article in their marching kit is put to double use. For instance their raincoats are painted with war-slogans and cartoons serving both as publicity media and as camouflage.

STUDENTS HELP IN RECRUITING

The corps is now divided into a number of companies, touring cities and towns in Kwangsi to help the authorities in recruiting. With the help of these young publicists and political workers, the Chinese army in Kwangsi has experienced no shortage of recruits. The province, it may be noticed, has sent out more than 400,000 men to various fronts, and has now another 500,000 under training. Since these students are one of the most effective agencies for raising the moral of the soldiers, another 5,000 high school students of Kwangsi, both boys and girls, are now under training in the south-western province for service at the front.

WORK AMONG THE WOUNDED

Not to be outdone by their brethren (who are carrying on war-service activities in every corner of the country, a battalion of 1,000 girls from Yen-an University went to the northern front to fight side by side with their brothers, after completing their training last March. 250 college girls in Hunan Province are giving their services to wounded soldiers in a simple but novel way, now they cook and wash for them while in pre-war days they scoffed at such domestic tasks. Now they are found in the laundries, washing clothes that are frequently soaked with blood, and in the kitchens, preparing food for the soldiers who have so gallantly borne the brunt of the fight. Constant practice has enabled them to wash out not only light arteries but also heavy quilts and padded suits. Six times a day two members of the team visit the hospitals and serve food to the soldiers, who are given a diet of rice, lotus flour, milk and tea.

In addition to washing and cooking, these young girls give the wounded elementary medical care—first-aid, dressing of wounds, and dispensing medicines. Because the corps is so near to the Kiangsi war-

front, many soldiers pour in day and night. It is the first duty of the girls to meet the wounded upon their arrival at Hengyang, to give them first-aid, and if necessary to help carry them to the hospitals.

THE KWANGTUNG YOUTH CORPS

In Kwangtung, the youth corps has had a history of three years. Organised by five youth organisations in Canton among which were the Chungshan University Association, and the Kwangchih Middle School National Salvation Association, it now has a membership of 3,000 middle school and university students all of whom are engaged in wartime service.

Following the outbreak of the Sino-Japanese war, three units were immediately organised to accompany the Cantonese troops to the front. Their services included letter-writing for the soldiers, care of the wounded, and liaison work between the army and the people. Additional units were organised to visit factories around Canton and rural districts for propaganda work. Three training headquarters have been established by these students to organise young men for wartime service. The district authorities are helping the students to register unemployed young men for this purpose. So much interest has been aroused by their activities that the majority of middle school and university students are determined to take part in wartime service at the close of their school careers.

These young men entered the rural districts in the war-zones to help the peasants. Follow troops everywhere to bring about closer co-operation between the army and the people, and to organise patriotic movements among students, laborers and peasants. They have helped the peasants to reap crops, and they hold reading classes in an effort to stamp out illiteracy. Whenever a unit reaches a village, the members take a practice of calling on the elders to learn of the condition and needs of the village. The members have thus quickly won the respect of the community, and their work is there by facilitated.

Stationed close to the front-lines are 72 of these students, who form an advance unit. 32 of them are helping the military authorities in a key-city to give political training to a People's Self Defence Corps. The students are attached to the headquarters of a guerrilla unit.

THE WORK OF THE GIRL GUIDES

One of the outstanding youth organisations in China which is giving services in wartime is the Girl Guide Association. Out of a total number of 78,000, 2,400 girls are serving at the fronts. The majority of these guides are doing less spectacular but equally important work behind the lines. Such work as collecting funds, clothing and medical supplies, publishing wartime literature, giving moral encouragement to the wounded, and running errands, they make their special concern. They are divided into 300 units, with an average of 200 per unit.

Although the number of the girls serving at the firing-lines is comparatively small, tales of their heroism continue to trickle into the Association headquarters in Chungking. At the Nanchang front for example, one of the girl guides, Miss Wang Chu-wen, remained at her post to the last moment, and was captured by a Japanese tank unit, never to be heard of again. Another of the guides, Miss Li I, a member of the same unity, was shot and wounded in the chest by the Japanese, because she too remained at her post to the last. Although two of her ribs were broken, she was fortunately rescued by her comrades who carried her away to a hospital in the north-west of Nanchang, where she is receiving treatment.

Those working in the rear are busy with wartime work of every description. In Chungking, one of their activities has been to organise the sending of 20,000 "comfort-letters" to Chinese soldiers fighting at the various fronts. The girl-guides in their own comfort letters enclose handmade handkerchiefs, drawings and photographs.

Working as loyally for the nation's cause as these guides, 16,000 boy scouts true to their motto of "Wisdom, Kindness and Bravery", are active in the war areas. A number of them have sacrificed their lives while carrying out their duties. Up to last February, boy scouts from Shanghai alone gave first aid to 3,700 wounded, transported 7,600 refugees to safety zones, and collected 94,000 articles of winter clothing for the wounded and refugees.

MADAME CHIANG KAI SHEK'S BATTALION OF GIRLS

Under the guidance of Mme. Chiang Kai-shek, a unique battalion of 450 refugee girls, from the lower Yangtse valley, are being trained for service in war areas. Those girls are tanned and healthy and their manner of marching tells of the regulated and disciplined life they lead. These girls, the youngest only 14 years old, have all had some military training while they were in Hunan. In a few weeks time they will be leaving for actual work behind the lines following in the footsteps of more than 100 graduates of Mme. Chiang's previous classes, which were conducted in Hankow, under the auspices of the Women's Advisory Committee of the New Life Movement Association. The Committee is also encouraging girl students to learn farming, to help women in the rural areas to produce more food and clothing materials.

SCIENTIFIC WORK STILL GOES ON

A group of 40 college graduates, led by 16 experts and specialists, are leaving on an extensive scientific tour of investigation of mineral and agricultural resources in the Szechuan-Sikong regions, formerly known as China's Wild West. The expedition which is organised and financed by the board of trustees of the British Boxer Indemnity Fund, is one of three projected trips which are to undertake scientific studies and re-

search in the border provinces of China. Two other similar investigation parties are to be sent to the North-west, and to the South-west.

The trip to Sikong, so difficult of access to ordinary travellers, will afford thrilling experience and great educational value to the forty qualified youths who have been selected for the journey. The expedition, which is divided into sections of economics, sociology, agriculture, metallurgy and geology, each of which is headed by well-known professors and experts, will spend six months on its travels in Western Szechuan, and Eastern and Central Sikong. Under the leadership of Professor Y. C. Hsiao, head of the engineering college of the National Wuhan University, and Professor K. T. Huang head of the Department of History and Geography of the North-West Union University, the group started its tour from a Western-Szechuan city, situated on the main river of the Province.

RURAL WORK

The New Life Student Summer Rural Service, with Mme. H. H. Kung, the wife of China's Finance Minister, and the President of the Executive Yuan as its sponsor, was started in 1936, and has now become part of the programme of the New Life Movement Headquarters since then. In the first year nearly 400 students volunteered their services and the number increased to over 500 the next year. Armed each with a "Students' Work Manual" issued by the headquarters the students went to the country, mostly, to their homes, to teach the farmers reading, writing, hygiene, and improved methods of agriculture, and to tell them of the importance of the New Life Movement, the latest news of the Government, and the seriousness of the situation. Some of the medical students opened dispensaries to take care of sick farmers. The work was very encouraging.

Since the outbreak of the war, the rural service work has been continued by the headquarters, in spite of many handicaps, but they have had to continue their activities in the three provinces of Szechuan, Kweichow and Yunnan. In 1938, nearly 300 students joined. They went to the country in groups and carried the works out more effectively than before. A group of students, about 50 strong, went to the Tibetan border under the direction of their professor to carry out war-propaganda work among the people of the remote areas.

A NEW PLAN

This year a plan has been drafted to recruit 400 college students who will be divided into groups and sent to different areas to work. A special selected group will be sent again to the western borders. The work is now in full swing, and it is evident that the quota of 400 will soon be reached. Lantern slides, pictures, posters, stage-plays etc., will

be used extensively in propaganda work. Groups of medical students with contact equipment furnished by headquarters will do public health work among the farmers.

Everywhere new material and spiritual forces are at work,—there is a new spirit in the youth. This gives us confidence in our ultimate victory in the war of resistance. We must remember that China is in a crisis uncomparably in her history. This is not only a war for independence, but a fight for freedom, righteousness and justice. Aggression not only devastates China, but menaces the peace of the whole world. The world is at a turning-point. The youth of the world must dedicate heart and soul to the cause of freedom. Let us look forward to a reign of Peace and Internationalism.



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第一九四零年九月一日出版

主編：劉芝田 彭波熙

本刊用中英文每三月出版一次討論中菲關係政治社會經濟教育文化等問題

投稿簡章

- 一、本刊歡迎與宗旨相同之中英文稿件，其他關於南洋各屬及遠東問題之稿件，亦隨時酌量登載。
- 二、投稿不拘文言白話，須用稿紙繕寫清楚，並加標點。
- 三、來稿登載後酌致薄酬，但已在他處發表之文字，概不致酬。
- 四、投稿請逕寄本刊：

Sino-Philippine Research Journal

P. O. Box No. 2517

Manila, P. I.

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菲島政府年來對華僑苛例百出，粵僑在馬里納營旅館酒樓餐館業者甚衆，大受打擊，營業時被藉故封閉，僑民損失甚大，先生登高一呼，招集同業組織酒樓旅店餐館聯合商會，聘定法律顧問，集衆力向當地政府交涉，苛例壓迫，一時爲之緩鬆，對內同業劃定價目，同業互助，使該業在菲復興，實先生擘劃之功居多，先生連被選爲該商會主席，即此故也。本年菲政府新徵居留稅，僑民每因言語關係，發生麻煩，先生親向市府交涉，派員二人駐廣東會館徵收，僑民往繳納者二千人，咸稱便利。

薛芬士先生小傳

先生爲人精明寡言，特具幹才，重實事，不尙空談，遇事應機立斷，能言人所不敢言，從無畏縮態，且辦事負責，目光遠大，事無大小，咸能應付裕如，有條不紊；且有古人義俠之風，每當人遇患難，有求先生者，禮與不識，輒以全力相助，難事常因此轉好，人多德之。最近王中常委泉笙先生以其賦此幹才，特介紹向中央入民黨籍，俾展其才，廣東省李主席漢魂最近委先生爲省府參議及振濟委員會委員之職，先生其從此有所展其抱負矣。

中華總商會會長薛芬士先生，閩人也，現年五十七歲。先生一八八三年生於菲島馬尼拉庇暖度區，自幼回國求學，一九零三年畢業於福州中西書院。未幾，來菲之宿務埠經商，後又來馬尼拉創設益華商業有限公司，經營橡皮車輪鐵業，先生被推爲總經理歷二十有五年，該公司營業蒸蒸日上，獲利甚豐，皆先生之功也。

先生熱心僑界事業，辦事沉着，態度雍容，有長者風，對外交涉，尤具幹才，年來向菲政府交涉苛例，爲華僑商業造福不少。先生不



但在僑界中被推爲領袖，即外人名流集會，亦時推爲首領，菲島朝野上下，即三歲孩童，亦莫不知有薛先生其人也。

先生爲萬國扶輪會菲分會創辦人之一，曾任該會副會長，又爲規矩會著名會員之一，對外名譽與身份，當爲僑界首屈一指。自吾國抗戰以來，先生協助僑界救運，出力亦多。聞益華公司最近獲得密勒博士豆廠之專賣權，不久將大規模出產豆品飲料，以供全菲之用云。

★ ★ ★

三人行小傳

吾僑來菲，歷二千年，胼手胝足，開荆斬棘，筲路籃樓，以啓山林。今日菲島之繁榮與富庶，莫非吾優秀民族含辛茹苦，慘淡經營之功。此偉大優秀之民族，功成不居，毫無侵略野心，其大智大仁大義大勇之精神，實爲世界上任何民族所不及。

。本刊每期遴選賦此精神，有功黨國僑羣，刻苦成功之僑胞三人，編爲小傳，名三人行、取「必有我師」之義，以爲僑界矜式，互相砥勵焉。

王中常委泉笙先生略歷

王泉笙先生原籍福建惠安，世居泉郡，現年五十有五。民國紀元前六年畢業於鼓浪嶼尋源書院，同時加入同盟會。歷任泉屬中小學校教席，負擔領導同志參加革命秘密工作，響應光復，倡組府參事會，共和促進會。民二冬奔走南洋與陳新政同志等商議策動各種工作，回國與革命先烈錢竹軒湯等五同志運動倒袁，民五年夏事洩錢湯等就義，先生亡命上海，得總理指派來菲協助黨務。民六創辦普智學校，身任校長，兼任菲律賓支部總務評議等職，繼歷任駐菲總支部執委常委

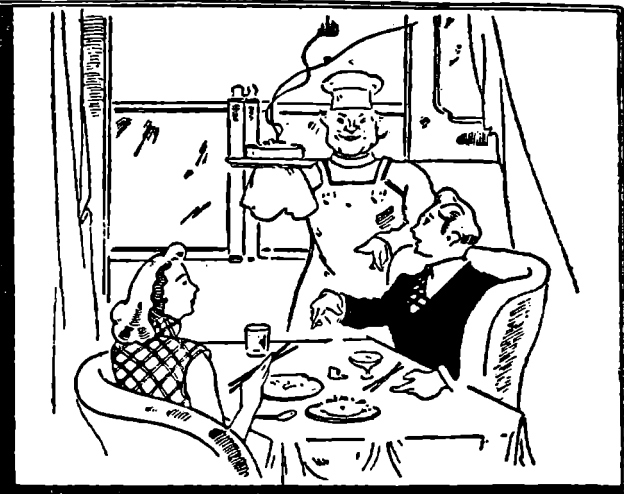


，旋被舉爲第四五兩屆全國代表大會代表。歷充總領事館顧問及各社團要職。民廿四出席中央五全大會，被舉爲中央執行委員。抗戰軍興後，兼任華僑抗敵會航建會常委執委，星洲南僑籌振總會常委。民廿八創辦中正中學兼任校長，同年出席中央六中全會，榮升常委，兼國防最高委員會委員。先生生平忠誠廉潔，對黨國大計，始終不懈，於華僑教育及社會事業貢獻特多云。

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非政府頒佈中學課程表
附參考表(三)

科目	時數		英文	文學	作文	歷史	世界史	美國史 東方史	代數	幾何	自然科學	社會	生物	經濟	物理	體育 軍訓
	第一學年	第二學年														
第一學年	5	5	5	5					5							5
第二學年	5	5						5		5	5					5
第三學年	5	5							5			5	5			5
第四學年	5	5				5								5	5	5

附參考表(二)
僑民初級中學教學科目及各學期每週各科教學時數表

每週教學總時數	音樂	圖畫	勞作	地理	歷史	自然科學(自科)					算學	英語	國文	體育及童子軍	公民	科目	
						物理	化學	動物	植物	生理衛生						時數	分
31	1	1	2	2	2			2	2	1	4	4	5	4	1	第一學期	第一學年
31	1	1	2	2	2			2	2	1	4	4	5	4	1	第二學期	
31	1	1	2	2	2	3					5	4	6	4	1	第一學期	第二學年
31	1	1	2	2	2	3					5	4	6	4	1	第二學期	
31	1	1	2	2	2		3				5	4	6	4	1	第一學期	第三學年
31	1	1	2	2	2		3				5	4	6	4	1	第二學期	

說明：

- (一) 凡學校所在地不通用英語者，得呈請僑務委員會核准減少英語課程，(第二外國語係指除英語外之外國語，如法，荷，日，暹，葡，西，印，緬，馬來，安南，暨其他僑居之用語。)或按照當地情形，分設英語及其他外國語兩組，如志願回國或赴英美升學者入英語組，其畢業後則欲在當地服務者入其他外國語組。
- (二) 凡學校所在地，通用英語者，自第三學年起，算學一科得酌用英語課本。
- (三) 第一學年，算學科得加教球算。
- (四) 體育及童子軍四小時內各為二小時，童子軍另於課外訓練一小時。
- (五) 各校得視地方情形，減去勞作，圖畫，音樂時數。改設適當應地需要之簡易職業科目。

(一) 自第二學年起，算學分爲甲乙二組；甲組第二三學年，每週均六小時。(其程度與舊標準之算學課程內容相等) 乙組第二三學年每週均三小時(程度應依另定標準較甲組減低)但須於第二學年第一期增習國文三小時，第二期增習論理三小時，第三學年第一二期增習英語或其他外國語三小時，上表括弧內數字，即示兩組分別增科目之時數。

(二) 各校得視地方情形酌設簡易職業科目(如商業，會計，簿記統計應用文書，打字，農藝，園藝，合作社等)前項甲乙組之學生得免習各該組增習科目，而就所設職業科目中選習一種或二種。

(三) 各校得爲女生設置家事科目，前項甲乙組之女生，得免習各該組增習科目而選習同時數之家事科目。

(四) 圖畫音樂二科，每兩週輪流教學一次，每次一小時。

(五) 凡學校所在地不通用英語者，得呈請僑務委員會核准減少英語課程，改設第二外國語課程，(第二外國語係指除英語外之外國語如法，荷，日，暹，葡，西，印，緬，馬來，安南暨其他僑居地之用語)或按照環境需要，分設英語及其他外語兩組，如志願回國或赴英美升學者入英語組，其畢業即欲在當地服者入其他外國語組。

(六) 凡學校所在地通用英語者，爲增加學生習英語之機會起見，算學一科得酌用英文課本。

(七) 凡有特殊情形，不便施行軍訓地方，得呈請僑務委員會將軍訓一科核免之。而以原定軍訓時間，改設簡易職業科目，或增加體育與外國語時數。

擬訂菲律賓濱華僑初級中學教學科目及各學期每週教學時數表

統 計	英 文	音 簿	圖 畫	勞 作	外 地	菲 地	本 地	菲 史	本 地	自 理	然 學	算 物	語 物	英 文	國 文	童 軍	體 育	公 民	科 目				
																			時 數	學 期			
36	1	1	2			2		2		3	1	4	2	3	4	6	2	2	1	第一學期	第一學年		
36	1	1	2			2		2		3	1	4	2	3	4	6	2	2	1	第二學期	第一學年		
36	1	1	2			2		2	3			5	2	3	4	6	2	2	1	第一學期	第二學年		
36	1	1			2	1		2	1	3			5	2	3	4	6	2	2	1	第二學期	第二學年	
36					2	2		2	2		3			5	2	3	4	6	2	2	1	第一學期	第三學年
36	3				2			2		3				5	2	3	4	6	2	2	1	第二學期	第三學年

說明：

- (一) 僑委會所頒布之僑民高中表課程表，軍訓每週三小時，第一學年修完。擬改為每週兩小時，三學期修完。
- (二) 國文第一二學年每週各增加一小時。
- (三) 英語第一二學年每週各增加五小時，第三學年增加四小時。須採用直接法教學法。
- (四) 生物學每週增加一小時。因除實驗二小時外，上課講解時間，只剩二小時，每感不足。
- (五) 圖畫音樂二科，每兩周輪流教學一次，每次一小時。
- (六) 第三學年增加菲律賓政治經濟一科，用英文課本。
- (七) 第三學年之簿記及會計與教育學兩科，得選修一科。
- (八) 外地，外史以採用英文課本為宜。
- (九) 算學一科得配用英文課本。

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餘全無特殊的表現。我們豈不是白白地剝奪學生的健康，曹（足旁）躑學生的精神，浪費學生的時間？而得到的結果，是事倍功半，兩國的語文都弄不好。

親愛的華僑教育界先生們！我們要檢查我們過去的工作，我們對現在的工作，也要下一個嚴厲的自我批評，我們不能馬馬虎虎地度時日，我們要臨崖勒馬，我們要研究一個妥善的辦法，救救現在及未來的華僑學生們。

試來一個建議：

（一）華僑中等學校學生須全天在一個學校上課，受學校整個嚴格的訓練。

（二）英文科教材須適合中學生年齡的想象力，而能引起閱讀的興趣。教材由教師自編或採用祖國現行之優良課本。

（三）除英文科外：各科教學時間依照祖國主管機關所頒布者外，得視當地需要，加以增減。如高初中增加職業科目，初中增加菲律賓史地及高中增加菲律賓政治經濟之類。

（四）為適應當地的需要，應增加英文科時間，每週八小時至十小時，比祖國各中學約增加一倍。

（五）此間天氣炎熱，下午尤甚，英文科絕不能全部排在下午，須與全部學科混合編配，何科應在上午，何科應在下午，各校教務課的先生們是極明白的，母容多贅。升降級計算，國英兩部不應分開，須全部英文及格至若干學點為標準。如此、則極少數英文不讀英文或輕視英文的問題，也得同時解決。此間情形特殊，學生國英文程度極不一致，補救辦法，仍以程度高低，分班上課。如英文讀本英文法等學程各設若干級，即國文等科同級上課，英文科則分級上課。

要實行上述辦法，會碰到一種難關：

因我僑校未向菲政府立案，英文程度雖可趕到，惟成績單菲校必不承認，升學受了阻碍，這也是有所當理由。但據調查所得的結果，有百分之九十五以上的學生國英文不能同時畢業（即國文高中畢業與非制學生中學畢業）。最少差了兩年，甚至四五年不等，手中執有立案學校的英文成績單，豈不同樣的「望洋興嘆」嗎？進而言之，高中畢業後升學者，恐不及四分之一，而四分之三的升學學生，在平時投考祖國各大學者，當佔多數，投考菲校者，不及其半，到底我們應為八分之一的學生着想，還是應為八分之七的學生着想？我想教育應為大多數人着想才對。

凡我僑校應向祖國主管機關立案，是無可疑義的。我政府負有指導監督的責任，又日後教育專員制度實行後，我政府與僑校關係，更形密切。每年得由政府委派總領事與教育專員主辦留學英文試驗，及格後給予證書，承認為祖國高中及格學生。凡欲升入菲校者，由我總領事館證明為留學資格之學生，當無問題。

總之，我們為學生的精神時間及健康着想，對現行之課程，要下工夫去研究改革，這種工作，非一二校所能為力，必需聯合全菲華僑中等學校同仁，羣策羣力，方克濟事。上述六項缺點，得以去除，使學生得充分發展其本能，而收優美的效果，這也是我們辦理僑教的責任啊！

附擬訂僑校高初中課程表

不能一致，上午修國文中學課程，下午在原校或往他校修英文小學課程，菲政府備供小學兒童之用，內容簡陋，意識膚淺減少學生讀書興趣。

(二)訓練管理未能一貫 學生下午若在原校上學者，那末，在校的時間，只有上午四點鐘，還談到甚麼訓練嗎？即有之，也只好演出三段訓練法：(一)上午受甲校訓練，(二)下午受乙校訓練，(三)早晚則受家庭訓練。各校訓練方針不同，寬嚴因之各異，學生不知所從。回到家庭，又是一個環境。結果得不到整個的訓練，反養成一班散漫放任，頹廢，苟安的學生。

(三)上課時間過長，準備時間不足——汝想看，上午上了四小時 每時五十分 的國文課，下午又要上了四五節(三點多鐘)的國文課，下午又要等到晚間自修時候，精神已提不起，所以下午上課時，即有一部學生開始伏案打睡了。用功者在晚間如走馬看花似地拿起書本看一下，不用功者準備睡覺去了，因為明天還要趕早上課。至要閱讀課外讀物，那更做不到。

(四)影響學生健康——學生的精神到底是有限的，他們除了上課外，要有體育的活動及休息的時間。腦力與勞力有相當的調劑，即身心兩方得到正常的發展。學校不顧他們的消納能力而把兩國的課程填進腦袋裏去，把他們活動和休息的時間都剝奪殆盡，他們雖然不會馬上「讀書死」，但是，無形中影響他們的健康的太大了。

(五)課外活動的機會太少——現代的教育不是教「書」，而是教「人」，這句話誰都認為對的。可是，把這句話忽略的人也不少。講到做人是積極的，不是消極的。一個學生能好好地用功，並能好好地守校規，就算好學生嗎？——最要緊的要訓練學

生有服務公眾的精神。「獨善其身」的學生，表面上看去，不犯校規，又不會侵害人家；其實，國家社會用不到這種人，我們需要訓練積極的人才，這個人才要在工作中練習，換句話說，我們要給他們有充量的課外活動的機會；尤其是在抗戰建國的大時代，更要領導他們做救國工作。試問，在這個整天上課的環境中，有多少課外活動的時間呢？我們教育界同仁千萬要記重得，訓練讀「活書」會「做事」的人才比訓練讀「死書」的人才來得要。

(六)事倍功半，結果兩國語文都不好 我講這句話，也許有人不服，有人說起雙重制，就翹起大姆指說：「上午讀漢文，下午讀英文，這制度真不錯，讀出來的畢業生，到祖國去升學，有的名列甲等；在本地外國學校升學，也有名冠全班的」。這些事實，我們不能否認。其實，所謂優良的學校，也會產生劣等學生；所謂平凡的學校，也會產生過優秀的學生，少數特殊人才，都不足為憑。學校的教育應為大多數人着想，應適合全體的需求。照我所知道的，用整個下午的時間讀英文，又整整讀了七年的結果，除了說幾句普通的英語外，論文法及字彙均未達到標準的要求。試舉一例說明之，國內初中第一年級開始讀英文，每週上課都定四小時通商口岸各中學，實際上增加一小時，初中三年六學期計上課三十小時；高中每週上課都定五小時，也曾加一小時，三年計三十六小時，高初中六年兩共六十六小時。在菲島方面，每週以十五小時(史地等科不列)計算，七年為十四學期，共二百一十小時。以常理推之，此間英文小學七年畢業的英文程度，當此祖國高中畢業的高出三倍才對。可是，事實不然，除了普通會話比祖國學生流利外，其

這個英文課程時間表，每天下午定為四節，第一到第三節每節四十分鐘。第四節，因所需時間較短，所以定為三十分鐘。第一至三節課程，都是必修的，可以不必解釋。祇有第四節是要說明的：

第一，初小每星期有英文會話三次，每次十分鐘。每次舉行會話時，由教員先就日常應對的問話列就二十條，在堂上向指定的學生發問。該生如答錯了，得令其他學生改正；如全班不能回答時。應由教員說出答話。中國學校學生學英文有一種普通弊病：能寫能閱不能說。這科是一個補救。

第二，初小每星期有音樂二次，每次十分鐘。課程雖與漢文部音樂重複，但這是時間上的需要，不是課程上的需要。這科的存在是有充分的理由

第三，五六兩級的課外讀物報告材料是英文三民主義，蔣

菲律賓華僑中等教育的課程問題

黃其華

中菲研究季刊主編劉芝田先生來函囑我做一篇「華僑中等教育」。這個题目的範圍太大，不是急促的時間可以寫出的。原擬寫一篇「菲島華僑中等教育幾個問題的商榷」，提出課程訓練，師資，經費及學校分布與分科諸問題，與閱者諸君討論。想不到寫第一個問題時，一口氣寫了二三千言。其餘如再寫下去，太佔寶貴的篇幅了，故改爲本題。希望海內外熱心教育者不吝指正爲幸！

現行的菲島華僑各中學的課程，多採用上午上國文課，下午上英文課的制度。所謂國文課者，即上午排祖國教育部所頒布的課程，每日四小時。所謂英文課者，即下午排非政府所頒

介石傳，政府發行之英文宣傳刊物。中菲研究季刊，及朱少屏，陳龍圖，黃榮德等所編著的英文抗戰言論。林語堂的吾國與吾民，北平的一時間亦是很好的材料。本埠英文日報有關中國抗戰勝利的通訊亦可令學生剪貼，拿到班上報告。每節報告以二人爲限，先由負責教員指定題材交學生先一星期預備，報告後，教員就題材範圍向學生反覆詢問，務使全班學生明白爲止。這科不特使英文部有灌注民族思想的課程，而且使學生有練習用英文向大衆說話的機會。

第四，第三年級有初小自然科學一科，在漢文部未編定熱帶自然課本前，這科是不能缺少的。

全菲華僑教育會議定四月十五日開幕，集全菲華僑教育人士於一堂，來討論華僑教育的事宜，將來的成功必定很大，我在此謹寄其最大的熱誠和希望，敬祝會議成功。

布的課程，每日通常排四節，即自下午一時半上課到四時半才下課。當初下午的英文課，是把菲教育部所頒布的課程表全盤搬出應用，一直上課到五時才完畢，課程中不免與上午的國文課發生重複。去年九月間華僑教育界聯合會派員研究修改英文課程，又派代表向菲政府交涉，好容易得到批准，把英文課重複的課程如算術，外地，修身等科取消。有二十三年歷史的雙重制，已得初步的改革。

但是，這不算澈底的改革，原有缺點仍存在，最明顯的當有下列數點：

(一)減少學生讀書興趣——十之八九的中學生因國英文年級

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ELEMENTARY PROGRAM

Period	Time	Grade I	Grade II	Grade III	Grade IV	Grade V	Grade VI	Grade VII
1:30— 1:40	10	OPENING						
1:40— 2:20	40	Reading	Reading	Reading	Reading	Spelling (10 min.) Phonics (10 min.) Civics (20 min.)	Reading	Language
2:20— 3:00	40	Language	Language	Language	Language	Reading	Language	Spelling (10 min.) Phonics (10 min.) Civics (20 min.)
3:00— 3:10	10	RECESS						
3:10— 3:50	40	Spelling (10 min.) Phonics (10 min.) Reading (20 min.)	Spelling (10 min.) Phonics (10 min.) Reading (20 min.)	Elementary Science	Philippine Geography	Language	Spelling (10 min.) Phonics (10 min.) Civics (20 min.)	Reading
3:50— 4:20	30	Conv. English (10 min., 3 times a week) Music (10 min., 2 times a week) Writing (20 min.)	Conv. English (10 min., 3 times a week) Music (10 min., 2 times a week) Writing (20 min.)	Conv. English (10 min., 3 times a week) Music (10 min., 2 times a week) Writing (20 min.)	Conv. English (10 min., 3 times a week) Music (10 min., 2 times a week) Writing (20 min.)	Supplement- ary Reading (3 times a week) Writing (2 times a week)	Supplement- ary Reading (3 times a week) Writing (2 times a week)	Phil. Hist and Gov't (3 times a week) Phy. Hyg. & San. (2 times a week)
4:20— 4:30	10	夕 會 降 旗						

英文部的實權，他的害處，不言而喻。本人初接任愛國學校校長時，發現英文部夕會時所唱的歌是菲律賓國歌而改了他的 My Philippines 成爲 My China。這國歌就立刻變成了似馬非馬的國歌，不且有失我們的國體，而且又損及菲島的國歌尊嚴。後來細查改唱的來由，才知道是音樂教員從某老華僑校學來的。這種過錯就是校長失檢或不懂英文的過錯。唱歌小事，尙會鬧成了這樣笑話，那麼其他諸事可想而知了。

第二，英文部應多用本國籍教員。小學裏外國籍教員的缺點前面我已經說過了：缺少教的熱誠，民族性的不同，心理上的差異，言語習慣的隔閡，都會使他在管教方面失敗。同國籍的英文教員沒有這種缺點。同時僑界人士應鼓勵多造就些本國籍的英文師範人才，以供應目前僑校的需要。

第三，英文部應多採用中國民族性的英文書籍作爲課外讀物。好像英文本的三民主義，蔣介石傳，蔣介石抗戰言論集等應盡量叫高級學生閱讀，在堂上報告。

第四，英文部每上課日應舉行夕會降旗禮，校長或訓育主任訓話皆可在這時舉行，使英文學生每天都有機會和校長及訓育主任見面，和聽他訓誨。

第五，教務會議，英文主任必須參加。校長揮指要做的，或議決要行的，英文主任負責轉飾全體英文教員遵行。故英文部在全體教員舉行教務會議時祇能得一票的表缺權，以示漢文部爲主的意思。

第六，英文部盡量裁減與漢文部重複的課程。好像遊唱圖工等課程僑校的英文部實早已取消了。本學年更因教聯會的決議，各僑校實行取消英文世界地理，算術，修身三科與漢文部

重複的課程，可以說是改進僑教的一大成功。這三科取消後，應於英文部落課後開設三科特別班，專收高級小學的專英文的（沒有在任何學校讀漢文的）學生補習，使他們得受同樣的知識。這是三科取消後的補救辦法。

四，結論

作者本人教育學識淺薄，祇憑在僑校小學裏七年來的經驗所想得到的寫出來。不過本人始終相信，在僑界目前特殊的環境中，雙重制是有存在的理由。假如能究辦到外有雙重之名，內無雙重之實的地步，那雙重不雙重，實在無關重要。最後本人提議一個英文部的課程表列在下面，作爲這文的結論。這就是愛國學校的英文部課程表，我們行了一個學期，並未曾發現什麼不對的地方。不過這祇是一個尙在試驗中的課程表，尙希教育界同人多多指教。

下午要到小學上英文。這樣中小學兩面同樣發生困難，一個學生也不容易朝秦暮楚，應付兩校。尤其小學教育，管理佔施教十分之八的重要性，不能管即不能教。低級小學的教學法，依我的經驗得來，幾乎就是一種管理法。在雙重制下，小學的管理，就發生無上的困難。原因就是英文部的動員多數是外國籍教員，他們因為民族性不同，心理的差異，言語習慣隔閡，種族不同的服務誠心等種種關係，時常放棄了一個教員應有的嚴格性，去遷就學生，求得做個「好先生」的教員，這樣，管理就發生一個大問題了。就目前情形看來，各雙重制的學校英文部的秩序比不上漢文部的秩序好就是一個證明。而且外籍教員，上乘的多為政府徵去；我不是說僑校沒好英文教員，可是英文部想聘一個好教員那真不是容易。叫這班外籍教員在小學裏誠心誠意盡管教的能事去為我們僑校服務，那更不是一件容易的事啊。

雙重制在馬尼拉華僑學校中施行已經有數十年的歷史了，照現時看來，這種學制還打算繼續下去。此地教育界同仁都指出牠的缺點了，我現在大胆了一点指出牠在僑界特殊的環境中亦有牠的好處：

第一，在僑校雙重制中，能多造就青年英文人才，以適應華僑商業環境。本人認定華僑想保持在這裏商業的權威，僑界英文程度的水準萬不能降低。雙重制在這環境中曾經盡了牠很大的責任。近十年來僑界英文程度的普遍提高，就是雙重制的好處。

第二，在雙重制下，使學子分途並進，長於英文者得有直上的機會。

第三，使學子在僑校英文小學畢業後，便於升入外國學校。同時，在外國中學校肄業的學生還得有機會進僑校的中學。雖沒有詳細的統計，不論中小學畢業生，回國升學的究屬不多，如便利學生與外國學校英文程度相銜接計，雙重制也有不得已而存在的必要。

也有人說，自動取消了英文部立案，改部為科，英文祇取文法、讀、作，使學子專心研究，到了升大學時，他的英文程度亦足與外人相等。這也許是有可能。不過凡是公共事業，總應該為大多數設想，就目前看來，僑界子弟升大學的比較實在很少。普通人家，子弟得在英文小學畢業，或在中學讀一二年，能出外謀生便算數了，那裏談得上進大學。因為僑界有這種普遍的特別情形，人人所認為不合的雙重制還有暫行繼續維持下去的理由了。

三，雙重制應注重的幾點

想實行雙重制得到相當的成功，在不能偏廢的環境之下，要特別注意的幾點：

第一，應有強的校長，不特具備中國教育學識，也要懂得英文，能絕對如意指揮英文主任，免至一國二公，反客為主。無論什麼學校，照普通來說，都是需要一個強的校長。不過，一個稍為弱一点的校長在雙重制的學校裏，他的流弊更容易表現出來。尤其是土人英文主任，或無中國學識的中國人主任，一旦他執了英文部的校長職權，那麼流弊更不堪設想了。各國都有他的特別的民族性教育，造成了該國的教育哲學及政策，以與政治相配合。這教育政策在小學裏施行得更加重要。如果一個英文主任不曉得中國民族性教育哲學或政策，而他却握了

堪設想了。

二、雙重制的特点

雙重制不合教育原理，和牠的種種缺點，這裡教育界同仁多已討論過。潘校長以爲：

「第一，學科重複，減少學習效能：蓋在二重制下之學科，如算術史地等項概爲重複。或謂英文部所讀史地專屬斐美，與漢文部所讀不同，正可相得益彰，不得視爲重複。其實不然，因漢文部高年級課程既包有外國史地、本國史地對於學生具有灌輸民族精神之作用，故爲重要，至外國史地僅有粗淺常識已足，更無須致全力於斐美史地專門之研究，故仍屬重複。因是學生於一日內須重複的修習同樣功課，自必感覺索然寡味，學習效能，因之減少。

第二，工作繁多，妨礙兒童健康：蓋英漢分部設立，學科重複，功課加多，加以體育唱遊勞作此類健身陶情之科目，又都減少，於是吾僑兒童不得不終日忙于作業，渾渾噩噩，智識胃口既乏消納能力，體格訓練又無充分時間，阻礙發育，妨害健康，自是不言可喻。

第三，訓練分散，減少民族意識：小學爲國民基本教育，目的在造成富有民族意識之健全公民。爲求達到上項目的，在小學課程中，國語本國史地及公民等科，皆爲訓練主要科目。海外華僑教育，對此尤應注意。蓋華僑子弟遠離祖國，耳濡目染，盡爲異邦風物，倘不注重公民訓練，灌輸民族意識，激發愛國精神，則潛移默化，數典忘祖，華僑教育，尙何意義？今英漢課程既重複，教材又概選用非政府審定之課本，對於英文史地及公民等科，無形中

盡受外人公民訓練之薰陶。年幼者對於書中 *COFFIN* 及 *OH MY* 等名詞常至辨認不清，指鹿爲馬。此種自動的文化侵略，縱不如東北學生受日本有計劃之同化政策所毒害，但因訓練分散，至少亦減少一部分自己培養民族意識的效力。

第四，英漢分立，增加經費負擔：吾僑既設英文部，無異多辦一英文小學，不但當設英文部主任及職員，以處理該部事務。即英漢二部教員，亦須分別聘任，各以半日工作爲俸給標準，學校經費，因之增加不少。果能廢除二重制，英文改部爲科，僅設科任已足，則在經費方面，便可減輕許多。」

以上是潘校長的意見，他指出雙重制四種缺點，並主張廢除英文部，改部爲科。不過，他去年在教聯會改革學制小組會議時不堅持這改部爲科的主張了。意思就是尙能減少雙重制的重複成分，外有雙重之名，內無雙重之實，雙重制亦無傷。這是我本文所主張相同。至於說起雙重制的缺點，我想還不祇這些。在雙重制下，管教困難，是一個不能忽視的缺點。在這制度下，馬尼拉華僑中等學校的學生十分之九是華僑小學英文部的學生。他們早上到中學上課，下午回到小學上英文。在這情形之下，校長對這種學生祇成了半個校長，學生對於他們的學校祇成了半個學校。中學裡的課外活動時常和小學裡上課的時間衝突，小學裡的也是一樣。小學裡英文部限制學生穿制服，一個漢文中學生會說他早上才穿中學校服，下午又要穿小學校服，很不便當。小學裡限制一個學生做童軍，他常要說我在中學裏做了童軍。中學裏叫一個學生下午回去作課外的工作，他說

二氏之報告，保王榮和爲駐劄小呂宋總領事。但西班牙迄無誠意，始而慨允，既而托故拒絕，雖經我嚴詞責問，而終西領之日，設領之事卒不成議。迨菲島革命起，西班牙主權移而之美，我國乃援在美設領之例設立領事，事始告成。菲島總領事，陳氏未到任前暫由乃翁攝理。〔南洋年鑑〕

一九零四年 光緒叁十年 馬尼納中華總商會成立，定名爲中華商務局，會長邱允衡。楊士琦欽差乘海圻艦來馬里納。

〔中華商會三十週年紀念刊〕

一九一二年 民二年 中華民國成立。公理報出版，鄭漢淇爲總理，施精守爲總經理，吳孟嘉爲記者。〔顏文初叁十年來菲律賓華僑報紙事業〕

一九一三年 民二年 菲議會第一次提。文簿記案，經馬尼刺中華總商會設法疏通，該案無形打消。〔中華商會叁十週年紀念刊〕

一九二一年 民十年 二月十四日西文簿記在議會正式通過，並定十一月一日施行，限制在非營業商店須用英文或西文或土文記賬。中華總商會，以此案關係僑商前途甚大，特派辭敏老，吳克誠二君赴美宣傳該案內容不當的地方，結果僑界楊孔爲，許拈因犯該案被控，楊許二君直向美國大理院上訴，駐美施公使肇基亦以律師資格出庭辯護。至一九二六年六月七日，美京大理院公佈非島華僑簿記案勝訴。〔顏文初叁十年來菲律賓華僑概況〕

中華總商會史說：「由本年二月起至民十五年七月止爲抗爭西文簿記案期，耗費十六萬七千多元。」

一九二叁年 民十二年 菲議會通過內河航行案，華僑不得經營內河航業。

一九二四年 民十叁年 菲島排華大風潮發生。其經過情形：「此事發生於一九二四年十月十八夜間，初由道其里街，So O'Hara有菲人與華商，因買賣起爭執，警察出而干涉，華商以該警袒護菲人，與大叫鬧，該警謂其存意侮辱，遂吹警笛，竟任意開槍，傷斃華僑一名，風聲一起，菲人皆謂華人目無國法，竟敢與維持公共秩序之警察起衝突，而置傷斃人命於不問，越宿爲星期日，年長學生與工人，逢有小艇紀華人，即截途毆打，警察視若無視，一時有升青天白日滿地紅者，菲人指爲升紅旗，即表示開戰，時頗呈擾亂氣象。是晚有士報 Ang Watwat 安造上海菲僑八十名，被華人毆斃。此消息一經傳佈，菲人皆摩拳擦掌，結隊成羣，如餓虎出押，逢人即噬。時華人皆閉門避禍，勢成罷市，各鄉鎮間小商店，多遭其搶奪毆傷者，即華人羣聚諸區若棉崙落 Binondo 仙查戈律 Santa Cruz 等處。亦遭擲並擊者放火諸惡劇，勢且蔓延於各鄉鎮州府間。各社團緊急會議，派代表會同周總領事，進謁伍督與馬尼拉市長，請求設法保護。市長急令警署加派警察維持秩序。伍督亦許於萬不得已時，派憲兵營出動，並電各鄉鎮州府，極力制止亂衆。然政府雖有種種止暴明文，究莫遏其燎原之火，決提之水，各政黨領袖，亦知此種暴動，非合法行爲；且爲美人所藉口，於獨立前途，大有妨礙。故急在羅禮查公園召集公民大會，由下議院長羅夏氏聲明排外之事爲非法，且謂若真對敵國行爲，則予當執戈爲前驅，至此次

以鏡渡此一衣帶水爲逃遁藪。斯時華僑入口日多，西政府大生疑忌、至劃定區域於八連坡，四圍築新屋四排，中有一湖，與巴石河相通。中國商船，可由河駛入湖中，如絲料，棉花，及家用什器，皆在是地消售，猶美洲之唐人街以爲從此可相安矣。」（顏文初三十年來菲律賓華僑概況）

一六六二年 清康熙元年 菲島西班牙人懼雄據台灣之鄭成功成襲，防華人爲內應，下令驅逐華僑出境。惟此次逼於鄭來功之勢，不敢屠殺。是年鄭成功卒，子經嗣。

一七零九年 康熙四十八年 西督第二次驅逐華僑。

一七五九年 乾隆二十二年 西督徇清廷之請，驅逐華僑出境、祇準中國商人來往貿易。（見南洋年鑑中國南洋交通年表）

一七六二年 乾隆二十七年 英西戰爭，競爭海上霸權、華僑對東來英人表示好感、時助英人作嚮導間諜諸事、並助英人攻菲島、因此觸怒西人、華僑時被殺害、菲當局時常下令處華僑以縲首之刑。（參考同前）

一八八八年 光緒十四年 馬里納第一家華文報紙華報出版，經理楊維洪、編輯陸伯州。時上海的申報、香港的華字日報、方在萌芽。該報出版一年餘，改爲峴報，再出版一年，即停刊。（顏文初三十年來菲律賓華僑報紙事業）

一八九五年 光緒廿一年 華僑三台首領候亞保率衆叁千人助亞堅拿杜將軍起革命，一亞保崗之廈門人，生當清季末葉會黨昌盛之時，及長爲該處叁台會首領，以豪俠聞於閩里。有長者不直其行，告發之，亞保乃晝夜出走小呂宋之峴里納。其地叁台會素聞其義俠，亦以魁長事之。時菲民處

西班牙苛政下民不耶生。菲青年中有志者暗中進行獨立運動。其首領鴉坤拿度氏經人介紹與亞保晤，相見之下，大爲投契。亞保允以如菲青年獨立舉事，彼可組叁千人爲一軍助之。盟約之後，鴉坤拿度走香港，秘密與美海軍商洽接濟軍火之事。迨一八九五年事起，菲人高舉獨立之旗，亞保率衆如約助戰，屢建偉功。惜菲人軍械不充，實力殊弱，屢戰一載，終告不敵。西班牙人乘菲民挫敗，竭力進剿；亞保率其孤軍力拒之，否則，菲人早無噍類矣。菲島卒以美人之助，擾攘兩年，脫離西班牙之羈絆而爲美人之領土。求獨立而得此結果，固非菲人之初志也，美人既領有島菲，凡昔隸鴉坤拿度之軍隊悉遭解散，亞保所部亦然。未幾亞保離菲返廈，消聲無聞。（見南洋年鑑，總論第十二頁，南洋與華僑。）

一八九八年 光緒廿四年 美國因古巴事件與西班牙開戰，佔領菲律賓。

一八九九年 光緒廿五年 中國初設領館於菲島。經過如下：「當一八八零年律濱尙在西班牙統屬之下時，菲島華僑曾呈請清廷設領事，後陳蘭彬，鄭藻如先後使西班牙，因據僑民之請，一再與西班牙政府磋商，終無結果。光緒十二年（一八八六）張蔭桓出使美，西，秘，李鴻章總署請令其西班牙政府妥商設領，卒亦不得允許。同年粵督張之洞奏派王榮和，余雋（玉旁）二人赴南洋調查，與荷，西二國政府商設領事。二氏以公法規定各國公使有指揮領事之權，我國對外商約雖無設領明文，而我得據公法作合法要求一層與之力爭，二國限於公法，無詞可拒。次年張之洞乃據

奏明帝，神宗大怒，歸罪於張疑，下令誅之，梟首傳示海上。（參考明史）

一六三八年 崇禎十一年 菲總督高固得氏 Corcega 於一六三三年來菲就任。當其經過墨西哥時，「見中國貨儲積如山，遂有停運之議。此項計劃，直接影響於菲島經濟，中學交通停滯，菲島金蝠流動力頓失（菲島銀元，皆來自墨西哥），於是銀圓缺乏之恐慌起矣。稅收遞減，政費不敷，軍糧無着。高氏乃議開稅源以補救之。八連華商於經濟困迫商况衰落之餘，又遭重征，怨聲載道。時華人僑居八連巖倫洛及中路區一帶者，達兩萬人；被戍加南插囚區者，乘六千；流寓各省者，又數千。一六三八年統計全菲華僑，不下三萬三千人。華人在加南插囚區，墾荒地為蔬種穀，良足供給全區；但於力作之餘，又被區長毛拉氏 *Nicolas Mayor Luis Briga de Noia* 所虐待，積憤莫洩，遂有十一月十九日之變。華人揭竿而起，殺毛拉氏而焚其居。事後自知不免，悉令婦孺入山，事成則來取，不成亦不遭殺虐。翌晨消息傳至馬尼納城，總督令大開城門，放礮兩響向華人示威，以防八連之衆起而響應。西軍官亞愈那 (*Fernando de Albuquerque*) 率兵騎兵三十馳赴內湖，以救加南插急之。越日與華衆三千遇於民迎 (*Minang*)，西騎兵悉被殲；亞愈那及兩前鋒無倖免。華人死者亦不下兩百。華衆盡焚教堂及西人居宅，乘勝南進。廿一日抵把洛 (*San Pedro*) 今之 (*San Pedro Macati*)，時華衆已增至四千，聲勢大振。仙把洛教堂之主持教士，盡集四隣教徒於教堂，鋪磚石，閉門以待救。衆圍攻教堂，教徒自堂頂擲磚石；死

傷華人數名，各牙洛士人四百齊至，劇戰數日不解，八連華人出與總督議和；約成，而西軍官那米例氏 (Borja) 忽背約，自甲必地 (Cebu) 調大軍襲擊華僑。華衆因事出不意，大潰，死三百人；俘無算盡坑於甲必地。總督乘勢下令派兵追襲，華衆退加南插，西海軍司令自羅新曼牛

(Go Boro) 聚士人五百與西追兵會師登山搜索華人，戮殺三千人，積屍盈野。西人既背約，各處華人大憤，巴石 (Bata) (黎利 (Luzon) 省會) 華僑繼加南插華人面起，星夜入屯買里義 (Bulacan) (在今馬里納市之溪亞路區，當時爲華僑蔬圃之區) 之華農會。八連華商知西人不可恃，盡投買里義。遲明，佔領仙查戈律 (Sancian) ，區中西馬步兵，全軍覆沒。進窺王城，城閉，吊橋盡起。西當局馳檄各方告急，一面令西軍嚴守中路 (Santo) 教堂，以禦華衆兩來。洲仔岸 (Zamboanga) 禮拜堂則由持任伊禮拉氏

(Ferdinand Herrera) 集區中華教徒六十人共守衛。總督聞訊，令盡囚之，防其渡巴西河與圍城之華衆通聲氣。既而西軍官西奧氏 (Juan de Arce) 徇沙牙 (Samar) (卽巴石) 移師攻華人之背，大敗之。華人死於八連者，衆三千；圍解，而八連市場坵墟矣。西軍在各處大索華人，華人以戰死，不戰亦死，等死耳，遂有攻甲必地佔安地保羅 (Andapulo) 籍役，但未幾卽被征服。(見傅泰泉菲律賓指南)

自六一六年清太祖稱帝後，中原太亂，流賊四起。「鄭延平以金厦二島，抗天下全師，爲存朱明之祀。其部下健兒，多屬漳泉子弟，自金陵失敗，退據台灣，故鄉經惡官吏之瓜抄蔓延，考弱較溝壑，壯者散四方，逼無所之，自

南李鳳至汚辱婦女六十六人，私運財賄至三十巨舟，三百大扛，勢必見戮於積怒之衆；何如及今撤之，猶不失威福操縱之柄，緬曾以寶井故，提兵十萬，將犯內地；西南之變，岌岌可憂，而閩中奸徒又以機易山事見告。此其忘言，真如戲觀，不意皇上之聰明聽之，臣等驚魂搖曳，寢食不甯；異時變興禍起，費國家之財，不知幾百萬，倘或剪滅不早，其患又不止費財矣。臣聞海澄市舶高案，已歲徵三萬金，決不遺餘力而讓利；即機易越在海外，亦決無遍地金銀，任人採取之理，安所得金十萬銀三十萬？以實其言，不過借朝命，闢出禁物，勾引諸番，以逞不軌之謀，豈止煩擾公私，貽害海澄一邑而已哉！昔年倭患，正緣奸民下海，私通大姓，設計勒價，致倭賊憤恨，稱兵犯順。今以朝命行之，辜當彌大；及乎兵連禍結，諸奸且效汪直曾一本襲故智，負海稱王，擁兵列寨；近可以窺重利，遠不失爲尉佗；於諸亡命之計得矣，如國家大患何。乞急直於理，用消禍本！言官金忠士曹於汴朱吾弼等，亦連章力爭，皆不聽，事下，百戶千一成，僧嶷來勸。呂宋人聞之大駭，華人流寓者告之曰：「天朝無他意，特是奸徒橫生事端；今遣使者按驗，俾奸徒自窮，便於還報耳。」西督意稱解，命諸僧侶散花道旁，若敬朝使，而盛陳兵衛逐之，時和等入，西督置宴，問曰：「天朝欲遣人開山，山各有主安得開？譬中華有山，可容我國開耶？且言樹生金豆，是何樹所生？」時和不能對，數視嶷，嶷曰：「此地皆金，何必問豆所自？」上下皆大笑，留嶷欲殺之，諸華人共解，乃獲釋。

一六零三年 萬曆三十一年 張嶷等返國後，西班牙人疑中國

政府有侵略菲島野心，故托詞採金，派人來探虛實，西人遷怒華人暗中卽行修軍備，以便應付。當時謠言四起，謂西督將殺盡菲島華僑。華僑亦時存戒心，暗爲預備。適當時有隨林鳳來襲菲島脫伍未歸之林英度居於馬里拉（時他已富有）築一石室，以爲久居。其寶瓏峨壯觀，所往求的人，多是顯赫紳士，西人看見這種情形，大生疑懼。他們又偵知林英度原是林亞鳳部下之一小頭目，更疑華僑作中國政府之間諜，該屋則爲間諜機關及儲藏危險物品之所。遂於是年八月間下令屠殺華僑。消息傳出後，馬里拉中路區及溪亞婆區華僑不得已於八月三日（San Francisco Day）起事，反抗西人，焚毀溪亞婆教堂，並殺死西人很多。八月四日，西督率西兵一百二十三人往征，全軍覆沒。到了九月五日，華僑聲勢愈大，聚衆攻城。因當時西軍戒備甚嚴，且軍械完善，港內又有戰艦駛近城邊助戰，赤手空拳無人統率的僑衆，戰了數日，便告失敗了。參戰華僑退守San Roque之山地，後卒因糧盡援絕，西軍尾追，長驅直入，聚而殲之。是役華僑死者凡二萬四千人，除少數逃歸祖國外，存在的祇有五百人左右。（參考明史，南洋年鑑，顏文初之三十年來菲律賓華僑概況，傅泰泉之菲島指南，Barrera Roberto所編之菲律賓羣島史）

一六零四年 萬曆三十二年 西班牙人遣使Cardelino Cueva

及Dobrilice Lago Galeño二人至澳門，通知葡萄牙守吏殺戮華僑事，並函達廣州漳州官吏，謂菲島華僑將作亂，故不得已先殺之。福建省巡撫徐學聚等根據了這報告，入

個人。

又是年明廷下令追剿林氏，派船由泉州出發至非島，謁見菲總督 *Levenberg* 氏，商討追捕遺虜事。菲督派兩武官攜函隨船回福建，並訓令二人考察中國商務，及向當局商討發展商業及傳教事宜。（見劉費氏中菲關係引用 *Fr. G. G. G.* 所著書 *Conquista de las Islas Filipinas* 的記載。該書於一六九八年在西京馬德里出版）。此段記載和潮州府志的「閩撫劉堯誨諭呂宋國王」事相合。

一五七五年 萬歷三年 西班牙兩武官從福建回菲，閩撫並派軍官三人携禮物隨同來菲送菲督 *Levenberg*，並會商追捕林鳳事，時該督已去職，新督 *Sordo* 氏繼任，強取禮物，曾起爭執。（劉費氏中菲關係第二六零頁）

菲督 *Sordo* 氏就職後，對馬里拉大加建設，鑑於林鳳襲擊事，重修城牆，建巴石河口炮台，又派人赴華購大宗馬匹回菲，菲島馬車以是盛行。（參考 *Barber and Robertson* 所編之菲律賓羣島史及 *Sordo* 致西班牙王腓力二世之報告書）

一五七六年 萬歷四年 明廷派艦載使臣自閩出發至馬里拉，會見菲督，面陳前督 *Levenberg* 之函已上達神宗皇帝。（劉費氏中菲關係）

一五九〇年 萬歷十八年 菲督德斯馬森也 *De Barrios* 人往中國招募華工。

一五九三年 萬歷廿一年 菲島華僑潘和玉殺戮菲督德斯馬森也氏。德氏總督治菲時屢與葡萄牙人爭摩鹿加島 *Molucca*。德氏急欲收回該島，上書西王西王答應。德氏即下令伐巨木，載往甲必地製船，共造得可用戰船二百餘艘。德氏

六

大聖審師，率戰艦一艘，大木艦六艘，小艇一百艘出發征摩鹿加島。軍中有西班牙兵百名，非人一千四百名，另徵華人二百五十人、爲菲督任駕駛之役。當時菲督任高肖爲把總，潘和五爲肖官。菲督於是年十月十六日自甲必地出發。大木艦載總督先行，約至捕東岸省附近之馬里加曼屬 *Mariquina* 和其他的船隻相會。途中潘等被西人虐待。西人日酣臥，迫華人日夜駕船。駕駛稍倦，即被西人鞭撻，甚或刺殺。和五憤然曰：「叛死，塞死，等死耳！否則亦且戰死！曷若刺殺比西以救死？勝則揚帆歸，不勝而見縛，死未晚也！」衆然之。等船駛至 *Bay* 海角時，和五等乘機起事，乘西班牙人熟睡之際，一齊下手，將菲督刺死，祇西兵十八人，奴隸四人泅水逃命。和五等盡收西人的金寶由杖，駕船以歸。他們迷途至安南，被該處土人所劫，惟郭維太等三十二人附他船獲救。菲督既死，餘船停於宿務 *Cebu*，不敢前進，西人南征之舉，因此停止。（參考明史）

一五九五年 萬曆廿三年 德氏死，他的兒孫路易 *Luis Ponce de Leon* 繼任爲菲督。因感其父死於非命，翌年，他遣天主教僧人至福建上書閩省巡撫許孚遠訴父冤。許氏奏於明廷，神宗據奏下令兩廣督臣，以禮遣西使南歸，並置郭維太等於獄，惟潘和五則留安南不返。（參考明史）

一六零二年 萬曆三十年 明史載：有閩應龍及張巖者，言呂宋機易山（今之甲必地），探之歲可得金十萬兩，萬曆三十年七月，詔闕奏聞，帝即納之。命下、舉朝駭異；都御史溫純疏言：「近中外諸臣爭言礦稅之害，天聽彌高；今雲

一五七四年 萬曆二年 林亞鳳率所部襲擊馬尼拉。據明史載

：林道乾是福建泉州人（一說晉江人，一說饒平人），明嘉靖末年率衆爲寇海上，與倭寇通，及亂敗，遁居台灣，時軍官追剿甚急。聽說小呂宋富腹、他於一五七四年率艦六十二艘、載婦女千五百，軍士二千，及其他軍械輜重無數。他在是年十一月廿九日抵菲島馬尼納海灣。當他們經過乙洛哥海岸的時候，遇見了一隻西班牙人的小艇，他們捉了牠。岸上的西軍、遠望見這事，急報告米岸的軍官薩西路氏（*Diego Salcedo*），薩氏即遣人報告馬尼拉當局。林道乾船隻即向米岸進攻、薩氏同軍人五十名乘小船逃命。道乾乘勝前進，十一月廿八夜抵炮台山，部署既定、即令軍士六百人，由部下日本人莊公（*Shimazu*）率領直向馬尼納進攻。道乾預定計劃，想乘西人不備、深夜襲取馬尼拉。不料六百軍士前進，在黑夜裡不辨海灣，誤入 *Baybay* 登岸，到了他們發覺不是時，趕快落船疾趨，等到直到了馬尼拉時，天已大明，遂爲西軍發覺，不多時，馬里拉全城即刻戒備起來。當時莊公所率兵士，因竟夜奔波、大感疲乏，且灣內多風浪，沈了好多船，溺死了二百人，餘衆在馬里拉南七哩處登岸，西人大驚。莊公先攻軍長住宅，將他殺死，他的妻受傷。西人在城內乘間得充分預備，莊公來攻，總督衛隊以死抵抗，故前鋒受挫，不得已引退，退至甲必地（*Cainta*）。其時道乾亦親率大軍抵該處，與莊公合，謀作第二次攻城。道乾下令全軍休息一日，到第三日再行進攻。西人就得乘機準備，在城四郊用木柵圍住，又命全城男女，不分晝夜，建築守牆，嚴爲防禦。薩西路

又從隣島率戰艦六艘，西兵數百人趕至，補Gonzalez氏之職，共謀守城。到了十二月三日，道乾命莊公率精兵一千五百人登岸，分三隊攻城。西艦隊自港外發炮助戰，又因城內軍民死守，終不能入。莊公陣歿。道乾復發五百人上岸助戰，亦失敗。西班牙復出奇兵斷其後路，幸林道乾親自率兵助戰，始將西兵擊退。西人堅守城池，道乾知謀不逞，乃率衆由Año河退還板牙絲難。在河上四哩地內，相地築城，據險固守，以作久居。西人聞之，怕道乾再來，乃聯合羣島土人，組成一軍，薩西路爲統帥於一五七五年三月追擊道度。當時薩氏統西軍六百五十人，以非人六千名爲導，將道度圍困，先焚毀其戰船，然後登岸逼戰。道度被圍四閱月，猶能造新船三十艘，於八月三日率衆突圍駛向北去，餘衆逃入深山。道度回台灣，不久，戚繼光追剿倭寇亦至，道度恐爲所滅，乃率衆泛海直至繫羅洲東岸，從事耕種，開墾荒地，甚得土酋歡心，贅以女，劃所屬地歸道度治理，叫做道度港。

據潮州府志載，「林鳳，饒平人，明隆慶二年（一五六八）戊辰冬十月，陷神泉鎮。明年，掠澄海，縣令左承芳禦之，走廣州，航海抵呂宋國，至玳瑁港，築城修戰艦，謀脅番人，復圖內逞。閩撫劉堯誨諭呂宋國王，破巢於舟，賊衆大挫。後又從外洋突入內海。總兵張元勳，副使趙可懷至淡水洋，賊船飄遁，官兵尾追之，焚其船二十隻，鳳乃逃外夷。」劉費氏中菲關係認定林道度卽爲林鳳；日本人田中幸一譯作李馬奔（見東邦近世史上卷，西班牙教士Bartolomé所著見聞錄Libros和Libro 〇三B是兩

濱大學山德馬利亞氏畢業論文華僑在菲經商；說「華人帆船泊於巴石河口，攜物離舟登陸，在河岸登陸，與土人交易，初到時，土人詢之曰：君來此何爲？華人答曰 *Uyapoy*（商旅）意即來此經商也，於是土人皆稱華人爲 *Uyapoy*。趙汝适所謂土人千餘家，聚居溪旁者，即指巴石河岸而言也。」

諸書志的毗舍耶，據 *Herb* 氏引用拉干比里氏所著中國人之前的中國 *China Before the Chinese* 說：毗舍耶即今菲島之 *Visaya* 或 *Bay*，土人乘竹筏至台灣，曾於淳熹年間（一一七四至一一九零年）劫掠福建沿海泉州府之水澳及圍頭、故趙時适誤認爲台灣。

一三七二年 明洪武五年 呂宋酋長至中國進貢，太祖賜綢緞之物交來使帶歸（見劉費氏中菲關係引用明史）。

一四零五年 明永樂三年 明內官太監鄭和於是年六月第一次奉旨駕航南洋，他偕同侯顯王獻宏等將士達七千八百餘人，所乘大船長四十四丈廣十八丈者共六十二艘。舟過凌牙耶灣，馬尼拉灣，及蘇洛等地。他的部下駕駛人員日本頭在蘇洛登岸、冒險入深山幽谷去探險，不幸在一個森林裡中了瘴癘的毒，即踉蹌逃返泊舟的海濱，跌在地下死了，鄭和把他的屍身葬在蘇洛的海濱。一八零零年，（乾隆五十六年辛亥正月）、僑商柯社，蔡添二君爲他建立墓碑。至一九一七（民六），蘇洛中華商會會長陳尼姑重修本頭公墓，勒石墓側，又開闢馬路，便利行人。現時每年華僑往進香的很多。（見馬尼拉中華商會三十週年紀念刊）*Uyapoy* *Gab* 神父的 *Letter of Herbol* 信中說，中國永樂年間派鄭

和出洋、曾到過馬尼拉很多次。（見劉費氏中菲關係第二五八頁）

一四零六年 永樂四年 菲島板加蘇羅 *Barangas* 酋長向中國進貢馬、白銀，及其他禮物。明成祖對該酋賞賜甚多鈔票及絲綢等物。

一四零八年 永樂六年 該酋長又向成祖進貢。

一四一零年 永樂八年 該酋長第三次入貢。第二三兩次入貢時、隨從人員各約百人入京，成祖給了很多禮物他們回去。（見劉費氏中菲關係第二五六頁）

一四一六年 永樂十四年 菲島蘇洛酋長派親信赴明宮、親見明成祖、稱臣奉貢，獻金銀爲禮，成祖大悅、善言嘉之。不幸其中一員病卒北京。成祖以厚禮葬之，此後每年菲島各酋長爭先向中國進貢。（見鄭榕聲中華商業歷史的研究）

一四二一年 永樂十九年 蘇祿酋長向明成祖進貢，獻巨珠一顆，重七兩五錢。（廈門志，卷八）

一五七一年 明隆慶五年 西班牙人初至 *Manila*，已見有中國人住在那裡，這是中西人士初次見面的年份。是年西班牙人初到馬尼拉。據劉費氏引用安頓尼所著之 *Manila in the Sixteenth Century*（該書於一六零九年在墨西哥出版）說、西班牙人於一五七一年五月十九日初到馬尼拉時，見一大河。兩岸有武裝村落，西班牙人進攻之、奪了他們的炮台，大炮及其他武器。劉氏謂此即中國人建設之城市。

一五七二年 隆慶六年 有中國商船在民多明 *Mindoro* 遇風，舟壞，遇救至菲島。（南洋商報南洋年鑑中國南洋交通年表）

盛了。中菲商業關係，我們可以斷定，是這時發生的。所以趙汝适於一二零五年提舉福建路市舶時所著諸蕃志對中菲貿易已有詳細的記載。（參考新舊唐書，高僧傳，又南洋年鑑南洋交通年表）

八零零年 唐貞元十六年 廣州設關收稅，及至第十世紀之末，廣州和泉州之關稅，對非島進口貨，均直接抽收。（見德國學者Hirth和Rockhill所譯諸蕃志）

顧炎武天下郡國利病書：「唐置市舶使，以嶺南帥臣監領之，今蠻夷來貢者，爲市稱佳，收利入官」，市舶使就是當時的稅關。

一一七八年 宋淳熙七年 周去非著嶺外代答，記載海國番夷甚詳。

一二零五年 宋開禧元年 宋太宗後，欽宗之姪趙汝适提舉福建路市舶，駐泉州。他時常親閱海國之學於胡賈，復雜採前人撰述，於一二二五年成諸蕃志，備述中國人和南洋印度，非島，琉球，朝鮮，日本等之貿易，及其地之人情風俗及出產等，甚爲詳細。（Hirth and Rockhill）二氏曾將其譯成英文，並附以考證。其中麻逸，三嶼，毗舍耶記載非島等編，曾於九一四年由菲律賓濱大學教授格里氏編印爲小冊子，爲史家推重，作爲中菲關係最早之文獻。麻逸：「在渤尼（婆羅洲）北有麻逸，土人千餘家，聚居溪旁，披髮如披，以腰布圍其下部。有佛像數座，莫知其名，矗立榛莽間。此地僻處水隅，海盜罕至。商船入口，停泊於互市之公地。土人與舟子往還，絕無拘束。其酋長喜用白傘，故中國商人，皆以斯物贈之。貿易之法，聚野

成羣，將商品盛於筐而遺之；雖不識其姓名，不認其面目，然亦無損失。野人携物至他島互市，需時八九月始克言歸，歸則以所得者貢之商人。惟聞亦有未得按時言歸者，故往麻逸之舟楫，抵中國時，必在他商船之後。此地出品有黃臘，棉，珠，龜殼，藥檳榔，干達布。華人商品則有器，貨金，香爐，鉛，彩色玻璃，珠，鐵，針等。三嶼盜；麻逸有三嶼，加麻延，巴老會，巴吉弄，其種族各不相類。商船抵此，居民或出與互市。每族有人口千家，其風俗與麻逸大同小異。此地有高山甚多，懸崖如壁立，居民築茅舍於高險之處。山上無泉水，常見婦人攜土罌三五，至河中汲水，盛滿後，層疊於頭上，雖有重負，然登山如履平地。深山中有民族曰海膽（*Tagib* 即 *Zogitso*），其軀小，其眼圓而赤，其髮皺，其齒露。夜宿於樹杪，時或三五成羣，伏於林莽中，以箭射行人，而不爲所覺。受其害者，不可以數計。苟以一瓷碗遺之，則俯首拾而藏之，狂躍歡嘩而去。外商之至此地，不敢遽爾登岸，必停舟中流，擊鼓以示野人。野人聞聲，以小舟載棉，黃臘，土布，椰心，草麻等物至商船，與外商互市，苟其取價過昂發生齟齬，則其賈豪親與外商相議，議畢，外商以綢傘，盜器，鐵籃等物贈之，留土人一二名於船上爲質，外商乃克登陸。貿易既竣，遣質人歸。三嶼有岸朝西南方，每西南風至，驚濤駭浪，沖擊海岸，船不能停泊，因此商人之往三嶼者，大都於四五月間言歸也。根據 *五古* 氏譯本考證，三嶼即今菲島之 *Calicut, Palawan, Busuanga*

麻逸即馬尼拉。鄭榕肇中菲商業歷史的研究引用菲律

絕斷。商人大怖，命在須臾，恐船水漏，即取羸財貨擲著水中，法顯亦以軍持及澡濯並餘物棄擲海中，但恐商人擲去經像，唯一心觀世音。及歸命漢地衆僧，我遠行求法，願感神歸流，得到所止，如是大風晝夜十三日，到一島邊，潮退後，見船漏處，即補塞之，於是復前。海中多有抄賊，遇輒無全，大海彌漫無邊，不識東西，唯望日月星宿而進，若陰雨時，爲風逐去，亦無准當。夜闌時但見大浪相搏，晃然火色竄竄水性怪異之屬，商人荒遽，不知那向，海深無底，又無下石住處，至天晴已，乃知東方，遺復望正而進，若值伏石，則無活路，如是九十日許，乃到一國，名耶婆提 (Yapudra)，其國外道婆羅門興盛，佛法不足言，停此國五月日，復隨他商人大船，上亦二百許人，費五十日糧，以四月十六日發，法顯於船上安居，東北行，趣廣州，一月餘日，夜鼓二時，遇黑風暴雨，商人賈客皆悉惶怖，法顯爾時亦一心念觀世音，及漢地衆僧，蒙感神佐，得至天曉，曉已，諸婆羅門議言，坐載此沙門，使我不利，遭此大苦，當下此丘，置海島邊，不可爲一人令我等危險。法顯本擅越言，汝若下此丘，亦並下我，不爾，便當殺我，汝其下此沙門，吾到漢地，當向國王言汝也，漢地王亦敬信佛法，重此丘僧。諸商人躊躇不敢便下，於時天多連陰，海師相望僻談，遂經七十餘日，糧食水漿欲盡，取海鹹水作食，分好水，人可得二升，遂便欲盡，商人議言，常行時正可五十日便可抵廣州，爾今已過其多日將無僻耶。即便西北，求岸，盡夜十二日，長廣郡界，牢山南岸，便得好水菜，但徑涉險難，憂懼積日，忽得

至此岸見藜藿菜依然，知是漢地，然不見人民及形跡，未知是何許，或言未至廣州，或言已過，莫知所定，即乘小船入浦覓人，欲問其處，得兩臘人，即將歸，令法顯譯語問之，法顯先安慰之，後問汝是何人，答言我是佛弟子，又問汝入山何所求，其便詭言，明當七月十五日，欲取桃臘佛，又問此是何國，答言，此青州長廣郡界，統屬劉家。聞已，商人喜歡，即乞其財物，遣人往長廣，太守李焜敬信佛法，聞有沙門持經像乘船汎海而至，即將人從至海邊，迎接經像，歸至郡治，商人於是還向揚州，劉法青州請法顯一冬一夏，夏坐說法顯遠難講師久，欲趣長安，但所營學衆，遂似南下向都，就諸師出經律，法顯發長安，六年到中國，停六年還，三年達青州，凡所遊歷滅三十國。〔前菲律賓大學歷史教授格里氏在所著西班牙人未來前一千年的菲島認定法顯在大風中曾漂流到菲島。〕

四二零年至五八零年 南北朝 繼法顯後，往來南海一帶的僧人有數十人，中南交通，盛極一時，南洋的國家入貢的亦很多。（參考宋書，梁書，高僧傳，馮承鈞中國與南洋之交通，南洋年鑑中國南洋交通年表）

六零七年 隋大業三年 屯田主事常駿及虞部主事王君政奉命使赤土兼至羅刹。（隋書赤土傳有詳細記載）

六一八至九五三年 唐五代 在這三個世紀中，中國對外貿易開始盛起來，蕃舶夷商，從南洋來中國做買賣的很多。唐上元元年（七六零年）神田功率兵入揚州，掠殺波斯胡商數千人。乾符四年（八七七年）黃巢破廣州，猶太波斯耶回各教死者十二萬人。由這兩件事實就證明當時中外貿易之繁

中菲關係大事年表

劉芝田

西歷紀元前一二二至二四七年 周朝 中國民族兩邊的歷史很早，南遷經過情形，史乘並無記載；南遷始於何時，尤屬渺茫不可考。有謂中南交通，史前已有，如馮承鈞中國南洋之交通說「中國與南洋之交通，在史前已早有之，因為沿海的居民，早已習於風濤，為漁業，為貿易，不免作海上的航行。可是最初的航行，大概是沿岸的航行，至若外海的航行，應在其後。這種原始航行既在史前，我們只能以理推尋。」——見東方雜誌第三十四卷第七號第一三五頁 中菲發生關係，始於周代，中西學者都有這樣說，可是沒有根據，只能「以理推尋」。英國學者 D. H. Hill 氏在其所著歐洲與遠東一書裡說，周代廣州已與菲島通商。菲律賓大學教授格里氏和彬尼地二人都說中菲關係始於周朝。前國際貿易局局長何炳賢及菲島現任商業局長巴馬石德氏亦有這種主張。

考古學家溫斯登博士於一九三三年七月在檳榔嶼作考古演講，謂彼研究結果，當耶穌紀元前四千年、暹羅人之祖宗係住在上海與廣州，而馬來人之祖宗則居於中國南部。這樣說，中南關係的歷史更長遠了。——見南洋商報出版之南洋年鑑第五編

西歷紀元前一四零至前八七年 漢武帝時 漢書地理志第二十八卷說，「自日南郡塞徐聞合浦，船行可五月，有都元國，又船行可四月，有邑盧沒國，又船行可二十餘日有湛離國。步行可十餘日，有夫甘都盧國，自夫甘都盧國，航行

可二月餘，有黃支國，民俗略與珠厓相類。其州廣大，戶口多，多異物，自武帝以來皆獻見，有譯長屬其門，與應募者俱入海，市明珠璧流離奇石異物，賈黃金離繒而往，所至國皆稟食為耦，蠻夷買船，轉送致之，亦利交易剽殺人又苦逢風被溺死，不都數年來還，大珠至圍二寸以下，平帝元始（一至五年）中，王莽輔政，欲耀威德，厚遣黃支王，今遣使獻生犀牛，自黃支船行八月到皮宗，船行可二月到日南象林界云，黃支之南有已程不國，漢之譯使自此還矣。」——據近人考訂，黃支為代達羅毗茶國之都城建志補羅，即在現時南印度地方。皮宗即今柔佛西岸之香蕉島，一說謂即蘇門答臘東北之香蕉島。（參考張禮千馬來亞歷史概要，商務民廿八版）

一六六年 漢延熹九年 大秦國王安敦遣使航海至中國（見漢書第一百八卷）大秦即羅馬。使臣航海往還，當經南洋。

二二六年 三國吳黃武五年 吳中郎康泰，宣化從事朱應南宣國化，歷十餘國。（參考馮承鈞中國與南洋之交通）

三九九年 晉隆安三年 僧人法顯發自長安，在外十五年，於義熙十年還抵青州。他出發的時候由陸，歸國時循海。佛國記（有作法顯傳）記載：法顯從多摩利帝國（載商人大船，汎海西南行，得冬初信風，晝夜十四日到獅子國（錫蘭島）又（即載商人大船、上可有二百餘人，後係小船，海行艱險，以備大船毀壞，得好信風，東下二日，便值大風，船漏水入，商人欲取小船，小船上人恐人多來，即斫

發刊詞

我們試打開一幅世界地圖一看，我們野心的東隣，一個狹長的島國，從東北到西南，像一條游龍，包圍在亞洲的東北。再跟這游龍向南看，有薩南群島，琉球，先島列島，台灣，澎湖，日本，向東航行，完全受到莫大的威脅。我們唯一的出口，祇有南洋。照目前形勢看來，南洋是我們的生命關口。

中南交通有三千年以上的長遠歷史。南洋的繁榮和富庶是我們祖先含辛茹苦慘淡經營的功勞。在平時，南洋是五百萬華僑的第二故鄉，他們在那裡生息經營，補充我們經濟入息的源流。在戰時，是我們人力財力物力和精神的補充的後方大本營。

菲律賓群島是南洋最進步的優秀者，一個太平洋的重要國。中菲關係的歷史，可以考證出來的，已超過二千年。兩國邦交已有光榮的過去，現在再加以調整，無疑的，將有更光榮的未來。就歷史來看，兩民族是時時刻刻有息息相關的連系。可是，敵人南侵政策，日見明顯。教授的交換，日見頻煩。最近向菲大致意，願送一教授講席。去年的學生觀光團早已回來了。今年的觀光團又定於四月十六日出發。足証敵人的處心積慮，無微不至。回觀我們陳舊的邦交，籠罩着一層歷史的灰塵，無人拂拭。唉，誰願看兩民族交情的盡頭！來，讓我們來盡一分責任：

- 一，我們願作中菲文化關係的公平代言人。
- 二，我們願促進中菲兩民族更加互相了解，互助。
- 三，我們願促成中菲兩國更友好的邦交。
- 四，我們願喚起中菲兩國人士作兩國關係的深切研究。
- 五，我們更願意作此地僑胞對菲島民衆的代言人，同時將菲人意見轉達我們的同僑。
- 六，欲得以上工作的完滿的結果，我們的手段是用有根據有事實的言論，不是用舉世不信任的「宣傳」。
- 七，我們願意接受各界人士的指教，更歡迎和我們宗旨相同的有研究性的來稿。

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余致力國民革命
凡四十年其目的
在求中國之自由
平等積四十年之
經驗深知欲達到
此目的必須喚起
民衆及聯合世界
上以平等待我之
民族共同奮鬥
現在革命尙未成
功凡我同志務須
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貫徹最近主張開
四比會議及廢除
二十等條約尤須
採取短期間促其
實現是所至囑

中菲研究



CHINESE CONSUL-GENERAL DR. C. KUANGSON YOUNG

Shane