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Ang Kapit-Bahay

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People Clamor for Peace



Peace Meeting at Vigan, Ilocos Sur

In This Issue:

PREMIER TOZYO'S HISTORIC SPEECH
PEACE CAMPAIGN DISARMS GUERRILLEROS
DANA'S CHARTER AS AMENDED
THE KALIBAPI ORGANIZATION
REFLECTIONS ON CONTEMPORARY EVENTS
GLIMPSES OF OLD AND NEW JAPAN

ANG KATISISMO NG MGA SAMAHANG PAMPOOK
AT MAGKAKAPIT-BAHAY
PINANGARAP NI DR. RIZAL ANG MGA SAMAHANG
MAGKAKAPIT-BAHAY
ANG SAMAHANG MAGKAKAPIT-BAHAY SA
PANGANGALAGA NG KAPAYAPAN
KUNG SINO SI FRANCISCO BALAGTAS

Ang KAPIT-BAHAY

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Ang Kapit-Bahay

(THE NEIGHBOR)

Premier Tozyo's Historic Speech*

THE full text of Prime Minister Hideki Tozyo's speech before the 81st session of the Imperial Diet on January 28, follows:

"I have been profoundly moved that at the opening ceremony, His Imperial Majesty, the Emperor was pleased to grant a most gracious Rescript. It is my resolute intention to carry out together with you our duties in humble obedience to the Imperial Will, by exerting our utmost efforts and to attain quickly the objectives of the war, thereby setting our Sovereign's mind at rest.

"His Majesty was graciously pleased to worship in person at the Grand Shrines of Ise on December 12 last. I understand that there is no previous record in our history that our Sovereign has in person worshipped at these Shrines in the midst of the prosecution of a war and I have been profoundly moved by the thought that prompted His Majesty to have done so. We, the one hundred million subjects, firmly pledge to renew our determination and to fight and win through to victory, thus, even if it is the least we may be able to do, to return His Majesty's benevolence.

"More than a year has elapsed since the commencement of the War of Greater East Asia. Having already achieved, under the August Virtue of His Majesty, a series of brilliant victories unparalleled in world history through the superb strategy and valiant fight of the officers and men of the Imperial Forces and through the demonstration of the total power of the people in the home front, our Empire is now making a magnificent advance toward the goal of subjugating the United States and

Britain—a source of profound gratification to us all. Together with you I wish to tender the expression of our highest respect to the officers and men of our Imperial Forces who are day and night continuing to fight furiously with

death-defying spirit and also the expression of our heart-felt appreciation to our countrymen who in the home front are vigorously executing the task of expanding our fighting strength by surmounting numerous difficulties. I wish also to take this opportunity solemnly to tender together with you our profound respects to the spirits of our brave and loyal men who died honorably in the fields of battle and, at the same time, to express my heartfelt sympathy to the wounded and the sick and to the bereaved families.



Prime Minister TOZYO

Establishment of a New Order

"The Empire of Japan is now in the midst of a war unprecedented in scale against both the United States and Britain, which vaunt their wealth and strength to the world, in order to destroy their sinister ambitions to dominate the world. Needless to say, it has been the great ideal of our Empire since its founding to enable all countries each to find its proper place and all peoples to enjoy their lives in peace and security. Indeed, it is toward the realization of this great ideal that our Empire has, for the past 3,000 years, exerted its efforts. And it is also to realize this great ideal that our nation, with the hundred million united people, in humble obedience to the Imperial Rescript declaring war, is marching to crush the United States and Britain. The object of the War of Greater East Asia lies indeed in speedily stabilizing Greater East Asia and in constructing a new order on the basis of ethical principles and thus in bringing about real world peace in cooperation with our allies who

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share the same purpose with us. This object, compared with the traditional ambition of the Anglo-American countries to promote their own prosperity at the sacrifice of other countries and to monopolize the world by exploiting other peoples, is wholly different in its very essence.

"Moreover, under the August Virtue of His Majesty, our Empire has already in the first year of the war quickly consolidated its foothold to attain the object of the war. As soon as the Imperial Rescript was granted, our Imperial Forces under the August Virtue of His Majesty at once swept clear the military strength of the United States, Britain and the Netherlands in Greater East Asia and, advancing still farther, captured and secured strategic areas. This position of our strategic superiority will be more and more strengthened and perfected through our grand-scale offensive operations which are to be effected henceforth through the watertight cooperation between the Imperial Army and Navy, as well as through the expansion of our fighting strength which accompanies such operations. Taking the airplane as an instance in speaking of the present position of our strategic superiority, the power of the land-based aircraft is exceedingly great in operations carried across the sea.

Extra-territoriality abolished

"At this time when land bases are demonstrating such a great power, our Imperial Forces by their brilliant victories in successive battles since the outbreak of the war have obtained powerful air bases located at suitable points and day by day these are being strengthened. These numerous air bases guarding the vast regions of Greater East Asia with areas containing natural resources which are absolutely indispensable for the prosecution of the war are being enlarged day by day and their power is being demonstrated with the fullest effect. Now that in the important areas and points in our occupied territories powerful strategic bases are steadily being perfected in addition to the air bases which I have already mentioned and in strategic points our invincible land and sea forces have been distributed, our position for both offense and defense has been completed. Herein lies my reasons in mentioning the fact that our Empire in the first year of the war has completed the basis for certain victory.

"Before the outbreak of the War of Greater East Asia Japan was deficient to no little extent in such important war materials as petroleum and rubber. The United States and Britain looked down upon our country with

contempt as a 'have-not' country and by taking advantage of this position dared to rupture economic relations, an act which we can never forget, however hard we may try to forget, and thus tried to bring us into submission at one stroke. However, today, after one year of our war of justice the Southern areas, the world's foremost treasure-house, have been completely secured by us. Important natural resources which were monopolized by the United States and Britain before the war have changed their owners and have fallen under our control.

"In this manner, Japan has come to secure ample resources enabling us to prosecute war however large its scale may be. In contrast to this position of ours, the United States and Britain which boasted of their wealth of resources before the war are now exposing their great shortage in vital war resources. As for the supply of rubber, tin, cinchona, etc., which they had previously obtained from the Southwest Pacific regions, they are now so uneasy and distressed that however hard they try they cannot succeed in concealing their predicament. Herein lies the very reason why they are in a mood of daring to come forth for a decisive battle even by risking strategic disadvantages. Japan thus occupies an extremely favorable position with regard to resources besides holding a position of strategic superiority. It will, of course, henceforth require great efforts on our part to make these resources demonstrate their real worth and power.

A decisive year

"For that purpose, however, a billion industrious people who have awakened to the dawning of Greater East Asia are prepared to cooperate with us and, therefore, we may well expect the effective utilization of these vast resources. At such a juncture as this, the United States and Britain, relying solely on their industrial ability, are feverishly endeavoring to recover their impaired fighting strength, and are already attempting to take counter-offensives. We should not, of course, be off our guard against such a situation, but it is nevertheless a situation which we should exploit most effectively. This surely is a year which may be called the period of decisive battles through which we must further add to the series of great victories we have achieved during the past year and more and thus consolidate all the more firmly the conditions of sure victory.

"Japan intends by effecting still closer co-operation with our allies and in conjunction with them to carry on offensive operations increasingly against the United States and

Britain, eventually depriving the enemy of their ability to continue the war and forcing them to give up the will to prosecute the war, attaining speedily thereby our object in the present conflict.

"At this time in Manchoukuo, the foundation of her State is becoming increasingly stronger and she is sharing with our country the responsibility of guarding the security of the North, while, as a vanguard of construction of East Asia, she is making phenomenal developments in the war industries, contributing powerfully toward the expansion of our fighting strength, and is thus fully demonstrating her power as a base of war supplies. The present progress and prosperity of Manchoukuo is in itself an epitome of the whole region of Greater East Asia—a fact most reassuring to us all.

"The National Government of the Republic of China is growing in strength day by day under the self-sacrificing leadership of the President, Mr. Wang Ching-wei. On the 9th of this month the Government of that country declared war on both the United States and Britain. This act signifies a great forward step toward the successful prosecution of the War of Greater East Asia to crush the United States and Britain. To the resolute determination of the Republic of China which has thus risen in solid unity under President Wang, I wish to take this opportunity to tender my whole-hearted respect.

Extra-territoriality abolished

"With a view to establishing Sino-Japanese relations as will meet the new situation at this time, Japan on the occasion of the declaration of war by the Republic of China decided immediately to take such necessary steps as the rendition of all Japanese exclusive concessions in China, the recognition of restoration to China of the Shanghai International Settlement, the Amoy International Settlement and the Peking Legation Quarter, the relinquishment of extraterritorial rights and the disposal of enemy property in China. It is ludicrous indeed to note that the United States and Britain, swept off their feet by our action and in consternation, made a promise on the 11th to render their imaginary concessions and settlements issuing declarations which serve no good purpose whatever. The fact that our allies, Germany and Italy, have simultaneously and gladly taken a cooperative attitude toward Japan's new relations with China is very encouraging.

"Thailand, with complete national unity under the powerful leadership of the Premier, Field Marshal P. Phibun Songkhram, and with

her bond with our Empire through the offensive and defensive alliance ever more strongly cemented, is valiantly engaged with us in the joint war for the subjugation of the United States and Britain and bending her earnest efforts toward the achievement of the common purpose of constructing a new Greater East Asia by surmounting all difficulties and obstacles, demonstrating thereby her real worth as the comrade of our Empire.

"Turning in the direction of Europe, we find that Germany, Italy and other allies, with their unity with our Empire growing ever firmer and stronger, are manifesting to the fullest extent everywhere their world-astounding fighting power, overcoming various difficulties. Moreover, they are set to develop further their advantageous offensive operations by consolidating the invincible position they have hitherto acquired. A development such as that in North Africa is nothing more than a ripple in the long tide of war and cannot at all affect the general war situation. Nay, this new development means rather the arrival of a golden opportunity to deal a decisively severe blow to the Anglo-American forces. Not failing to grasp this opportunity, Germany and Italy are increasingly wreaking havoc on the enemy, and, at the same time, they are ever more displaying their might in operations in concert with Japan and are thus steadily perfecting the position of inflicting mortal blows on our common enemy, the United States and Britain, simultaneously in the East and in the West.

"Thus our comrades-in-arms, the allies in the East and in the West with their friendship with us growing in cordiality year by year, are, by rising above themselves, working in the closest possible mutual collaboration toward the attainment of the common victory and realization of the common ideal. In contrast to this, the United States and Britain are already exposing to the world's view in the very midst of the war ugly controversies for the sake of their respective self-interest or with regard to post-war problems. This single fact explains clearly by itself, I firmly believe, which side is right and which side is wrong and which side will be crowned with ultimate victory.

"Recalling the spectacular activities of our allies and thinking of their brilliant future, I wish, together with you, to tender our sincere respect and congratulations to them for the great accomplishments made until today and thank them for the splendid cooperation they extended to our country and, at the same time, to express our earnest hope for their continued good fighting and success.

"In the Southern areas which are presently under military administration, the various local inhabitants, lavished by the August Virtue of His Majesty, are now already wholeheartedly manifesting their cooperation toward the new construction—a matter of sincere gratification.

"It has been the policy of our Empire to castigate decisively any that refuses to understand our true intentions, but to treat sincerely with parental affections those who come under our rule.

"In Malai, Sumatra, Djawa, Borneo, Celebes and other places, peace has completely been restored under the guidance of our Imperial Forces. The inhabitants have returned to their occupations with joy and are about to enter upon a happy, reassuring life such as has never before been known. Furthermore, our country, in accordance with the long-cherished desire of these peoples, is steadily producing concrete results in making their lands a place of peaceful life.

Burmese and Philippine independence

"In Burma, peace and order have already been restored and that country, in unison with the great immutable aim of our Empire and under its strong leader, Chief Administrator Dr. Ba Maw and with all its people, is cooperating with our Imperial Forces on the spot and is steadily constructing the Burma of the Burmese and is thus continuing to make brilliant efforts to contribute to the construction of Greater East Asia. That effort has strongly impressed our country. Our Empire, during this year at the latest, intends to recognize the creation of a Burma State out of the areas now being placed under the jurisdiction of the present administrative organ. The independence of Burma, the long-cherished aspiration of the Burmese people, which our Government declared before to the world in this very chamber is already about to be realized. It fully meets the desire of our nation that I am able to state this fact in this chamber, and is a source of sincere congratulation not only for Burma but all Greater East Asia.

"Last year, I declared in this House that if the people of the Philippines, understanding Japan's real intentions, would cooperate with us as a coparticipant in the establishment of the Greater East Asian Co-Prosperity Sphere, Japan would be glad to accord them the honor of independence. I hereby wish to reiterate that declaration. It is indeed encouraging to note that in the Philippines there is being shown a great deal

of sincere cooperation under the new leader, Chief Civil Administrator Vargas, and that peace and order are steadily being improved. I sincerely expect that the Filipinos will further strengthen their cooperation with our country and thus consummate at the earliest possible opportunity the independence of their land.

"We cannot but be profoundly inspired when we compare the present condition of Burma and the Philippines, so pregnant with promise with that of Burma's neighbor, India, which is now in the throes of miserable agonies. As I said before in this House, India has already become independent in spirit from Britain. But refusing to change her attitude, Britain is engrossed in arresting and imprisoning Indian leaders and patriots and trampling under its iron heels the national aspiration of the Indian people. Moreover, the Anglo-American Forces are attempting very hard to realize their covetous desire for Burma by disturbing the peace of the new Burma through the conversion of India into their base of operations. The Imperial Army Forces are, therefore, making crushing attacks on these forces of the United States and Britain.

"A section of the Indian people who already know the real intentions of Japan are actually on the battle-front in cooperation with us. I wish to express Japan's heartfelt sympathy to the leaders and people of India who are at present undergoing pains of labor in and out of India for the construction of a new India, and, at the same time, declare once more that Japan, in confident anticipation of the consummation of their stupendous undertaking at no distant future, is not stinting to afford them full cooperation.

"Now that the Republic of China has entered the War of Greater East Asia as an active participant resulting in the definite clarification of the fundamental cause of China of crushing the United States and Britain, and the regime at Chungking, still trammelled by circumstances of the past and, as the cat's paw of the Anglo-American group is continuing to harm its people by its own hand and to wage futile resistance, is certainly the enemy of the entire Chinese people and is a traitor to the traditions of the Republic of China, I emphatically declare once more that Japan will continue to deal telling blows to that regime.

"Japan's attitude toward Australia is similar to that towards Chungking. It is similarly unavoidable that we must inflict severe blows to Australia as long as it remains unawakened from its illusion of relying on the United States and Britain.

"Our Empire with a grand plan is now in the midst of the great war which will decide the fate of the world. The administration of policies to be effected hereafter will, therefore, be concentrated on the purpose of winning out this great war. In order to win, we must continue to carry on with increasing vigor our valiant fight with armed strength at the front and deprive the enemy of his fighting ability. In order to win, we must also continue more and more at the home front to expand our fighting power in conformity with the requirements of military operations. All domestic measures must accordingly be concentrated on this single purpose of winning the war and augmenting our fighting strength.

Japan's guiding spirit

"The guiding spirit of the Government with regard to the expansion of our fighting power lies in rendering possible the thorough expression of the ever-swelling tide of patriotic enthusiasm of the one hundred million of our countrymen. We, the Japanese people, have always maintained the tradition which is unparalleled in the world of complete national unity with the Imperial Family as the central pivot and of holding our lives as of small worth for the cause of His Imperial Majesty and offering ourselves courageously to the State should emergency arise. In the present great war in particular which will determine the future of our Empire, the entire people, whether they are at the battle front or the home front, are overflowing with the spirits of loyalty and patriotism in the hope of performing their humble part in response to the Imperial graciousness. I am firmly convinced that it is the Government's important responsibility to place their trust in this spontaneously growing enthusiasm and strength of the people and to afford the means by which they may be fully employed for the augmentation of our fighting strength.

"I expressed in this House a short time ago the determination to cause functions of various administrative departments of the Government to be simplified and strengthened as much as possible and to enable the entire personnel thus made available to engage in various activities all over the region of Greater East Asia. The Government are carrying out this scheme, reducing a considerable number of regular official personnel. With regard to the methods of executing official affairs they have earnestly endeavored to make improvements upon them to suit the war time and are achieving concrete results. Besides, many persons have already gone overseas and are vigorously occupied with the work of construction and management in all parts of Greater East Asia. It is the

intention of the Government to produce increasingly such results by pursuing this policy.

"Furthermore, the Government have effected the unification of the administration of Japan Proper and overseas territories to conform with the developments of the times and have established the Ministry of Greater East Asiatic Affairs to handle our Empire's administrative affairs in the Sphere of Greater East Asia in a unified and comprehensive manner. In conjunction with the reform of the governmental structure, the Government are perfecting the internal structure with regard to public organizations and in all such fields as farming and commerce in order to perfect our internal war-time structure.

"With respect to the expansion of the material aspects of our fighting power, the Government are making more thorough the policy of emphasis on primary requirements by directing, as is natural, all efforts speedily to increase the production of important war materials such as iron and steel, coal, light metals, ships and airplanes which are directly vital in increasing the strength of our fighting power, concentrating on every originality and device and, with the aim of effecting an epochal increase in production to meet unforeseen developments in the situation, are already making steady progress in securing concrete results. Therefore, in connection with ensuring our maritime shipping capacity, and hence our shipbuilding, which is the basis for increasing the strength of our productive power, the Government are concentrating exceptional efforts. Concrete results are now being steadily obtained and there are no apprehensions whatever as regards the future. Moreover, in the production of iron and steel we are endeavoring to meet various requirements with a new conception untrammelled by old methods throughout the whole region of Greater East Asia.

Victory certain

"In order to effect the increase in the production of vital war materials, the Government at this time will consider ways of eliminating the application of such laws and ordinances as will obstruct the purpose and also to strengthen the authority and power of the Prime Minister, thus conforming truly with the actual situation and maintaining elastic leadership, and furthermore, by unifying the guidance and supervision of the Government offices to make simple and clear where the producers may seek such assistance. However, to expand the capacity of our fighting power, the Government recognize as vitally important the obtaining of knowledge widely from the thinking people at large. It was in view of this fact that the Council for the Deliberation of Greater East

[Continued on next page]

The Educational Value of Neighborhood Associations

THE worth of a man is measured by his contribution to the common good. No person, however accomplished he may be, is worthy of his place in society, unless his impulses and his vital strivings contribute to the general welfare. His sentiments and his labors are inextricably linked with those of his neighbors. Detached from them, he becomes a self-centered creature, indifferent to the misery or happiness of his fellow men.

Viewed in this light, neighborhood associations serve the state as educational institutions. They are a force that drives members of society to discipline themselves into useful elements of the community. They bring to all the awareness that the totality of the endeavors of human living is the enhancement of the prosperity and happiness of the community as a whole.

The sentiment of mutual coöperation in all phases of communal life will little by little remove the barriers of personal egoism and selfishness. The problems that usually confront organized communities will become the common concern and will enlist the zealous devotion of every citizen to the service of the state. All inhabitants will be banded together by virtue of the cementing spirit of neighborly helpfulness. All will contribute to the unified force to annihilate the ills of society. And the spirit of in-

dividual discipline will elevate social morality to a higher plane.

In individualistic governments, we see everywhere evidence of callous indifference. There is a universal apathy in our regard for the life of our neighbors. As long as we ourselves are not the victims of the ills and misfortunes of life, we look with a sordid grin at the misery and misfortune of others. For what does it matter if our fellow men are beset by disease and starvation? What does it matter if others are perishing with miasmatic contagion? What does it matter if our neighbors are caught in the vortex of fire and flood—if we are complacent and happy, with Good Fortune smiling upon us?

But the new philosophy of coöperative effort will infuse a new morality into our social organism. Life will have a grander meaning to us; it will be more useful; it will be enriched with unselfish service; and it will be more worthy of the Divine Intention. No longer will it be a little rivulet, with its isolated shadow and sunshine, detached from the common stream. Life will be an integral part of our common living, sharing the shadow and the sunshine that provident Heaven may cast upon our common existence. Our nobler instincts will goad us to share in the joys and sorrows of our communal life.

PREMIER TOZYO'S

[Continued from page 5]

Asia Construction was established and they have received much valuable opinion. It is the desire of the Government henceforth to continue to endeavor as much as possible to receive the valuable opinions of the people at large.

“As I have already stated there is now no cause for apprehension regarding the future of the war. However, in order to win through this war, it goes without saying that shortages and inconveniences cannot be helped. In the course of the war until we reach final victory, the people must be able to endure every kind of hardships. Only after the labors of our one hundred million people multiply will there be borne the strength to win through the war. In regard to securing the livelihood of the people, the Government are of course endeavoring to take all possible measures, but beyond this, we, the one hundred million people must, immovable under any circumstances and with fortitude and austerity, establish a simple but vigorous war-time life, making more thorough the reform of our mode of living, our economy in consumption and our increase in savings.

“At the present moment our Empire is in need of more and more men to serve as the

nucleus in the construction of the Co-Prosperity Sphere of Greater East Asia. While effecting the reform of the educational system and shortening the term of study, the Government are carrying on the expansion and strengthening of those branches of learning that are directly necessary to increase our fighting power and thus are endeavoring to conform with the demands of the times.

“Also, the Government deem it most important to promote the vigorous health of the people under war time. For this purpose, the Government are directing every effort toward various health programs, especially in connection with tuberculosis. It is indeed a matter of great encouragement to report on this occasion that despite the fact that we are in the midst of an unparalleled great war, our population situation has been extremely satisfactory every year. Our births, for instance, have attained an unprecedented figure and our deaths are conversely decreasing.

“On the basis of the aims I have presented, the Government have submitted the budget and other bills to this session of the Imperial Diet. I hope that speedy approval will be given to them.”



Guerrilleros Surrendering en Masse

Peace Campaign Disarms Guerrilleros

THRILLED to the core by Japan's unconditional promise of Philippine independence (see page 1) assertive Commissioner of the Interior Jose P. Laurel asked himself early last March: "How can the Filipino people hasten the fulfillment of their freedom?" Peace and order he knew, constituted the open sesame, the master key, to the entire problem. But how can the Philippine Executive Commission, of which he is the ranking member, expedite the restoration of peace and order?

For an answer he did not ponder long. Light burst in as if wafted by a breath of inspiration. With a beaming face, he pressed the button on his office desk and quickly dictated a circular letter to all prominent citizens from the provinces hibernating in Manila. He invited them to a conference. His plan, he realized, needed their hearty cooperation and moral support. To make his invitation more impressive, he had it delivered by uniformed Constabulary men.

The response was most flattering. The "guests" flocked into the former senate chamber of the Legislative Building. Most of them were puzzled. They could not understand at first why this sudden thoughtfulness and generosity. Facing them with a smile, the Commissioner expressed his thanks for their "very quick and spontaneous response."

Immediately he took them into his confidence. He wanted, he revealed, to intensify the campaign "for the restoration and maintenance of peace and order" everywhere. For that purpose—vast and difficult in its scope—

he would like to enlist the help of prominent people outside of the government.

It is absolutely necessary, he reminded them, that the people settle down, that those who are still living beyond the pale of law "abandon now their futile resistance." The greatest need, the most immediate demand, of the day is that "all of us help in the restoration of peace and the maintenance of order."

Why long, why fight, for America to come back? he asked. Did not all the Filipino people clamor for independence? What was the implication of that historic struggle for freedom? Obviously, he answered, that "we really wanted . . . America . . . to clear out" so we could "govern ourselves . . . What did our campaign for independence imply?" That "we wanted the Americans to leave us so we could restore our republic and have a government" that is truly responsive to our needs.

Independence in the offing

The Americans, he told them, are no longer here. The clash of arms between Japan and the United States has quickly resulted in the overthrow of American sovereignty over the Islands. "If the Americans are no longer here and we are earnest in our desire for independence, we should not want them to come back. In fact, the problem of the Filipinos now is to see that independence in the earliest possible date is granted by the Great Empire of Japan." Thus "our problem is not when America will come back, but how soon can we get Japan to recognize our right to independence."

Nothing is so convincing as facts—the crushing logic of events. Whoever believes, he said, that “after the fall of Bataan and Corregidor, the surrender of the armed forces of the United States and of the Philippines, we can drive away the Japanese from the Philippines by *guerrilla* warfare must be either a fool or a renegade. Going up to the mountains, living there and then coming down, committing depredations upon our own people, plundering our own people, even if they succeed in killing two or three Japanese soldiers—we should know that there is absolutely no use . . . continuing that hostility because it is the Filipinos themselves who suffer. Why should we keep up or permit that to be done which is clearly futile and worse than futile?” Why engage “in fratricidal strife,” making our own country “the loser?”

Besides, the truth is that the “war will no longer be fought in the Philippines. The fate of the Philippines will not depend upon the reconquest of it by the United States; it will be determined by the outcome of the war; by the treaty of peace that will end this war.” So why still resort to *guerrilla* and banditry? Why persist in fighting a stonewall, a windmill? Why redouble your effort when you have lost the object of your pursuit?

“The Filipinos can survive as an agricultural nation only if our people” can “till their own soil and produce what they need . . . to live and help their countrymen live.” This “can not be done without peace and order.” Nothing can be produced “as long as banditry reigns,” the people plundered and murdered at will and with impunity. Justice must prevail.

Difficult task ahead

“You have no right to expect the Commissioner of the Interior to accomplish alone the difficult task of restoring normalcy in your provinces while you are fence-sitting in Manila.” Members of the Executive Commission “will take the front lines,” but “you must consolidate our forces in the rear.” You must “use your influence and prestige to unify our people, to direct their efforts, so that we who are in the van” of the movement “may advance boldly and with a single mind, undistracted by misgivings that at a crucial moment we might find ourselves bereft of the people’s solid support.

“We are engaged in a battle for reconstruction, for peaceful living, for national and even individual life. We are firmly resolved that nothing shall stop us. We are determined to sweep away all obstacles to the speedy attainment of this vital objective. United and unafraid, let us brace up brain and brawn in one supreme and coordinated effort to work out

our own salvation. With your loyal and strong support, with every true and patriotic Filipino rallying to our standards, we will achieve our mission. May God help us in this unselfish task!”

Enthusiastically responsive to the appeal, the audience unanimously passed a resolution, expressing itself fully in accord with the manifesto of the Philippine Council of State published in the initial issue of *The Neighbor*. Also, it expressed its desire “to cooperate to the fullest extent not only in the restoration of peace and order but also in the great and urgent task of national reconstruction, economic rehabilitation, and spiritual regeneration of the Filipino people.”

In addition, the audience gave “undivided and unqualified support of and cooperation in the present work of restoring the reign of law, peace and order throughout the land, for the happiness and prosperity of the people and to the end that the Philippines may soon attain her independence as promised by the mighty Empire of Japan and to be a worthy member of the Greater East Asia Co-Prosperity Sphere.”

Zones of operation

Commissioner Laurel, accordingly, divided the Philippines into seven zones of operation. Each zone represents the campaign field of a “phalanx of citizens headed by a member of the Executive Commission or a member of the Council of State.” Head of the first zone—Ilocos Norte, Ilocos Sur, Abra, La Union, and the Mountain Province—is Commissioner Quintin Paredes of the Department of Public Works and Communications. The second zone—Pangasinan, Zambales, Cagayan, Isabel, Nueva Vizcaya, and Nueva Ecija—is directed by Commissioner of Justice Teofilo Sison. Commissioner of Finance Antonio de las Alas commands the third zone: Tarlac, Bataan, Pampanga Bulacan, Rizal, Cavite, Laguna, Batangas, Mindoro, and Palawan. The fourth zone, comprising Tayabas, Camarines Norte, Camarines Sur, Albay, Sorsogon, Masbate, is under the leadership of Commissioner Claro M. Recto of the Department of Education, Health and Public Welfare, aided by Secretary Francisco Lavidés.

At the head of the fifth zone—Samar, Leyte, Cebu, and Bohol—is Auditor General Serafin Marabut. Commissioner of Agriculture and Commerce Rafael Alunan with Chief Justice Jose Yulo takes charge of the sixth zone composed of Negros Oriental, Negros Occidental, Iloilo, Capiz, and Antique. Selecting the farthest and admittedly toughest assignment, Commissioner Laurel directs the seventh zone,

embracing Surigao, Bukidnon, Agusan, Misamis Oriental, Misamis Occidental, Lanao, Cotabato, Davao, Zamboanga, and Sulu.

Quietly, the pacification campaign started late last month. Accompanied by his Adviser T. Siohara and his Assistant Commissioner Arsenio Bonifacio, Commissioner Laurel motored up north, bound for Ilocos Norte. Three advancing "phalanxes"—the second led by Commissioner Paredes and the third by Kalibapi Director General Benigno Aquino, ably supported by Assistant Commissioner Camilo Osias—converged in Baguio and from there marched together to barnstorm the guerrilla infested Ilocano regions.

It proved to be a happy, triumphal march. All along the way, they were warmly greeted by the populace, including members of the guerrilla itself. In Laoag, the people went wild when the prisoners of war were released at the town plaza by the Japanese garrison commander, following a huge meeting. But the most dramatic scene was witnessed in the Ilocos Sur town of Narvacan. While Commissioner Laurel was speaking in its town plaza, 23 *guerrilleros*, who had managed to slip into the large crowd of listeners, responded to his appeal by surrendering right then and there with their arms to him. To the immense satisfaction of the people who had gathered at the place, the guerrilla men were immediately set free by the Japanese military authorities. That single act possibly constituted the best and most convincing proof that Japan means well and that she is strictly following her unparalleled policy of treating the Filipinos as friends and brothers.

Flattering results

So contagious and effective was the act that hardly had the Commissioner of the Interior reached Manila when 70 other *guerrilleros* surrendered in the same town plaza to Commissioner Paredes. Narvacan was holding a parade. As one-half of the paraders were passing in front of the grandstand, a group of bedraggled men, marching in military formation, suddenly advanced to the grandstand. Some of them were armed with pistols, others with rifles and hand grenades. Standing at attention in front of the Commissioner, they announced their decision to surrender.

Shortly after, a note was handed to the Commissioner, saying that two Americans and one Filipino were in a barrio close by and would like to surrender to him. Commissioner Paredes relied that he was ready to receive them. Almost climaxing the Commissioner's speech, the trio—one of the Americans was carrying

a pet monkey on his shoulder—walked up to the grandstand and surrendered. For this surrender, the Commissioner of Public Works and Communications received a letter of commendation from the Japanese garrison commander at Candon. Read the letter in part: "Your strenuous efforts to make the bandits of the Usaffe surrender at Narvacan, Ilocos Sur, was so timely and so effective that peace and order in the Province of Ilocos Sur has been radically restored."

To give further impetus to the pacification campaign, Executive Commission Chairman Jorge B. Vargas took a flying trip to Negros Occidental, his home province, late in March. His purpose was to urge the people to exert greater and more positive efforts toward the reconstruction of the Philippines. With him were Commissioner of Finance Antonio de las Alas, Commissioner of Agriculture and Commerce Rafael R. Alunan, Chief Justice Jose Yulo, and Constabulary Director Guillermo Francisco. Earlier in the same month, Commissioner of Justice Teofilo Sison toured Cagayan Valley, while Commissioner of Education, Health, and Public Welfare Claro M. Recto barnstormed the Bicol region. All were warmly received by the people. In a way initiating the peace campaign, Director of Local Governments Rufino Luna visited Tayabas, including Marinduque the second week of March and later Mindoro.

More than expediting the "promised grant of independence which lies dearest and closest to the heart of every Filipino," the present intensified pacification campaign, sums up Assistant Commissioner Bonifacio, has "revealed unmistakably that moral suasion is far more effective and enduring than the most powerful bullet . . . One of the best proofs that the present campaign of pacification is productive of good results is the fact that an impressive number of *guerrilleros* are surrendering . . . and that former Governor Ablan of Ilocos Norte, who still wields influence in his province, and the notorious guerrilla leaders in Ilocos Sur and Abra, Majors Peralta and Madamba, are expected to surrender voluntarily in a few days." Madamba, incidentally, subsequently surrendered with his men to Commissioner Paredes.

Daily it becomes clearer to all that not only into the centre but into the periphery, as it were, of national consciousness must the lesson be driven that complete peace and order is the prime requisite of Philippine independence. And the people, true to their national aspiration, seem more than willing and ready to pay that price.

Dana's Charter As Amended

THE basic law controlling all District and Neighborhood Associations is embodied in Executive Order No. 77 of the Chairman of the Executive Commission. This order was amended by Executive Order No. 137, dated March 17, 1943. For the information of all members of Neighborhood Associations, especially leaders and district presidents, we are printing hereunder the original order as amended. Words appearing in heavy type are the new provisions contained in the amending order. Reasons for the amendments are contained in the explanatory footnotes.

OFFICE OF THE CHAIRMAN OF THE EXECUTIVE COMMISSION
MALACAÑAN PALACE

BY THE CHAIRMAN OF THE EXECUTIVE COMMISSION

EXECUTIVE ORDER No. 77

CREATING DISTRICT AND NEIGHBORHOOD ASSOCIATIONS AND DEFINING THEIR POWERS, DUTIES AND RESPONSIBILITIES.

Pursuant to the authority conferred upon me as Head of the Central Administrative Organization by Order No. 1 in connection with Order No. 3 of the Commander-in-Chief of the Imperial Japanese Forces in the Philippines, and upon the recommendation of the Executive Commission, the following rules and regulations governing the creation of district and neighborhood associations and defining their powers, duties and responsibilities, are hereby promulgated:

CHAPTER I

ORGANIZATION OF DISTRICT AND NEIGHBORHOOD ASSOCIATIONS AND THEIR SUPERVISION AND CONTROL

SECTION 1. There shall be created a system of district and neighborhood associations in accordance with the provisions of these rules and regulations for the purpose of providing means for **mutual cooperation** and self-protection and thus insuring the stability of the life of the people, through the maintenance of peace and order in area or areas under the jurisdiction of such district or neighborhood associations. ^(a)

SEC. 2. District and neighborhood associations shall be organized by city and municipal mayors in accordance with the following standards: *Provided, how-*

^(a) This section is amended by section 1 of Executive Order No. 137.

The words "mutual cooperation" have been inserted in order to apprise the people of one of the purposes of these associations.

ever, That with regard to families situated in group or residents living together within mining fields, factories or enterprises, all of whom cannot be organized into a district or a neighborhood association in accordance with the provisions of these rules and regulations, special measures may be considered.

(1) Neighborhood associations shall be organized on the basis of around ten families each (not less than five nor more than fifteen families) and district associations, on the basis of around ten neighborhood associations each (not less than five nor more than fifteen neighborhood associations). In case the number of families is less than five, these families may be incorporated with the neighborhood association in their vicinity. In case the number of neighborhood associations is less than five, they may be incorporated with the adjoining district association.

(2) District associations shall be organized as much as possible in accordance with the territorial jurisdiction of administrative districts of cities or municipalities. In case the number of families in a district of a city or municipality is not sufficient to constitute a district association, said city or municipality shall constitute a district association. In case, however, the number of families in a district is more than what is required for a district association, they shall be subdivided into several district associations. A neighborhood association shall be organized from among families situated near each other within the area or areas under the jurisdiction of a district association.

(3) In case **two or more families** are living together within a house, each **family** shall constitute a member unit of a neighborhood association. ^(b)

SEC. 3. The city or municipal mayors shall, upon the completion of the organization of district and neighborhood associations, require the heads of families to jointly prescribe rules and regulations governing district and neighborhood associations as soon as possible, which shall be subject to the approval of the city mayor, in the case of a city, or of the provincial governor, in the case of municipalities. The matters to be prescribed in the rules and regulations mentioned above shall be, in general, as follows:

(1) Name of district or neighborhood association and area or areas under its jurisdiction;

(2) Matters concerning time table for duty and method of service of each member;

^(b) This paragraph is amended by section 2 of Executive Order No. 137.

The word "house" in this paragraph has been changed to "family" for purposes of clarification, and in harmony with the instructions given by the Director of the Central Luzon Branch of the Military Administration before the convention of provincial and city executives on November 19, 1942.

(3) Matters regarding meetings of district or neighborhood associations;

(4) Matters relating to expenditure of a district or a neighborhood association;

(5) Matters concerning punishment for negligence of duty, etc.;

(6) Matters regarding reward to, and relief of, persons who merit such reward or are in need of such relief within a district or a neighborhood association; and

(7) Such other matters as are considered necessary for the efficient and successful operation of a district or a neighborhood association.

SEC. 4. The name of a district or a neighborhood association shall be known, as follows:

(1) Neighborhood Association No.

(2) District Association No. of the municipality of, Province of

SEC. 5. District or neighborhood associations shall be under the direction and control of the provincial governor concerned as well as of the city and municipal mayors concerned.

CHAPTER II

OFFICIALS OF DISTRICT AND NEIGHBORHOOD ASSOCIATIONS; THEIR DUTIES AND RESPONSIBILITIES AND THOSE OF HEADS OF FAMILIES

SEC. 6. There shall be a president in a district association and a leader in a neighborhood association. The president of a district association and the leader of a neighborhood association shall be designated by the city or municipal mayor from among the appropriate candidates within a district or a neighborhood association concerned: *Provided, however,* That those who come within any of the following heads shall not be designated as president of a district association nor as leader of a neighborhood association:

(1) Those who have no regular profession or occupation or those who do not own real estate;

(2) Those who are illiterate;

(3) Those whose residence in an area or areas under the jurisdiction of a district or a neighborhood association has been less than one year: *Provided, however,* That this disqualification shall be waived whenever in a neighborhood association or district association no person otherwise qualified has had his residence therein for a period of one year or longer.

(4) Those who are below twenty years of age; and

(5) Ex-convicts.

Any person designated in accordance with the foregoing provisions shall not be allowed to refuse the said designation without justifiable cause. (°)

(°) This section is amended by section 3 of Executive Order No. 137.

It is obvious from the context that the phrase "and the leader of a neighborhood association" has been typographically omitted. The consent of the director of the branch of the Military Administration has been done away with for purposes of expediency, so that the associations can function without delay, and because the appointing officials—the mayors—enjoy the confidence of the military

SEC. 7. The positions of president of a district association and leader of a neighborhood association shall be honorary, and they shall not be allowed to receive any compensation in any form nor under any name: *Provided, however,* That this prohibition shall not apply in the case of reimbursements for actual expenses defrayed or return of actual good or goods furnished by the officers concerned.

SEC. 8. The term of office of the president of a district association or the leader of a neighborhood association shall be two years. In the case of a vacancy created due to death or resignation of the officer concerned before the termination of his or her term of office, the successor shall serve the remaining term of his or her predecessor.

SEC. 9. The duties of the president of a district association shall be as follows:

(1) To remonstrate to or prevail upon residents within the area or areas under his jurisdiction not to commit illegal or unlawful acts;

(2) To direct leaders of neighborhood associations to take necessary measures for the guarding of the area or areas under his or her jurisdiction and to hold himself or herself responsible with regard thereto;

(3) To establish a system of rotation of duty so as to post guards at important points or send residents on patrol for the purpose of keeping strict lookout or surveillance of the territory under his or her jurisdiction;

(4) In case of the receipt of a report concerning bandit or bandits or suspicious character or characters, to immediately report the same to the Constabulary officers or to the nearest Army force;

(5) To assist, in compliance with the directions of the Constabulary officers, in the apprehension of bandit or bandits, and suspicious character or characters; and in case of need, to take necessary measures for the apprehension of such elements;

(6) To prepare a family census register of residents who have established their dwellings within the area or areas under his or her jurisdiction and to conduct periodical or temporary family surveys from time to time in order to verify the movement of the members of the families at all times; and

(7) To report immediately to the city or municipal mayor concerned the transfer of residence of a family in the area or areas under his or her jurisdiction to any place outside his or her jurisdiction or the arrival of a new family in the area or areas under his or her jurisdiction. (°)

authorities. The amendment of sub-paragraph (3) will meet the problem of lack of qualified persons having one year residence in places where the inhabitants are shifting, as in places of industry like mining districts.

(°) This last paragraph is inserted by section 4 of Executive Order No. 137.

This sub-paragraph was added so that city or municipal officials may be duly informed of any changes in the residence of inhabitants in each locality.

SEC. 10. The duties of the leader of a neighborhood association shall be as follows:

(1) To direct heads of families to guard area or areas under his or her jurisdiction and to hold himself or herself responsible with regard thereto;

(2) To require heads of families or members thereof to be on guard at all times against bandit or bandits or suspicious character or characters;

(3) In case of the receipt of a report concerning bandit or bandits or suspicious character or characters, to immediately report the same to the police officer, the president of the district association to which he or she belongs, and to other competent authorities;

(4) To assist, in accordance with the directions of Constabulary officers, in the apprehension of bandit or bandits and suspicious character or characters; and in case of need, to take necessary measures with regard to the apprehension of the said elements;

(5) To report to the president of the district association matters respecting any change in the members of a family, which he or she may have come to know personally or through information received from the resident or residents who are members of the neighborhood association of which he or she is the leader; and

(6) To report immediately to the president of the district association the transfer of residence of a family in the area or areas under his or her jurisdiction to any place outside his or her jurisdiction or the arrival of a new family in the area or areas under his or her jurisdiction. (*)

SEC. 11. The duties and responsibilities of heads of families shall be as follows:

(1) To receive directions of the president of a district association and of the leader of a neighborhood association with regard to the guarding of the area or areas under the jurisdiction of the neighborhood association of which they are members;

(2) When on duty by themselves or through the member or members of their families, to be on guard against activities of bandit or bandits of suspicious character or characters;

(3) In case of discovery of bandit or bandits or suspicious character or characters, to report the same immediately to the Constabulary officers, the leader of a neighborhood association, or other competent authorities;

(*) This last paragraph is inserted by section 5 of Executive Order No. 137.

This addition is complementary to the proposed extra duty of district presidents in the preceding section.

(†) This last paragraph is inserted by section 6 of Executive Order No. 137.

Complementary to the additional duties of district presidents and neighborhood leaders.

(4) In case of any change in the family census register, such as birth, death or other family events, to report same to the leader of the neighborhood association to which they belong; and

(5) In case they move their families to establish their residence within the area or areas under the jurisdiction of another neighborhood association, to report immediately such fact to the leader of the neighborhood association within the area or areas in which they establish their new residence. (‡)

CHAPTER III

CENSUS TAKING

SEC. 12. In taking the census, as referred to in the next preceding chapter, not only shall the movements of the present residents within an area or areas be surveyed but also the character and conduct as well as the living conditions of such residents shall be observed.

SEC. 13. The president of the district association shall take the census of residents in the district under his or her jurisdiction in June and December of every year: *Provided*, That the census shall also be taken every time when the mayor of a city or municipality orders him or her to do so. The leaders of neighborhood associations shall take the census of the residents within the area or areas under their jurisdiction every other month. In conducting the survey mentioned in the next preceding section, the president of a district association shall carry along with him the family census register while the leader of a neighborhood association shall conduct his survey based upon the "monpai". (§)

SEC. 14. Upon completion of the survey mentioned in the foregoing section, the leader of a neighborhood association shall make a report to the president of the district association to which he or she belongs; and in turn, the president of a district association shall make a report thereof to the city or municipal mayor concerned.

SEC. 15. The head of each family shall, for the convenience of the one taking the family census, display a "monpai" in a conspicuous place inside his or her house and shall promptly make corrections thereof in case any movement among the members of his or her family, such as birth, death, and other family events, has taken place. (‡)

(§) This section is amended by section 7 of Executive Order No. 137.

Because of the nature of the construction of most Filipino homes, it is believed more convenient that the "monpai" be displayed inside the house, in which case there is no necessity for a wooden residential plate.

(‡) This section is amended by section 8 of Executive Order No. 137.

Same reason as preceding amendment.

SEC. 16. In case of the discovery of any such movement of the members of a family as indicated in the next preceding section, within the area or areas under his or her jurisdiction, the leader of a neighborhood association shall make report thereof to the president of a district association, whereupon the latter shall make adjustment of the family census register by making the necessary entries therein. The same step shall be taken in case a report is made by the heads of families themselves, concerning the movement of the members of their own families.

SEC. 17. The form of a "monpai" and the family census register shall be prescribed later.

CHAPTER IV

EXPENSES OF DISTRICT AND NEIGHBORHOOD ASSOCIATIONS

SEC. 18. Expenses incurred for a district or neighborhood association shall, in principle, be borne by the heads of families and shall be imposed and collected by the president of a district association in January of every year. The share of such expenses to be borne by a head of family shall be determined and apportioned by the city or municipal mayor concerned after taking into consideration the financial and other circumstances of the head of family concerned. The dues to be borne by a head of family may be paid by installments depending upon the circumstances.

SEC. 19. The budget for the next fiscal year of a district association shall be prepared by its president during the month of December of the previous year in consultation with the leaders of the neighborhood associations under his or her jurisdiction, shall be posted for publication at a conspicuous place, and shall be subject to the prior approval of the city or municipal mayor concerned. (1)

SEC. 20. The president of a district association shall prepare a financial statement and submit a report to the city or municipal mayor concerned regarding the expenses of the association, within one month after the lapse of the fiscal year. The financial statement shall be posted for publication at a conspicuous place.

SEC. 21. The president of a district association shall provide himself with the necessary books of accounts (the register of collections and the register of expenditures) so that the revenues and expenditures may be shown in a clear manner.

(1) This section is amended by section 9 of Executive Order No. 137.

Since the bulk of the funds in the custody of the president of a district association are dues from the heads of families, it is only fair to consult the representatives of such heads—that is, the leaders of neighborhood associations.

(1) This section is amended by section 10 of Executive Order No. 137.

The original provision does not include fees to be paid by members of an association and the amounts that

SEC. 22. The dues and fees to be paid by the members of a district or a neighborhood association, the fines imposed on account of negligence or other faults, all collections for reward or relief and all other collections made by a neighborhood association shall be placed in the custody of the president of a district association. Such dues, fees, fines, collections for reward or relief and all other collections shall be deposited by the president of the district association in the Postal Savings Bank or in a stable banking institution. (1)

SEC. 23. The office of the leader of a neighborhood association shall be located at his or her residence and that of the president of a district association, at his or her residence or at some other appropriate locality.

CHAPTER V

PENAL PROVISIONS

SEC. 24. The president of a district association or the leader of a neighborhood association shall be punished by a fine of not more than fifty pesos when:

(1) He or she commits injustice in abuse of his or her authority;

(2) He or she divulges the secrets of the member or members of the association which he or she has come to know because of his or her office, for no justifiable cause; and

(3) He or she has violated the provisions of this Executive Order.

SEC. 25. In case any resident within an area or areas under the jurisdiction of a district association establishes connection with, or follows or tries to follow the directions of, or conceals or assists or tries to assist a bandit or bandits, the said resident shall be punished in accordance with existing laws or orders; and the leader of the neighborhood association as well as the president of the district association concerned shall be punished by a fine of not more than fifty pesos or by imprisonment of not more than one month, or both, in the discretion of the court, if notwithstanding knowledge of such fact, they failed or refused to take the measures necessary for the apprehension of such criminal element. (2)

SEC. 26. In case a resident of the area or areas under the jurisdiction of a neighborhood association turns out to be a felonious criminal, the head of each family within the neighborhood association shall be punished by a fine of not more than twenty pesos,

[Continued on next page]

may be collected for reward or relief. This amendment would make the president the sole official to keep the funds to the exclusion of neighborhood leaders, which is evidently the intention.

(2) This section is amended by section 11 of Executive Order No. 137.

This amendment was introduced to clarify the responsibility of residents, leaders and district presidents. The penalty has been likewise increased, from a fine of ten to fifty pesos, while a prison term has been added to give the law greater effect.

Regulations on Census-Taking for District and Neighborhood Associations

OFFICE OF THE CHAIRMAN OF THE EXECUTIVE COMMISSION
MALACAÑAN PALACE

BY THE CHAIRMAN OF THE EXECUTIVE COMMISSION

EXECUTIVE ORDER No. 105

PRESCRIBING RULES AND REGULATIONS FOR THE GUIDANCE OF MAYORS IN CHARTERED CITIES AND MUNICIPALITIES IN CONNECTION WITH CENSUS TAKING FOR DISTRICT AND NEIGHBORHOOD ASSOCIATIONS AUTHORIZED UNDER EXECUTIVE ORDER No. 77, DATED AUGUST 7, 1942, AND PLACING SUCH ACTIVITY UNDER THE CONTROL AND SUPERVISION OF THE BUREAU OF LOCAL GOVERNMENTS.

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

1. Uniform forms or schedules for the taking of census for district and neighborhood associations under Executive Order No. 77, dated August 7, 1942, shall be used by all the municipalities and chartered cities;

2. The said census forms or schedules shall be devised by the Bureau of Local Governments, with the assistance of the Bureau of the Census and Statistics, and printed by the Bureau of Printing;

3. Such forms shall be distributed from time to time by the Bureau of Local Governments to the cities and municipalities as the need therefor may arise;

4. A copy each of the accomplished forms shall be forwarded to the Director of Local Governments by the Mayor of every city or municipality taking a census, within ten (10) days after enumeration day;

5. All census work to be undertaken by virtue of said Executive Order No. 77 shall be under the supervision and control of the Bureau of Local Governments which shall, with the assistance of the Bureau of the Census and Statistics, compile, tabulate and summarize all the census returns for the use of the Military Administration and government offices.

Done in the City of Manila, Philippines, this 18th day of November, 1942.

(Sgd.) JORGE B. VARGAS

Chairman of the Executive Commission

APPROVED by the Director General of the Japanese Military Administration on November 18, 1942.

DANA'S CHARTER

[Continued from page 13]

if notwithstanding knowledge of such fact he failed or refused to take the measures necessary for the apprehension of such criminal. ⁽¹⁾

SEC. 27. A fine of not more than fifty pesos shall be imposed in the following cases:

(1) Those who have failed to perform their duties by not making prompt report, as required in this Order;

(2) Those who refuse to follow the directions of the Constabulary officers upon the apprehension of subversive elements or who fail to render cooperation despite the request to do so, without justifiable cause. ^(m)

⁽¹⁾ This section is amended by section 12 of Executive Order No. 137.

Same reason as preceding amendment. Penalty of fine has been increased from ten to twenty pesos.

CHAPTER VI

SUPPLEMENTARY PROVISIONS

SEC. 28. The area or areas where provisions of this Executive Order shall be enforced and the date of their enforcement shall be prescribed later.

Done in the City of Manila, Philippines, this 7th day of August, 1942.

(Sgd.) JORGE B. VARGAS

Chairman of the Executive Commission

APPROVED by the Director General of the Japanese Military Administration on August 8, 1942.

^(m) This section is amended by section 13 of Executive Order No. 137.

Same reason as preceding two amendments. Fine has been increased from twenty to fifty pesos to make this provision more effective.



Kalibapi Arouses Widespread Interest

The KALIBAPI Organization

WHENEVER a *politico* became disgruntled with the leadership of his party, he usually threatened to secede and establish a party of his own. In fact, it has been pointed out by facetious foreign writers that there were nearly as many political parties in the Philippines as there were prominent political personages.

But that was in the past.

Today, all political parties have been voluntarily dissolved and their respective leaders have united under one organization—the *Kapisanan sa Paglilingkod sa Bagong Pilipinas* (Association for Service to the New Philippines), more popularly known as the KALIBAPI.

“A brief study of the political history of the Philippines,” according to an announcement of the Japanese Military Administration, “reveals that there has always been a strong tendency among the people to believe that a democratic and representative form of government is impossible unless political parties exist. On the other hand, it has been the common experience of all countries in the past that it is an inherent characteristic of political parties to invariably place first importance on party interests and party gains, sacrificing, at times, the good of the people whenever these two interests conflicted.

“Furthermore, political parties have their origins and their very excuse for being only when there exist conscientious differences of opinions over fundamental principles and issues over governmental policies, but it has been the common experience of all countries to

have political parties continue to exist and carry on their meaningless strife and bickerings long after any fundamental differences between them had ceased to exist. . . .”

So on December 4, 1942, speaking over the radio, the five leaders of national parties in the Philippines announced the dissolution of their respective parties, unanimous in the belief that the important task of reconstruction would be pursued with greater vigor since partisan strife was to be eliminated. These five were Chief Justice Jose Yulo, former president of the Nacionalista party; Alfonso Mendoza, Democrata; Benigno Ramos, Ganap; Emilio Javier, Popular Front; and Arturo P. Tolentino, Young Philippines.

Simultaneously, Chairman Jorge B. Vargas of the Executive Commission hailed the move as the end of “an era of partisan struggle and weakening disunion.” He added, “we cannot afford at this time to be torn by petty partisan jealousies. We cannot tolerate the continuation of meaningless and useless divisions which can only engender selfish ambitions and personal enmities. We must think as one and act as one for the common good of all our people and for the glory of our beloved country.”

A few days later, Chairman Vargas promulgated Executive Order No. 109 creating the Kalibapi with former Commissioner of Interior Benigno S. Aquino as vice president and director general of the new organization. To accomplish its aim, the Kalibapi seeks to unify the Filipino people regardless of class, sex, rank or creed, into one compact, vigorous and

[Continued on next page]

Glimpses of Old and New Japan

EARLY in the Tokugawa rule, an autonomic body—namely, the “Goningumi” or guild of five men—was established in every town and village. It was an altruistic institution, its chief object having been mutual assistance for the improvement of agriculture, postal delivery, religious belief, morality, finance, and charity and relief work. If a foundling or a sick traveler was found, or if a calamity occurred in a guild, the members had to cooperate in making the necessary provisions, the cost of which was defrayed by the authorities. The goningumi was composed of every five houses in a town or village, and the head of one of the houses was the elder or, as he was called, the kumi-gashira or kumi-oya.—*Fifty Years of New Japan*, compiled by COUNT SHIGENOBU OKUMA, *Late Prime Minister of Japan*.

The age of Nara was an age of beauty and pleasure; its people led, as it were, a life of eternal spring. Just as the medieval Japanese were a nation of will, so the ancient Japanese were a nation of sentiment. They read much poetry and other literary works, but little of ethics and tactics; they were not people of the sword, but people of the pen and the lyre.—Prof. SAKUTARO FUJIOKA, *Social Changes in New Japan*.

* * *

Immediately upon the Restoration, His Imperial Majesty . . . proceeded to the Shishindén Palace to worship the gods who reign over heaven and earth . . . and there took an oath to promote the welfare of the nation. This consisted of five articles, the fourth of which said: “We shall abolish irreverent customs and

[Continued on page 21]

THE KALIBAPI

[Continued from page 15]

militant group by implanting and developing in their minds the conviction that their well-being and happiness as individuals depend upon the permanent security of the Philippines.

In the realization of this particular objective, it is committed to the coordination of the activities of organizations and individuals that are or may be concerned with the promotion of the people's welfare, spiritually, physically, socially, economically, culturally or otherwise. To insure a stable foundation for the New Philippines, the association seeks to foster the spiritual and economic advancement of the Filipinos by giving encouragement to these activities and by invigorating in the people such Oriental virtues as faith, self-reliance, loyalty, patriotism, bravery, discipline, self-sacrifice, and hard work. For this reason, one of its cardinal objectives is the development of a sturdy and vigorous race through the promotion of physical exercise and wholesome outdoor and recreational activities.

Membership is open to all Filipino citizens not less than 18 years of age who are of good standing in the community and who identify themselves with the aims and purposes of the association. The association is governed by its president, the Chairman of the Executive Commission, assisted by an Advisory Board composed of a Vice President and Director General, three Directors-at-Large representing Luzon, Visayas, and Mindanao and the heads of its bureaus and offices. An executive staff consisting of the Vice President and Director General and the heads of bureaus and offices is in charge of carrying out the objectives and purposes of the association.

The new association immediately swung into action. On Rizal Day, ceremonies were held at the foot of the Rizal monument on the Luneta formally launching the Kalibapi. Director General Aquino pointed out to the huge crowd at the Luneta the fact that the permanent security of the New Philippines depends solely on the permanent security of all Oriental nations in the Greater East Asia Co-Prosperity Sphere, and that every nation should bend its efforts towards the maximum exercise of all its powers to secure its rightful place in that sphere.

“Inasmuch as to perpetuate the present victory of the Japanese Empire, the redeemer of all Oriental nations, it is proposed that a sphere of co-existence and co-prosperity be established in Greater East Asia,” Mr. Aquino said, “it is the primordial duty of all to cooperate with the Japanese Empire in this fundamental policy. The Kalibapi aims to aid and guide the Filipinos in the performance of this particular duty. Therefore, in other words, the organization of the Kalibapi is the actual expression of the earnest desire of the Filipino people to serve willingly for the cause of all the peoples of Greater East Asia.”

In the past three months, the officers of the Kalibapi made an intensive and extensive tour of the Luzon provinces convincing the local crowds of the wisdom of working for the creation of a New Philippines. Chapters were established everywhere. During the next few months, the officials plan to invade the Visayan and Mindanao areas and launch a vigorous campaign of information.



Neighborliness Is the Call of the Day

Reflections on Contemporary Events

By JOSE LANSANG

THE more one contemplates the prevailing situation in the Philippines the more one is convinced that it offers excellent opportunities for growth in many directions. After 14 months of occupation we find clear indications that our people have not lost the knack for self-help and resourcefulness in the face of hardships. We have been doing very well.

In the towns comparative peace obtains, and as the populace gains in self-confidence and appreciates the strength that comes from neighborliness and united group action, such peace shall become an invitation to any troublemaker to settle down and build instead of destroying. Peace of mind is essential to constructive effort, and those who have attained it should have no difficulty in persuading others to direct their efforts toward the reconstruction of our social and economic life. Once that is realized, the uncertain and the hesitant should find it easy to recapture the thrill that comes from purposeful work.

Whatever we do today, whether it be tilling a plot of ground or writing a sonnet, will do the country some good; and if in doing so we incidentally furnish our neighbors an example

to emulate, so much the better. Nobody would be the worse for doing the job at hand or the task that his means and ability permit him to do. A person's character is the stronger for having done something which he knows, and his neighbors know, is worthwhile and probably for the public good.

With everybody doing something worthwhile, before long we should be able to begin showing again, as a nation, the reputed diligence of our ancestors. It is said that they never even thought of adopting an eight-hour labor rule, so engrossed were they in their individual tasks that a time limit to effort was an odious restraint. Maybe it is not too late for us to become again sturdy and industrious as the ancient Malays once were.

Along with work that requires exertion of mind and muscle should come no doubt a blessed reorientation; the sense of personal worth, the love for material-independence, unvitiated by the temptation to get something for nothing, should guide individual lives once more. Dependence upon the patronage of the rich or the influential in the government bureaucracy will disappear when everybody's

neighbor begins to look askance at any man living comfortably yet doing no visible constructive work. The conscientious citizen thereupon develops a sense of inner worth, and forgets the feeling of grievance that had been gnawing at his heart.

In such an atmosphere of individual self-responsibility, the self-centered philosophy of life which rules the minds of votaries of a materialistic creed will be eroded away by daily habits of neighborly regard. A person will cease to be indifferent to the well-being of his neighbor, and conversely, he will be sensitive to the shifts of estimation coming from next door. There is no doubt that life will be more cheerful and less lonesome, even in the cities, when such a social attitude becomes general. In the tempered adversity which is our lot these days should grow the germ of genuine social consciousness.

A lively social consciousness spurs initiative toward improvement in public relations. The citizen develops a keen interest in this government and begins to notice shortcomings here and there which formerly, due to preoccupation with his own selfish advancement, he failed to notice; and with awareness of the faults comes an inspiration to suggest courteously ways of doing things better. The citizen begins to feel that he has a share of the responsibility to maintain a good government. That is as it should be.

In the course of time, with the citizens' reproach ever swift in coming upon the head of a negligent public servant, inefficiency, bad manners and dishonesty in the government should disappear and a new concept of service to the people should dawn in the consciousness of the most incorrigible politician. Decency in public life may become the rule.

Undistracted by beguiling fads that used to float periodically hitherward from across the ocean, we should be able to seize our present opportunities to concentrate on putting our house in order, as the saying goes. The gap that has been allowed by community indifference to widen between the law and its observance, between the solemn pledges of a public official and their fulfillment must be narrowed, so that we may be spared the interminable effort of launching a crusade after crusade for good government only to find at the end of each a disheartening mess worse than the previous one.

With new standards of public service given a chance to take firm roots, our national efforts at economic rehabilitation and at cultural renaissance should cease to be haphazard, intermittent and planless. Everybody would have an inspiration to labor seriously once it

becomes certain that development programs would be carried on steadily and not by fits and starts, nor subject to unceremonious changes depending upon the whims and tempers of a capricious government. Numberless public crusades in the past, many of them inspired by statesmanlike vision and wisdom, petered out pathetically after the period of lush publicity was over, because by that time both government and citizen had already become engrossed in something else.

This is the time to acquire firm objectives and organized direction. As a people we have been thrown upon our own resources; it is entirely up to us whether we survive or perish; and, there is absolutely no reason why we cannot survive. The administration has clear-headed and practical plans for working out our survival; it is demonstrating seriousness and determination in pursuing its objectives. The people may exert themselves to accomplish their appointed tasks, firm in the belief that their efforts will be continuous, fruitful and beneficial.

Thus, production of foodstuffs need not be undertaken for the sole purpose of providing for immediate needs; the whole food-production system must now be reorganized with a view to securing permanent self-sufficiency for the country, so that while supplying today's needs the people, at the same time, will be laying lasting guarantees against shortage in foodstuffs whatever betides. Nature and the new dispensation are unstinting in their encouragement of such an objective. The soil is rich and fertile, suitable for an endless variety of crops; the climate is benignant; on the other hand, the administration is unsparing in its explorations of possibilities for new seeds, scientific tillage, abundant harvests. Everybody who is willing and capable is encouraged to grow food crops.

The restraints that inhibited the willing worker before have a chance of being permanently removed under the pressure of today's economic needs. Whereas before many farmers who were willing to work could not do so, because it was the hacendero who decided what was to be done with the land, now all cultivable areas, regardless of ownership, are open to anybody willing to raise something that he and his neighbors can live upon.

Work done under such generous conditions furnishes fresh inspiration to social responsibility; the worker gets an intimate inkling that the well-being of others is sustained by the fruits of his labors, no matter how humble these may be. Dormant energies find their

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Independence and the Neighborhood Associations

ADMITTEDLY, the noblest aspiration as well as the ultimate goal of every self-respecting country worthy of its history and the achievement of its people, is independence. So important is independence in the life of a nation that Japan's illustrious Premier, General Hideki Tozo, did not wait long before he promised the Philippines her independence "at the earliest possible opportunity." Needless to say, that opportunity will present itself as soon as the Filipino people, conscious of their sacred mission, have amply and indubitably demonstrated their willingness and readiness to "further strengthen their cooperation" with the great and generous Japanese Empire.

Recently, on the occasion of the formal pledge of loyalty given by Manila's district and neighborhood associations, the Director of the Central Luzon Branch of the Japanese Military Administration told the more than 75,000 district presidents, neighborhood association leaders, secretaries, and members, who had assembled at the New Luneta, that neighborhood associations will serve as the foundation of the independence of the New Philippines. How can they serve such purpose?

No country, however rich, deserves freedom unless it can firmly and completely establish peace and order within its domain or territory. Because of the exceedingly important role peace and order play in every community, to say nothing of civilization, the Philippines, as a worthy member of the Greater East Asia Co-Prosperity Sphere, has the bounden duty to insure their maintenance at all costs throughout the land.

There is no doubt that, as the Director said, "the greatest obstacle which lies at present on the way of reconstruction of the New Philippines is the uncertainty of peace and order." That uncertainty must be removed at the earliest moment, and it can be removed only by persuading or convincing those who are still offering futile and ruinous resistance, who are now called the "worst enemies of the Filipino people," to give up their vain struggle, their present mode of living which all too often

takes the form of banditry and depredation at the expense of peace-loving and law-abiding people.

It is these "enemies of the people" and they only who are delaying the great work of reconstruction and rehabilitation of the country; it is they and they only who are hampering the progress of restoration of peace and order everywhere. District and neighborhood associations, now being organized in all parts of the Philippines into compact units, into a united and invincible force against crime and evil and lawlessness, can well take care of all those who would disturb the peace and tranquillity of every community. Here is one of their missions which they can not fail to do.

District and neighborhood associations can greatly help attain the independence of the Philippines in the quickest possible time by doing what the Director of the Central Luzon Branch of the Japanese Military Administration enumerated at the New Luneta. First, as he said, the presidents, leaders, and secretaries, must take the lead in giving or setting good examples; second, by putting such examples into practice—it is not enough to preach; third, by adopting and displaying on every occasion the spirit of self-sacrifice; fourth, by exercising self-control; and fifth, by understanding and strictly following the rules and regulations governing district and neighborhood associations. Vigilance, service, and fairness, should always be their motto. To quote the words of the Commissioner of the Interior, efforts should always be made to "implant in the heart of every Filipino that he is living not for himself and his family alone, but for all the people of the Philippines."

To do all this, it is not necessary to inject or transfuse new blood into the system. All that is necessary is that each and every member of a neighborhood association learn and practice the present method of rejuvenation, the regeneration and renovation of the individual moral and spiritual. With a willing heart, everything can be easily done for the good of the country.

REFLECTIONS ON

[Continued from page 18]

release, and community creativeness is constantly encouraged to manifest itself. Before long, a truly new orientation, a new way of looking at one's work, a new sense of participation in the shaping of a common destiny should become a permanent attribute of each individual citizen.

Some such opportunities as those sketched in the foregoing are inherent in the present situation. What we make of them will decide whether we shall have happiness and progress as a nation, or we shall merely stagnate and become atrophied with complacent indecision.

DANAS Record of Achievements

FAR beyond expectations, and although as yet in its initial stage of organization, district and neighborhood associations in eight cities and several provinces are proving very useful to the country, according to reports received by the Director of the Bureau of Local Governments from provincial governors and city mayors. These reports show the tremendous success attained by these associations wherever they are organized. Representatives of the Bureau of Local Governments who have been instructed to supervise the organization of these associations in the cities, provinces and towns in accordance with Executive Order No. 77 have come back to Manila with interesting information about them.

In Diliman

Dr. Florencio Z. Cruz, district chief of Diliman, Manila, finds these associations of incalculable help to him in his task as head of the district. Not long ago, he reports, a very young girl was raped in his district. When the crime was brought to the attention of the president of the district association concerned, the president went to the person charged with the crime and brought him to the police authorities for prosecution. The man was taken to court, found guilty and sentenced according to law. In another instance the leader of a neighborhood association caught single-handed a man for stealing and turned him over to the police authorities. The complaint was duly filed and after trial, the Justice of the Peace found him guilty and sentenced him to four year's imprisonment.

Last March 12, the same District Chief reported the capture by members of a neighborhood association of eight suspicious characters in Camp Murphy, some of whom were armed. The members of the neighborhood association who effected the capture exposed their lives to danger not only because those other arrested were fully armed, but because they offered resistance. The neighborhood association patrols were only armed with night sticks and the policemen who came later to help them were equipped with only one shotgun and one revolver.

In Nueva Ecija

In the Province of Nueva Ecija, one report from the municipality of San Jose stated that a bandit and guerrillero named Victorio Vallejo was shot dead by the town police through the help of some members of a neighborhood association. In the sitio of Tila-Karzada, municipality of Gapan, Victorino Salazar, a notorious leader of a gang of bandits, was caught and killed by members of a neighborhood association, when he was caught in the act of violating young girls and stealing the property of the barrio people.

In Muñoz, Nueva Ecija, some members of a neighborhood association reported last January 25 the ac-

tivities of a band of gangsters and terrorists who assaulted and kidnapped a peaceful citizen, Florencio Roque. The timely report of such crime set the police authorities immediately on the trail of the malefactors. Another case shows that the timely report rendered by members of a neighborhood association to the proper authorities prevented a group of armed bandits from assaulting and robbing a barrio in the municipality of Peñaranda.

In Bamban

The supervisor for Tarlac reports that in Bamban a neighborhood association was responsible for the capture of one Silvino Salunga, commander of a guerrilla unit in that province. The capture was made possible through the coöperation of the neighborhood association and the local police.

A memorandum submitted by the same Supervisor to the Director of Local Governments shows that Governor Eligio Lagman of Pampanga reported that members of a neighborhood association patrol unit were given credit for the killing of two escaped prisoners and the capture of another. Governor Lagman says that regular patrols are now operating in all the municipalities of Pampanga. Guard houses have been properly built along the provincial roads and municipal streets at a distance of 150 to 200 meters apart. The activities of the district presidents, leaders and members of the neighborhood associations show their interest in the maintenance of peace and order. In spite of the threats from lawless elements to kill or capture these patrols, they are exerting all their efforts to perform their duties in order to maintain the tranquillity and security of the people.

In Alaminos

Mayor Artemio Fule of Alaminos, Laguna, has reported to Governor Jesus Bautista and the Military Police stationed in San Pablo City that with the help and able assistance of the members of the district and neighborhood associations the Alaminos police seized a certain Maloles, alleged bandit leader, who used to terrorize the mountainous region between Alaminos, Calawan, and Sto. Tomas. According to a report of the Laguna Constabulary inspector, a gang of bandits that probably included the prisoner used to prey on innocent and defenseless passengers from San Pablo and Tayabas who came to Manila at night.

Mayor Isaias Papa of Sta. Cruz, Laguna, reported the various activities of the district and neighborhood associations in that town. From him and several neighborhood leaders, a bureau supervisor learned that one night about the middle of last month, a patrol of a neighborhood association in the barrio of Pag-sawitan, sighted a big group of suspicious persons loitering in the middle of a coconut plantation close

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EXEMPTION OF GOVERNMENT OFFICIALS AND EMPLOYEES FROM DESIGNATION AS LEADERS OF NEIGHBORHOOD ASSOCIATIONS AND PRESIDENT OF DISTRICT ASSOCIATIONS.

**District and Neighborhood Associations
Circular No. 5**

For the information and guidance of all concerned, there is quoted hereunder the indorsement dated February 15, 1943 of the Honorable, the Executive Secretary of the Commission, to the Honorable, the Commissioner of the Interior, on the subject above stated, which is self-explanatory:

"The appointment of a government official or employee as president of a district association or as leader of a neighborhood association will naturally affect adversely his official duties. In view hereof, His Excellency, the Chairman of the Executive Commission, has decided, as a matter of policy, that government officials and employees should not accept appointment as presidents of district associations or as leaders of neighborhood associations. However, being public officials and therefore expected to lead by example in official cooperative activities in their respective communities, they have to cooperate with the said associations by becoming members thereof and otherwise assisting in the carrying out of their activities in every possible manner."

Provincial Governors are hereby requested to transmit the contents of this circular to all municipal mayors concerned for their information and guidance and to give it the widest publicity possible.

(Sgd.) RUFINO LUNA
Director of Local Governments

APPROVED:

(Sgd.) JOSE P. LAUREL
Commissioner of the Interior

To all PROVINCIAL GOVERNORS AND CITY MAYORS.

DANAS RECORD

[Continued from page 20]

to the provincial road leading to Pagsanjan. Thinking that they were bandits or a guerrilla unit, the patrol leader immediately reported the matter to the Military Police of the local Japanese garrison, who chased them away. The timely report of the neighborhood association patrol prevented what might have been a bloody episode in the barrio chronicle.

Governor Molina of Rizal has reported that last March 19, members of a neighborhood association in Barrio Wawa, Pililla, on patrol captured a bandit, who with his gang had been extorting money and food from the people of Pililla and Talim Island, assaulting women and robbing many homes.

GLIMPSES OF

[Continued from page 16]

walk in the great and just ways of Heaven"; and the fifth: "We shall seek knowledge in the four quarters of the globe." The foundations of our national education were firmly fixed from that moment.—MARQUIS KIMOCHI SAIONJI, *Late Prime Minister of Japan.*

* * *

The relative absence from the national character of egotistical individualism has been the saving of an empire; has enabled a great people to preserve its independence against prodigious odds. Wherefore Japan may well be grateful to her two great religions, the creators and preservers of her moral power: to Shinto, which taught the individual to think of his Emperor and of his country before thinking either of his own family or of himself; and to Buddhism, which trained him to master regret, to endure pain, and to accept as eternal law the vanishing of things loved and the tyranny of things hated.—LAFCADIO HEARN, *Japan and the Japanese.*

* * *

The songs of a nation are not usually included in its literature; and yet they seem as much a part of national life as ancient ballads on which some students of literature set such a store. Ballads are taken for literature among nations or periods that have no other; or are otherwise inadequately represented in the history of literature; but songs are as much in the nature of literature as ballads, even though of no great age. The Japanese have a passion for songs, even more than for ordinary poetry. Any Japanese poem may be sung, and often is sung, for all the national verse is lyrical. But, apart from the tanka and the haikai, or hokku as it is also called, there is a wealth of song that is a criticism of life, and applies ideas to life, quite as much and as well as any other department of literature.—Dr. J. INGRAM BRYAN, *The Literature of Japan.*

* * *

A national literature is of necessity reflective; and we may presume that what it fails to portray can have little or no outward manifestation in the national life. Now, the reserve of Japanese literature regarding that love which is the great theme of our greatest novelists and poets is exactly paralleled by the reserve of Japanese society in regard to the same topic. The typical woman often figures in Japanese romance as a heroine; as a perfect mother; as a pious daughter, willing to sacrifice all for duty; as a loyal wife, who follows her husband into battle, fights by his side, saves his life at the cost of her own; never as a sentimental maiden, dying, or making others die, for love. Neither do we find her on literary exhibition as a dangerous beauty, a charmer of men; and in the real life of Japan she has never appeared in any such role.—LAFCADIO HEARN, *Of The Eternal Feminine.*

Rules and Regulations Governing Guard and Patrol Duty Required of Neighborhood Associations

District and Neighborhood Associations Circular No. 6

May 7, 1943

IN connection with the guard and patrol duty required in accordance with the provisions of sections 9, 10 and 11 of Executive Order No. 77, it is desired to emphasize the fact that members on guard or patrol duty do not constitute part of the police force and, as such, they are not clothed with the power and authority of peace officers. It must be understood that the principal purpose of establishing district and neighborhood associations, as a means for self-protection, is to impress upon each individual citizen his or her duty to report to the proper authorities the presence of any lawless element in his or her community and, whenever required, to assist police officers in the apprehension of lawless elements. For this reason, it is incumbent upon male or female, young or old, whether on guard or patrol duty, or in the performance of his usual occupation, to be always alert so that in case of the discovery of bandit or bandits or any suspicious character or characters he or she can report the same immediately to the nearest police officer or station, to the leader of his neighborhood association, or to other competent authorities for appropriate action.

In this connection, the attention of this Office has been called to the fact that in certain places those on guard or patrol duty are so officious and meddlesome as to go to the extent of becoming inquisitorial in that they question every passerby, thus causing unnecessary inconvenience to innocent people. Persons on guard or patrol duty should question only person or persons who behave in such a manner as to arouse reasonable suspicion that they are committing, or are about to commit, or are intending to commit an unlawful act, in order that report on the matter to the proper authorities may be promptly made.

For the purpose of securing uniformity in the rules and regulations governing guard and patrol duty, the following basic rules are hereby promulgated:

1. The duty to guard and patrol shall be performed by the heads of families. However, if the head of the family is not able for reasonable grounds to perform this duty, he or she shall designate a male member of his or her household over eighteen years of age to take his or her place, advising the leader of the neighborhood association to which he or she belongs accordingly. The head of the family shall be responsible for the act or acts of the member of his or her household designated to take his or her place during the time he is on guard and patrol duty. If no male member of his or her household is qualified to take his or her place, the head of the family shall immediately notify the leader of the neighborhood

association of which he or she is a member in order that a substitute may be provided for by said leader.

2. The heads of families shall render guard and patrol duty only within the territory under the jurisdiction of their respective neighborhood associations.

3. Guard and patrol duty shall be rendered during nighttime unless on account of special circumstances such guard and patrol duty is required even during daytime, as in the case when an extensive territory is embraced by a neighborhood association or when there is such a serious threat to peace and order that the posting of guards and patrols is warranted day and night. Provincial governors and city mayors are hereby authorized to use their discretion in fixing the time guard and patrol duty shall commence, provided that in the City of Manila it shall begin not earlier than 23:00 o'clock (11:00 o'clock in the evening).

4. The other details of guard and patrol duty shall be made in accordance with rules and regulations that may be prescribed by the provincial governor or city mayor concerned and copies thereof should immediately be furnished the Director of the Bureau of Local Governments, who may, with the approval of the Commissioner of the Interior revoke, repeal or modify the same.

5. It is desired that in carrying out the provisions of Executive Order No. 77 requiring guard and patrol duty, provincial governors and city mayors should see to it that the service required of heads of families or their substitutes should be in such a manner as will not affect the health as well as the usual occupation of the residents. It is, therefore, urged that in supervising guard and patrol duty provincial governors and city mayors should be guided by the policy of reducing as much as possible the frequency of rendering the service so as not to be burdensome to the residents.

Provincial governors are requested to transmit the contents of this circular to all municipal mayors and to give it the widest publicity possible. City mayors are likewise requested to publicize this circular.

(Sgd.) RUFINO LUNA
Director of Local Governments

Approved:

(Sgd.) JOSE P. LAUREL
Commissioner of the Interior

To all PROVINCIAL GOVERNORS AND CITY MAYORS.

Ang Kapit-Bahay

TAGALOG SECTION



Ang kusang loob na pagtutuhungan ng magkakapit-bahay, tulad sa nakalarawan sa itaas nito, ay isa sa lalong pinakamabuting layunin ng mga Samahang Pampook at Magkakapit-bahay.

Ang Katisismo ng Mga Samahang Pampook at Magkakapit-Bahay

Sinulat ni Dr. EUFRONIO M. ALIP

I

TANONG.—Alin baga ang tinatawag na mga Samahang Pampook at Magkakapit-bahay?

SAGOT.—Iyan ang mga bagong samahang pambayan na itinatag sa buong Pilipinas, sang-ayon sa Kautusang Tagapagpatupad, Blg. 77, ng Pangulo ng Sangguniang Tagapagpaganap.

T.—Paano binubuo ang Samahang Magkakapit-bahay?

S.—Ang bawat isang Samahang Magkakapit-bahay ay binubuo ng hindi kukulangin sa lima at hindi lalabis naman sa labinglimang pamilya o kaanak na naninirahan na magkakalapit sa isang pook.

T.—Paano naman binubuo ang Samahang Pampook?

S.—Ang bawat isang Samahang Pampook ay binubuo ng hindi kukulangin sa lima at hindi naman lalabis sa labinglimang Samahang Magkakapit-bahay na nakatatag sa isang pook.

T.—Ang mga samahan bagang ito at ang mga samahang magkakapit-bahay ng Naric ay iisa?

S.—Hindi. Ang sa Naric ay itinatag sa kautusan ng Naric upang mamahagi lamang ng rasyon ng bigas sa mga kaanak na kasapi dito, samantalang ang mga bagong samahang pampook at magkakapit-bahay ay itinatag upang tumulong sa pangangalaga ng kapayapaan at kaayusan ng bayan. Walang kinaalaman ang bawat isa sa kanila.

T.—Magkaiba man sila, hindi ba't iisa rin ang kanilang hangarin, na dili iba't ang maglingkod sa bayan?

S.—Oo, siyang tunay.

T.—Kung gayon, ay bakit hindi sila papagisahin, lalonglalo na'y ang pagkakahiwalay nila'y nakapagpapagulo pa sa isip ng mga mamamayan?

S.—Mayroon ngang tangkang ang bagong tatag na mga Samahang Pampook at Magkakapit-bahay ay siyang papaghawakin ng pamamahagi ng lalong kailangan sa pamumuhay tulad ng bigas, sabon, posporo, mantika at iba pa, sang-ayon sa pangkalahatang alituntunin na nilalaman ng Kautusang Militar Blg. 48 ng Kanyang Kamahalan, ng Direktor Heneral ng Administrasyon Militar Hapones, noong ika-7 ng Hulyo, 1942. Kung maganap na ang planong ito ang mga samahang magkakapit-bahay ng Naric ay unti-unting mawawala na.

T.—Paano pinamumunuan ang Samahang Magkakapit-bahay?

S.—Pinamumunuan ito ng Lider.

T.—Paano pinipili ang Lider?

S.—Pinipili siya ng Alkalde sa mga ulo ng pamilya na kasapi sa Samahang Magkakapit-bahay.

T.—Paano naman pinamumunuan ang Samahang Pampook?

S.—Pinamumunuan ito ng Pangulo.

T.—Paano pinipili ang Pangulo?

S.—Pinipili siya ng Alkalde sa mga ulo ng pamilya na kasapi sa Samahang Pampook.

T.—Ang Pangulo бага ay isa sa mga Lider ng isa sa mga Samahang Magkakapit-bahay na kasapi sa Samahang Pampook na ito?

S.—Hindi.

T.—Gaano katagal ang Pangulo at ang Lider sa pamumunuan?

S.—Dalawang taon.

T.—Kung matapus na ang taning na panahong iyan ay maaari bagang ihalal silang muli?

S.—Walang pagbabawal ang batas ukol sa bagay na iyan.

T.—May suweldo o sahod ba silang tinatanggap sa kanilang panunungkulan?

S.—Wala. Ang kanilang mga tungkulin ay *honorario* lamang. Hindi sila maaaring tumanggap ng sahod sa paano mang paraan.

T.—Wala bang katulong ang Pangulo o ang Lider sa pangangasiwa ng kani-kanilang samahan?

S.—Mayroon. Bawat isa sa kanila ay maaaring magkaroon ng kalihim, na dulot sa kanila ng samahan.

T.—Gaano katagal ang kalihim sa panunungkulan?

S.—Nasa kapasiyahan ng Pangulo o ng Lider na pumili sa kanila.

T.—Sakaling magkaroon ng bakante ang pamunuan dahil sa pagkamatay o pagbibitiw ng namumuno sa kanila, sino ang mamumuno?

S.—Hanggang hindi pa pumipili ang Alkalde ng bagong manunungkulan, ang kani-kaniyang kalihim ang pangsamantalang mamumuno. At ang mapipi-

ling kahalili ay maninilbihan lamang nang nalalabi pang panahon ng punong hinalinhan.

T.—Ang isa bang napiling Pangulo o Lider ay makasusuway sa pagkapili sa kanya?

S.—Hindi, maliban na lamang kung mayroong kasiyasiyang katwiran.

T.—Ang sino man bagang kasapi ay maaaring mahirang na maging Pangulo, Lider o Kalihim?

S.—Oo, maliban na lamang kung sila ay kabilang sa alin man sa mga sumusunod:

1. Yaong mga walang tiyak at pamalagiang hanapbuhay, o walang pagaari;
2. Yaong mga hindi marunong bumasa at sumulat.
3. Yaong ang panahon nang pagkatira sa pook na kinalalagyan ng samahang kanilang inaniban ay wala pang isang taon.
4. Yaong ang gulang ay wala pang dalawampung taon; at
5. Yaong naging salarin.

T.—Ano ang ibig sabihin ng "salarin?"

S.—Ang sino mang nabilanggo sang-ayon sa pasiya ng hukuman.

T.—Anu-ano ang mga katungkulan ng Pangulo ng Samahang Pampook?

S.—Ang mga sumusunod:

1. Itanim sa isip ng lahat na nasa kanyang samahan na huwag gumawa nang ano mang labag sa batas;
2. Ipatupad sa mga Lider ng mga Samahang Magkakapit-bahay ang paghanap ng mga kailangang pamamaraan sa pagroronda o pagbabantay ng samahang kanilang saklaw at ipakilalang kanilang kapanagutan ang mga gawaing yaon;
3. Maghanda ng pamamaraan ng pagbabantay upang maglagay ng mga bantay sa mahalagang lugal o kaya'y magpadala ng mga bantay upang mahigpit na mapangalagaan ang lawak at saklaw niya;
4. Sakaling tumanggap siya ng ulat ukol sa bandido o mga bandido o mga kahinahinalang tao ay kapagdaka'y ipagbigay alam niya ito sa konstabulariyo o sa lalong malapit na estasyon ng hukbo;
5. Tumulong, sa utos ng mga opisyal ng konstabularyo, sa paghuli ng bandido o mga bandido at mga kahinahinalang tao, at kung kailangan, ay magsagawa ng paraan o pamamaraan sa paghuli ng mga ito;
6. Ihanda and rehistro ng censo ng pamilya ng mga naninirahan sa pook na saklaw ng kanyang samahan at magpahanda tuwituwina ng pagsusuri ng kilusan ng mga pamilyang ito upang matiyak ang kilusan ng mga pamilya sa lahat ng panahon;
7. Isagawa ang lahat nang pamamaraan sa ikabubuti ng mga kasapi ng Samahang Pampook;
8. Mangasiwa ng lahat ng pananalapi ng samahan;



Ang isang Lider, Pangulo, o kasapi ng Samahang Pampook at Magkakapit-bahay ay binibigyan ng gantimpala, sang-ayon sa batas, patakarán, at alituntunin ng Samahan, kung ito ay lubos na nagsisilbi sa Samahan.

9. Iingatan niya ang lahat ng lagak at ambagan, na kasama na rito ang sa pagkakaawang-gawa at gantimpala, at magbibigay siya ng resibo na may lagda niya sa bawa't salaping kanyang tinanggap, at ilagak niya ito sa Bangko Postal o sa alin mang matatag na bangko;
10. Magiingat siya ng aklat o akta na pagkakakitaan ng pananalapi na nanggagaling sa mga Samahang Magkakapit-bahay na bumubuo ng kanyang Samahang Pampook; at
11. Sa tulong at pagpapasiya ng mga Lider na nasasakupan niya, maghahanda siya ng badyet para sa taong susunod. At sa paghahanda nito ay maaari siyang mangailangan ng tulong ng isang kalihim sangayon sa paghahanda ng badyet at ulat ukol sa pananalapi sa kailangan ng Kautusang Tagapagpaganap Blg. 77.

T.—Anu-ano naman ang mga tungkulin ng Lider ng Samahang Magkakapit-bahay?

S.—Marami rin, tulad ng mga sumusunod:

1. Magutos sa mga ulo ng pamilya na magbantay sa loob ng Samahang Magkakapit-bahay nila at papanagutin sila ukol sa bagay na ito;

2. Ipatupad sa mga ulo ng mga pamilya o sa mga kasapi sa mga pamilyang ito na magbantay sa lahat ng oras laban sa bandido o mga bandido o sa mga kahinahinalang tao;
3. Sakaling tumanggap ng ulat ukol sa bandido o mga bandido o sa mga kahinahinalang tao ay pagdaka'y ipagbigay alam ito sa polisiya, sa Pangulo ng Samahang Pampook na kinaaniban niya, at sa iba pang lubos na maykapangyarihan;
4. Tumulong, sang-ayon sa utos ng opisyal ng konstabulariyo, sa pagdakup ng bandido o mga bandido at mga kahinahinalang tao, at kung kailangan, ay gumawa ng mga paraan ukol dito sa ikahuhuli ng mga salaring ito; at
5. Magbigay alam sa pangulo ng Samahang Pampook ukol sa bagay na pagbabago sa mga kasapi sa pamilya, na kanyang tala-gang nalaman o ipinagbigay alam sa kanya ng sino mang nakatira sa loob ng kanyang samahang pinangunguluhan.

T.—Anu-ano naman ang mga katungkulan ng mga ulo ng pamilya?

S.—Ang mga sumusunod:

1. Sumunod sa utos ng Pangulo ng Samahang Pampook at ng Lider ng Samahang Magkakapit-bahay ukol sa pagbabantay sa pook na saklaw ng Samahang Magkakapit-bahay na kanyang kinaaniban;
2. Sakaling na sa tungkuling pagbabantay, ay humanda laban sa mga gawain ng mga bandido o mga bandido at ng mga kahinahinalang mga tao;
3. Sakaling makakita ng bandido o mga bandido o ng mga kahinahinalang tao ay pagdaka'y ipagbigay alam ito sa konstabulariyo, sa Lider ng Samahang Magkakapit-bahay, o sa iba pang lubos na may kapangyarihan; at
4. Sakaling may pagbabago sa talaan ng senso ng pamilya, tulad ng panganganak, pagkamatay, o iba pang pangyayari, ay ipagbigay alam ito sa Lider ng Samahang Magkakapit-bahay na kanilang kinaaniban.

T.—Paano nagkakaunawaan ang mga kasapi sa mga samahang ito?

S.—Sa pamamagitan ng miting at ng patalastas na ipinadadala ng mga Lider at Pangulo ng Samahan.

T.—Ilan baga ang uri ng miting? Alin-alin?

S.—Dalawa: ang pangkaraniwan at ang di-pangkaraniwan.

T.—Anong pagkakaiba ng isa sa ikalawa?

S.—Nasa araw ng pagdaraos: ang pangkaraniwang miting ay tiyak ang araw ng pagdaraos, samantalang ang di-pangkaraniwang miting ay walang tiyak na araw.

T.—Kailan idinaraos ang pangkaraniwang miting ng Samahang Magkakapit-bahay?

S.—Tuwing unang araw ng Linggo ng buwan.

T.—Saan ito idinaraos?
 S.—Sa bahay ng Lider.
 T.—Kailan naman idinaraos ang di-pangkaraniwang miting?
 S.—Kailan ma't kailangan sa pamamagitan ng pagtawag ng Alkalde o ng Lider.
 T.—Saan idinaraos ang di-pangkaraniwang miting?
 S.—Sa bahay ng Lider o saan pa mang lugal na itinalaga ng Lider o ng Alkalde, sangayon sa paunang patalastas na ipinadala sa mga kasapi.
 T.—Kailan naman idinaraos ang pangkaraniwang miting ng Samahang Pampook?
 S.—Tuwing huling araw ng Linggo ng buwan.
 T.—Ang di-pangkaraniwang miting?
 S.—Kailan ma't kailangan sa pamamagitan ng pagtawag ng Alkalde o ng Pangulo.
 T.—Saan idinaraos ang pangkaraniwang miting?
 S.—Sa bahay ng Pangulo.
 T.—Ang di-pangkaraniwang miting?
 S.—Sa bahay ng Pangulo, maliban na lamang kung may iba pang lugal na itinalaga ukol sa bagay na ito, sangayon sa paunang patalastas na ipinadala sa mga kasapi.
 T.—Sino ang mangungulo sa mga miting?
 S.—Sa mga miting ng Samahang Magkakapit-bahay ay ang Lider, at sa Samahang Pampook ay ang Pangulo, maliban na lamang kung sa di-pangkaraniwang miting ay naising panguluhan ng Alkalde.
 T.—Sinu-sino ang kailangang dumalo sa miting ng Samahang Magkakapit-bahay?
 S.—Lahat ng ulo ng pamilya. Kung ang mga kasapi ng iba't ibang pamilya na sakop ng samahan ay may nais ding dumalo ay maaari rin, at ito ay maaari ring makipagpalitan ng pangungusap at kurokuro sa miting na iyon subali't walang karapatang bumoto.
 T.—Kung ang isang ulo ng pamilya ay hindi maaaring dumalo sa miting, ano ang kanyang dapat gawin?
 S.—Dapat niyang ipatalastas ito sa Lider at magpadala siya ng kanyang kahalili na kasapi sa pamilya, at sa lalong madaling pagkakataon ay ipagbigay alam niya ang kadahilanan ng hindi niya pagkakadalo.
 T.—Sinu-sino naman ang kailangan dumalo sa miting ng Samahang Pampook?
 S.—Lahat ng Lider ng mga Samahang Magkakapit-bahay na bumubuo ng Samahang Pampook na iyon. Ang sino mang kasapi sa pamilyang nasasakupan ng Samahang Pampook na iyon ay maaaring dumalo sa miting na ito at makipagpalitan ng pangungusap at kuro-kuro sa mga iba't ibang dumalo, subali't wala silang karapatang bumoto.
 T.—Sakaling ang alin mang lider ay hindi makadadalo sa miting ng Samahang Pampook, ano ang kanyang dapat gawin?
 S.—Dapat siyang magpadala ng isang ulo ng pamilya na kasapi sa Samahang Magkakapit-bahay na

kanyang pinangunguluhan upang ito'y maging kinatawan niya. At sa lalong madaling pagkakataon ay ipagbigay alam niya kung bakit hindi siya nakadalo sa miting.

T.—Paanong makapagpapasya ang mga miting na ito sa isang bagay na pinaguusapan sa miting na ito?

S.—Sa pamamagitan ng halal o boto. Lahat nang kapasiyahan gagawin ay nararapat magtamo ng boto ng nakararami; alalaon бага ay sa pagpapasya sa miting na Samahang Pampook ang boto ng nakararami ng lahat na Lider o ng kanilang kinatawan, ay kailangan, at sa miting naman ng Samahang Magkakapit-bahay, kailangan ang pasiya ng nakararami sa lahat ng ulo ng pamilya o ng kanilang kinatawan.

II

T.—Bakit бага itinatatag ang mga Samahang Pampook at Magkakapit-bahay?

S.—Upang tumulong sa pangangalaga ng kapayapaan at kaayusan ng bayan.

T.—Bakit kailangan pa sila? Hindi ba't may mga pulis, konstabularyo, at iba-iba pang alagad ng batas upang tumupad sa tungkuling iyan?

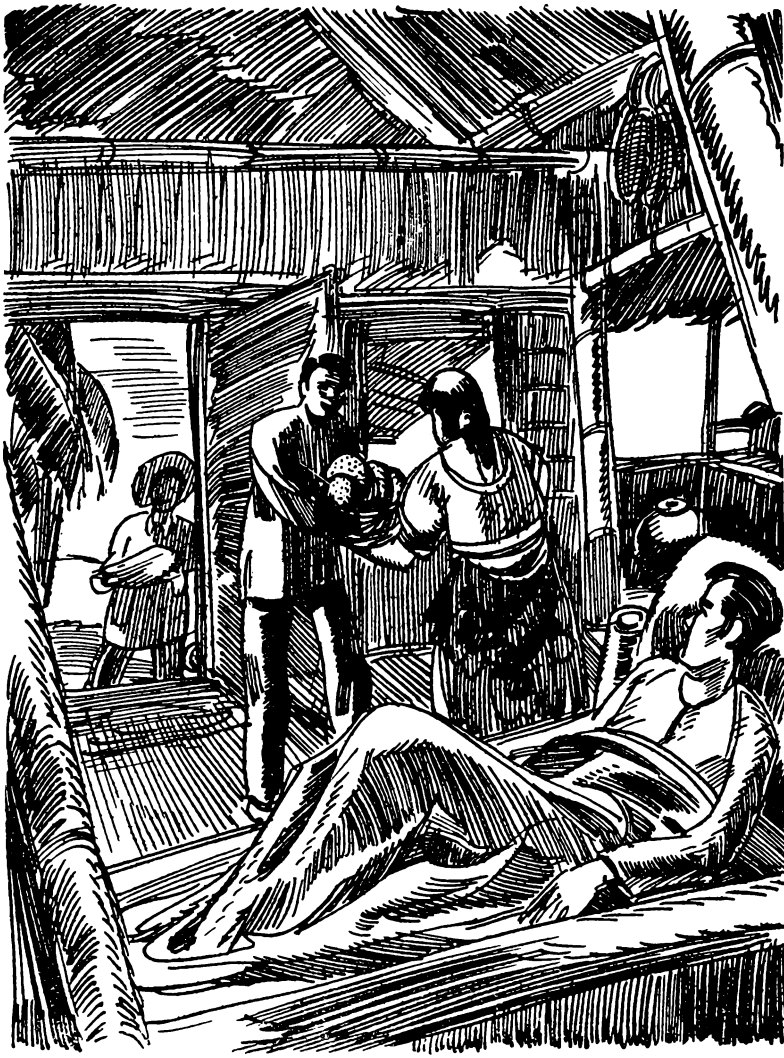
S.—Mayroon nga, subali't hindi sapat ang pangangalaga ng mga pulis at iba-iba pang alagad ng batas sa malaking tungkuling iyan. Bukod sa rito ay mais nating turuan ang lahat at bawa't isa sa ating mga mamamayan na matutong gumawa hindi sa sariling kapakanan kundi sa kapakanan ng lahat at sa paraan ng magkaka-samang-pananagutan.

T.—Samakatuwid ay ang mga Samahang ito ay mga samahan ng kusang-loob na pagdadamayan?

S.—Oo, talagang ganyan.

T.—Ang ibig mo bagang sabihin ay ang mga kasapi ng Samahang Magkakapit-bahay na nasa oras ng kanilang pagbabantay ay kaanib sa pulutong ng polisiya?

S.—Hindi, kaya't wala silang kapangyarihan na gumamap ng kapangyarihan ng mga pulis. 'Dapat mabatid na ang lalong pinakamahalagang layunin ng mga Samahang Pampook at Magkakapit-bahay, bilang kasangkapan sa sariling-pangangalaga, ay ang ipakilala sa bawat mamamayan ang kani-kanyang tungkulin na magbigay alam sa mga kinauukulang-kapangyarihan ng alin mang nakikita nilang bandido o mga bandido o alin mang kahinahinalang tao sa kanilang pook, at, kung kinakailangan, ay tumulong sa pulisiya sa paghuli ng mga nalilisya sa batas. Dahil dito, kinakailangan ng bawat kasapi sa Samahang Magkakapit-bahay, malalaki man o ma-babai, matanda man o bata, kahit na sa tungkulin ng pagbabantay o na sa kanyang pangkaraniwang tungkulin, ay maging laging handa upang kung sakaling may makitang bandido o mga bandido o mga kahinahinalang



Ang pagdadamay ng magkakapit-bahay, lalo na sa panahon ng sakit, sunog, o sa ano pa mang ibang sakuna, ay tiyak na iniaaral sa Samahang Pampook at Magkakapit-bahay. Makikita sa larawan sa itaas ang pagdamay ng mga kapit-bahay sa isang kaanak na pinagmamasaktan.

mga tao, ay maipagbigay alam agad niya ito sa pinakamalapit na pulisiya o estasyon ng pulisiya, sa Lider ng Samahang Pampook, o saan pa mang kinauukulang-kapangyarihan upang ito ay malapatan ng nababagay na gagawin.

T.—May iba pa bagang tungkulin ang mga samahang ito?

S.—Ang pangangalaga ng kapayapaan at katahimikan ang pangunahing tungkulin nila. Subali't mayroon pang iba.

T.—Alin-alin?

S.—Ang mga samahang ito ay makapagtuturo sa mga mamamayan ng diwa ng mabuting pakikipagkapit-bahay, ng asal kaawang-gawa, kalinisan, at ng iba-iba pang gintong asal. Magiging kasangkapan din sila, balang araw, sa pamamahagi ng mga bagay-bagay na lalong kailangan natin sa buhay, sa lalong mababang halaga.

T.—Paano sila makapagtuturo ng mabuting asal tungkol sa mabuting pakikipagkapit-bahay?

S.—Maraming paraan maisasagawa ito. Dito sa Maynila at sa iba-iba pang mga siyudad, ganon din sa mga bayan-bayang maraming tao, halimbawa, hindi kaila sa atin na karaniwa'y ang magkaka-

pit-bahay ay hindi man lamang magkaka-kilala. Dahil dito'y ang mga sakuna at iba-iba pang bagay na nangyayari sa isang kaanak ay hindi pansin o nakababahala sa kanino mang kaanak o kapit-bahay nila. Malimit pang mangyari'y dahil sa hindi pagkakaunawaan ng mga magkakapit-bahay ay nagkakagalit sila. Sa maraming lalawigan, sa kabuuan, ay halos ganito rin ang nangyayari. Sa Samahang Magkakapit-bahay ay sapilitang hindi lamang sila magkakakilala kundi lubusan nang magiging magka-kaibigan sila. Dahil dito'y maaalis ang inggitan o pagwawalang bahala ng isa't isa, at mapapalitan ito ng mabuting unawaan at samahan. Isang katoohanang di-matatawaran na ang kamangmangan ay nagbubunga ng pagiimbot. Ang pagtatatag ng mga samahang ito ay lilipol ng ganyang masamang asal.

T.—Tama nga naman iyan. Subali't papaano naman makapagtuturo ito ng asal na kaawang-gawa?

S.—Sa ganitong paraan. Kung ang magkakapit-bahay ay hindi na "estranhero" sa bawa't isa, at manapa'y, dahil sa mga bagong samahan, ay magkakakilala at magka-kaibign na, ang pagdadamay ay madali na. Sa kaligayahan man at sa sakuna ang bawa't kaanak ay laging tutulong sa kapuwa. Ang pagtulong na ito ay maaaring gawin sa panahon ng sunog, sakit, o sa ano pa mang sakuna. Ang mga kaanak na bumubuo ng Samahang Magkakapit-bahay o ng Samahang Pampook ay matututong dumamay sa mga kasamahan, at ipalalagay ng bawa't isa na halos kapatid niya ang kaniyang mga kapit-bahay.

T.—Papaano naman makapagtuturo ang mga samahang ito ng asal na kalinisan?

S.—Di-kaila sa inyo na ang kalimitang ginagawa ng mga tao na nakatira sa isang pook ay itapon lamang ang kanyang basura o iba pang dumi, tulad ng patay na aso o pusa, sa isang dako na malayo-layo lamang sa kanilang bahay, kahit na ang pagtatapunan ay isang pook na malapit naman sa ibang bahay. Ito ay pinagbubuhatan hindi lamang ng basag-ulo ng magkakapit-bahay, kundi pati ng sakit, tulad ng kolera, iti, disenteriya, at iba pa. Kung mayroon nang Samahang Magkakapit-bahay, ang ugaling ito ay mapuputol na kusa dahil sa mahihiya ang alin mang kaanak na gumawa pa ng gayong masamang asal. Sila-sila ay magtutulungan sa kalinisan ng hindi lamang mga kani-kanilang bakuran kundi pati ng lansangan. Sa ganitong paraan ay ang kalinisan ng bayan ay mapangangalagaan din ng mga samahang ito.

T.—Sa palagay mo baga ay may iba pang kabutihang maituturo ang mga samahang ito sa atin?

S.—Lubhang marami pa.

T.—Ituring mo nga.

S.—Magpapagunita ang mga samahang ito sa atin ng ating kahapon; magtuturo sila ng mga bagay-bagay tungkol sa pamamayan; magtuturo sila

ng lalong tiyak na diwa ng pagkakaisa; magtuturo sila, tulad ng mga paaralan, ng mga balita at aral tungkol sa ating bayan at sa iba't ibang bansa sa daigdig; mawawala ang masasamang asal, tulad bago ng pagnanakaw, pagiilit, at iba pa; ang totoo nito ay ang mga samahang pampook at magkakapit-bahay ay hindi lamang magiging isang "institusyon" lamang kundi lubos nang siyang paraan sa pamumuhay.

T.—Paano naman makatutulong ang mga samahang ito sa pagpapaunlad ng diwa ng mabuting pamamayan?

S.—Sa pamamagitan ng pagtatayo at pagpapalaganap ng mga samahang ito at nang pagpapatupad ng mga tungkulin gawad sa baw't isa sa mga kasapi, ang mga kapisanang ito ay walang salang magtatanim sa diwa ng baw't isa na sila ay namumuhay sa loob ng lipunan, na sila ay hindi isang ermitanyo na nakatira na magisa sa isang kuweba sa ilang o bundok. Sila nga ay na sa lipunan, namumuhay sa gitna ng lipunan, lumalapas ng biyaya na dulut ng lipunan, at mula sa kanilang pagsilang hanggang sa labi ng libingan, sila ay iniukol ng Bathalang Maykapal na mamumuhay sa mabuting pakikisama sa kapuwa tao sa lipunan. Dahil dito'y kailangang lubha nila ang mabuting pakikisama sa madla. Dapat silang tumupad ng tungkulin na ipinagkaloob sa kanila ng pamahalaan o ng mga kapisanang kanilang inaaniban, at ganon din namang sila'y tatanggap ng biyaya sa kanilang pagkakaanib sa ganiyang mga kapisanan. Kailangang alalahanin lamang nila na bago ang biyaya ay ang katungkulan muna. Kailangan nila, halimbawa, ang magbayad ng buwis bago sila makalalakad sa malilinis na lansangan o maghintay ng biyayang makapagaral o makapagpaaral sa ating paaralan o ang anu-ano pa mang tulong ng Pamahalaan sa atin.

T.—Ang ukol naman sa pamumuhay na pagkakaisa, ano ang magagawa ng mga Samahang Pampook at Magkakapit-bahay?

S.—Sa aking palagay ay alam mo naman ang kasabihang: Sa pagkakaisa naroon ang tagumpay at na sa paghihiwalay ang pagkasawi. Hindi ba? Ang diwang ito ay isa sa patnubay ng Samahang Pampook at Magkakapit-bahay. Kaya nga itinatag sila ay upang magkaroon ng pagkakaisa ang mga tauhan sa bawat pook at nang makatulong sila sa mithiin ng Bagong Pilipinas. Sa pagpapairal ng katahimikan at kaayusan ng bayan ay kailangan ang pagkakaisa ng mga mamamayan, kailangan ang pagbubuklod-buklod ng isip at gawain ng mga Pilipino, kailangan ang pagsasamasama ng mga damdamin ng mga Pilipino. Alam naman nating hindi lahat na mga gawain ng mga tao ay matutupad sa pamamagitan lamang nang pagpapawis at pagmamamalasakit ng isang tao o ng ilang mga tao kundi ng marami o lahat ng tao. Ang pagpa-

pairal ng lubos at tiyak na katahimikan at kaayusan ng bayan ay isa sa mga bagay na kailangan ang pagtutulongan ng lahat ng mamamayan.

T.—Mainam iyan. Tamang-tama sa katotohanan. Eh, ay papaano namang ang mga Samahang Pampook at Magkakapit-bahay ay magsisilbing paaralan upang magturo ng mga balita at aral tungkol sa bayan at sa daigdig?

S.—Hindi ba't nagdaraos ng pulong ang mga samahang ito? Di ba't maminsan-minsan ay may miting na pang-madla o miting na pang-bayan ang mga kapisanang ito? Ang mga pulong at miting na ito ay dinadaluhan hindi lamang ng mga ulo ng pamilya kundi ng maraming kasapi sa pamilyang iyan, at gayon din, kung ang miting ay pang-madla o pambayan, ng taong mamamayan. Dahil dito'y katutuklasan sa mga pulong at miting na ito ng mga balita hindi lamang ukol sa pamamalakad pangloob ng mga kapisanan kundi ng mga balita at aral tungkol sa bayan at sa daidig man. Malaki ang magagawang pagpapalaganap ng mga balita at aral na kailangan ikalat ng Pamahalaan sa pamamagitan ng mga samahang ito. Dahil sa lahat na tao sa buong bansa ay kasapi sa mga kapisanang ito, kaya't ano mang babala o pahayag na nais sabihin ng Pamahalaan ay magagawa sa pamamagitan ng pulong o miting o dili kaya'y sa mga polyeto at iba pang palathala na ipinalilimbag ng mga samahang ito. Kaya't di-maipagkakaila na ang mga ganyang samahan ay nagsisilbing parang paaralan ng ating mga mamamayan.

T.—Seyanga ba't mayroon pa tayong babasahing magasing "*Ang Kapit-Bahay*" na ipinamimigay na walang bayad sa mga Lider at Pangulo? Sinong namamahala nito? At sinu-sino ang nanunulat dito?

S.—Oo, ang magasing ito ay inilalathala ng Kawanihan ng mga Pamahalaang Bayan, ng Kagawarang Pangloob. Sa magasing ito ay mababasa natin hindi lamang ang mga babala o mga talumpati ng ating mga pambansang lider kundi pati ang mga kwento, tula, sanaysay, at iba't iba pang maiinam na mga babasahin ng mga may-kasayanayan at dalubhasang lider at mga manunulat sa Pilipinas.

T.—Sinabi mo bagang ang mga samahang ito ay makatutulong din sa paglilipol ng mga masasamang asal tulad bago ng pagnanakaw, pagiilit, at iba pa? Sa paanong paraan?

S.—Oo, sa tuluyan at si di-tuluyan. Di-tuluyan sa pamamagitan ng likas at kusang-loob na pagaaral ng mga mamamayan sa diwa ng mabubuting pakikipagkapit-bahay, at tuluyan sa pamamagitan ng pamamaraan ng pagbabantay sang-ayon sa mga nilalaman ng Kautusang Tagapagpaganap Blg. 77 at ng mga patakaran at alituntunin ng mga samahang ito.

(ITUTULUY)

Pinangarap ni Dr. Rizal ang Pagtatatag ng Samahang Magkakapit-Bahay*

Sinulat ng Kgg. RAFAEL ALUNAN
Komisyonado ng Pagsasaka at Pangangalakal

KUNG ating gugunitain ang mga biyayang ngayo'y tinatanggap ng ating mga mamamayan dahil sa pagkakatatag at pamamalakad ng mga samahang pampook at magkakapit-bahay, hindi natin matitiis na di-ipagmalaki ang tunay na diwa na siyang nagbunsud sa pagtatatag sa ganyang mga samahan ngayong panahong ito ng ating kasaysayan. Ang pagpapamalagi ng kapayapaan at kaayusan—na siyang pangunahing adhikain ng mga samahang ito—ay siyang tiyakang batayan ng anumang pagtatayo ng buhay na pangkaraniwan at malusog ng alin mang bayan. Hindi maipagkakaila na ang matatag at makapangyarihang pamamalakad ng ganyang mga samahan ay magdudulot ng makapupung biyaya sa ating mga mamamayan, saan man sila nakatira, at ano pa mang kanilang kabuhayan, kahit na sila ay mayaman o dukha, bata o matanda, marunong o mangmang.

ANG KAHALAGAHAN NG SAMAHAN

Pagkatapos managumpay ang kapayapaan at kaayusan, na siyang pinagsusumikapan nating mapalaganap sa bawa't pook at sulok ng ating bayan, ang ating pagsulong, ang ating kasaganaan at ang ating kasayahan ay magiging tiyak. Sa kabilang dako, ang pagkawala ng kapayapaan at kaayusan sa alin mang lugal ay magdudulot ng pangamba, na isang tiyak na "espada ni Damocles" na nakabitin sa tapat ng ulo ng bawa't isa sa ating mga mamamayan. Ang ganyang kalagayan ay nagpipinid ng pinto sa ano mang mabuting hangad ng ating mga mamamayan sa pagtatayo ng mga bagong gusali sa ating bayan. Sa pagsasamantala ng ganyang kalagayan, ang mga salarin ay lalong magiibayo ang tapang sa kanilang nakaririmirin na mga gawain, at dahil dito'y walang mamamayang nakatitiyak ng kanyang katiyuan sa masasamang kilos ng mga mangdarambong at iba pang nalilisya sa batas. Ang alin mang pook na sawing palad tulad nito ay siyang nagiging sadlakan ng mga lisyang gawa, na,

sang-ayon sa isang poeta ay "ni ang anghel ay nangangambang dumalaw."

HINDI BUNGA LAMANG NG PANGARAP

Ang mga kurukurong ito ay hindi bunga



Kgg. RAFAEL ALUNAN

lamang ng pangarap, sapagka't, sang-ayon sa ating kasaysayan, ang ating mga ninuno ay nagtiis ng di-gagaanong pasakit na dulut ng pagkawalang kapayapaan at kaayusan noong mga panahong yumaon. Ang nakalulungkot pa nito'y ang sakit ay tiniis hindi lamang noong mga taong tuluyang sumailalim ng panganib kundi pati ng lahat na mamamayan na siyang lalong nagtiis ng hirap. Tulad ng kurokurong inilarawan sa ilang aklat ng ating pangunahing bayani at martir na si Dr. Jose Rizal, ang Pilipinas ay hindi naging malusog noong panahon ng Kastila, dahilan sa iba't ibang pangyayari tulad ng kawalan ng tiyak na kalagayan ang buhay at pamumuhay ng mga tao noon. Kabilang sa mga dahilan ng pagkawalang tiyak ng kalagayan ang buhay at pamumuhay na ito, ay ang kasakiman ng mga enkomenderong Kastila, ang pananalakay ng mga mangdarambong na Moro, ang matalino at mapagkunwaring mabababang opisyal, at ang pagdarambong at iba pang lisyang gawain ng mga bandidos,—ang lahat ng mga gawaing ito ay nagbunga ng pagkatakot ng mga tao sa bawa't lugal ng ating bayan. "Bakit tayo'y gagawa?" ang tanong nga ng ating bayani, "samantalang kung tag-anihan o panahon ng pagsasaka, ang ating aanihin ay bigla na lamang kukunin ng mga enkomenderong Kastila, kundi man ng mga mangdarambong na Moro o ng mga bandido at ng iba pang masasamang loob na hindi kayang supilin ng duwag na Pamahalaan." Ang ganyang patotoo ng ating pinakamamahal na bayani na hango sa ating kasaysayan ay hinding-hindi natin maaaring ipagpaumanhin.

ANG LIGA FILIPINA AT ANG SAMAHANG MAGKAKAPIT-BAHAY

Si Dr. Rizal, sa kabuuan, ay naniwala doon sa ating pinagsusumikapang isasakatuparan ngayon—ang pagpapalaganap ng kapayapaan at

* Talumpating binigkas sa Radio KZRH, Maynila.

katahimikan sa pamamagitan ng pagkakaisang pagsusumikap at pananagutan. Naniwala rin siya, tulad ng paniniwala rin natin ngayon, na ang kapakanan ng sambayanan ay lalong mahalaga kay sa kapakanan ng sino mang bumubuo nito. Ang kanyang paniniwala sa pagkakaisang paggawa ay nakakintal sa mga layunin ng *La Liga Filipina*, isang samahang makabayan na kanyang itinatag. Kabilang sa mga layuning ito ang pagsasamasama ng sangkapulan sa iisang bigkis at iisang katawan, pagdadamayan sa panahon ng pangangailangan, at pagtatangkilikan laban sa dahas at inhustisya. Ang pagtatatag ng mga samahang pampook at magkakapit-bahay, samakatuwid, ay nasasalalay sa lubos na pagiisa sa mga aral at turo ng ating bayaning-martir. Ang lubos na pagtulong at pagtangkilik sa mga samahang ito, samakatuwid, ay hindi lamang tuluyang pagtupad sa mga takda ng Kautusang Tagapagpaganap na lumilikha ng ganyang mga samahan kundi pati sangayon sa mga pangarap at hangarin ni Dr. Rizal na siyang nangaral sa kanyang mga kababayan sa maliwanag na landas ng pagkakaisa, pagdadamayan at pagaaral.

HINDI LISYA SA ATING KASAYSAYAN

Hindi rin tayo nalilisya sa ating kinaugaliang kasaysayan sa pagtatatag at pagtatangkilik sa mga samahang ito. Ang katotohanan nito'y, ang mga samahang pampook at magkakapit-bahay ay isa lamang muling pagsilang o pagbabagong buhay ng kaunaunahang samahang politiko-sosyal ng ating mga ninuno na kung tawagin ay balangay o barangay. Sa iba't iba pa mang paningin—tulad ng balangkas at layunin—ang mga samahang ito at ang barangay ay lubhang magkaparis, at ang kanilang pagkakatatag ngayong panahong ito ay isa lamang muling pagbibigay buhay sa dati-dating pamumuhay ng ating mga ninuno.

KAILANGAN ANG PAGTUTULUNGANG PAGGAWA

Tulad nang nalalaman na ng aking mga kababayan, ang lubhang kailangan ngayon ay hindi lamang ang paggawa kundi ang pagkakaisa at pagtutulungang paggawa. Mula ngayon, ang bawat pagsisikap na nararapat nating gawin ay ang ikapagtatagumpay hindi ng sa ano pa mang kabutihang mapanarili kundi ang sa kabutihan ng sambayanan. Ang diwang malabis na mapanarili ay naghihikayat ng kasakiman at katakawan. Nararapat tayong matuto na umisip at magsagawa na ang ating diwa at puso ay handang magsilbi sa ikabubuti ng bayan ngayon at magpakailan pa man.

GAWAING PAMBAYAN AT DI-PANARILI

Ngayon, higit kailan pa man, ang bawa't Pilipino ay nararapat humandang magpakahirap sa pagpapaunlad sa bayang Pilipinas. Nararapat nating pagsikapan hanggang tayo'y may

kakayahan ang pagpapaunlad at paglilinang ng pamamaraan ng pamumuhay natin. Ito'y nararapat isagawa hindi lamang noong mga taong nagsisilbi sa pamahalaan kundi pati ng iba pang wala sa paninilbihang iyan. Huwag nating lilimutin na ang pagpapatupad at ang pamamalakad ng mga gawaing bayan ay nararamdaman hindi lamang ng isang pulutong ng mamamayan kundi ng buong sambayanan. Ano mang kasayahan o kalungkutan, ano mang kalualhatian o pagdurusa, o ano mang papuri o pula ang tatanggapin ng ating bayan ay tatanggapin hindi lamang ng isang pulutong ng ating mamamayan kundi ng buong Pilipinas. Ang ating pagiging kasapi ng mga samahang pampook at magkakapit-bahay ay nagbibigay sa atin, na walang itinatangi, ng isang pagkaka-taon na makapagdulong tayo ng tulong sa ikabubuti at ikasusulong ng ating bansa.

NAGPAPAKITA NA NG KANILANG KAHALAGAHAN

Kahit na katatatag lamang, ang mga samahang ito ay nagpapakilala na ng kanilang kahalagahan sa bayan. Sa pamamagitan ng mga samahang ito, ang pagtulong ay naidudulot sa polisiya sa pagsugpo sa mga salarin at iba pang nalilisya sa batas; ang mga mabubuting aral ay naitatanim; at ang mga iba pang makahulugan at kapakipakinabang na tulong ay nasisagawa sa ikabubuti ng bayan. At kung lumusog na at maging taga na sa panahon ang mga samahang ito, sila'y magiging kasangkapan sa pagtuturo sa mga tao ng mabubuting asal ng kalinisan at kaawang-gawa, at ng pagpapaunlad ng diwa ng pakikipagkapit-bahay at pagtutulungan—na ang lahat ng ito'y magiging walang katapusang kahalagahan sa ating lahat. Kayat, bukod pa sa tulong nila sa pagpapalaganap ng kapayapaan at katahimikan sa pamamaraan ng magkakasamang paggawa, ang mga samahang ito ay magsisilbing kasangkapan sa pagtataguyod sa pagpapadakila sa ating lahi ukol sa katawan, diwa at kaluluwa.

HINIHLING ANG TULONG NG LAHAT

Sa aking paniniwala na ang mga samahang ito ay hindi matatawaran ang kahalagahan sa bayan, buong pusong hinihiling ko sa lahat kong kababayan at sa bawat isang mamamayan sa Pilipinas na kayong lahat ay tiyakan at pangatawanang tumulong sa pagtatatag at pamamalakad ng mga samahang ito. Ikagagalak ninyong malaman na sa pagtupad ng bagay na ito, tinutulungan ninyo ang inyo-inyong sarili, at tinutulungan ninyo ang inyong kababayan, at dahil dito'y sama-sama kayong makapagmamalaki sa inyong pagtutulungan sa pagsasa-tugatog ng mga aral na inihatik ng ating bayaning-martir sa Bagumbayan, ang ipinagmamalaki ng mga Pilipino at buong lahing Malayo, si Dr. Jose Rizal.

Ang Samahang Magkakapit-Bahay sa Pangangalaga ng Kapayapaan at Kaayusan ng Bayan *

Sinulat ng Kgg. **TEOFILO SISON**
Komisyonado ng Katarungan

ISA sa pinakamalaking sagabal sa gawain sa pagpapanibagong tatag at pagbabagong buhay ng ating bansa, sa ilalim ng pamamatnubay at pamamatnugot ng bansang Hapones, ay ang pagdarambong at paglabag sa batas na sa lalong malalayong pook at mga liblib ay naghahari at nagsasamantala sa mga mamamayang masunurin at mapayapa. Ang pangatawanang pagkilos ng pangkat ng mga taong hindi nagsisigalang sa batas ay nati-tipon ngayon sa mga pook na hindi lubhang pansinin, sapagka't hindi pa nararating ng mga kamay ng Pamahalaan, kung kaya't ang mga kagubatan at mga liblib na pook, ay siyang naghahandog sa kanila ng tangkilik at nagtatakip sa kanilang masasamang gawain.

KAILANGAN ANG TULONG NG MGA MAMAMAYAN

Ang Pangasiwaang Militar ng mga Hapones at ang Sangguniang Tagapagpaganap ng Pilipinas, sa tulong ng Hukbong Imperiong Hapones, ay siyang sa panandaliang panahon ay nagbibigay sa atin ng sanay na mga kawal upang siyang magsagawa ng tungkulin at mga gawain ng pulisiya upang madulutan ng lubusang kapangalagaan at pagtatangkilik ang mga mamamayan, nguni't ang kanilang mga pagsasakit ay hindi magbubunga ng ganap na kabutihan kailan pa ma't ang mga mamamayan sa mga nayon at bayan lalo na sa mga pook na pinamamayanan ng mga bandido, ay hindi tutulong ng lubusan at pangatawanan sa ganap na ikalilipol nang mga walang paggalang sa batas. Ang tulong na iyan ay hinihintay sa kanila sa pamamagitan ng mga pamamaraan ng mga Samahang Magkakapit-bahay.

MARAMING KAPAKINABANGANG DULOT NG MGA SAMAHANG MAGKAKAPIT-BAHAY

Kung paanong ang mga Samahang Magkakapit-bahay ay nagiging kasangkapan sa paglutas sa iba't ibang suliranin pangkabuhayan,

* Talumpating binigkas sa Radio KZRH, Maynila.

gaya halimbawa ng masuliraning pamamaraan ng pamamahagi ng mga pangunahing kailangan sa buhay, ay masugid akong naniniwala, na kung maayos na maitatag at bibigyan ng tulong ng bayan, ang ganyang mga samahan ay magiging mahalaga at kailangan sa pagpapanumbalik ng katahimikan at kaayusan sa ating mga lipunan at sa pagsugpo sa pagdarambong at paglipol sa mga gawaing labag sa batas.

MAGIGING PANINGIN AT PANDINIG NG BAYAN AT PAMAHALAAN

Ang mga Samahang Magkakapit-bahay ay maaari at siyang magiging paningin at pandinig ng bayan at ng Pamahalaan sa kilusan tungod sa paglipol sa mga pangkat na mapanggulo sa Pamahalaan. Ang ano mang kaligaligan sa kaayusan at kapayapaan, ang mga nakawan at pagdarambong, ay unang sumasakaalaman at napupuna ng mga naninirahan sa mga pook ng mga pinangyayarihan, at sa

makatwid ay sasakaalaman din ng mga Samahang Magkakapit-bahay sa nasabing mga pook. Ang mga kaanib sa isang Samahang Magkakapit-bahay ay siyang nakakikilala sa mga taong naninirahan sa kanilang pook o nayon at ang pamamalagi o pagkaligaw ng mga taong kahirahinala, at hindi lubhang kilala o ang kahirahinalang kilos ng mga taong nasabi ay madaling mapupuna at mauunawaan ng mga kaanib sa mga Samahang Magkakapit-bahay. Ang ganitong pagkaalam o pagkabalita ng mga kaanib, kailan pa ma't ipinagtapat o isinuplong sa mga pinuno sa bayan, ay magbibigay daan sa mga ito upang magawa ang lahat ng mga hakbang na kailangan sa ikasugpo ng mga kaligaligan o sa ikabibigo ng mga nakawan, patayan at iba pang kagagawan sa pook na nasasakupan ng mga Samahang Magkakapit-bahay.

MAGIGING TAGASUGPO NG PANDARAMBONG

Gayon din ang Samahang Magkakapit-bahay ay maaaring maging mabisang kasangkapan sa pagsugpo sa pandarambong at iba pang mga paglabag sa batas. Ang mga kaanib ay makatutulong sa pagsasanggalang at pagtatanggulan



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ng isa't isa. Maaari silang magtatag ng mga bantay-pook o "ronda" upang pangalagaan ang nasasakupang pook sa gabi at mahadlangan ang mga nakawan at iba pang masasamang gawain. Maaari silang magtayo ng mga patnubay upang ituro at samahan ang mga pulis at ang pinuno ng pamahalaan sa mga liblibang pinagtataguan ng mga magnanakaw at mandarambong. Maaari silang magsapisapi at magsamasama upang labanan nila ang mga magnanakaw at mandarambong. Kailan ma'y hindi magkakaroon ng sawing-palad na dulot ng mga masasamang-loob. Ang alin mang nayon at pook, na ang mga tao ay nagkakaisa at nagtutulungan sa pagtatanggol at kaligtasan ng lahat at tuwina'y nakaabat at nahahandang lumaban sa pagtatanggol ng kanilang mga buhay at mga ari-ari-an.

UNANG DULUGAN SA MGA POOK NA ILANG

Ang mga Samahang Magkakapit-bahay ay siyang mga kasangkapan ng mga mamamayan sa pagtatanggol sa mga pook at mga kanayunan. At sa mga pook na malayo sa pangangalaga ng mga pulis, ang mga Samahang Magkakapit-bahay ay siya lamang tanging madudulugan sa pagtatanggol sa mga buhay at ari-ari-an ng mga mamamayan, siya ring tanging magagamit na kasangkapan upang maligtas sa mga kalapastanganan ng mga mandarambong at ng mga taong nagsisilabag sa batas, at siya ring tanging paraan upang matamo ang katahimikan ng mga tahanan ng mga mamamayan. Sa ganyang napakadakilang layunin at adhikain, gayon din ang malaking kapakinabangang matatamo gaya nang naipa-

liwanag na sa unahan, ang mga Samahang Magkakapit-bahay ay nangangailangan ng pagtatangkilik at pagpapasigla ng bawa't isang mamamayang makabayan at umiibig sa katiwasayan.

KAILANGAN ANG TULONG NG LAHAT

Dahil dito'y tinatawagan namin ang lahat ng mamamayan, maging ano pa man ang kanilang kalagayan sa buhay, upang tumulong ng pangatawanan at lubusan sa mga kapitbahay sa paglipol at pagsugpo sa mga magnanakaw, mandarambong at iba pang lumalabag sa batas. Iyan ang kanilang tungkuling pambayan sa kanila ring kapakinabangan at sa kapakanan ng kanilang kapuwa. Iyan ang kanilang makabayang tungkulin sa kapakanan ng kanilang tinubuang lupa. At sa gayong paglilingkod ay hindi lamang maililigtas nila ang kanilang sariling buhay at mga ari-ari-an, kundi makatutulong pa rin sila sa pagtayo ng isang palagiang salalayan sa pagbabangon ng isang Bagong Pilipinas, at sa pagtatatag ng kapayapaan at kaligtasan na siyang lubhang kailangan sa pagbabagong tatag, pagbabagong buhay, sa kaunlarang panlahat at kasaganaan at sa lubos na kaligayahan. Higit pa sa riyang ay makatutulong din sila upang matamo ang pinapangarap na layunin na kasarinlan, na ipinangako ng lalong dakilang Premier ng Malaking Imperiong Hapon kailan pa ma't napapanumbalik na ang ganap na kapayapaan at kaayusan at ang bayan ay tumulong ng pangatawanan at ng buong puso't kaluluwa sa ikapagtatagumpay ng lahat ng Silanganin.

Ang Pagdadamayan

ANG buhay ng tao'y isang talinghaga
Kung minsa'y may sakit, kung minsa'y may tuwa;
May dilim ng ulap ng pagdaralita
May sinag din naman ng pananagana.

Hirap at linggatong ay hindi parusa
Upang maiwaksi ang tanang ligaya;
Sa likod ng dilim ng tiisi't dusa
Ay nagliliwanag ang ating pag-asa.

Hilahil at hirap ay isang pagsubok
Kung tayo'y may likas o ugaling buktot;
Kung ating iwanan kapatid sa pook
Ay magsisitaghoy sa kuko ng salot.

Ang lahat ng tao'y itanim sa isip
Ating kapit-bahay, kabiyak ng dibdib;
Sa gitna ng hirap at bugso ng sakit
Ang pagdadamayan bunga ng pag-ibig.

Kung Sino si Francisco Balagtas

SA LAHAT ng manunulat sa Wikang Pilipino, wala nang makakapantay, ni makakatulad man lamang, kay Francisco Baltazar, na lalong kilala sa pamagat na Balagtas. Siya ang sumulat ng akdang-tula na *Florante at Laura*, na sa palagay ng mga lalong paham at dalubhasang palasuri ay siyang pinakamataas na uri ng panitikang Pilipino sa kanyang lalong pinakamaingayog na panahon. Dahil lamang sa pagnanais na mabasa ang akdang-tulang ito, ang mga palaaral na dayuhan, na sina Blumentritt, Rost, Kern at Meyer, ay nagnais na magaral at matuto ng wikang Tagalog. Samantalang sinabi naman ng palaaral na si Epifanio de los Santos ang ganito: "Tulad ng *Noli Me Tangere*, ang *Florante* ni Baltazar ay lubhang mahalagang aklat ng mga Pilipino. Ito ay kataastaasang bantayog ng wikang Tagalog sa panahon ng kanyang kaunlaran." At si Mc-Yoar, siya namang nagsabi ng: "Sa ganyang akda (*Florante at Laura*) naghimutok ang mararangal na puso ng mga Pilipino na punong-puno ng mga malalalim at maseselang na damdamin ng ating lahi." Ipinalalagay ni George St. Clair, isang manunulat at propesor na Amerikano na siyang kauna-unahang nagsalin ng *Florante* sa wikang Ingles, na si Balagtas ay nakakahanay sa kabutihan sapagkamanunulat nina Henry W. Longfellow at William Norris at ng iba pang makatangmananalaysay na Kanluranin.

Ang dakilang makatang si Baltazar ay ipinanganak sa Panginay, Bigaa, Bulakan, noong ika-2 ng Abril, 1788, anak nina Juana de la Cruz at Juan Baltazar. Nagsimula siya ng pagaaral sa kombento ng Bigaa, at doon siya natuto ng pagbasa, pagsulat, pagdarasal, at ng Doktrina Kristiana. Hindi nagluat at siya'y lumuwas sa Maynila, at sa awa at tulong ng isang taga-Tundo na kanyang pinaglingkuran habang siya'y nakatira sa tahanan nito, ay nakapagaral siya sa kolehiyo ng San Juan de Letran at pagkatapos ay sa kolehiyo ng San Jose, na kapuwa bantug na paaralan sa nasa-bing siyudad. Noong taong 1812 ay nakatapos siya ng aral sa *canones* (canon law), o ng mga nahihinggil sa mga batas ng simbahan, gayon din ang di-kakaunting aral na kanyang tinamo sa literatura, retorika, pilosopiya, aritmetika, at iba't iba pang kanyang pinagaralan sa dalawang paaralang ito. Nagpakilala siya ng di-kakaunting kasanayan sa panitikan, higit lalo sa paraan ng pagtula, at dahil dito'y di-iilan sa kanyang kasamahan sa paaralan ang humingi sa kanya ng tulong sa pagtula o sa pagsulat

sa kanikanilang napupusuang binibini, o sa pagsulat sa kanikanilang mga magulang upang magbalita at humingi ng "pension."

Ang pagkakatira niya sa Tundo ay nakabuti rin sa kanya, dahilan sa noong panahong iyon ay hindi iilan sa mga makata at manunulat sa Tagalog ang doo'y nakatira. At isa na nga rito ay ang bantug na Jose de la Cruz, na lalong kilala sa pangalang Huseng Sisiw, na siyang naging guro ni Baltazar sa panunula. Ang "Teatro de Tondo" na siyang kinagiliwan ng mga mamamayang mahiligin sa teatro, drama, o dula, ay nagbigay din sa kanya at sa iba pang mahiligin sa pagsulat ng dula ng mabuting pagkakataon na makasulat ng mga akdang pangdulaan. Sinasabing si Balagtas ay tumigil sa Tundo hanggang noong taong 1835 o 1836. Hindi malaman ang tiyak na kadahilanan ng kanyang pagalis dito, bagama't may nagsasabing marahil daw ay dahil sa kanyang pagkabilanggo, na bunga ng isang usaping nagbuhay sa kanyang pagkapangibig sa isang binibining tagaroon. Samantalang nasa bilangguan, sinulat niya ang tulang *Pagsisisi*, na punong-puno ng damdamin at kauna-unahang nagbigay sa kanya ng pangalan sa panitikan.

Pagalis niya ng Tundo ay tumira siya sa Pandakan. Tulad ng iba pang mga makata siya'y may katutubong pagkamaibigin sa kagandahan. Naging mahiligin din siya sa magagandang dalaga, isang asal na kalimita'y nagdulut sa kanya ng buhay na pahat sa katahimikan. Dahil sa makataong-pagibig na iyan siya'y nabilanggo sa Tundo; at sa Pandakan man nama'y gayon din ang naging buhay niya. Ang totoo nga nito'y ang pagkapangibig niya kay "M. A. R." ng Pandakan (si Maria Asuncion Rivera o dili kaya'y si Magdalena Ana Ramos), sa kasawiang palad ay nagdala sa kanya sa bilangguan. Sa pagkabilanggo niyang ito, ipinaglihi at ipinanganak ang tulang-akdang *Florante at Laura*, na siyang nagbantayog sa kanya sa langit ng walang kamatayan.

Matapus siyang mabilanggo ay nagbalik siya sa Tundo at dito noong taong 1838, ay nalimbag at unang inilathala ang kanyang *Florante*. Dalawa pang taong tumira siya sa purok na ito, at dito siya sumulat ng maraming moro-moro, zarzuela, at iba pang akdang pang-dulaan. Hindi matiyak kung ilan ang kanyang akdang sinulat, subalit sinasabing ilang baul ang puno ng mga *manuscrito* na kanyang sinulat, na ang marami nito ay nasunog sa Udyong, Bataan, bago siya namatay. Kabilang na sa mga sinulat niya ang mga sumusunod: *La India*

Elegante y El Negrito Amante, Mahomet at Constanza, Almanzor at Rosalinda, Orosman at Zafra, Don Nuño at Zelinda, Clara Belmori, Nuño Gordeano, Rodolfo at Rosemondo, Auredato at Astrone, El Amante de la Corona, Abdol at Miserena, at Bayaceto at Dorlisca, bukod pa sa mga maiikling tula, at mga duplo.

Ang *El Amante de la Corona*, ay dulang moro-moro na may dalawang yugto. Ito'y kinatha ni Balagtas at itinanghal sa isang dulaan na may bubong na pawid. Ang isang salin nito ay kasalukuyang na sa pagiingat ni G. Antonio K. Abad ng Kawanihan ng Mga Pamahalaang Bayan. Alinsunod kay G. Abad, ang dalawang makatang kasamahan ni Balagtas nang panahong yaon (1858) ay sina Niyol Peng at Niyol Pabian.

Noong taong 1840 ay linisan niya ang Tundo at nagpunta siya sa Balanga, Bataan, upang tumupad sa kanyang bagong tungkuling *Katulong ng Juez de Residencia*. Hindi nagluat at siya'y naging kawani sa tanggapan ng eskribyente ng hukuman na si G. Victor Figueroa. Ang tungkuling ito ay nagdulut sa kanya ng pagkakataon na makapaglibot sa iba't ibang bayan sa lalawigan at makatulong sa mga mamamayan sa pagtatanghal ng moro-moro at dula. Sa kanyang paglilibot na ito nagkapalad siyang makilala si Juana Tambieng, na isang maganda at mayamang dalaga sa bayan ng Udyong ng lalawigan ding yaon; at matapos ang kinaugaliang pagiibigan at pagsusuyuan ay humarap ang dalawa sa dambana at nagkaisang manumpa na magsasama habang buhay. Linisan niya ang tungkulin sa pamahalaan sa Balanga upang hasikasuhin ang kabuhayan ng kanyang napangasawa, gayon mang di rin nagluat at siya'y bumalik sa panunungkulan sa pamahalaan, nang siya'y maging "teniente primero" at pagkatapos ay "juez de sementera" sa Udyong. Sa bayang ito'y nakilala siya sa kanyang pagka makata, pilosopo at mapangaral, at mabuting ama ng pamilya.

Sa loob ng dalawangpung taon ay tinamasa niya ang tamis ng kanyang pagka-ama ng tahanan. Ang pagiisa nilang dibdib ay nagbunga ng labingisang supling—anim na babai at limang lalaki. Subalit pagkatapus nito ay naparam na naman ang kanyang kaligayahan, dahilan sa isang paratang sa kanya ng isang mayamang taga Udyong na di-umano'y pinutol niya ang buhok ng isang babaing-utusan taga roon. Ito ay naging sanhi ng kanyang panibagong pagkabilanggo, at sa huling bilangguang ito'y tumigil siya ng apat na taon, at paglabas niya'y nakita niya ang paghihirap ng kanyang pamilya dahil sa usaping kinasangkutang ito. Namatay siya noong taong 1862, dalawang taon pagkalabas niya sa bilangguan.

Sa loob ng dalawang taong ito bago namatay ang dakilang makata ay nagsumikap na sumulat upang maibangong muli ang pagkabagsak ng kanilang kabuhayan, subalit hindi na niya naisagawa ito, at gayon din ang kanyang mga sinulat noon ay kulang sa katas ng kataasang-uri, dahil marahil sa kanyang katandaan na o dahil sa kawalan na ng musa o *inspirasyon* ng kanyang panitik. Dahil sa lubos niyang nakilala na ang panunulat ay pahat sa pagpapalusog ng kabuhayan, at sa halip pa'y nagbibigay ito ng maraming kahirapan at kalungkutan, kaya't bago siya namatay ay mahigpit niyang pinagbawalan ang kanyang mga anak sa pagsulat, subali't dugo niya palibhasa, sila'y naging mahiligin din sa panunulat. Si Ceferrino ay sumulat ng *Pagpupuri sa Virgen Maria* at iba pang mga tula; si Victor ay sumulat din ng mga tula, na ngayo'y kasama sa aklat ng nasirang Hermenegildo Cruz, samantalang ang di-iilan sa kanyang mga kamag-anakan sa Bigaa ay mga manunulat din.

Ang *Florante at Laura* na kanyang sinulat ay isang akdang-salaysay na ang kahalagahan ay hindi matatawaran nino man. Kinilala ito ni Dr. Rizal na isang makasaysayan at mahalagang akda sa wikang Pilipino, at dahil dito'y sa kanyang pagaaral at paglalagalag sa Europa ay taglay niya ang sipi nito, at ang tauhan sa akdang ito ay isinalin at binigyan ng bagong buhay sa kanyang *Noli Me Tangere*. At ngayon nga ay nasalin ito sa iba't ibang wika katulad ng Ingles at Kastila at sa iba't ibang wika sa Kapuluang Pilipinas. Ang akdang ito ay kakikitaan ng mga bumabasa ng mga aral sa mga magulang, anak, opisyal ng pamahalaan at sa iba pa. Maganda, matamis at napakagaang unawain, ang dakilang tulangakda, *Florante at Laura* ay isang tunay na walang kamatayan sa puso at diwa ng sino mang may pag-ibig sa panitikan. Ang *Florante* ay isinilang dahil sa kadalubhasaan ni Baltazar at nabubuhay naman sa ating ala-ala si Baltazar dahil sa kanyang *Florante*. Subali't huwag aakalain na kung wala na ang *Florante* ay wala na ang pangalan ni Baltazar. Basahin ang iba pang akda niya at sapilitang maniniwala sa kanyang pagka-paham sa panitikan.

Si Balagtas ay di-pangkaraniwang makata. Siya ay makatang may mataas na uri. Siya ay makatang may sariling katangian. Siya ay makatang may sariling dambana sa langit ng panitikang Pilipino. Likas na makabayan, tanyag na palaaral, at may gintong panitik, si Balagtas ay walang kamatayan sa puso at diwa ng sambayanang Pilipino na ngayo'y lubusang kumikilala sa kanya sa kanyang sariling angking katangian na kailan ma'y dapat ipagmalaki ng alin mang lahi.

