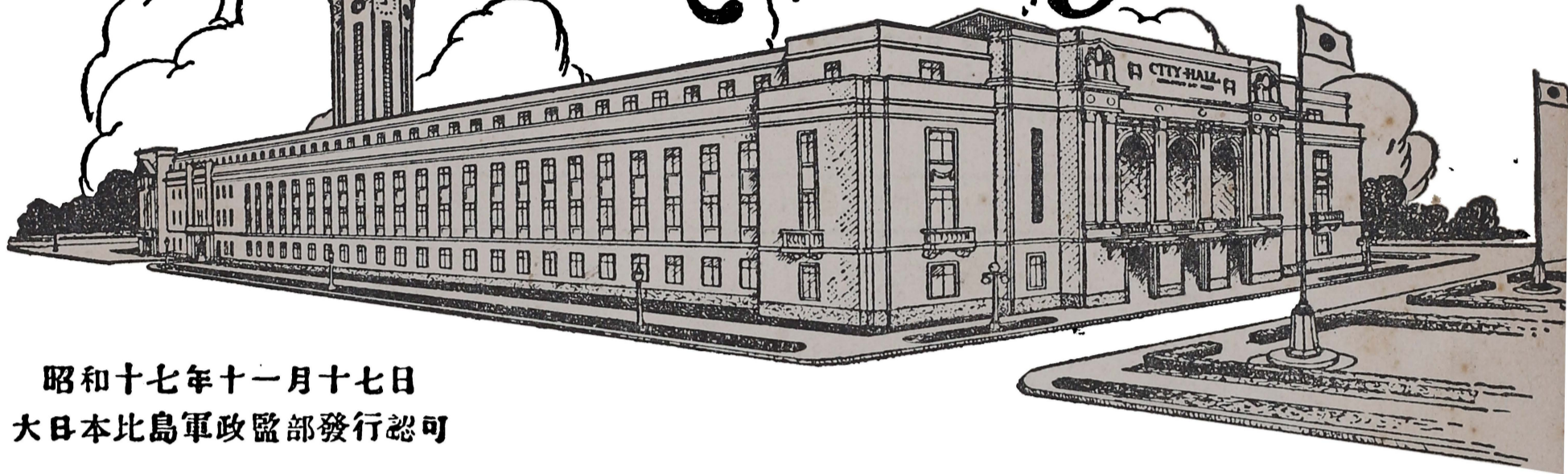


# The City Gazette



昭和十七年十一月十七日  
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PUBLISHED FORTNIGHTLY BY THE OFFICE OF THE MAYOR  
OF THE CITY OF MANILA

P2 A YEAR

(BACK ISSUES 20¢ A COPY)

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1. FREEDOM DATE YOUR RESPONSIBILITY
2. INSTRUCTIONS ON CITY ADMINISTRATION
3. NEIGHBORS FOR COORDINATED WORK
4. THE MEANING OF HAKKO-ITIU
5. THE FILIPINO WOMAN AND COURTESY
6. FRANCISCO BALAGTAS AND HIS "PLORANTE AT LAURA"
7. JAPAN: AN INTERPRETATION
8. DEPARTMENTS:
  - City Kalibapi Chapter
  - City Legislation
  - Around the Theatres

*Manila, Philippines*

# The City Gazette

OFFICIAL ORGAN OF THE CITY GOVERNMENT ISSUED TWICE A MONTH  
BY THE

## OFFICE OF THE CITY MAYOR

*To stimulate and develop a new spirit among the officials and employees of the city government; to disseminate information concerning its multifarious activities; and to secure coördination, system and harmony in the administration of the public affairs of the City.*

P2 A YEAR

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# City Sketch Book

## 9. Household Industry

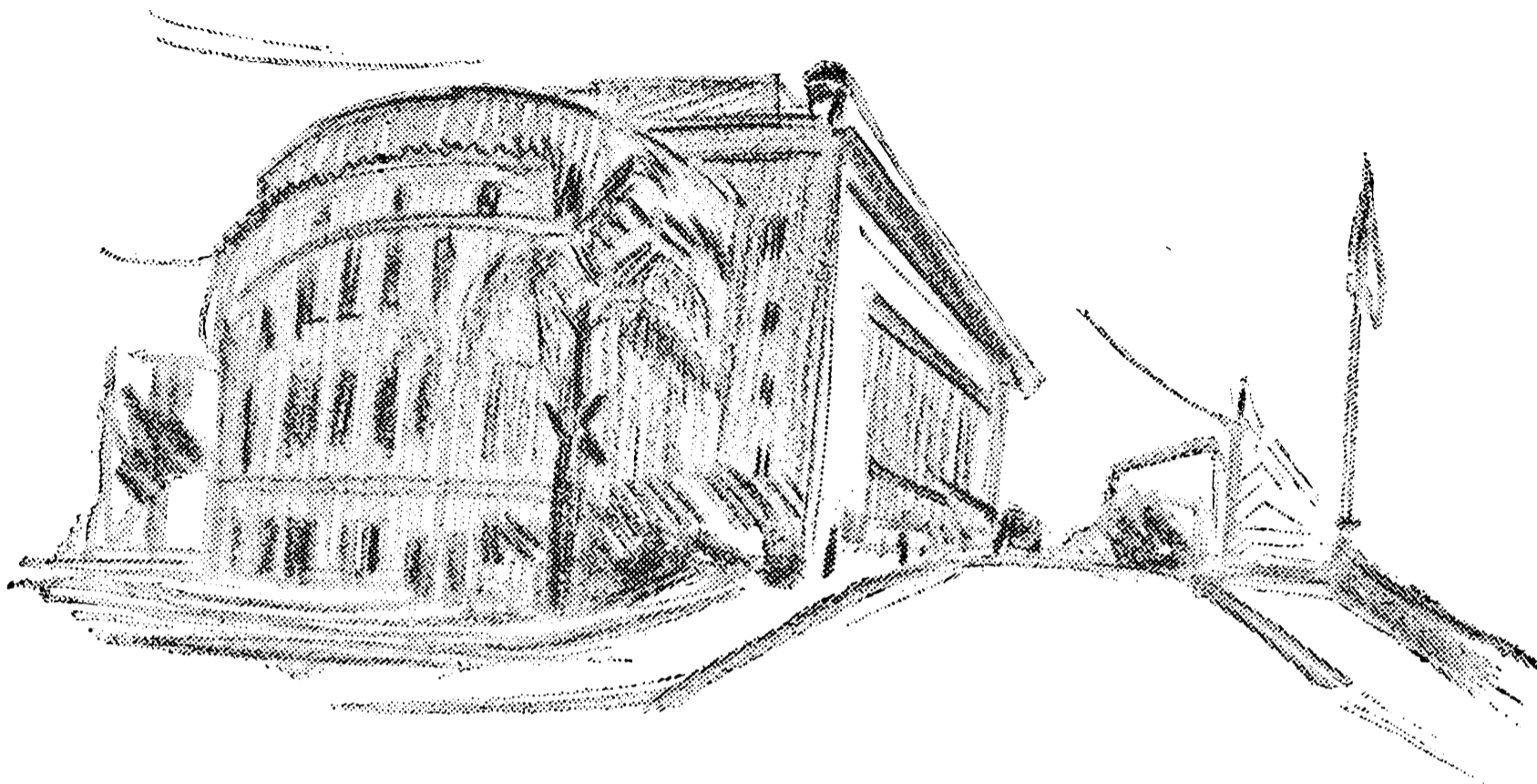


**T**HERE is always something to do for those who are determined to improve every idle hour. The City Cooperative Center was organized by the City government to organize the urban citizens' unoccupied time into creative production. As a direct attack on the problem of urban unemployment and social relief, it has gone a long way towards instilling into the public consciousness the virtue of work and production, of enterprise and self-dependence. Ours is a generous country rich in resources and in lands eager for creative direction. The new order is at once a challenge and an opportunity towards a richer life for the masses of our population willing to work.

## **Freedom Date Your Responsibility**

*By the* DIRECTOR GENERAL

*(At the Second Graduation Exercises of the Government Employees Training Institute)*



**T**HE Philippines today is passing through an epochal stage of her national existence. The independence of this country had been definitely assured even while hostilities were still rampant and this assurance was solemnly reiterated only recently in simple and unmistakable terms, the formal and unequivocal proclamation addressed to the entire world by the Imperial Japanese Government. There only remains the question of time and this in turn is left entirely to the initiative and sincerity of the Filipino people themselves. The cherished ambition of your hallowed forefathers is today within your immediate grasp. What are you, the present generation, going to do about it? This is a solemn question being asked, not only by your own countrymen, but by the one billion people of Greater East Asia who are sympathetic and kindly disposed towards you, their long lost brother Orientals.

### **Important Role**

Indeed, the role of government employees of the rejuvenated Philippines is very grave and weighty. You in the government service have a dual responsibility. First and foremost, as representatives and leaders of the enlightened elements among your countrymen, you owe it to your people to take full advan-

tage of this Heaven-sent opportunity to achieve independence. Second and equally important, as conscientious collaborators and trusted friends of the Japanese Military Administration, you have been entrusted with the responsibility of carrying out in actual practice, with efficiency and understanding, the benevolent and enlightened policies emanating from the August Virtues and Unlimited Benevolence of His Majesty the Emperor of Japan. The officials of this country should, and fortunately do, represent the select of the community. You who are graduating today represent the elite of that select body, since you were all chosen after rigid tests and are being graduated because of your satisfactory accomplishments. Your duty and your responsibility are therefore correspondingly heavy.

### **True Orientals**

It is my affectionate admonition, therefore, to the graduating class of this Institute, that you fully realize the import and gravity of your positions and missions. Take into full consideration the deep and far-reaching significance of the epochal changes rapidly taking place in your country today. Go forth from these premises and return to your appointed tasks with the rejuvenated soul of a true Oriental and the burning faith of a true patriot and there devote yourselves body,

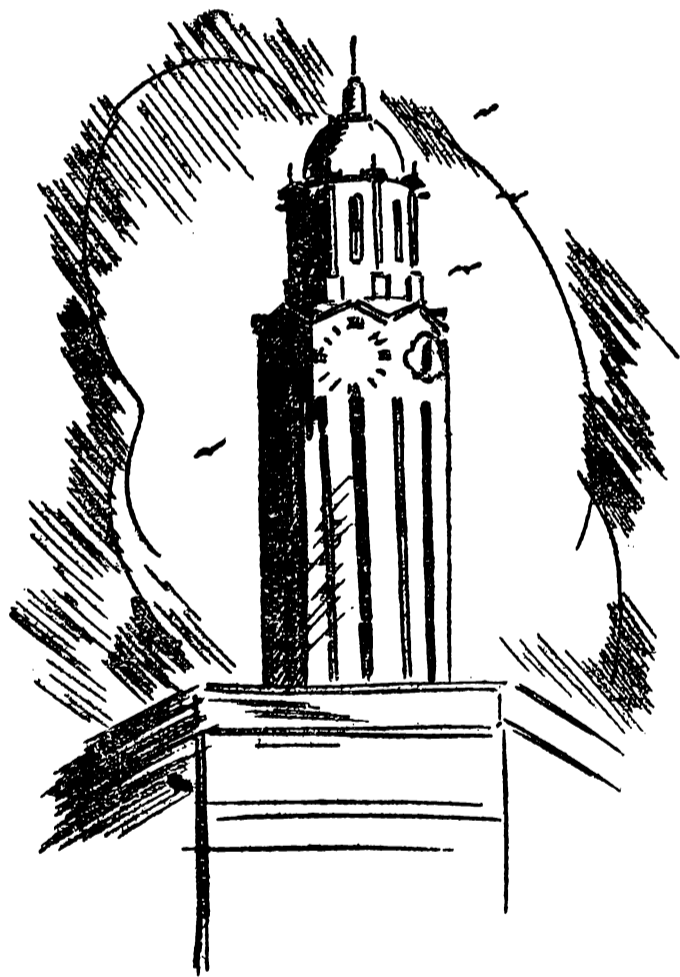
mind, and soul, to the speedy realization of the three-point program I have previously outlined to your people as the foundation stones for the independence of the Philippines in "the shortest possible time." In the successful attainment of your cherished ambition, you will find that the lessons you have learned here in this Institute, especially the value of discipline and the necessity of close harmony and coöperation among colleagues, will be of great value and assistance. Continue to cultivate, and perfect if you can, those essential characteristics that go to make the true Filipino. Strive to win and to hold the unquestioning confidence and the high respect of the people you come in contact with. Make of yourselves living examples of what the present and future generation of nation-builders should be, in thought as well as in deeds. In your capacity as

private individuals, be at all times an influence for the good in your community, and in your official capacity as government employees, always conduct yourselves in strict accordance with the highest standards of your civil service code. Remember at all times and in all places that you have all been appointed directly or indirectly by the Japanese Military Administration and that while you enjoy our fullest trust and confidence, support and protection, we are very exacting in our requirements of you, when the interest and welfare of the general public are concerned. So, above all else, keep close to the mass of the people because that is where the strength of your country lies and the total *raison d'être* of your existence depends entirely upon how fully and how well you serve your countrymen.

## Instructions on City Administration

By MAJOR GENERAL K. SATO

Director of the Military Administration  
of Central Luzon



**I**N spite of various difficulties lying in its way, the City Government of Manila has succeeded in a remarkable degree in its administration due to the efforts of the Mayor and other members and to their cooperation with the Imperial Japanese Forces; and so I believe that the present Administration of the City is in a satisfactory state of affairs on the whole.

Now I should like to express my synthetical opinion about the results of my usual investigation and of this inspection, for your information on city administration in the future.

### I. Peace and Order

According to official reports submitted weekly, the criminal record of the city has been in the neighborhood of 350 cases on the average though the number has varied more or less, while the arrest record of criminals seems to be advancing. We still find many cases of robbery, which can be regarded as a proof of the public mind being still unsettled. It is very regrettable to say that activities against the Japanese and illegal possession of fire-arms have not been eradicated yet.

In view of the fact that in the City of Manila there are plenty of convenient sources to be utilized for the movement against Japan and they are effecting seriously, it is urgently necessary that you crush out the least sign of such movement, cooperate with the Imperial Japanese Forces as a unit and lead the public mind by taking advantage of opportunities obtainable for public education and relief.

Accordingly, the most pressing needs of the hour which require earnest attention of the City Government are: strengthening of the police force, arrangement and enlargement of District and Neighborhood Associations, and relief of the unemployed.

As regards collection of fire-arms kept secretly, it is desired that you will lead the people properly according to the executive order concerning it so that they may voluntarily submit such arms for the establishment of peace and order, and also you will take the necessary steps for collection of them through the police force and Neighborhood Associations, as soon as possible.

Trend of the people to safeguard their lives and properties with their own fire-arms is a relic of the wrong system of preserving peace and order in the

American style, which is unworthy of the name of a civilized country, and needs to be corrected immediately.

## **II. Constabulary**

**I** THE DIRECTOR of the Military Administration of Central Luzon, have been ordered to assume a duty of the Japanese Military Administration concerning the arrangement and rearing of the Constabulary: namely, its organization, posting, supplement, and training.

In order to execute the above duty, I have issued the necessary instruction to the Mayor through official documents and also I have dispatched Captain Horikawa to the Metropolitan Constabulary for connection with it and lead of it, and later dispatched Mr. Ryodo, police inspector, additionally, to assist him. I hope that the Mayor and the members of the Constabulary will be in close connection with them and preserve their intimate association, as well as with our office regarding police business. (In this connection I should like to request your understanding that Captain Horikawa has a post of a dispatching officer of the Japanese Military Police and also has an additional post at our office; and that the Chief of Public Security of our office will be dispatched occasionally hereafter to inspect or lead the Constabulary by procuration.)

As you know, the reorganization of the Metropolitan Constabulary according to Executive Order No. 29 has not been realized yet and the greater part of its members have not been regularly appointed; that is to say, the Metropolitan Constabulary is about the same as the Municipal Police Force in its substance. In view of the above fact, it is earnestly desired that the Constabulary will ultimately be converted into a proper organization of the National Constabulary within a short time.

We can not require the Metropolitan Constabulary to be quite the same as the Provincial Constabulary as to organization and formation, but we can require the former to realize the under-mentioned matters so that it may be adapted to the present state of affairs in City Administration: rationalization of organization and arrangement, completion of personnel, progress of training, improvement of service and inspection systems, etc.

I can not find satisfaction in the present condition of those matters. I hope that the principal members concerned will give them more thought. At the same time, I earnestly want to cooperate with you so that the progress of the Metropolitan Constabulary may keep pace with that of the Provincial Constabulary, and thus it may be realized as a Constabulary of intrinsic value; because I believe that the development of Police Forces is most essential for maintaining peace and order in the Philippines.

## **III. District and Neighborhood Associations**

**I**N the nature of things, the establishment of District and Neighborhood Associations is a difficult undertaking, especially in the City of Manila which is thickly populated and has residents of many nations.

In spite of the difficulty, the Mayor has taken the census of the city in the early stages and has started the organization of District and Neighborhood Associations all over the city. Now steady progress is being made in the task of establishing the associations and in that task, not only the Mayor, but also the chiefs of districts are earnestly engaged. Thanks to their efforts, the establishment of associations has been completed in one-third or one-fourth of the city. I am heartily gratified with the above fact.

It is expected that on the completion of the census of district and neighborhood associations maintenance of peace and order will meet with epoch-making success. Besides that, the Associations will be used to the best advantage as an underorganization both of the City Government and of the Kalibapi, in the matter of cooperation of neighbors for mutual help, distribution of prime commodities, transmission of orders and information, and training of citizens. Therefore, it is greatly to be desired that as soon as possible, the district and neighborhood associations of Manila will be completed as an excellent model for all others in the Philippines. This can be done through the efforts of all staffs of the City Government and the earnest cooperation of the citizens. The present way of rice distribution under the control of the Naric should be improved so that district and neighborhood associations may control the distribution business step by step with the progress in arrangement of the Associations.

Now on this occasion, I should like to express shortly my opinion about the concentration of the administrative business of the City to a single source which has been realized with the establishment of district offices. The establishment of such offices is also an epochmaking undertaking and the office business of districts has been arranged steadily, and now it is according every facility to the citizens. I am very glad to find that all the District Chiefs and other members are doing their best under the new system. It is desired that the District System be completed, all the more so because it shares in the important duty of training the citizens with the District and Neighborhood Associations.

## **IV. Relief of the Unemployed**

**S**INCE the war, increase of the unemployed has been inevitable, but it mostly originates in the deceitful policy of economy and industry under American rule. We have profound compassion for it. It may be likened to a cancer. It is giving the administration of Manila the task of the relief of the unemployed, a matter of great urgency for the maintenance of peace and order. As you know, the Commander-in-Chief of the Imperial Japanese Forces and the Japanese Military Administration are much concerned about the case. They are now planning and executing ways and means of relief.

The City Government, also, is earnestly engaged in the registration of the unemployed and in finding them work through the newly established Employment Of-

rice. It has, besides, provided them with various relief facilities. Among such facilities, the establishment of the City Cooperative Center comes at the most opportune time, and is worthy of praise.

The Mayor is encouraging respect for labor service through these facilities and the primary schools. It is a matter for rejoicing that lately those who secure work are increasing steadily and people are inclined to hold labour service in reverence. However, it can not give us enough satisfaction that at present only 30 per cent of those who registered have secured employment. It is desired that every way and means to help them be practiced from now on. Besides that, it is also sincerely desired that those evil practices of the people,—idleness, reliance upon others, epicureanism, and waste, be corrected; instead the spirit of independence, self-reliance, thriftiness and striving should be cultivated, and as a result a sound society will be established as a foundation of the New Philippines.

## V. Sanitation

IT IS the pride of the City and, also, worthy of praise, that Health Centers are comparatively well-equipped, and are functioning well. The Centers are a great contribution not only to the medical treatment and the sanitation of the citizens, but also to their welfare, providing housewives with knowledge of hygienic living, by the establishment of day nurseries in connection with the Centers. (And further, knowledge of breast feeding should be given to women.)

We can well understand that members of the City Government concerned have done their best for the prevention of infectious and venereal disease.

Sometime ago, an instruction was issued by our office for the treatment of horse manure and we believe that you have made a plan in accordance with that instruction. It is desirable that this plan be followed as the summer season has come.

We admit that you have exerted yourselves on the cleaning of rubbish, but it is regrettable that the said cleaning is still incomplete, and some sewers are also incompletely cleaned, and such incomplete cleaning is causing growth of flies and mosquitoes. This situation is viewed with apprehension these days, so that perfect cleaning is most desirable.

As for the markets, provisions need to be always fresh, and what is hygienic or not in the treatment of provisions, has a far-reaching effect upon public health. Accordingly, officials concerned should guide the dealers in markets in the hygienic point of view.

## VI. Control of Price

IN WAR time, every country is making utmost efforts to control prices. In the present situation of the Philippines, this control is a matter of importance,

so that the Japanese Military Administration is now giving much consideration to it. At the same time, members of the City Government concerned are required to exert themselves for the perfect execution of this control; and they are further required to do the same for production and distribution.

It is difficult to persuade the people into complete comprehension that the free economy, familiar with the people for a long time, should be now converted into a managed economy; and it is not so easy to persuade them to get rid of the old custom of free economy.

In view of the difficulty, it is desired that both officials and citizens exert themselves to caution each other and control themselves.

In this connection, I want in addition to remark about the sale of articles at fixed prices and the display of price lists.

*The explanation concerning the enforcement of the Anti-Profiteering Proclamation, issued on February 1st, 1942, prescribed as follows:*

“The dealers of articles are required to sell their articles at fixed prices, price cards shall be affixed to each article; as for the shops in which the price cards are used, the price lists stating the maximum and minimum prices of each kind of article shall be displayed at a conspicuous place in the shop.”

Observance of said prescript has been done well in the shopping streets, occupied by first-rate shops; but in others, it is supposed that the prescript has not been executed faithfully. Perfect enforcement of said prescript is desired.

## VII. Conclusion

IN SHORT, what should be done hereafter by Filipino officials and citizens in the interest of the independence of the Philippines, has been clarified by the latest statement of the Director-General of the Japanese Military Administration.

We believe that the date of independence depends only upon the time of the completion of the local government; in other words, it depends upon the self-awakening of each Filipino.

Among other things, we firmly believe that the responsibilities of the officials who are to guide the people are so weighty, that they should in self-restraint and self-warning lead their people, giving good example and faithfully executing each duty.

Especially in view of the fact that Manila as the capital has the great mission of the leading city of the Philippines. I sincerely hope that all the members of the City Government will unite and exert their best for the realization of their ideal under the guidance of Mayor Guinto.

# Neighbors For Coordinated Work

By RAFAEL R. ALUNAN

Commissioner of Agriculture and Commerce

WHEN we realize the benefits now enjoyed by our people as a result of the organization and functioning of district and neighborhood associations, we cannot help but be deeply moved by the spirit which animated their establishment at this period of our history. The maintenance of peace and order—the fundamental objective of these associations—is obviously a condition precedent to the establishment of a normal, progressive and happy existence of any people. That the proper and effective functioning of these associations will bring untold benefits to our people, wherever they live, and irrespective of their station in life, whether rich or poor, young or old, educated or unlettered, is beyond question.

Once peace and order reign, a condition which all of us are eager to bring about in every nook and corner of our land, our progress, our prosperity and our happiness are assured. On the other hand, the disturbance of peace and order in any community constitutes a menace, a veritable "sword of Damocles" hanging over the head of each and every inhabitant of that community. This state of affairs precludes any constructive effort being exerted by the people for the building of the community in which they live. Taking advantage of the situation criminals become bolder in their nefarious activities and, consequently, no inhabitant feels safe from depredations of brigands and other lawless elements. A community as unfortunate as this becomes a hotbed of crime where, to quote a poet, even "an angel fears to tread."

## Lawlessness In The Past

THESE observations are not imagined because, as we may recall, in the distant past our forebears did suffer a great deal from the scourge of lawless-



ness and disorder during periods of stress. Unfortunately, the damage done was suffered not only by those who bore directly the brunt of lawlessness but the people in general who were adversely affected to a much greater extent. As our foremost hero and patriot, Dr. Jose Rizal, has succinctly observed in several of his works, the Philippines could not be progressive during the Spanish regime because, among other obstacles and difficulties, life and property were not secure. Among the causes of this insecurity were the atrocities and greed of the Spanish encomenderos, the Moro raids and piracies, the sophism and cunning of the petty officials, banditry and other acts of lawless-

ness, all of which terrorized every Filipino home in the community. "Why work?" observed our hero, "when during the harvest season, the crop would be taken forcibly by the Spanish encomenderos, if not by the Moro pirates or the bandits and other brigands who infested the whole countryside and whom the impotent Government could not cope with." Such a statement of historical fact from the very pen of our most beloved hero cannot and should not escape our attention.

## "La Liga Filipina"

DR. RIZAL believed essentially in what we are today trying to put into practice—the establishment of peace and order through collective effort and responsibility. He also believed, as we do believe now, that the welfare of the nation is far above that of the individuals who compose it. His belief in collective action is patently reflected in the aims of *La Liga Filipina*, a civic organization which he founded. Among these aims were the union of the whole archipelago in a compact, vigorous and homogenous body,



mutual protection in case of emergency and need, and protection against violence and injustice. The establishment of district and neighborhood associations is, therefore, in line and in complete harmony with the teachings and precepts of our martyr-hero. Active coöperation with and unstinted support of these associations will, therefore, be not only in consonance with the expressed provisions of the Executive Order creating these associations but also in conformity with the dreams and aspirations of Dr. Rizal who preached to his countrymen the enlightened path of union, mutual coöperation and education.

Nor is there any apostasy to our historical traditions in establishing and supporting these associations. In fact, neighborhood and district associations are just a resurgence, a renaissance of our ancient politico-social state organizations known to our remote forebears as *balangay* or *barangay*. From several angles—organization, aims and purposes—these associations and the *barangay* are quite identical, and their establishment at this time merely revives the ancient Filipino way of life.

### **Coordinated Work**

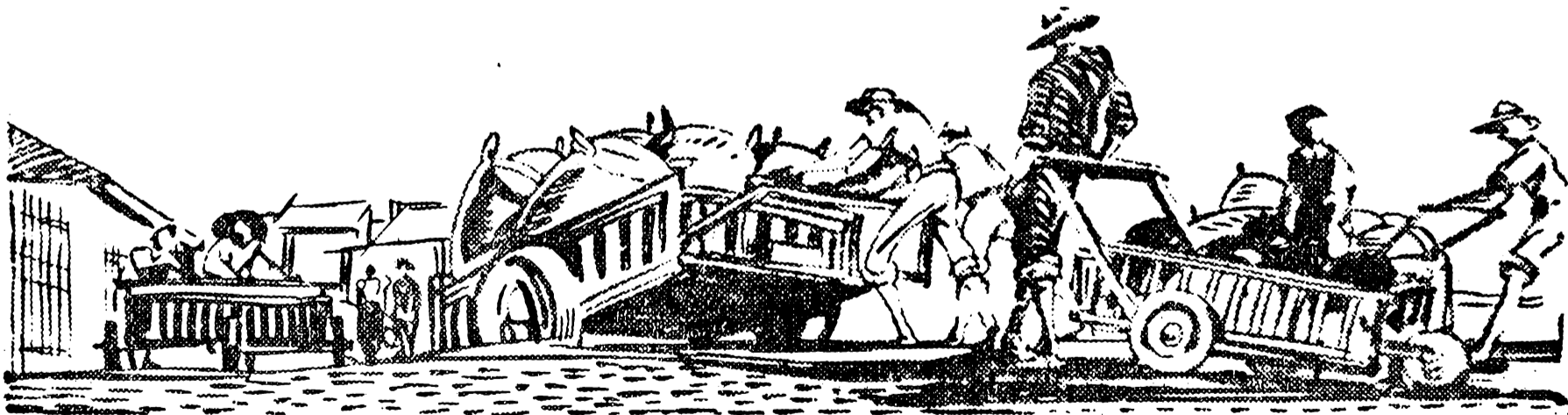
**A**S EVERYONE of my countrymen fully knows the crying need of the hour is not merely work, but united and coördinated work. From now on every effort that we make should be directed not selfishly to satisfy our individual whims, caprices or fancies nor those of a few men, but rather to enhance the general welfare of the community and the nation of which we are a part. Excessive individualism encourages selfishness and greed. We should learn to think and act with our mind and heart set on serving the larger interests and the welfare of our country first and last, now and forever.

Today, more than ever, every Filipino must harness himself to the wheel of Philippine progress. We should exert our utmost efforts to ameliorate and improve the Filipino way of life. It is not only those of us who are in the government service who are duty

bound to contribute to the common task but those who are outside of it as well. Let us not forget that the direction and functioning of the affairs of state affect not only a group of Filipinos but the entire nation. Whatever joy or pain, whatever glory or distress, and whatever distinction or dishonor our country gets will affect not a particular class of our population but the entire Philippines. Our membership in the neighborhood and district associations gives every one of us, without any exception, an opportunity of helping enhance the well-being and progress of our nation.

Although only in their initial stage, these associations are already proving their value and usefulness in our communities. Through the instrumentality of these associations assistance is given to police officers for the apprehension of criminals and other lawless elements, civic virtues are inculcated, and many other valuable and significant services are rendered to the country. As these associations mature and progress they will be a useful instrument in educating our people in the good habits of welfare work, hygiene and sanitation, and in fostering the spirit of neighborliness and helpfulness—all of which are qualities of lasting value to us. Thus, in addition to helping promote and maintain peace and order through collective endeavors, these associations will become practical and effective agencies for the enhancement of the physical, moral and spiritual strength of our people.

**B**ELIEVING that these associations are of incalculable value to the country, I earnestly urge all of my countrymen and every inhabitant of the Philippines actively to coöperate with the organization and functioning of these associations. They will be happy to realize that in so doing they help themselves, they help their own people, and thus have a proud share in bringing to fruition the doctrines and precepts of our martyr-hero of Bagumbayan, the pride of the Filipinos and of the Malayan race, Dr. Jose Rizal.



# The Meaning of HAKKO-ITIU

By DR. MASANORI OOSIMA.

(Over station KZRH)



I FEEL it an honor and a pleasure to speak over the air by way of greeting the people of this beautiful land which has every right to be called the Pearl of the Orient. I might mention that I am particularly interested in speaking to the educators of the country.

I came to this country by airplane. It was at the end of last December and the trip took me only one day. I took breakfast in Kyūsyū and at supper time I was already at the Manila Hotel. In making the trip I realized anew how the Philippines and Japan are getting nearer and nearer, and how easy it is to make intercourse between the two countries. When I arrived at the airport, it was a very pleasant experience for me to be greeted by your warm climate. There was a nice warm breeze blowing across the field, a thing that is quite impossible to experience during the winter season in Japan. It was very cold there when I left. When I reached the hotel I had the pleasure of being kindly welcomed by many of my Filipino friends.

## *Aim of Visit*

The aim of my visit here this time is to make research into the cultural life of the Filipinos in order to contribute to the building of a self-governing New Philippines. As you are already informed, the Research Commission of the Philippines was recently organized under the authority of the Japanese Mili-

tary Administration with such an object in view. I am one of the members of the committee in the Research Commission. To obtain our objective I believe that besides reading books and magazines and observing the various conditions first hand, one of the most important things to do is to make personal contacts and to discuss our problems freely. I believe that the personal element of good understanding and deep sympathy will be the final factor for the cementing of firm brotherly relations between both countries. So I hope that within the Commission we shall have free personal intercourse that will prove conducive to the achievement of the great aim to which we aspire.

## *Met Filipinos Before*

Fortunately for me, this is not my first meeting with the distinguished men and women leaders of this country. In August, 1937, we had the 7th Bienial Conference of the World Federation of Educational Associations at the Tōkyō Imperial University. At that time a big delegation of more than sixty teachers and professors participated in the discussion of educational problems and means of fostering goodwill between our people. The delegation was headed by Dean Francisco Benitez, who represented the Educational Association of the Philippines. I was Secretary-General of that Convention and in that position I was lucky to meet many Filipino delegates. We talked in the lecture rooms, in refreshment halls and

in the theaters. Moreover, in 1934 I had the honor of being a guest speaker at the University of the Philippines when as representative of the various Imperial Universities of Japan I attended the inauguration ceremony of Dr. Bocobo's appointment as president.

That year was also something of a memorable one for the Philippines because it was preparing to launch out under the New Commonwealth Government, as a preparatory step towards independence a decade later. At that time, I met many distinguished personages, not only among teachers and professors but in political and business circles. Everyone was talking cheerfully about the happy prospect of becoming an independent state. In certain respects I thought the ten-year interval too long. I did not know why the American Government had still hesitated to grant independence after the Jones Act of 1916. Even at that time the expression, "the Philippines for the Filipinos" was an authoritative phrase under the administration of Governor-General Taft. At any rate all that is over and this is no time to recollect the dreamy past with its vague disappointments.

### *"Hakkō-Itiu"*

**W**E PEOPLE of the Orient are facing events of such historical importance as have never been experienced in the whole history of the human race. It is high time that we exerted utmost effort to fight for the rights of all Oriental peoples. The Filipinos especially, you who are now about to realize a long cherished ideal which you failed to gain in the forty-odd years under American domination. It is well to reflect that if you had remained in the same circumstances, the opportunity to realize your ambition might have remained indefinite and it might never have come. But that day is, now, almost here. It is guaranteed by the statement of Premier Tozyo, and the rest depends upon your self-reforming, self-creative and self-sacrificing endeavors. The statement by Premier Tozyo contains, as you know, a phrase denoting a moral conviction of a very high order signifying something very Oriental. I mean the phrase "Hakkō-Itiu". It is an expression that we hear frequently repeated, but that, I think, is not very well understood by many people. It is a phrase that expresses the mental attitude of the Japanese toward all the Oriental peoples. I shall try to explain the meaning of the words.

**A**S written in Japanese characters it comes from a sentence in one of the oldest books in our country written more than a thousand years ago, called "Nihon-Shoki". It is a saying that has become very popular among writers since the "China Incident", which, incidentally, we see extended into the Greater East Asia War. The words "Hakkō-Itiu" consists of four Chinese characters. It may be literally translated as "The Eight Corners Make a Home or Family". "The Eight Corners" may be understood as the neigh-

boring peoples situated in all directions. The words then would be referring to all the neighboring people living like a family. Looking at it in that way, a more suitable translation may be something like "Universal Brotherhood".

Thus, the meaning is not very different from the words, "Family of Nations" as is commonly used in our time. In the old days, when Chinese characters were first adopted in Japan, the Chinese characters were used generally in symbolically expressing our national sentiments and ideals. And so it becomes important to know how to interpret familiar Japanese expressions, which are intended to reveal the heart and mind of our nation, by referring to the origin and not by accepting them entirely in the literal sense. As a rule, we Orientals are fond of the use of romantic or aesthetic expressions in stating lofty moral ideas. I believe that such words as "Hakkō-Itiu" are an example of the romantic side of the Orientals. They give a 'splash' of the Oriental feeling in regard to morals. So one will miss the mark by a wide margin if he tries to interpret such words prosaically by linking them with political and legal ideas.

### *"Power Relation"*

**O**F course, when we explain the structure of our country from the scientific or legal point of view, we will have to bring up what one might call the "power relation" between the sovereign and the people. But the real principle of our national life, the backbone of our national structure, is not based so much upon this "power relation". In other words, the relationship is more like the relationship existing in the life of a family. Our private family life for example that between parents and children, is not founded upon any regulations and legal relationships. Our national life has had an origin on a similar basis and not on "power relation". It developed naturally from ancient times, as in the enlargement of the family, with the Imperial household as the center of the Japanese life. It was this relation that was later clothed with such constitutional and legal regulations as we find in the Western world. The legal form is only an outward covering. So in brief, our country has no legal and political meaning as we find it in the West but it constitutes a spiritual and moral form of existence based upon the concept of faith and the facts of family life. Thus, we speak of the sovereign, the father; and the people, the children.

**S**UCH being our ingrained conception and belief, we have a natural tendency to apply such words as "Hakkō-Itiu" in speaking of our neighbor countries especially when we feel that there is a need for an intimate relationship with them. Now that the Western powers that had dominant control in this sphere have been driven out by the Japanese Forces we think of a new era of an Orient for the Orientals, and so instinctively we Japanese think of the new rela-

tions in terms of the idea we have in regard to the family. That is the reason why we talk of making common effort for our common prosperity by emphasizing the brotherly relations that should rightfully exist among neighbors. That is how we come to use such words as "Hakkō-Itiu". As I said before, it is not to be construed in a political, legal or diplomatic sense, having the idea of "power relation", such as the ruler and the ruled. Its significance is quite moral. It is even aesthetic and romantic and very often theoretical. It does not mean that we think of other nations as vassals under the power and control of the sovereignty of Japan. It only expresses a sincere desire to live prosperously in a warm unbreakable relation such as that existing between the members of a family. It is a kind of mental attitude of the Japanese toward other people.

Your country is now starting on the road to becoming an independent state as pledged by the Japanese authorities and so it is only natural for the Japanese to hope for and to encourage the consolidation and active development of a new Philippines. It is an expression of the sincere brotherly and sympathetic feeling one has towards another member of the Oriental family of nations.

### *To Filipino Educators*

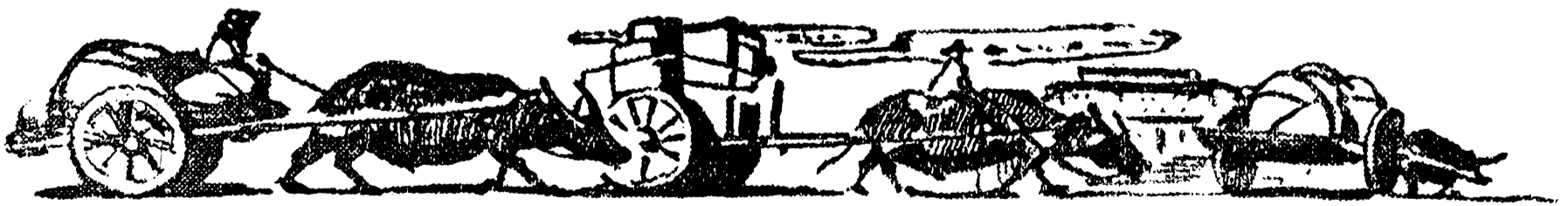
**S**O much for my explanation of the meaning of "Hakkō-Itiu". Before I conclude, I would like to say a few words to the Filipino educational leaders taking part in this transitional period. We note that the Filipinos were stripped of the opportunity to cultivate the basis for independence in mind and matter while under the religio-political and economic oppression of the West for more than 400 years. They may have received some form of nourishment to maintain their cultural life but to be a self-dependent country, I believe that a spiritual heritage is necessary. The most important thing, therefore, in stepping out into the new era, is to find elements uniquely Filipino which were preserved undisturbed by foreign influences, and which have survived the torments and the sufferings experienced in the long and thorny

period of domination. It is upon these elements as the backbone of your national life that the new edifice of the Philippines must be created. We cannot create something out of nothing. There must be a revival of old things, but it must not be simply a recollection of ancient ideas and ancient images. There must be a reconstructive and renovative effort to embody an old ideal in a new form by assimilating mental and material factors adopted from foreign countries. That is the work that you are expected to carry out with firm determination.

I am sure that there are factors in Philippine history that will serve as the foundation and source of momentum to the New Philippines. You have but to recall the proverbs, the tales, the legends and the folklore told by families throughout the Islands. Family life is a universal factor among all human beings. It is a lineal and spiritual existence that is to be interpreted horizontally as well as vertically. In explaining it horizontally we arrive at the concept of the spirit of brotherhood universally extended. In interpreting it vertically we see it in the form of traditions and national heritage.

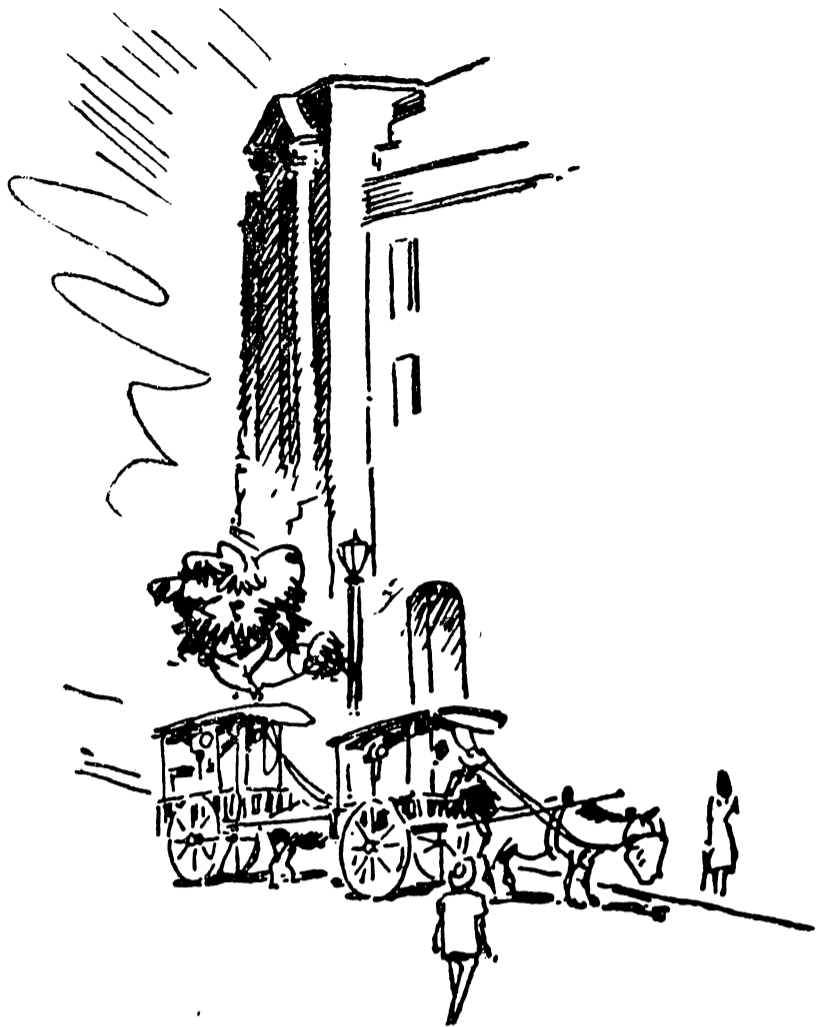
### *Conclusion*

**I** SINCERELY and earnestly hope that you will discover some basic principle within your national life which has survived uninterruptedly from your ancestors and which will endure into eternal posterity. If you find that you are blessed with an historical heritage, then I would say that you should make yourselves the ancestors for the coming generations providing them by your sacrifices with a firm foundation upon which they can develop and progress eternally. Thus you will become the founders and the ancestral heroes of the new Philippines, and you will gain for yourselves the respect and veneration of the generations that will come after you. It is up to you the Filipinos of this generation, who have the great mission of reconstructing Great East Asia with Japan as the brother Oriental nation, to be the real founders of the New Philippines creating a new history with firmness of conviction and by heroic deeds which posterity will accept with pride and gratitude.



# The Filipino Woman and Courtesy

By FELICIA LABAYEN GAMBOA



**C**OURTESY has been the topic of enumerable essayists, but there is one point which they have not touched on for no fault of their own. They could not have thought of the Filipino woman and courtesy as taught her by her Japanese sisters for it is but a short time since we have become members of the Oriental brotherhood of nations.

I do not say that the Filipino woman is not polite, but courtesy with her is no longer an inherent quality. True, courtesy is not a gift but an acquired habit. People are not born polite, but are so from training. The Japanese women, however, have cultivated the quality to such a degree that it has become a second nature with them.

Among the early Filipinos, customs existed that denoted the highest degree of good breeding. We read in histories of our country that our forefathers removed their head covers and bowed to each other on the street. Inferiors addressed their superiors in the third person using the pronoun "thou", and children showed their parents a respect bordering on veneration. In rural communities these customs still prevail, but politeness, in the Philippines, has become a distinguishing mark of those who still cling to the traditions of the past and is no longer as strong a national characteristic as it is in Japan.

The modern Filipino woman complains of the incivility of the men of today, not realizing that she is indirectly responsible for it. She forgets that the privileges she enjoys are accorded her by man and as such should be deserved. "Women are what men make them" is the familiar saying and we believe vice versa. Man's education begins in the home. Mothers lay the foundation stones upon which schools build. If all small boys are trained in good manners there would be fewer rude men. It is not sufficient to teach children the outward observances of correct deportment for the result would be a robot helpless to cope with extraordinary circumstances. The young should learn from their mother's words and example to be kind to others for politeness is but kindness properly expressed. Discourtesy springs from pride, ignorance of what is due to others, indolence, stupidity and a multitude of bad qualities acquired in childhood. The Japanese woman's old-fashioned education has made her a being incapable of unkindness, and entirely capable of inculcating courtesy in her children.

We constantly hear of government employees being particularly short-tempered. This is not so. People just happen to have more contact with them. Although a man may have no dealings with any business office he does have to secure a residence certificate, pay his taxes, or obtain a license for his private enterprise. He meets one disagreeable clerk and generalizes. Most citizens, too, are peremptory and irritating in their demands, more so when they have to wait. The temper of any worker depends considerably on whether he enjoys domestic peace, on whether the woman in his home, be she wife or mother, makes life pleasant.

We know of an employer who listens patiently to each applicant for a job before dismissing him and of another executive who rudely shouts at all comers. Persons turned away by the latter have the feeling that they might have succeeded with some other man. Jobless individuals are always hopeful and their disappointment is considerably eased by a polite refusal.

We often see persons, who are rude to their subordinates, show every courtesy to one socially prominent or able to further their interests and we are reminded of a line we read somewhere that "a churlish courtesy rarely comes but for gain or falsehood".

Thus it is, that as the Filipino woman has adjusted herself to the New Order economically so it is for her to reestablish the charming customs of the past. Perhaps, then, some day a great writer will feel similarly inspired to say of her as Hearn has written of the Japanese woman "No such type of woman will appear again in this world for a thousand years".

# FRANCISCO BALAGTAS and his "PLORANTE at LAURA"

Pinagdaanang Buhay

ni

PLORANTE at ni LAURA

sa

Kahariang Albania.

Kinuha sa madlang *cuadro histórico*  
o *pinturang* nagsasabi sa manga nangyayari  
nang unang panahon  
sa *Imperio* nang Grecia  
at tinula nang isang matuwain  
sa *versong* tagalog

na si

FRANCISCO BALAGTAS

Maynila,  
Bureau of Printing  
1943

## KAY CELIA

1. Kung pagsaulan kong basahin sa isip  
ang nangakaraang araw nang pagibig,  
¿may mahahagilap kayang natititik  
liban na kay Celiang namugad sa dibdib?
2. Yaong Celiang laging pinanganganiban,  
baka makalimot sa pag-iibigan,  
ang ikinalubog niyaring kapalaran  
sa lubhang malalim na karalitaan.
3. ¿Makaligtaan ko kayang di basahin,  
nagdaang panahon nang suyuan namin,  
kaniyang pagsintang ginugol sa akin  
at pinuhunan kong pagod at hilahil?
4. Lumipas ang araw na lubhang matamis  
at walang natira kundi ang pagibig,  
tapat na pagsuyong lalagi sa dibdib,  
hanggang sa libingan bangkay ko'y maidlip.
5. Ngayong namamanglaw sa pangungulila,  
ang ginagawa kong pangaliw sa dusa,  
nagdaang panaho'y inaalaala,  
sa iyong larawa'y ninitang ginhawa.
6. Sa larawang guhit nang sa sintang *pincel*,  
kusang ilinimbag sa puso't panimdim,  
nagiisang sanlang naiwan sa akin  
at di mananakaw magpahanggang libing.
7. Ang kaluluwa ko'y kusang dumadalaw  
sa lansanga't nayong iyong yinapakan,  
sa ilog Beata't Hilom na mababaw  
yaring aking puso'y laging lumiligaw.
8. Di mamakailang mupo ang panimdim  
sa puno nang manggang naraan natin,  
sa nagbiting bungang ibig mong pitasin  
ang ulilang sinta'y aking inaaliw.
9. Ang katauhan ko'y kusang nagtatalik  
sa buntong hininga nang ikaw'y may sakit,  
himutok ko niyao'y inaaring Langit,  
*Paraiso* naman ang may tulong silid.
10. Liniligawan ko ang iyong larawan  
sa Makating ilog na kinalagian,  
binabakas ko rin sa masayang doongan,  
yapak nang paa mo sa batong tungtungan.
11. Nagbabalik mandi't parang hinaharap  
dito ang panahong masayang lumipas,  
na kung maliligo'y sa tubig aagap  
nang hindi abutin nang tabsing sa dagat.
12. Parang nariringig ang lagi mong wika,  
"tatlong araw na di nagtatanaw tama,"  
at sinasagot ko nang sabing may tuwa,  
"sa isa katao'y marami ang handa."
13. Anopa nga't walang di nasisiyasat  
ang pag-iisip ko sa tuwang kumupas,  
sa kagugunita, luha'y lalagaslas,  
sabay nang taghoy kong "¡O nasawing palad!"
14. ¿Nasaan si Celiang ligaya nang dibdib?  
¿ang suyuan nami'y bakit di lumawig?  
¿nahan ang panahong isa niyang titig  
ang siyang buhay ko, kaluluwa't Langit?
15. ¿Bakit бага niyaong kami'y maghiwalay  
ay di pa nakitil yaring abang buhay?  
kung gunitain ka'y aking kamatayan,  
sa puso ko, Celia'y di ka mapaparam.
16. Itong di matiis na pagdaralita  
nang dahil sa iyo, O nalayong tuwa,  
ang siyang umakay na ako'y tumula,  
awitin ang buhay nang isang naaba.
17. Celia'y talastas ko't malabis na umid,  
mangmang ang *musa* ko't malumbay ang tingig,  
di kinabahagya kung hindi malait,  
palaring dinggin mo nang tainga't isip.
18. Ito'y unang bukal nang bait kong kutad  
na ihinandog sa mahal mong yapak,  
tanggapin mo nawa kahi't walang lasap,  
nagbuhat sa puso nang lingkod na tapat.
19. Kung kasadlakan man nang pula't pagayop,  
tubo ko'y dakila sa puhunang pagod,  
kung binabasa mo'y isa mang himutok  
ay alalahanin yaring naghahandog.

20. Masasayang *ninfas* sa lawa nang Bai, sirenas ang tingig ay kawiliwili, kayo ngayo'y siyang pinipintakasi nang lubhang mapanglaw na *musa* kong imbi.
21. Ahon sa dalata't pangpang na nagligid, tunuhan nang *lira* yaring abang awit, na nagsasalitang buhay ma'y mapatid, tapat na pagsinta'y hangad na lumawig.
22. Ikaw na bulaklak niyaring dilidili, Celiang sagisag mo'y ang M. A. R. sa *Virgeng* mag-Ina'y ipamintakasi ang tapat mong lingkod na si F. B.

### SA BABASA NITO

1. *Salamat sa iyo, O nanasang irog, kung halagahan mo itong aking pagod; ang tula ma'y bukal nang bait na kapos, pakikinabangan nang ibig tumarok.*
2. *Kung sa biglang tingi'y bubot at masaklap palibhasa'y hilaw at mura ang balat, nguni't kung namnamin ang sa lamang lasap, masasarapan din ang babasang pantas.*
3. *Di ko hinihinging pakamahalin mo, tawana't dustain ang abang tula ko, gawin ang ibigi't alpa'y na sa iyo, ay huwag mo lamang baguhin ang verso.*
4. *Kung sa pagbasa mo'y may tulang malabo bago mo hatulang katkatin at liko, pasuriin muna ang luwasa't hulo at makikilalang malinaw at wasto.*
5. *Ang may tandang letra, alin mang talata, di mo mawatasa't malalim na wika, ang mata'y itingin sa dakong ibaba, buong kahuluga'y mapaguunawa.*
6. *Hanggang dito ako, O nanasang pantas, sa kay Segismundo'y huwag ding matulad, sa gayong katamis, wikang masasarap, ay sa kababago nang tula'y umalat.*

### PUNO NANG SALITA

1. Sa isang madilim gubat<sup>1</sup> na mapanglaw, dawag na matinik ay walang pagitan, halos naghihirap ang kay *Febong*<sup>2</sup> silang dumalaw sa loob na lubhang masukal.

2. Malalaking kahoy ang ihinahandog pawang dalamhati, kahapisa't lungkot, huni pa nang ibon ay nakalulunus sa lalong matimpi't nagsasayang loob.
3. Tanang manga baging, na namimilipit sa sanga nang kahoy, ay balot nang tinik, may bulo ang bunga't nagbibigay sakit sa kangino pa mang sumagi't malapit.
4. Ang manga bulaklak nang nagtayong kahoy, pinakapamuting nagungos sa dahon, pawang kulay luksa at nakikiayon sa nakaliliyong masangsang na amoy.
5. Karamiha'y *ciprés*<sup>3</sup> at *higuerang* kutad, na ang lilim niyaon ay nakasisindak, ito'y walang bunga't dahoy malalapad na nakadidilim sa loob nang gubat.
6. Ang manga hayop pang dito'y gumagala, karamiha'y *sierpe't basilisco'y* madla, *hiena't tigreng* ganid na nagsisisila nang buhay nang tao't daiging kapuwa.
7. Ito'y gubat manding sa pinto'y malapit nang *Avernong*<sup>4</sup> *reino* ni *Plutong*<sup>5</sup> masungit, ang nasasakupang lupa'y dinidilig nang ilog *Cocitong*<sup>6</sup> kamandag ang tubig.
8. Sa may gitna nitong mapanglaw na gubat, may punong *higuerang* dahoy kulay pupas; dito nagagapos ang kahabaghabag, isang pinagusig nang masamang palad.
9. Bagungtaong basal, ang anyo at tindig, kahi't nakatali kamay, paa't liig, kundi si *Narciso'y*<sup>7</sup> tunay na *Adonis*<sup>8</sup> mukha'y sumisilang sa gitna nang sakit.
10. Makinis ang balat at anaki'y burok, pilikmata't kilay mistulang balantok, bagong spong ginto ang kulay nang buhok sangkap nang katawa'y pawang magkaayos.
11. Dangan doo'y walang *oreadang ninfas*,<sup>9</sup> gubat na *palacio* nang masidhing *harpias*,<sup>10</sup> nangaawa disi't naakay lumiyag sa himalang tipon nang karikta't hirap.
12. Ang abang uyamin nang dalita't sakit, ang dalawang mata'y bukal ang kaparis; sa luhang nanatak at tinangistangis ganito'y damdamin nang may awang dibdib.
13. "¡Mahiganting Langit! ¿bangis mo'y nasaan? ngayo'y naniniig sa pagkagulaylay, bago'y ang bandila nang lalong kasam'an, sa *Reinong Albania'y* iwinawagayway?"

<sup>1</sup> Gubat na masukal, sa labas nang *Ciudad* nang Epiro na nasa tabi nang ilog na tinatawag na *Cocito*.

<sup>2</sup> *Febo*, ang araw, at gayon ang tawag nang manga *poetas latino* at *griego*.

<sup>3</sup> *Ciprés* ay isang kahoy sa bundok, ang karaniwan ay malalaki at matutuwid, ang manga sanga'y paitaas na lahat, kaya nga't ang pagkalagay ay hitsurang puso; ang sanga nito ay itinitirik nang manga tao sa una sa ibabaw nang libingan, kaya ang lilim ay nakasisindak.

<sup>4</sup> *Averno*, anang manga *poetas*, ay ang *infierno*.

<sup>5</sup> *Plutón*, isa sa manga *dioses* nang manga *gentiles* at anang manga *poetas* ay hari sa *infierno*.

<sup>6</sup> *Cocito*, ilog sa *Epero region*, nang *Albania*, at anang manga *poetas* ay isa sa apat na ilog sa *infierno*, kaya kamandag ang tubig.

<sup>7</sup> *Narciso*, isang bagungtaong sadyang ganda, anak ni *Cephissino* (i. e., *Cephissus*) at ni *Liriope*; sininta nang madlang *ninfas* nguni't siniphayong lahat ni *Narciso*.

<sup>8</sup> *Adonis* bagungtaong sakdal kagandahan, anak sa Mgaw ni *Cinirro* (i. e., *Cyniras*) na hari sa Chipre, anak kay *Mirhan* (i. e., *Myrsha*) na anak din niya, sininta nang diosa *Venus* at pinatay nang isang pagil.

<sup>9</sup> *Ninfas Oreadas* ay manga *diosas* sa gubat na sinasamba nang manga *gentiles* nang una; magaganda at malalamig ang tingig anang manga *poetas*.

<sup>10</sup> *Harpias*, ay mababangis na *diosas* nang manga *gentiles*, ang taha'y sa manga *islang* ngala'y *Estropadas*, at sa gubat sa tabi nang ilog nang *Cocito*; ang katawan ay parang ibon, mukhang dalaga, baluktot ang manga kamay, ang kuko'y matutulis, pakpak panikl at nakamamatay ang baho nang hininga.

14. "Sa loob at labas nang bayan kong sawi,  
kaliluha'y siyang nangyayaring hari,  
kagalinga't bait ay nalulugami,  
ininis sa hukay nang dusa't pighati.
15. "Ang magandang asal ay ipinupukol  
sa laot nang dagat nang kutya't linggaton,  
balang magagaling ay ibinabaon  
at ilinilibing na walang kabaong.
16. "Nguni, ay ang lilo't masasamang loob,  
sa trono nang puri ay ilinuluklok,  
at sa balang sukab na may asal hayop,  
mabangong incienso ang isinusuob.
17. "Kaliluha't sama ang ulo'y nagtayo,  
at ang kabaita'y kimi't nakayuko,  
santong katuwira'y lugami at hapo,  
ang luha na lamang ang pinatutulo.
18. "At ang balang bibig na binubukalan  
nang sabing magaling at katotohanan,  
agad binibiyak at sinisikangan  
nang kalis nang lalong dustang kamatayan.
19. "¡O taksil na pita sa yama't mataas!  
¡O hangad sa puring hanging lumilipas!  
ikaw ang dahilan nang kasam'ang lahat,  
at niyaring nasapit na kahabaghabag.
20. "Sa corona dahil nang Haring Linceo  
at sa kayamanan nang *duqueng* ama ko,  
ang ipinangahas nang *Conde Adolfo*,  
sabugan nang sama ang *Albaniang Reino*.<sup>1</sup>
21. "Ang lahat nang ito, maawaing Langit,  
iyong tinutungha'y ¿ano't natitiis?  
mula ka nang buong katuwira't bait,  
pinapayagan mong ilubog nang lupit?
22. "Makapangyarihang kanan mo'y ikilos,  
papamilitang ang kalis nang poot,  
sa *Reinong Albania*'y<sup>1</sup> kusang ibulusok  
ang iyong higanti sa masamang loob.
23. "¿Bakit, kalangitan, bingi ka sa akin,  
ang tapat kong luhog ay hindi mo dinggin?  
¿diyata't sa isang alipusta't iling  
sampung tainga mo'y ipinangunguling?
24. "Datapuwa't sino ang tatarok kaya  
sa mahal mong lihim, *Dios* na dakila?  
walang mangyayari sa balat nang lupa,  
di may kagalingang iyong ninanasa.
25. "¡Ay di saan ngayon ako mangangapit!  
¡saan ipupukol ang tinangistangis,  
kung ayaw na ngayong dingigin nang Langit  
ang sigaw nang aking malumbay na *voces*!
26. "Kung siya mong ibig na ako'y magdusa,  
Langit na mataas, aking mababata,  
isagi mo lamang sa puso ni Laura  
ako'y minsanminsang mapagalaala.
27. "At dito sa laot nang dusa't hinagpis,  
malawak na lubhang aking tinatawid,  
gunita ni Laura sa naabang ibig,  
siya ko na lamang ligaya sa dibdib.
28. "Munting gunamgunam nang sinta ko't mutya  
nang dahil sa aki'y dakila kong tuwa,  
higit sa malaking hirap at dalita,  
parusa nang taong lilo't walang awa.
29. "Sa pagkagapus ko'y kung gunigunihin,  
malamig nang bangkay akong nahihimbing  
at tinatangisan nang sula ko't giliw,  
ang pagkabuhay ko'y walang hangga mandin.
30. "Kung apuhapin ko sa sariling isip  
ang suyuan namin nang pili kong ibig,  
ang pagluha niya kung ako'y may hapis,  
nagiging ligaya yaring madlang sakit.
31. "Nguni ¡sa aba ko! ¡sawing kapalaran!  
ano pang halaga nang gayong suyuan,  
kung ang singibig ko sa katahimikan  
ay humihilig na sa ibang kandungan?
32. "Sa sinapupunan nang *Conde Adolfo*  
aking natatanaw si Laurang sinta ko;  
¿kamataya'y nahan ang dating bangis mo  
nang di ko damdamin ang hirap na ito?"
33. Dito hinimatay sa paghihinagpis,  
sumuko ang puso sa dahas nang sakit,  
ulo'y nalungayngay, luha'y bumalisbis,  
kinagagapusang hahoy ay nadilig.
34. Magmula sa yapak hanggang sa ulunan,  
nalimbag ang bangis nang kapighatian,  
at ang panibugho'y gumamit nang asal  
nang lalong marahas lilong kamatayan.
35. Ang kahima't sinong hindi maramdamin,  
kung ito'y makita'y magmamahabagin;  
matipid na luha ay paaagusin,  
ang nagparusa ma'y pilit hahapisin.
36. Sukat na ang tingnan ang lugaming anyo  
nitong sa dalita'y hindi makakibo,  
aakaying biglang umiyak ang puso  
kung wala nang luhang sa mata'y itulo.
37. ¿Gaano ang awang bubugso sa dibdib  
nang may karamdamang maanyong tumitig,  
kung ang panambita't daing ay maringig  
nang mahimasman ang tipon nang sakit?
38. Halos buong gubat ay nasasabugan  
nang inaingaing na lubhang malumbay,  
na inuulit pa at isinisigaw  
sagot sa malayo niyaong alingawngaw.
39. "¡Ay, Laurang poo'y ¿bakit isinuyo  
sa iba ang sintang sa aki'y pangako,  
at pinagliluhan ang tapat na puso,  
pinaggugulan mo nang luhang tumulo?
40. "¿Di sinumpaang mo sa harap nang Langit  
na di maglililo sa aking pagibig?  
ipinabigay ko naman yaring dibdib,  
wala sa gunita itong masasapit!

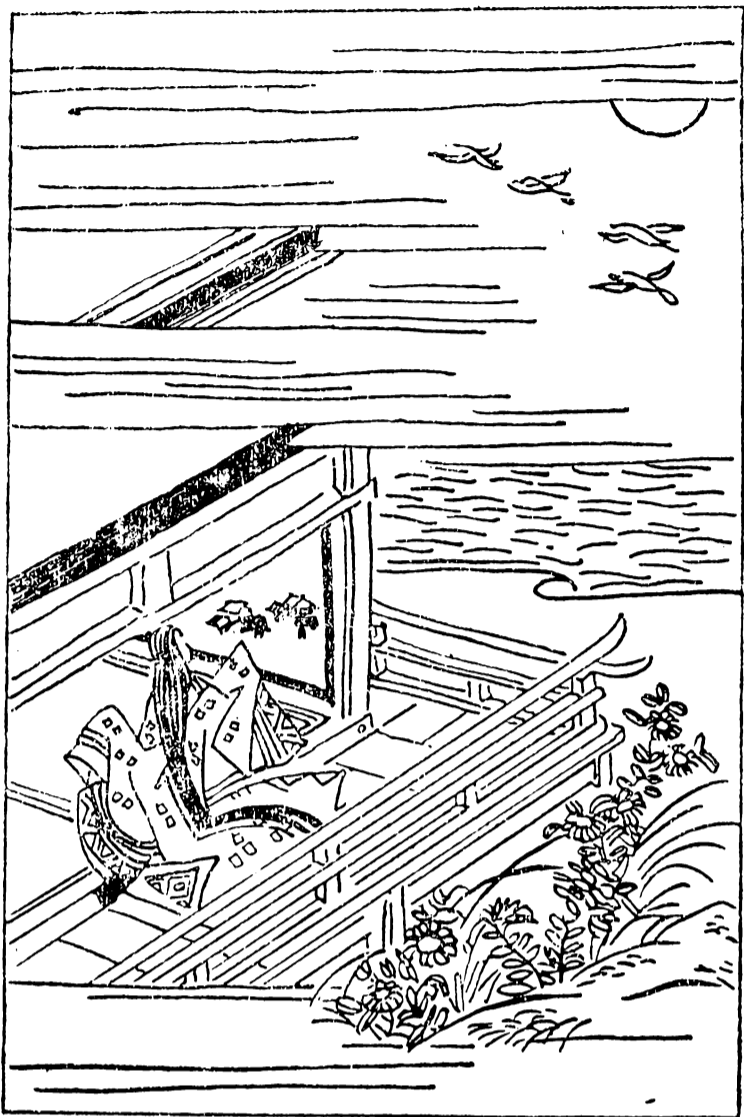
<sup>1</sup> *Albania* isa sa manga *ciudades* na malaki sa *Imperio* nang *Grecia*.

[To be continued]



# JAPAN: An Interpretation

By LAFCADIO HEARN



## 8. Worship and Purification

WE have seen that, in Old Japan, the world of the living was everywhere ruled by the world of the dead,—that the individual, at every moment of his existence, was under ghostly supervision. In his home he was watched by the spirits of his fathers; without it, he was ruled by the god of his district. All about him, and above him, and beneath him were invisible powers of life and death. In his conception of nature all things were ordered by the dead,—light and darkness, weather and season, winds and tides, mist and rain, growth and decay, sickness and health. The viewless atmosphere was a phantom-sea, an ocean of ghost; the soil that he tilled was pervaded by spirit-essence; the trees were haunted and holy; even the rocks and the stones were infused with conscious life. . . . How might he discharge his duty to the infinite concourse of the invisible?

Few scholars could remember the names of all the greater gods, not to speak of the lesser; and no mortal could have found time to address those greater gods by their respective names in his daily prayer. The later Sintō teachers proposed to simplify the duties of the faith by prescribing one brief daily prayer to the gods in general, and special prayers to a few gods in particular; and in thus doing they were most

likely confirming a custom already established by necessity. Hirata wrote: "As the number of the gods who possess different functions is very great, it will be convenient to worship by name the most important only, and to include the rest in a general petition." He prescribed ten prayers for persons having time to repeat them, but lightened the duty for busy folk,—observing: "Persons whose daily affairs are so multitudinous that they have not time to go through all the prayers may content themselves with adoring (1) the residence of the Emperor, (2) the domestic god-shelf,—*kamidana*, (3) the spirits of their ancestors, (4) their local patron-god,—*Uzigami*, (5) the deity of their particular calling." He advised that the following prayer should be daily repeated before the "god-shelf":

"Reverently adoring the great god of the two palaces of Isé in the first place,—the eight hundred myriads of celestial gods,—the eight hundred myriads of terrestrial gods,—the fifteen hundred myriads of gods to whom are consecrated the great and small temples in all provinces, all islands, and all places of the Great Land of Eight Islands,—the fifteen hundred myriads of gods whom they cause to serve them, and the gods of branch-palaces and branch-temples,—and *Sohodo-no-Kami*<sup>1</sup> whom I have invited to the shrine set up on this divine shelf, and to whom I offer praises day by day,—I pray with awe that they will deign to correct the unwilling faults which, heard and seen by them, I have committed; and that, blessing and favouring me according to the powers which they severally wield, they will cause me to follow the divine example, and to perform good works in the Way."<sup>2</sup>

### Morning Prayer

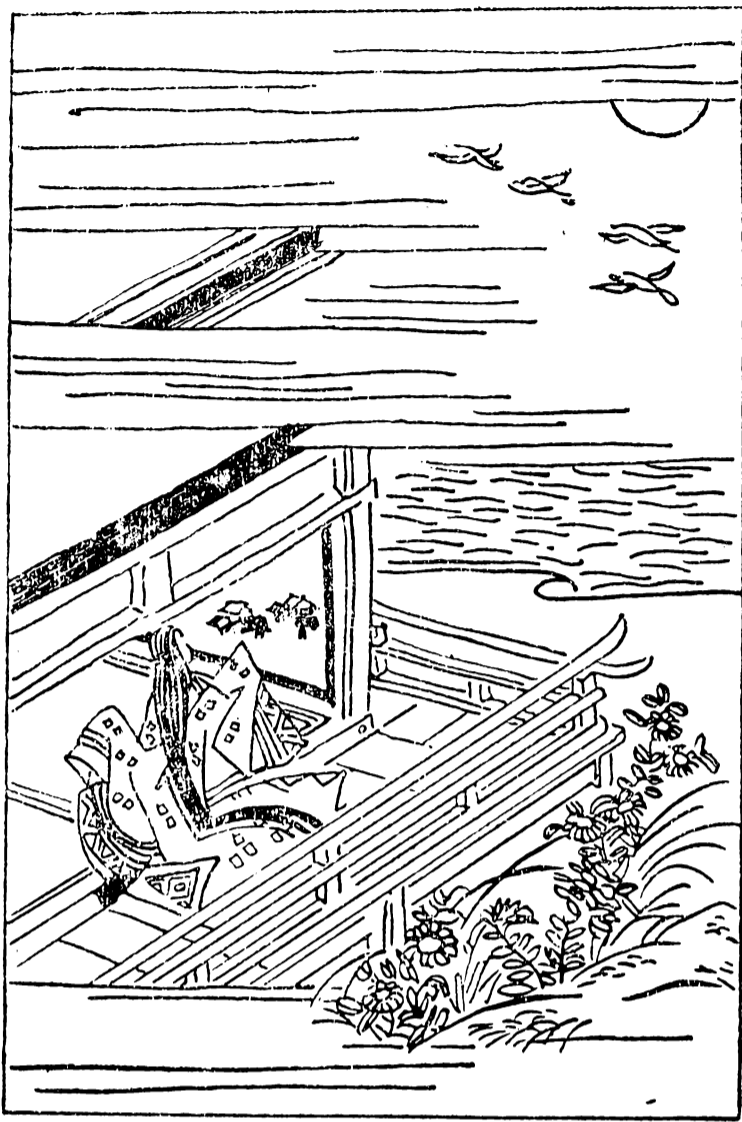
This text is interesting as an example of what Sintō's greatest expounder thought a Sintō prayer should be; and, excepting the reference to *Soho-do-no-Kami*, the substance of it is that of the morning prayer still repeated in Japanese households. But the modern prayer is very much shorter. . . . In Izumo, the oldest Sintō province, the customary morning worship offers perhaps the best example of the ancient rules of devotion. Immediately upon rising, the worshipper performs his ablutions; and after having washed his face and rinsed his mouth, he turns to the sun, claps his hands, and with bowed head reverently utters the simple greeting: "Hail to thee this day, August One!" In thus adoring the sun he is also fulfilling his duty as a subject,—paying obeisance to

<sup>1</sup> *Sohodo-no-Kami* is the god of scarecrows,—protector of the fields.

<sup>2</sup> Translated by Satow.

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the Imperial Ancestor. . . . The act is performed out of doors, not kneeling, but standing; and the spectacle of this simple worship is impressive. I can now see in memory,—just as plainly as I saw with my eyes many years ago, off the wild Oki coast,—the naked figure of a young fisherman erect at the prow of his boat, clapping his hands in salutation to the rising sun, whose ruddy glow transformed him into a statue of bronze. Also I retain a vivid memory of pilgrim-figures poised upon the topmost crags of the summit of Huzi, clapping their hands in prayer, with faces to the East. . . . Perhaps ten thousand—twenty thousand—years ago all humanity so worshipped the Lord of Day. . . .

### *Reverence for the Emperor's Palace*

After having saluted the sun, the worshipper returns to his house, to pray before the *Kamidana* and before the tablets of the ancestors. Kneeling, he invokes the great gods of Isé or of Izumo, the gods of the chief temples of his province, the god of his parish-temple also (*Uzigi*), and finally all the myriads of the deities of Sintō. These prayers are not said aloud. The ancestors are thanked for the foundation of the home; the higher deities are invoked for aid and protection. . . . As for the custom of bowing in the direction of the Emperor's palace, I am not able to say to what extent it survives in the remoter districts; but I have often seen the reverence performed. Once, too, I saw reverence done immediately in front of the gates of the palace in Tōkyō by country-folk on a visit to the capital. They knew me, because I had often sojourned in their village; and on reaching Tōkyō they sought me out, and found me. I took them to the palace; and before the main entrance they removed their hats, and bowed, and clapped their hands,—just as they would have done when saluting the gods or the rising sun,—and this with a simple and dignified reverence that touched me not a little.

The duties of morning worship, which include the placing of offerings before the tablets, are not the only duties of the domestic cult. In a Sintō household, where the ancestors and the higher gods are separately worshipped, the ancestral shrine may be said to correspond with the Roman *lararium*; while the "god-shelf," with its *taima* or *o-nusa* (symbols of those higher gods especially revered by the family), may be compared with the place accorded by Latin custom to the worship of the Penates. Both Sintō cults have their particular feast-days; and, in the case of the ancestor-cult, the feast-days are occasions of religious assembly,—when the relatives of the family should gather to celebrate the domestic rite. . . . The Sintōist must also take part in the celebration of the festivals of the Uzigi, and must at least aid in the celebration of the nine great national holidays related to the national cult; these nine, out of a total of eleven, being occasions of imperial ancestor-worship.

### *Public Rites*

THE nature of the public rites varied according to the rank of the gods. Offerings and prayers were made to all; but the greater deities were worshipped with exceeding ceremony. Today the offerings usually consist of food and rice-wine, together with symbolic articles representing the costlier gifts of woven stuffs presented by ancient custom. The ceremonies include processions, music, singing, and dancing. At the very small shrines there are few ceremonies,—only offerings of food are presented. But at the great temples there are hierarchies of priests and priestesses (*miko*)—usually daughters of priests; and the ceremonies are elaborate and solemn. It is particularly at the temples of Ise (where, down to the fourteenth century the high-priestess was a daughter of emperors), or at the great temple of Izumo, that the archaic character of the ceremonial can be studied to most advantage. There, in spite of the passage of that huge wave of Buddhism, which for a period almost submerged the more ancient faith, all things remain as they were a score of centuries ago;—Time, in those haunted precincts, would seem to have slept, as in the enchanted palaces of fairy-tale. The mere shapes of the buildings, weird and tall, startle by their unfamiliarity. Within, all is severely plain and pure: there are no images, no ornaments, no symbols visible—except those strange paper-cuttings (*gohei*), suspended to upright rods, which are symbols of offerings and also tokens of the viewless. By the number of them in the sanctuary, you know the number of the deities to whom the place is consecrate. There is nothing imposing but the space, the silence, and the suggestion of the past. The innermost shrine is veiled: it contains, perhaps, a mirror of bronze, an ancient sword, or other object enclosed in multiple wrappings: that is all. For this faith, older than icons, needs no images: its gods are ghosts; and the void stillness of its shrines compels more awe than tangible representation could inspire. Very strange, to Western eyes at least, are the rites, the forms of the worship, the shapes of sacred objects. Not by any modern method must the sacred fire be lighted,—the fire that cooks the food of the gods: it can be kindled only in the most ancient of ways, with a wooden fire-drill. The chief priests are robed in the sacred colour,—white,—and wear headdresses of a shape no longer seen elsewhere: high caps of the kind formerly worn by lords and princes. Their assistants wear various colours, according to grade; and the faces of none are completely shaven;—some wear full beards, others the mustache only. The actions and attitudes of these hierophants are dignified, yet archaic, in a degree difficult to describe. Each movement is regulated by tradition; and to perform well the functions of a *Kannusi*, a long disciplinary preparation is necessary. The office is hereditary; the

training begins in boyhood; and the impassive deportment eventually acquired is really a wonderful thing. Officiating, the Kannushi seems rather a statue than a man,—an image moved by invisible strings;—and, like the gods, he never winks. Not at least observably. . . . Once, during a great Sintō procession, several Japanese friends, and I myself, undertook to watch a young priest on horseback, in order to see how long he could keep from winking; and none of us were able to detect the slightest movement of eyes or eyelids, notwithstanding that the priest's horse became restive during the time that we were watching.

### *Festival Ceremonies*

**T**HE principal incidents of the festival ceremonies within the great temples are the presentation of the offerings, the repetition of the ritual, and the dancing of the priestesses. Each of these performances retains a special character rigidly fixed by tradition. The food-offerings are served upon archaic vessels of unglazed pottery (red earthenware mostly): boiled rice pressed into cones of the form of a sugar-loaf, various preparations of fish and of edible sea-weed, fruits and fowls, rice-wine presented in jars of immemorial shape. These offerings are carried into the temple upon white wooden trays of curious form, and laid upon white wooden tables of equally curious form;—the faces of the bearers being covered, below the eyes, with sheets of white paper, in order that their breath may not contaminate the food of the gods; and the trays, for like reason, must be borne at arms' length. . . . In ancient times the offerings would seem to have included things much more costly than food,—if we may credit the testimony of what are probably the oldest documents extant in the Japanese tongue, the Sintō rituals, or *norito*.<sup>1</sup> The following excerpt from Satow's translation of the ritual prayer to the Wind-gods of Tatuta is interesting, not only as a fine example of the language of the *norito*, but also as indicating the character of the great ceremonies in early ages, and the nature of the offerings:

“As the great offerings set up for the Youth-god, I set up various sorts of offerings: for Clothes, bright cloth, glittering cloth, soft cloth, and coarse cloth,—and the five kinds of things, a mantlet, a spear, a horse furnished with a saddle;—for the Maiden-god I set up various sorts of offerings—providing Clothes, a golden thread-box, a golden *tatari*, a golden skein-holder, bright cloth, glittering cloth, soft cloth, and coarse cloth, and the five kinds of things, a horse furnished with a saddle;—as to Liquor, I raise high the beer-jars, fill and range-in-a-row the bellies of the beer-jars; soft grain and coarse grain;—as to things which dwell in the hills, things soft of hair and things coarse of hair;—as to things which grow in the great field-plain, sweet herbs and bitter herbs;—as to things which dwell in the blue sea-plain, things broad of fin and things

narrow of fin—down to the weeds of the offing and weeds of the shore. And if the sovran gods will take these great offerings which I set up,—piling them up like a range of hills,—peacefully in their hearts, as peaceful offerings and satisfactory offerings; and if the sovran gods, deigning not to visit the things produced by the great People of the region under heaven with bad winds and rough waters, will ripen and bless them,—I will at the autumn service set up the first fruits, raising high the beer-jars,—filling and ranging in rows the bellies of the beer-jars—and drawing them hither in juice and in ear, in many hundred rice-plants and a thousand rice-plants. And for this purpose the princes and councillors and all the functionaries, the servants of the six farms of the country of Yamato—even to the males and females of them—have all come and assembled in the fourth month of this year, and, plunging down the root of the neck cormorant-wise in the presence of the sovran gods, fulfil their praise as the Sun of to-day rises in glory.” . . .

**T**HE offerings are no longer piled up “like a range of hills,” nor do they include “all things dwelling in the mountains and in the sea”; but the imposing ritual remains, and the ceremony is always impressive. Not the least interesting part of it is the sacred dance. While the gods are supposed to be partaking of the food and wine set out before their shrines, the girl-priestesses, robed in crimson and white, move gracefully to the sound of drums and flutes,—waving fans, or shaking bunches of tiny bells as they circle about the sanctuary. According to our Western notions, the performance of the *miko* could scarcely be called dancing; but it is graceful spectacle, and very curious,—for every step and attitude is regulated by traditions of unknown antiquity. As for the plaintive music, no Western ear can discern in it anything resembling a real melody; but the gods should find delight in it, because it is certainly performed for them to-day exactly as it used to be performed twenty centuries ago.

I speak of the ceremonies especially as I have witnessed them in Izumo: they vary somewhat according to cult and province. At the shrines of Isé, Kasuga, Kompira, and several others which I visited, the ordinary priestesses are children; and when they have reached the nubile age, they retire from the service. At Kituki the priestesses are grown-up women: their office is hereditary; and they are permitted to retain it even after marriage.

### *Bride of the Gods*

**F**ORMERLY the Miko was more than a mere officiant: the songs which she is still obliged to learn indicate that she was originally offered to the gods as a bride. Even yet her touch is holy; the grain shown by

<sup>1</sup>Several have been translated by Satow, whose opinion of their antiquity in here cited; and translations have also been made into German.

her hand is blessed. At some time in the past she seems to have been also a pythoness: the spirits of the gods possessed her and spoke through her lips. All the poetry of this most ancient of religions centres in the figure of its little Vestal,—child-bride of ghosts,—as she flutters, like some wonderful white-and-crimson butterfly, before the shrine of the Invisible. Even in these years of change, when she must go to the public school, she continues to represent all that is delightful in Japanese girlhood; for her special home-training keeps her reverent, innocent, dainty in all her little ways, and worthy to remain the pet of the gods.

### *Rite of Purification*

The history of the higher forms of ancestor-worship in other countries would lead us to suppose that the public ceremonies of the Sintō-cult must include some rite of purification. As a matter of fact, the most important of all Sintō ceremonies is the ceremony of purification,—*o-harai*, as it is called, which term signifies the casting-out or expulsion of evils. . . . In ancient Athens a corresponding ceremony took place every year; in Rome, every four years. The *o-harai* is performed twice every year,—in the sixth month and the twelfth month by the ancient calendar. It used to be not less obligatory than the Roman lustration; and the idea behind the obligation was the same as that which inspired the Roman laws on the subject. . . . So long as men believe that the welfare of the living depends upon the will of the dead,—that all happenings in the world are ordered by spirits of different characters, evil as well as good,—that every bad action lends additional power to the viewless forces of destruction, and therefore endangers the public prosperity,—so long will the necessity of a public purification remain an article of common faith. The presence in any community of even one person who has offended the gods, consciously or unwillingly, is a public misfortune, a public peril. Yet it is not possible for all men to live so well as never to vex the gods by thought, word, or deed,—through passion or ignorance or carelessness. "Every one," declares Hirata, "is certain to commit accidental offences, however careful he may be. . . . Evil acts and words are of two kinds: those of which we are conscious, and those of which we are not conscious. . . . It is better to assume that we have committed such unconscious offences." Now it should be remembered that for the man of Old Japan,—as for

the Greek or the Roman citizen of early times,—religion consisted chiefly in the exact observance of multitudinous custom; and that it was therefore difficult to know whether, in performing the duties of the several cults, one had not inadvertently displeased the Unseen. As a means of maintaining and assuring the religious purity of the people, periodical lustration was consequently deemed indispensable.

From the earliest period Sintō exacted scrupulous cleanliness—indeed, we might say that it regarded physical impurity as identical with moral impurity, and intolerable to the gods. It has always been, and still remains, a religion of ablutions. The Japanese love of cleanliness—indicated by the universal practice of daily bathing, and by the irreproachable condition of their homes—has been maintained, and was probably initiated, by their religion. Spotless cleanliness being required by the rites of ancestor-worship,—in the temple, in the person of the officiant, and in the home,—this rule of purity was naturally extended by degrees to all the conditions of existence. And besides the great periodical ceremonies of purification, a multitude of minor lustrations were exacted by the cult. This was the case also, it will be remembered, in the early Greek and Roman civilizations: the citizen had to submit to purification upon almost every important occasion of existence. There were lustrations indispensable at birth, marriage, and death; lustrations on the eve of battle; lustrations, at regular periods, of the dwelling, estate, district, or city. And, as in Japan, no one could approach a temple without a preliminary washing of hands. But ancient Sintō exacted more than the Greek or the Roman cult: it required the erection of special houses for birth,—“parturition-houses”; special houses for the consummation of marriage,—“nuptial huts”; and special buildings for the dead,—“mourning-houses.” Formerly women were obliged during the period of menstruation, as well as during the time of confinement, to live apart. These harsher archaic customs have almost disappeared, except in one or two remote districts, and in the case of certain priestly families; but the general rules as to purification, and as to the times and circumstances forbidding approach to holy places, are still everywhere obeyed. Purity of heart is not less insisted upon than physical purity; and the great rite of lustration, performed every six months, is of course a moral purification. It is performed not only at the great temples, and at all the Uzigami, but likewise in every home.<sup>1</sup>

<sup>1</sup> On the *kamidana*, “or god-shelf,” there is usually placed a kind of oblong paper-box containing fragments of the wands used by the priests of Isé at the great national purification-ceremony, or *o-barai*. This box is commonly called by the name of the ceremony, *o-barai*, or “august purification,” and is inscribed with the names of the great gods of Isé. The presence of this object is supposed to protect

the home; but it should be replaced by a new *o-barai* at the expiration of six months; for the virtue of the charm is supposed to last only during the interval between two official purifications. This distribution to thousands of homes of fragments of the wands, used to “drive away evils” at the time of the Isé lustration, represents of course the supposed extension of the high-priest’s protection to those homes until the time of the next *o-barai*.

## **Domestic O-Harai**

The modern domestic form of the *harai* is very simple. Each Sintō parish-temple furnishes to all its Uziko, or parishioners, small paper-cuttings called *hitogata* ("mankind-shapes"), representing figures of men, women, and children as in silhouette,—only that the paper is white, and folded curiously. Each household receives a number of *hitogata* corresponding to the number of its members,—“men-shapes” for the men and boys, “women-shapes” for the women and girls. Each person in the house touches his head, face, limbs, and body with one of these *hitogata*; repeating the while a Sintō invocation, and praying that any misfortune or sickness incurred by reason of offences involuntarily committed against the gods (for in Sintō belief sickness and misfortune are divine punishments) may be mercifully taken away. Upon each *hitogata* is then written the age and sex (not the name) of the person for whom it was furnished; and when this has been done, all are returned to the parish-temple, and there burnt, with rites of purification. Thus the community is “lustrated” every six months.

## **Importance of Lustration**

**I**N the old Greek and Latin cities lustration was accompanied with registration. The attendance of every citizen at the ceremony was held to be so necessary that one who wilfully failed to attend might be whipped and sold as a slave. Non-attendance involved loss of civic rights. It would seem that in Old Japan also every member of a community was obliged to be present at the rite; but I have not been able to learn whether any registration was made upon such occasions. Probably it would have been superfluous: the Japanese individual was not officially recognized; the family-group alone was responsible, and the attendance of the several members would have been assured by the responsibility of the group. The use of the *hitogata*, on which the name is not written, but only the sex and age of the worshipper, is probably modern, and of Chinese origin. Official registration existed, even in early times; but it appears to have had no particular relation to the *o-harai*; and the registers were kept, it seems, not by the Sintō, but by the Buddhist parish-priests. . . . In concluding these remarks about the *o-harai*, I need scarcely add that special rites were performed in cases of accidental religious defilement, and that any person judged to have sinned against the rules of the public cult had to submit to ceremonial purification.

## **Ascetic Practices**

**C**LOSELY related by origin to the rites of purification are sundry ascetic practices of Sintō. It is not an essentially ascetic religion: it offers flesh and wine to its gods; and it prescribes only such forms of

self-denial as ancient custom and decency require. Nevertheless, some of its votaries perform extraordinary austerities on special occasions,—austerities which always include much cold-water bathing. It is not uncommon for the very fervent worshipper to invoke the gods as he stands naked under the ice-cold rush of a cataract in midwinter. . . . But the most curious phase of this Sintō asceticism is represented by a custom still prevalent in remote districts. According to this custom a community yearly appoints one of its citizens to devote himself wholly to the gods on behalf of the rest. During the term of his consecration, this communal representative must separate from his family, must not approach women, must avoid all places of amusement, must eat only food cooked with sacred fire, must abstain from wine, must bathe in fresh cold water several times a day, must repeat particular prayers at certain hours, and must keep vigil upon certain nights. When he has performed these duties of abstinence and purification for the specified time, he becomes religiously free; and another man is then elected to take his place. The prosperity of the settlement is supposed to depend upon the exact observance by its representative of the duties prescribed: should any public misfortune occur, he would be suspected of having broken his vows. Anciently, in the case of a common misfortune, the representative was put to death. In the little town of Miono-séki, where I first learned of this custom, the communal representative is called *iti-nen-gannusi* (“one-year god-master”); and his full term of vicarious atonement is twelve months. I was told that elders are usually appointed for this duty,—young men very seldom. In ancient times such a communal representative was called by a name signifying “abstainer.” References to the custom have been found in Chinese notices of Japan dating from a time before the beginning of Japanese authentic history.

## **Forms of Divination**

Every persistent form of ancestor-worship has its system or systems of divination; and Sintō exemplifies the general law. Whether divination ever obtained in ancient Japan the official importance which it assumed among the Greeks and the Romans is at present doubtful. But long before the introduction of Chinese astrology, magic, and fortune-telling, the Japanese practised various kinds of divination, as is proved by their ancient poetry, their records, and their rituals. We find mention also of official diviners, attached to the great cults. There was divination by bones, by birds, by rice, by barley-gruel, by footprints, by rods planted in the ground, and by listening in public ways to the speech of people passing by. Nearly all—probably all—of these old methods of divination are still in popular use. But the earliest form of official divination was performed by scorching the shoulder-blade of a deer, or other animal, and

observing the cracks produced by the heat.<sup>1</sup> Tortoise-shells were afterwards used for the same purpose. Diviners were especially attached, it appears, to the imperial palace; and Motowori, writing in the latter half of the eighteenth century, speaks of divination as still being, in that epoch, a part of the imperial function. "To the end of time," he said, "the Mikado is the child of the Sun-goddess. His mind is in perfect harmony of thought and feeling with hers. He does not seek out new inventions; but he rules in accordance with precedents which date from the Age of the Gods; and if he is ever in doubt, he has recourse to divination, which reveals to him the mind of the great goddess."

Within historic times at least, divination would not seem to have been much used in warfare,—certainly not to the extent that it was used by the Greek and Roman armies. The greatest Japanese captains,—such as Hideyosi and Nobunaga—were decidedly irreverent as to omens. Probably the Japanese, at an early period of their long military history, learned by experience that the general who conducts his campaign according to omens must always be at a hopeless disadvantage in dealing with a skilful enemy who cares nothing about omens.

Among the ancient popular forms of divination which still survive, the most commonly practised in households is divination by dry rice. For the public, Chinese divination is still in great favour; but it is interesting to observe that the Japanese fortune-teller invariably invokes the Sintō gods before consulting his Chinese books, and maintains a Sintō shrine in his reception-room.

We have seen that the developments of ancestor-worship in Japan present remarkable analogies with the developments of ancestor-worship in ancient Europe,—especially in regard to the public cult, with its obligatory rites of purification.

But Sintō seems nevertheless to represent conditions of ancestor-worship less developed than those which we are accustomed to associate with early Greek and Roman life; and the coercion which it exercised appears to have been proportionally more rigid. The existence of the individual worshipper was ordered not merely in relation to the family and the community, but even in relation to inanimate things. Whatever his occupation might be, some god presided over it; whatever tools he might use, they had to be used in such manner as tradition prescribed for all admitted to the craft-cult. It was necessary that the carpenter should so perform his work as to honour the deity of carpenters,—that the smith

should fulfil his daily task so as to honour the god of the bellows,—that the farmer should never fail in respect to the earth-god, and the food-god, and the scare-crow god, and the spirits of the trees about his habitation. Even the domestic utensils were sacred: the servant could not dare to forget the presence of the deities of the cooking-range, the hearth, the cauldron, the brazier,—or the supreme necessity of keeping the fire pure. The professions, not less than the trades, were under divine patronage: the physician, the teacher, the artist—each had his religious duties to observe, his special traditions to obey. The scholar, for example, could not dare to treat his writing-implements with disrespect, or put written paper to vulgar uses: such conduct would offend the god of calligraphy. Nor were women ruled less religiously than men in their various occupations: the spinners and weaving-maidens were bound to revere the Weaving-goddess and the Goddess of Silkworms; the sewing-girl was taught to respect her needles; and in all homes there was observed a certain holiday upon which offerings were made to the Spirits of Needles. In samurai families the warrior was commanded to consider his armour and his weapons as holy things: to keep them in beautiful order was an obligation of which the neglect might bring misfortune in the time of combat; and on certain days offerings were set before the bows and spears, arrows and swords, and other war-implements, in the alcove of the family guest-room. Gardens, too, were holy; and there were rules to be observed in their management, lest offence should be given to the gods of trees and flowers. Carefulness, cleanliness, dustlessness, were everywhere enforced as religious obligations.

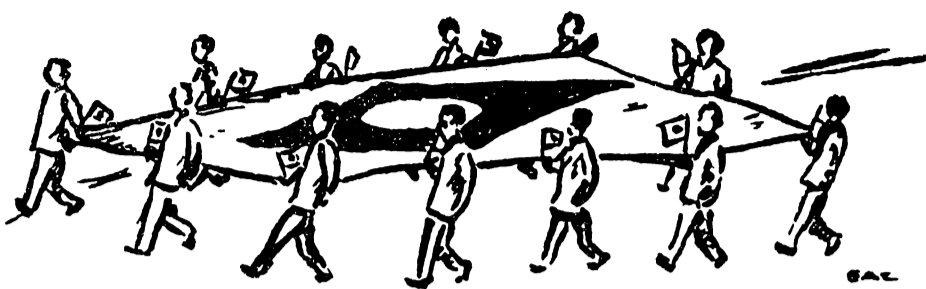
. . . It has often been remarked in these latter days that the Japanese do not keep their public offices, their railway stations, their new factory-buildings, thus scrupulously clean. But edifices built in foreign style, with foreign material, under foreign supervision, and contrary to every local tradition, must seem to old-fashioned thinking God-forsaken places; and servants amid such unhallowed surroundings do not feel the invisible about them, the weight of pious custom, the silent claim of beautiful and simple things to human respect.

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<sup>1</sup> Concerning this form of divination, Satow remarks that it was practised by the Mongols in the time of Genghis Khan, and is still practised by the Khirghiz Tartars,—facts of strong interest in view of the probable origin of the early Japanese tribes.

For instances of ancient official divination see Aston's translation of the *Nihongi*, Vol. I, pp. 157, 189, 227, 229, 237.

**P**AGKATAPOS na lubusang maitayo ang tanggapan ng Balangay ng Kalibapi sa Maynila ay haharapin na ang pagtatatag ng mga lupong pangpook at pangpurok sa buong nasasakupan ng Siudad, ayon sa nabatid.



Ipinaliwanag na ang Kalibapi at ang Samahang Pangkapitbahay ay magkakatulungan at hindi magkakaroon ng ano mang pagkakasalungatan, sapagka't samantalang ang una ay isang kapisanang pangbansa, ang huli ay isa namang maliit na pamahalaan sa lugal na saklaw niya.

Ang mga Puno ng Purok ngayon ay siya ring pang-unang kagawad ng pamunuan ng Balangay sa Maynila sa mga purok na nasa ilalim nila.

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Ang sino mang taga-Maynila na ibig sumapi sa Kalibapi ay maaaring humingi ng solisitud sa tanggapan ng Puno ng Purok na kanyang tinitirhan o sa tanggapan ng Kalibapi sa ikapat na palapag ng City Hall.

Kalakip na rin ng solisitud ang katibayan ng pagkakasapi na may lagda ng Director Heneral at ng Kalihim-Ingatyan ng Kalibapi. Ang sagisag o alpiler ay maaaring matamo sa halagang sampung sentimos. Ang katibayan at sagisag ay kapwa ipagkaka-loob sa sino mang aanib.

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Napansin din ang sigla ng kababaihan sa pakikianib sa Kalibapi. Ang mga *Ladies Association* sa Purok ng Bagumbuhay ay siyang nanguna sa Siudad sa pagsapi sa kapisanang pangbansang ito, alinsunod sa napagalaman sa tanggapan ng Puno ng Purok doon.

"Hindi namin ibig magpahuli sa mga lalaki sa kilusang nagbubunsod sa pagkakaisa ng bayang pilipino," ang pahayag ng isang pulutong ng mga litaw na babaing nagsadya sa tanggapan ng Puno ng Purok Gatmaitan kamakailan.

Kasalukuyang inaayos ang malaking tanggapan ng Balangay ng Kalibapi sa Siudad ng Maynila sa ikapat na palapag ng City Hall. Ayon sa sigla ng mga tao,—mga kawani at karaniwang mamamayan—na

nagsisisapi sa Kalibapi ay isa ito sa mga tanggapang semi-opisyal na magiging lalong magawain sa bahay-pamahalaan ng Pangulong siudad.

Hinahangad ng pamunuang pangbansa ng Kalibapi, at ito naman ang ipinangako ng Alkalde Leon G. Guinto, na ang Balangay sa Maynila ay siyang magiging huwarang balangay sa buong Pilipinas.

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Ang mahigit na 50,000 kataong dumalo sa unang pampang bayan ng Kalibapi sa Moriones noong ika-25 ng Pebrero at ang may 60,000 dumalo sa Liwasang Miranda noong ika-8 ng Marso ay parang isang taong nagpasalamat sa pagkawala ng mga lapiang politiko, na siyang unang hakbang sa pagbabangon ng pagkakaisang pangbansa.

Naging totoong mabisa ang mga matuwid ng Direktor Heneral Benigno S. Aquino ng Kalibapi sa kung bakit dapat tumulong ang bayan sa kasalukuyang pangasiwaan sa ilalim ng *Japanese Military Administration*, at ng Alkalde Guinto sa pagpapayo sa madla sa pagharap sa mapakinabang na hanapbuhay at sa pagtalima sa mga tuntunin ng kaayusa't kapayapaan.

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Bukod sa pagtanggap ng mga karaniwang kasapi, natalos na sa Maynila ay magtatatag din ng mga pangkat ng Kabataang Kalibapi, na inaasahang mangunguna sa ibaibang kilusang pangkabataan.

Sasanayin sila sa mga hanapbuhay at gawaing bokasional, at imumulat sa disiplina at mahalagang tungkulin ng kabataan sa Pamamayan.



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

## ORDINANCE No. 30

IMPOSING LICENSE FEES ON VAUDEVILLES, OPERAS, ZARZUELAS, DRAMAS, STAGE SHOWS OR OTHER SIMILAR PERFORMANCES.

**B**Y virtue of the authority conferred upon me as Mayor of the City of Manila, and after consultation with the City Board, it is ordained that:

SECTION 1. The owner, manager, or operator of any theatre, cinematograph or other similar establishment is hereby required to secure license for vaudevilles, operas, zarzuelas, dramas, stage shows, musical shows or other similar performances exhibited in such theatre, cinematograph or establishment and to pay to the City Treasurer in advance a license fee in accordance with the following schedule:

IN BAGUMBAYAN, BAGUNGIWA, BAGUMBUHAY  
AND BAGUMPANAHON

*On first class theatres or cinematographs*

Each performance on opening day of program	₱20.00
Subsequent performance, Sunday .....	15.00
Subsequent performance, other days, each day	10.00

*On second and third class theatres or cinematographs*

Each performance on opening day of program	₱12.00
Subsequent performance, Sunday .....	7.00
Subsequent performance, other days, each day	4.00

IN THE OTHER PARTS OF THE CITY

Each performance on opening day of program	₱10.00
Subsequent performance, Sunday .....	5.00
Subsequent performance, other days, each day	3.00

*Provided*, That for the purposes of this Ordinance the owner, manager, or operator of any theatre, cinematograph, or other similar establishment is hereby given the option to pay in advance daily, weekly, or monthly, the total sum of such fees as shall correspond to the number of performances contemplated to be exhibited during the corresponding period.

SEC. 2. *Inconsistent provisions*.—Any provision of existing City or Municipal Ordinances which is inconsistent herewith is hereby repealed.

SEC. 3. *Effective date*.—This Ordinance shall take effect on the 6th day of March, 1943.

Done at the City of Manila, Philippines, this 30th day of January, 1943.

LEON G. GUINTO, *Mayor*

## ORDINANCE No. 31

PUNISHING ANY DELINQUENT TENANT WHO REFUSES TO VACATE THE HOUSE RENTED BY HIM AFTER NOTICE FROM THE OWNER THEREOF, OR WHO VACATES THE HOUSE RENTED BY HIM WITHOUT GIVING ADVANCE NOTICE TO THE OWNER OR SURREPTITIOUSLY REMOVES ANY PART OF HIS BAGGAGE, FURNITURE OR EQUIPMENT FROM SAID HOUSE.

**B**Y virtue of the authority conferred upon me as Mayor of the City of Manila, and after consultation with the City Board, it is ordained that:

SECTION 1. Any tenant in arrears in the payment of the rentals of the house occupied by him for a period of two consecutive months or more who refuses or fails to vacate said house after notice in writing to that effect is served on him by the owner shall be punished by imprisonment for not more than six months or by a fine of not more than two hundred pesos, or by both such fine and imprisonment, in the discretion of the court: *Provided*, That the notice to vacate from the owner shall give the delinquent tenant at least fifteen days to move to another house. The same penalty shall be imposed upon any delinquent tenant who shall vacate or abandon the house rented by him without giving advance notice to the owner of the house or who shall surreptitiously remove any part of his baggage, furniture or equipment from said house.

SEC. 2. "House", "owner", "tenant", and "rentals" as used in this Ordinance shall be respectively understood to carry the same meaning as the terms are defined in Executive Order No. 117 of the Chairman of the Executive Commission.

SEC. 3. This Ordinance shall take effect on February 17, 1943.

Done at the City of Manila this 15th day of January, 1943.

LEON G. GUINTO, *Mayor*

PROVIDING NEW RATES OF LICENSE FEES FOR PUBLIC VEHICLES DRAWN BY ANIMALS IN THE ENTIRE CITY OF MANILA; FOR THE INSPECTION OF SUCH VEHICLES AND ANIMALS; AND FOR OTHER PURPOSES.

NA NAGTÁTADHANÀ NG BAGONG SINGIL SA PAHINTULOT (LICENCIA) NG MGA PÁUPAHÁNG SASAKYANG HILA NG MGA HAYOP SA BUÓNG LUNSOD NG MAYNILÀ; NG PAG-SUSURÌ SA NÁSABING MGA SASAKYAN AT HAYOP; AT NG IBÁ PANG LAYUNÍN.

**B**Y virtue of the authority conferred upon me as Mayor of the City of Manila, and after consultation with the City Board, it is ordained that:

**S**A bisà ng kapangyarihang kaloób sa aking pagka-Alkalde ng Lunsod ng Maynilà, at matapos makasangguni sa Lupon ng Lunsod ay ipinag-uutos na:

**SECTION 1. Meaning of "public vehicle".**—For the purposes of this Ordinance, the term "public vehicle" shall include every carriage, calesa, carromata, carretela, carretela bus, docar, cart or other vehicle drawn by animals, seeking employment from, or offered for hire to, the general public on the streets of the City of Manila.

**TUNTUNING 1. Kahulugán ng "sasakyang páupahán".**—Sa layon ng Kautusáng itó, ang mga salitáng "sasakyang páupahán" ay sumasaklaw sa bawa't karwahe, kalesa, karumata, karitela, karitela-bus, dokal, karitón o ibá pang sasakyang hila ng mga hayop, na nag-aalók ng paglilingkod, o nagpápaupá sa madlá sa mga lansangan ng Lunsod ng Maynilà.

**SEC. 2. License.**—No person shall own, keep or operate for compensation or hire on the streets of the City of Manila any public vehicle without first having obtained a license therefor from the City Treasurer and complied with the requirements of this Ordinance.

**TUNT. IKA-2. Pahintulot (licencia).**—Waláng taong makapagmámay-arí, makapag-iingat o makapaglalabás upáng tumanggap ng bayad o magpaupá sa mga lansangan ng Lunsod ng Maynilà ng alín mang sasakyang páupahán nang hindî muna nakakukuha ng ukol na pahintulot buhat sa Tagaingatyaman ng Lunsod, at hindî nakatutupád sa mga tadhanà ng Kautusáng itó.

**SEC. 3. License fee.**—For every license issued under the preceding section, there shall be paid an annual fee according to the following schedule:

**TUNT. IKA-3. Singilin sa pahintulot.**—Sa bawa't pahintulot na ipagkaloób sa bisà ng sinusundang tuntunin, ay dapat magbayad ng pantáunang buwís (ayon) sa sumusunód na batayán:

Class A—For each four-wheeled passenger vehicle pulled by two or more horses with a capacity of not more than twelve persons including driver and collector (carretela bus) .....	P20.00
Class B—For other kinds of four-wheeled passenger vehicle pulled by two horses with a capacity of not more than eight persons including driver .....	14.00
Class C—For each four-wheeled passenger vehicle pulled by one or more horses with a capacity of not more than six persons including driver and collector (carretela bus) .....	12.00
Class D—For each two-wheeled passenger vehicle commonly known as Docar with a capacity of not more than six persons including driver .....	10.00
Class E—For each two-wheeled passenger vehicle commonly known as carretela with a capacity of not more than six persons including driver .....	10.00
Class F—For each two-wheeled passenger vehicle commonly known as calesa or rig with a capacity of not more than four persons including driver .....	8.00
Class G—For each baggage cart .....	6.00

Uring A—Sa bawa't sasakyang páupaháng may apat na gulóng na hila ng dalawá o mahigít pang kabayo, na masasakyan ng di-hihigít sa labindalawá katao, kabilang na ang nagpápalakad at tagapaningíl (karitela-bus) .....	P20.00
Uring B—Sa ibáng uri ng sasakyang páupaháng may apat na gulóng at hila ng dalawáng kabayo, na masasakyan ng di-hihigít sa waló katao, patí na ang nagpápalakad .....	14.00
Uring C—Sa bawa't sasakyang páupaháng may apat na gulóng na hila ng isá o mahigít na kabayo, na masasakyan ng di-hihigít sa anim katao, patí na ang nagpápalakad at ang tagapaningíl (karitela-bus) .....	12.00
Uring D—Sa bawa't sasakyang páupaháng may dalawáng gulóng na kilalá sa tawag na Dokal, na masasakyan ng di-hihigít sa anim katao, patí na ang nagpápalakad.....	10.00
Uring E—Sa bawa't sasakyang páupaháng may dalawáng gulóng na karaniwang tinatawag na karitela, na masasakyan ng di-hihigít sa anim katao, patí na ang nagpápalakad..	10.00
Uring F—Sa bawa't sasakyang páupaháng may dalawáng gulóng na karaniwang tinatawag na kalesa, na masasakyan ng di-hihigít sa apat katao, patí na ang nagpápalakad....	8.00
Uring G—Sa bawa't isáng karitón .....	6.00

**SEC. 4. Number plates.**—All public vehicles shall be serially numbered by the Division of Animal and Vehicle Inspection by attaching to the back of each vehicle and at the left side of the dashboard of the same or at the top or canopy to the left of the driver if there is no dashboard, a plate of seven by fourteen centimeters in size upon which shall be legibly marked the number of such vehicle in figures five centimeters in height. The different classes of passenger vehicles shall be given separate serial numbers. A fee of fifty centavos shall be collected for each plate.

**SEC. 5. Inspection, certificate of serviceability or fitness.**—The owner or operator of any public vehicle pulled by animals shall submit such vehicle and animals for inspection before March first and September first of every calendar year to the Division of Animal and Vehicle Inspection, for determination as to the serviceability of such vehicle or the fitness of such animals for the public use to which they are dedicated. A Certificate of Serviceability shall be issued to the owner or operator of each vehicle or animal found in good condition.

For the first certificate issued hereunder, a fee of one peso shall be paid, and for each certificate thereafter, fifty centavos. In case of the loss or destruction of the certificate, a duplicate certificate shall be issued upon payment of fifty centavos therefor.

**SEC. 6. Vehicles licensed outside Manila.**—Animal-drawn vehicles licensed outside the City of Manila may enter said city for private or transient purposes: *Provided*, That they shall not take up passengers or freight for hire or compensation in the City, or otherwise seek employment from, or make offer for hire or compensation to, the general public on the streets of the City, unless the owners or operators thereof shall have first complied with all the requirements of this Ordinance.

**SEC. 7. Display of license and certificates.**—It shall be the duty of the owner or operator of any public vehicle to cause to be displayed in a prominent part of the vehicle to be designated by the Division of Animal and Vehicle Inspection the license and certificates herein required in such a manner that they shall be easily seen by persons desiring to ride therein.

**SEC. 8. Suspension of license.**—When a public vehicle or animal used in pulling the same, for which the certificates herein required have been previously obtained, becomes thereafter unserviceable or unfit for public use, the authorized agents or inspectors

**TUNT. IKA-4. Bilang ng plaka.**—Lahát ng sasakyang páupahán ay kailangang lagyan ng ukol na bilang sa pagkakásunud-sunód ng Dibisyon sa Pagsusuri ng mga Hayop at Sasakyan, sa pamamagitan ng paglagáy sa likód ng bawá't sasakyan at sa panig na kaliwá ng pananggaláng sa alikabók ng násabing sasakyan o sa itaás na haráp ng pinakabubóng sa gawíng kaliwá ng nagpápalakad kung walá ng tinurang pananggaláng, ng isáng plakang may lapad na pitó't labing-apat na sentímetro, na diyán ay sukat mábasa ang nakalagáy na bilang ng násabing sasakyan, na ang taas ng bilang ay limáng sentímetro. Ang bawá't magkakauring mga sasakyang páupahán ay magtaglay ng kaní-kaniláng magkakasunód na bilang. Isáng pabuwís na limampung séntimós ang sísingilin sa bawá't plaka.

**TUNT. IKA-5. Pagsusuri, katibayan ng pagka maaaring gamitin o kabagayán.**—Ang may-arì o nangángasiwà ng alín mang sasakyang páupaháng hila ng mga hayop ay may tungkuling ipasuri ang násabing sasakyan at mga hayop bago dumatíng ang unang araw ng Marso at unang araw ng Setyembre ng bawá't taón sa Dibisyon ng Pagsusuri ng mga Hayop at Sasakyan, upáng mákilala kung máipaglilingkod ang náturang sasakyan o kung nábabagay ang nangásabing hayop sa paglilingkod sa madlang pinaglálalaanán. Isáng Katibayan ng pagka maaaring gamitin ang ipagkákaloób sa may-arì o sa nangángasiwà ng sasakyan o hayop na mákilalang nasa mabuting kalágayan.

Sa unang katibayang ipagkaloób sa bisà ng tadhanang itó, ay dapat magbayad ng buwís na piso, at sa bawá't katibayang sumusunód ay limampung séntimós. Sakaling mawalá o masirà ang katibayan, ay magkákaloób ng isáng sipì nitó pagkapagbayad ng limampung séntimós.

**TUNT. IKA-6. Sasakyang may pahintulot sa labás ng Maynilà.**—Ang mga sasakyang páupaháng hila ng hayop na may pahintulot sa labás ng Lunsod ng Maynilà ay makapapasok sa nasabing lunsod sa tanging paggamit o sa pagdaraán lamang: *Nguni' dapat matalastas*, Na, hindí makatanggap ng sakáy o lulan na may upa o pabuyà sa loób ng Lunsod, o kayá'y paggamit, magpaupá o tumanggap ng pabuyà sa sino man sa madlá sa mga lansangan ng Lunsod, máliban na lamang kung ang may-arì o ang nangángasiwà ay tumupád muna sa lahát ng iniaatas ng Kautusáng itó.

**TUNT. IKA-7. Pagtatanghal ng mga pahintulot at mga katibayan.**—Tungkulin ng may-arì a tagapangasiwà ng alín mang páupaháng sasakyang ipalagáy sa tan-yag na bahagi ng sasakyan, ayon sa bilin ng Dibisyon ng Pagsusuri ng Hayop at Sasakyan, ang pahintulot at mga katibayang hinihingí rito sa isáng paraáng madalíng mákikita ng mga taong ibig sumakáy.

**TUNT. IKA-8. Pagpigil sa pahintulot.**—Kapág ang isáng páupaháng sasakyan o ang hayop na ginagamit sa paghila nitó, na náipagtamó na ng ukol na mga katibayang hinihingí rito, ay hindí na magamit o hindí nábabagay sa paggamit ng madlá, ang mga

of the City are hereby empowered to take up such certificates and the corresponding license which shall be suspended until the vehicle or the animal is again in a condition of serviceability or fitness, and the license or certificates returned by the officials concerned.

**SEC. 9. Display of signal.**—Every public passenger vehicle shall be kept clean, painted and well presented, and it shall carry a signal painted white and attached to the left hand side of the dashboard where it can be plainly seen by the public when the vehicle is not engaged. When the vehicle is engaged, the signal shall be turned down as to be concealed from the public; if there is no dashboard, the signal shall be attached to the top or canopy of the vehicle to the left of the driver.

**SEC. 10. Safety rules.**—For the safe use of passenger vehicles, the following rules shall be observed:

(a) Every carretela bus shall be provided with appropriate mechanical brakes which shall be applied whenever it is necessary to stop the vehicle;

(b) The tires on the wheels of every public vehicle shall be kept firmly attached to the wheels in such a manner as not to be detached therefrom on the way;

(c) It shall be provided with lights during night when the vehicle is on the streets, and shall be equipped, for this purpose, with serviceable lamps;

(d) It shall be provided with cushion or rattan seats, and equipped with water proof top, rain curtains and apron, and wheel guard made of rattan or other similar materials;

(e) The vehicle shall not be run beyond the normal speed of the animal pulling the same. Racing the vehicles or trying to overtake one another by excessive speeding shall not be indulged in, and the driver or passengers in one vehicle shall refrain from gibing, heckling or taunting those in another vehicle in order to incite them to a race;

(f) The vehicle shall not be left unattended on the streets. The driver shall leave a competent person, who shall in no case be a passenger, to tend the vehicle during his absence. He shall not sleep or doze while the vehicle is on the streets, whether the vehicle is engaged, in motion, or otherwise, and shall always remain on the driver's seat;

(g) Before a vehicle is sent to the streets for hire, the owner or operator shall inspect the same and ascertain that the vehicle or parts thereof are in safe

sadyang kátiwalà o tagasuri ng Lunsod ay binibigyan ng kapangyarihan sa pamamagitan nitó upáng kunin ang násabing mga katibayan at ukol na pahintulot, na pípigilin hanggan sa ang sasakyan o ang hayop ay manauli sa kalágayang magagamit o nábabagay, at ang pahintulot o mga katibayan ay isauli ng mga pinunong kináuukulan.

**TUNT. IKA-9. Pagtatanghal ng palátandaan.**—Ang bawa't sasakyang páupahán ay dapat pangalagaang malinis, may pinta at mabuti ang ayos, at dapat magtaglay ng isáng palátandaang may pintang puti at nakalagáy sa gawing kaliwá ng pananggalang sa alikabók na anupá't sukat mákitang madali ng madlá kung walang gumagamit sa sasakyan. Kung may gumagamit sa sasakyan, ang palátandaan ay ibababá nang di-kita ng madlá; kung walang pananggalang sa alikabók, ang palátandaan ay dapat ilagáy sa itaás o harap ng pinaka-bubóng ng sasakyan sa gawing kaliwá ng nagpápalakad.

**TUNT. IKA-10. Mga pamalakad laban sa kapanganiban.**—Alang-alang sa mapanatag na paggamit ng mga sasakyang páupahán, ang sumusunód na mga tuntunin ay dapat sundin:

(a) Ang bawa't karitela-bus ay dapat magkaroón ng sadyang pampigil ng lakad na gágamitin kailanma't kailangang ihintó ang sasakyan;

(b) Ang mga goma ng gulóng ng bawa't sasakyang páupahán ay dapat pangalagaang matibay ang pagkakakabit sa mga gulóng na yaón bagang hindi mataanggal sa lansangan;

(c) Dapat magkaroón ng mga ilaw kung gabing nasa-lansangan ang sasakyan, at dapat magtaglay, ayon dito, ng magagamit na ilawan;

(d) Dapat magkaroón ng kuhín o luklukang yantok, at magtaglay ng bubungang hindi tinatagós ng tubig, kurtina laban sa ulán at trapal, at pananggalang laban sa putik ng gulóng na yari sa yantok o iba pang katulad na kagamitan;

(e) Ang sasakyan ay hindi dapat tumakbo nang higit sa katamtamang tulin ng hayop na humihila. Ang takbong nakikipag-unahan o ang pagtatangkang magpáuná ng isa sa isa sa pamamagitan ng labis na pagpapatulin ay hindi ipinahihintulot, at ang nagpá-patakbo o ang sakáy ng isáng sasakyan ay dapat magpigil sa pagganyak, pagbubuyó o panghahamón sa mga nasa-ibang sasakyan upáng makayag silá sa pá-ligsahan ng takbo.

(f) Ang sasakyan ay hindi dapat iwang walang tumitingín sa mga lansangan. Ang nagpápalakad ay dapat-mag-iwan ng isáng taong bagay-iwanan, na hindi maaaring ang sakáy na umuupa, upáng siyang tumingín sa sasakyan habang walá siyá. Hindi siya dapat matulog o umidlip samantalang ang sasakyan ay nasa-lansangan, maging kung may gumagamit o kung lumalakad o hindi man, at dapat na mamalagi sa sadyang luklukan ng nagpá-patakbo.

(g) Bago palabasin ang sasakyan sa lansangan upáng magpaupá, ay dapat munang suriin ng mayari o ng nangangasiwá at tiyakín kung ang sasakyan

and serviceable condition, and that the requirements of this Ordinance and other existing regulations as to its use are duly followed.

SEC. 11. *Violations*.—Any person who shall violate any provision of this Ordinance shall be punished by a fine of not more than twenty-five pesos for the first offense, and by a fine of not more than fifty pesos for each subsequent offense, or by subsidiary imprisonment of one day for each two pesos's worth of fine.

SEC. 12. *Appropriations*.—To carry out the purposes of this Ordinance, the sum of thirty-five thousand pesos, or so much thereof as may be necessary, is hereby appropriated out of any funds in the Treasury of the City of Manila not otherwise appropriated.

SEC. 13. *Repeal*.—The whole or any part of existing City and municipal ordinances which is inconsistent herewith is hereby repealed.

SEC. 14. *Effective date*.—This Ordinance shall take effect on ....., 1943.

Done in the City of Manila, Philippines, this ..... day of January, 1943.

LEON G. GUINTO, *Mayor*

o ang bahagi nitó ay ligtas sa kapahamakán at nasa-kalágayang magagamit, at kung ang mga hinihingí ng Kautusáng itó at ang ibá pang umiiral na mga pamalakad ukol sa paggamit ng sasakyan ay matapát na natutupád.

TUNT. IKA-11. *Mga paglabág*.—Ang sino mang taong lumabág sa alín mang tadhanà ng Kautusáng itó ay parúrusahan ng isáng multang hindí hihigít sa dalawampu't limáng piso sa unang pagkakásala, at isáng multang hindí hihigít sa limampung piso sa bawa't pagkakásalang susunód, o ng kapalít na pagkábilang-gong isáng araw sa bawa't dalawáng pisong katimbang na multa.

TUNT. IKA-12. *Paglalaán ng gugol*.—Upáng maganáp ang mga layunín ng Kautusáng itó, ang halagáng tatlumpu't limáng libong piso o ang gaano mang bahagi niyáng kákailanganin, ay inilalaán sa pamamagitan nitó buhat sa alín mang salapí ng Inatang-yaman ng Lunsod ng Maynilàng hindí pa náilalaán sa ibáng bagay.

TUNT. IKA-13. *Pagpapawaláng-bisà*.—Ang buô o alín mang bahagi ng umiiral na mga kautusán ng Lunsod at ng munisipyo na nálalaban dito ay pinawawaláng-bisà sa pamamagitan nitó.

TUNT. IKA-14. *Araw ng pagkakabisà*.—Ang Kautusáng itó ay magkákabisà sa ika ..... araw ng ....., 1943.

Inilagdá sa Lunsod ng Maynilà, Pilipinas, ngayóng ika ..... araw ng Enero, 1943.

(May-lagdâ) LEON G. GUINTO, *Alkalde*

ORDINANCE No. 33

MAKING IT UNLAWFUL FOR ANY PERSON TO REMOVE OR OTHERWISE TAMPER WITH THE ORIGINAL FACTORY SERIAL NUMBER OF A BICYCLE OR SUBSTITUTE ANOTHER NUMBER THEREFOR, OR TO MOUNT ANY PART OR PARTS OF ANOTHER BICYCLE, OR ALTER OR FIX ANY BICYCLE SO AS TO MAKE IT APPEAR DIFFERENT FROM ITS ORIGINAL APPERANCE AND DESCRIPTION, WITHOUT PERMIT FROM THE COMMANDER OF THE METROPOLITAN CONSTABULARY.

**B**Y virtue of the authority conferred upon me as Mayor of the City of Manila, and after consultation with the City Board, it is ordained that:

SECTION 1. It shall be unlawful for any person to remove or otherwise tamper with the original factory

serial number of a bicycle or substitute another number therefor.

SEC. 2. Without permit from the Commander of the Metropolitan Constabulary, it shall be unlawful for any person to mount any part or parts of one bicycle on any part or parts of another bicycle, or alter or fix any bicycle so as to make it appear different from its original appearance and description.

SEC. 3. Any person who shall violate any provision of this Ordinance shall be punished by imprisonment for not more than six months or by a fine of not more than two hundred pesos, or by both such fine and imprisonment, in the discretion of the court.

SEC. 4. This Ordinance shall take effect on March 6th, 1943.

Done at the City of Manila, this 2nd day of February, 1943.

LEON G. GUINTO, *Mayor*

\*\*\*\*\* Excellent. \*\*\*\* Very good. \*\*\* Good. \*\* Fair. \* Poor, but with some minor characteristic of interest. The absence of asterisks may be taken to mean the absence of merit. The name of the theater and the opening and closing dates appear after the title.

\*\*\* ANG LAKI SA LAYAW (*Avenue. March 23-* .) Written and directed by Lamberto V. Avellana; produced by the Philippine Artists' League. We saw this musical drama on the opening day, which is never the best time to see the local stage shows, with the possible exception of the legitimate stage productions of Dramatic Philippines at the Metropolitan Theatre. The present show is in the best Avellana manner: it opens with a comic scene featuring Lopito; follows a serio-comic one which introduces the complication, then a song and dance interlude notable for its use of the *rigodon de honor* and the Mystery Singer's voice; after which comes the melodramatic climax. From there the audience is eased into a sentimentally satisfying denouement with small doses of comedy with a dash of homily more or less capably administered by Lopita along the way. For a change, the setting of the story has been taken out of the slums and brought into the home of people "reared in luxury." The set is the most visually satisfying that has been put up on any stage in Manila, but it has little relation to the central mood of the story. It is an interior set representing the living room of a wealthy family's home and while it suggests the idea of gracious and easy living with convincing plausibility, it does not, as it should, go further and also suggest in the first scenes, at least, the spiritual deterioration going on in the people living in it.

\*\*\* SI SI SEÑORITA (*Life. March 16-* .) Written and directed by Dr. Gerardo de Leon; produced by Filipinas Revue. There is such an abundance of sheer animal spirits in this show and the players are so obviously having the time of their lives going through their paces that there is hardly a dull moment in the two and a half hours of its performance. No attempt at anything heavy or serious is made; the whole troupe is out to give amusement—though all of it not always in the best taste. The result is a lively and irrepressible show in which even Rogelio de la Rosa makes no little contribution to the general fun. This show strengthens our belief that we have good comedians but not even fair character players. And while we are on this subject, we should like to put on record that for all-around comedy talents—

pantomime, dancing, burlesque, etc.—Casimiro Bayani gets our vote.

\* TIMBANGANG BAKAL (*Dalisay. March 18-25.* .) Written and directed by Manuel Conde. In this show, nearly all the worst features of local stage offerings could be found—chorus girls and boys fidgeting in the background for long minutes, doing nothing, looking dumb and uncomfortable; dialogue, most of it inane and pointless, carried on at the top of the players' voices; ham acting of the rawest variety; clumsy and puerile attempt at pointing a moral; and on top of it all, the ill-advised use of devices adapted from the movies which the director should have known, considering the limited stage facilities at his command and the even more limited talents of his players, he could not possibly have put over with any degree of success. One bright spot in this otherwise wholly mediocre show was a song and dance routine by Benny and Rommy.

\*\*½ RAJAH SOLIMAN (*Capitol. March 18-* .) Directed by Fernando Poe. This is primarily a costume show and the story, despite its title, has little if any real historical basis. The dialogue is commendably restrained although the costumes are somewhat on the fantastic side. A pleasant surprise in this show is the use of slapstick comedy to a bare minimum. It may be observed in this connection that slapstick and horseplay, except the most inspired kind, only serve to bore and not infrequently disgust the more judicious among theater-goers, and if these smile or permit a chuckle to escape their lips once in a while, it is often from mere politeness or from a feeling of sympathy for the performers who labor so pathetically hard to get their laughs.

\*\* THE MERRY WIDOW (*Lyric. March 11-* .) Directed by Carlos Vander Tolosa. Those who like the Elsa Oria brand of vocal music will have plenty of it in this show which is in many ways a repetition of *IN OLD VIENNA*. The show does not pretend to anything beyond furnishing customers an hour and a half of more or less tolerable amusement in the way of music and dancing. We should like to see Mr. Tolosa turn his not inconsiderable talents to the production of more substantial and spiritually nourishing theater fare.

\* PERIA SA TONDO (*Strand. March 11-* .) Directed by Lou Salvador. This little show starts auspiciously enough, but the ending, obviously intended to "get" the crowd, spoils everything by its ineptness and general incredibility.

MANUEL E. ARGULLA

# CITY HALL LITERARY, ART AND DRAMA COMPETITIONS

In Connection with the Appropriate Celebration of the Birthday  
Anniversary of Jose Rizal on June 19, 1943

The first is an essay contest on "Rizal as An Orientalist" with cash awards totalling P750, a first prize of P500 and P50 each for the next best five. The second is an art competition in water color to give expression to the progressive life and spirit of the new régime, prizes of P300 going to the best entry and P40 each to the next best five. The third is for a musical drama on the subject "The Spirit and Outlook of the New Philippines", with the first prize of P500 and P50 each for the next best two.

## *Rules of the Essay Contest*

1. *Subject:* Rizal as an Orientalist.
2. *Length:* Not less than 10,000 nor more than 15,000 words.
3. *Prizes:* P500 for the entry adjudged the best and P50 each for the next best five.
4. *Who may take part:* All Filipino residents of the City of Manila.
5. *Publication rights:* All manuscripts become the property of the City, as well as the publication rights of all the winning entries.
6. All manuscripts must be in triplicate, typed double space, in English or Tagalog, under a nom-de-plume.
7. Entries must be addressed to the Editor of the City Gazette, Office of the Mayor, on or before May 12, 1943.
8. Contest results will be announced on June 12 and prizes will be awarded on the birthday of the hero, June 19.

## *Rules of the Art Contest*

1. *Subject:* A Manila Scene most expressive of the Life and Activity under the New Régime.

2. *Prizes:* P300 for the best and P40 each for the next best 5.

3. *Participants:* Any Filipino resident of the City of Manila may take part.

4. All entries will become property of the City including rights of reproduction of the winning entries.

5. The drawings must be in water color in size of at least 18" x 24".

6. *Date of submission:* On or before May 12, 1943, addressed to the Editor of the City Gazette, Office of the Mayor, under a pseudonym.

7. *Winners:* Announcement of winners will be made on June 12 and prizes will be distributed on June 19, 1943.

## *Rules of the Drama Contest*

1. *Subject:* The Spirit and Outlook of the New Philippines. "Bagong Pilipinas." (Title)

2. *Length:* It should be of sufficient length suitable for a performance of not less than an hour and not more than one hour and a half.

3. *Prizes:* P500 for the best entry and P50 each for the next best two.

4. *Participants:* Filipino residents of the City of Manila.

5. *Publication and performance rights:* All manuscripts entered become the property of the City of Manila as well as the publication and performance rights.

6. All manuscripts must be in triplicate, and in Tagalog, including the music and lyrics, and should be submitted under a pseudonym.

7. Entries must be addressed to the Editor of the City Gazette on or before April 12, 1943.

8. Results will be announced on May 1 and prizes will be distributed on June 19, 1943.

*Inquiries:* THE EDITOR, City Gazette—Tel. 2-24-53

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15. Philippine National Bank—Tel. 2-35-92
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#### Sub-Stations:

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