

The City Gazette



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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)

10¢ THE COPY

1. IN THE SHORTEST POSSIBLE TIME
2. NOTHING CAN STOP US
3. THE RECONSTRUCTION OF THE PHILIPPINES
4. EDUCATION AND THE NEW LIFE
5. A FILIPINO LOOKS FORWARD
6. JAPAN: AN INTERPRETATION
7. DEPARTMENTS:

Urban Notations

The City Offices in Action

City Legislation

City Neighborhood Associations

Miscellanea

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

(BACK ISSUES 20¢ A COPY)

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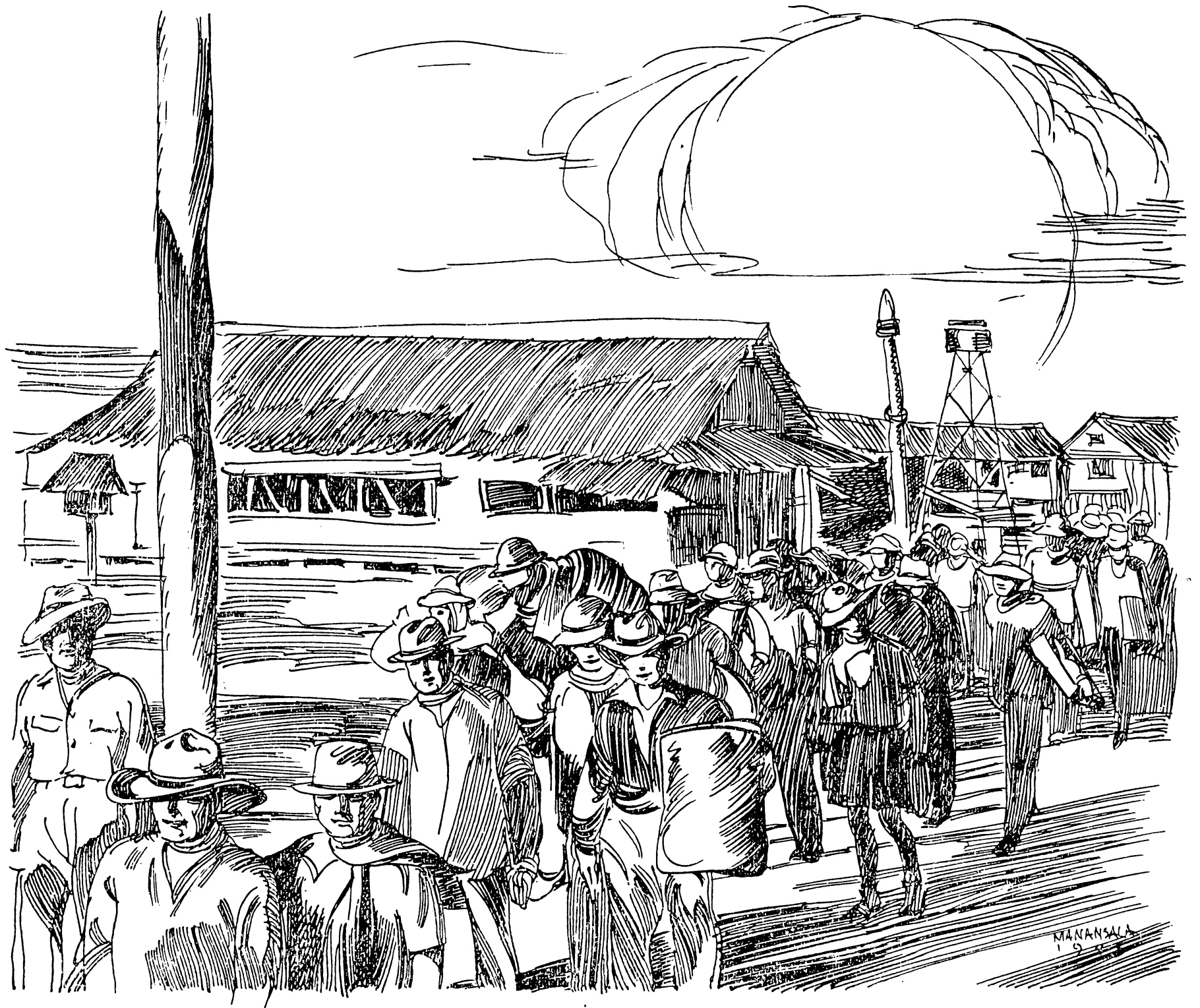
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City Sketch Book

5. Out of the Wilderness



BAATAAN, Corregidor, Capas in time will have seemed a fleeting fantastic nightmare. But it will remain an enduring memory of a flaming experience in shell fire, death and resurrection; of sacrifice, disillusion and redemption. The pick of our youth went out into the wilderness, as it were, and wrestled with the problem of death and destiny. Today the surviving comrades are returned in our midst by a generous conqueror as irrefutable argument and proof of our people's right to live and move forward in accordance with the inescapable mandates of blood, geography and soul. We needed a catharsis, a cleansing of the accumulated dross and adulterations of generations of exploitative and false patronage. Bataan gave us that purgative opportunity. To those who have never been active participants in the painful process of this purging, let it be a lasting reminder of their shame in their failure to understand and take its message of sacrifice and rebirth.

City Sketch Book

6. Home Is the Soldier



CERTAINLY there is no place like home. Home is the soldier, home from the field, and unhappy are we if we do not do our share to make flesh the word that carried him across barbed wire and shell hole, and through the stern period of re-education back to the fundamentals of his people's genius and heritage. The soldier can never be truly home unless we who have remained home have known and know how to keep the fires burning in keeping with the burden of his sacrifice in the battlefield. Some people think that they are doing it by idling on the fence and assuming the double expression of Janus, their primary concern for the security of their skins degenerating into the tragic pathology of a complex. We leave them to their unhappy position and take up with our tomorrow that burns before us like a flame.

Urban Notations

Mga Pansing Panlunsod

THE public service is no place for people who think the Government owes them a living.

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The greatest tragedy today is not the fall of an empire but your failure to learn something from it.

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How true it is as ever what the Scriptures say—That he who is afraid for his life shall lose it, including his patrimony.

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Yesterday our concern in our public and private relations is “What could I get” or “Where do I come in?” Today it is “What can I do?” or “What can I give?” Let us admit that we are far happier and feel greater self-respect as a consequence.

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Yesterday the personality came first and only incidentally and secondarily the enterprise and the accomplishment. Today it is sufficient to display this enterprise in terms of concrete achievement and the person is taken care of.

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Good Manners

Mayor Guinto made a notable observation in his New Year review, in the *City Gazette*, of the year past and what may be expected in the new one, with respect to the conduct of the city government.

He said:

“We are out to weed out inefficiency, bad manners and dishonesty in the city government in order to prove our capacity to be happy and prosperous and still remain decent.”

Let us consider the point of good manners. It is regrettable that despite everything that has been urged on the subject, it is still not uncommon to meet with bad manners in public relations.

ANG paglilingkod sa bayan ay hindi laán sa mga taong nagáakalà na tungkulin ng Pámahalaáng dulutan siláng lagi ng ikabubuhay.

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Ang kapanganyayaáng lalong kahiyá-hiyâ sa ngayón ay hindi ang pagbagsak ng isáng imperyo, kundî ang inyong pagkabigô kung walâ kayóng mátutuhang anumán sa mga nangyayaring itó.

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Isáng katotohanan sa' lahát ng panahón ang sinasabi ng Banál na Kasulatan—Na, kung sino ang natatakot mawalán ng buhay ay siyáng mawawalán dí lamang ng buhay kundî patí ng kanyang mga aríarian.

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Kahapon ang ikinabábalà natin sa háyagan at sárilinang pakikisama ay: “Anó ang sukat kong mátamó?” o “Ano ang aking pakikinabangin?” Ngayón ay: “Anó ang maaari kong gawín?” o “Anó ang máibibigáy ko?” Hindi natin máitatangging lalò tayong maligaya ngayón, at sanhî riyá'y nakáramdam ng mahigít na pagpipítagan sa sarili.

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Kahapon ang halagá ng pagkatao ay siyáng nangunguna at hawa na lamang o pangalawá ang halagá ng gáwaing gágampanán. Ngayón ay sukat na lamang ihayág ang bagay na gagawín, at ang pagkatao ng gagawâ ay dí na kailangang ibansag pa.

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Kagandahang-Asal

Gumawâ ang Alkalde Guinto sa kanyang kurùkurong pam-Bagong Taón, na lumabás sa Latháalan ng Siyudad (*City Gazette*), ng isáng tumpak na pagpapagunitâ ukol sa katatapos pang taón at sa kung anó ang sukat mahintay sa bagong pasok na taón, hinggil sa pagtataguyod ng pámahalaán ng Siyudad.

Ang sabi niyá: “Náriritó tayo upáng linisin ang pámahalaán ng Siyudad sa kawalaáng-kaya, sa kasamaáng-ugalì at sa kawalaáng-dangál, upanding mapatunayan ang ating pagka-maykayang magsikap ng ating ligaya at kaunlarán, at ang pagka dí pa nagmamaliw sa atin ang katutubong kalinisang-asal.

Másabi natin ang ukol sa mabuting kaasalán. Tunay na kalungkut-lungkot gunitáin na sa dinamidami na ng náihatol na panlunas sa sakít na itó, ay pangkaraniwan pa ring mákita natin ang mga kagaspangáng-asal.

It is possible than an impatient private citizen may be peremptory in his demands at a teller's window or before an information clerk. This is no excuse for the public servant to exceed the private citizen in discourtesy. It is presumed that the public servant is pledged and paid to know and to do better.

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Basis

What is really the basis of good manners, outside of a formal education and a good home environment? Is it assumed that a peasant is incapable of good manners because he has never had any formal schooling?

We do not think so. The facts prove otherwise. Our leaders of thought tell us that our traditional virtues of good breeding are more to be found in remote communities unsullied by the vices of civilization.

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In the Heart

The real basis of good manners, irrespective of a formal education or lack of it, is not in the established conventional forms of social behaviour. We believe it lies in the heart. It has to do directly with unselfishness, with thoughtfulness of others' comfort, with consideration for others' convenience ahead of one's own.

A selfish, individualistic, self-important person, in this sense, can never be truly courteous despite all his strict adherence to precious forms of polite behaviour.

If this idea is well ingrained in a public servant, no private citizen will have occasion to complain of bad manners in our government offices and in all other institutions designed to respond to the needs of the people.

Maaaring ang isáng iníp nang mámamayán ay magpakalabis at maging kabagut-bagót sa mga paghingî sa bentanilya ng isáng tagasingíl o sa haráp ng isáng kawaníng tánungan. Itó'y di-sapát na dahilán upáng higtan pa ng isáng lingkod ng bayan ang isáng mámamayán sa pagka-waláng-pítagan. Ipinalalagáy na ang lingkod ng bayan ay may pangakò at inúupahan upáng makabatíd at gumawâ ng lalong mabuti.

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Saligán

Alín ang tunay na saligán ng kagandahan-asal, bukód sa mabuting pinag-aralan at mabuting napagkáugalian sa táhanan? Ipinalalagáy na bang ang isáng taong-bukid, mayapa't hindî nakápasok sa páaralán, ay alangán nang magkaroon ng magandang kaasalán?

Hindî ganyan ang palagáy namin. Saliwâ riyán ang pinatútunayan ng mga pangyayari. Ang mga patnugot na nag-aakay sa ating pag-iisip ay nagsasabi sa ating "ang binhian ng matatandâ nating kagandahang-asal ay lalong nátatagpuán sa mga liblib na nayong hindî náhahawahan ng mga sakít ng kabihasnan".

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Nasa-Pusò

Ang tunay na saligán ng magandang asal, maging anó man ang nápag-aralan, o salát kayâ sa pinag-aralan, ay walâ sa mga pinaiiral na kaugalian sa pakikisalamuhà sa loób ng lipunan. Naníniwalà kamíng iyá'y sa pusò nag-uugát. Kinákailangang taglayín iyán nang malinis at waláng dungis ng pag-iimbot, bagkus lipós ng pagtingín sa kaginhawahan ng ibá at ng pagpapaibabaw ng kapakanán ng ibá sa kabutihan ng sarili.

Sa bagay na itó, ang labis na pag-iimbot, ang pagtingíng una sa sarili, ang pagmamataás na urì ng sariling pagkatao, ay hindî kailanman ikinapagiging tunay na mapítagan at marangál sa pakikipagkapwà, kahit na ngâ gaano ang higit ng pagkakásapì sa kanya ng mga marangyang ugali sa mga lipunán.

Kapág ang paniwalang itó ay nátaním na mabuti sa isip ng isáng lingkod ng bayan, ay walâ sino mang mámamayáng magkákadahiláng magdaíng ng magaspang na kaasalán sa mga káwanihán ng pámahalaan natin at sa mga tanggapang ibá pa na inilalaáng sadyâ upáng matugunán ang mga pangangailangan ng bayan.

In The Shortest Possible Time

CHRONOLOGY

January 21, 1942—Premier Tozyo told the Diet regarding the Filipino people: "Japan will gladly enable them to enjoy the honor of independence."

January 28, 1943—Premier Tozyo pledged "Philippine independence in the shortest possible time" with "further tangible evidence of cooperation."

The Director General of the Japanese Military Administration in the Philippines issued a communique on Premier Tozyo's statement, stating the 3-point cardinal program for the achievement of independence.

January 29, 1943—The Commander-in-Chief of the Imperial Japanese Forces in the Philippines charged the Filipino leaders with the specific responsibility of closer and more intensified cooperation.

January 30, 1943—Chairman Vargas, KALIBAPI Director General Aquino and Commissioner

Laurel responded in a nation-wide radio hook-up.

Col. A. Nagahama, chief of the Japanese Military Police in the Philippines counseled misguided elements obstructing "independence in the shortest possible time."

February 1, 1943—Chairman Vargas cabled Filipino gratitude to Premier Tozyo and wired congratulations to U Ba Maung of Burma for the independence of Burma at the end of this year.

The Philippine Executive Commission, the Council of State and the Manila city officials passed gratitude resolutions.

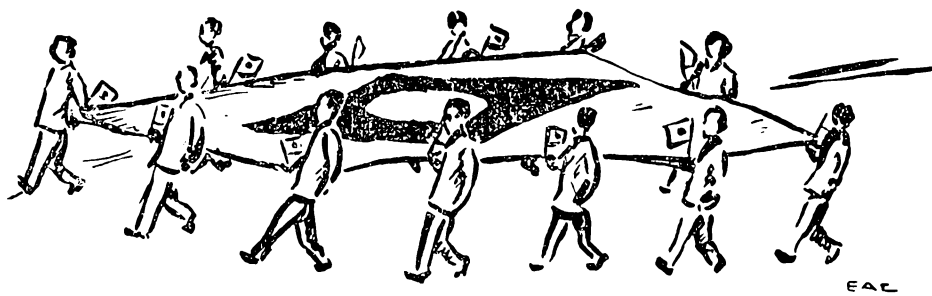
February 8, 1943—300,000 people in Manila paraded at the New Luneta to thank Nippon for the pledge of independence in the shortest possible time. Similar demonstrations were simultaneously held in different parts of the Philippines.

PREMIER TOZYO REITERATES PLEDGE

PREMIER General Hideki Tozyo, addressing the House of Peers on the 81st session of the Imperial Diet which reconvened on January 28, after the New Year's recess, declared that through the

brilliant victories achieved by the Imperial Forces which secured strategic areas and ample resources in East Asia, Japan has already, in the first year of the war of Greater East Asia, completed the basis for certain victory.

Two points featured the Premier's speech. They included a promise of independence to Burma within this year and a reiteration of the pledge made last year to grant independence to the Philippines if the Filipinos cooperate with Japan in the establishment of the Greater East Asia Co-Prosperity Sphere. Indicating that Burma and the Philippines are rapidly attaining their place as full-pledged members of the great family of Oriental nations joined in the common



bonds of friendship and good-will, Premier Tozyo took time out to express his satisfaction for the rapid strides being made in both countries under the able leadership of Premier U Ba Maung of Burma and

Chairman Jorge B. Vargas of the Philippines.

Honors War Dead

Tendering profound respects to the spirits of the brave and loyal men who died in the field of battle and sympathy to the wounded and sick, the Premier said: "The Empire of Japan is now in the midst of a war unprecedented in scale against both the United States and Britain, which vaunt wealth and strength to the world, in order to destroy their sinister ambitions to dominate the world. Needless to say, it has been the great ideal of our Empire since its founding to enable all countries each to find her proper place and all the peoples to enjoy their lives in peace and security."

"The object of the War of Greater East Asia lies indeed in speedily stabilizing Greater East Asia and constructing a new order on the basis of ethical principles and thus in bringing about real world peace, in cooperation with our allies who share the same purpose with us."

Premier Tozyo was gratified that the southern areas are already whole-heartedly cooperating in the new construction. Their inhabitants are entering a happy reassuring life hitherto unknown to them, and Japan is steadily producing concrete results in making their lands and life peaceful.

THREE-POINT CARDINAL PROGRAM FOR EARLY INDEPENDENCE

THE Director General of the Japanese Military Administration, reaffirmed Japan's basic policy of granting independence to the Philippines, in a communique read before a group of Filipino leaders at the Manila Hotel on January 28, and presented a three-point cardinal program for the attainment of Philippine freedom at the earliest possible time.

The Director General emphasized that in order that independence can be granted, Filipinos should strive, firstly, to eradicate all entanglements and connections with the past regime; secondly, to initiate ways and means of bringing about economic self-sufficiency; and thirdly, to work for the speedy reorientation of the people both spiritually and materially.

He affirmed that the question of when independence is to be granted is now up to the Filipino themselves, and that if they "desire complete independence in the shortest possible time, it behooves them to demonstrate by tangible evidences a more intensified degree of cooperative attitude."

Filipino leaders at the gathering received the pronouncement with great joy. They marched out of the hall determined to bear the heavy responsibility placed

COMMUNIQUE OF THE JAPANESE MILITARY ADMINISTRATION

PREMIER General Hideki Tozyo, in his address before the 81st session of the Imperial Diet, now convened, made the following solemn and irrevocable statement concerning the future political status of Burma, the Philippines and India.

On Burma—

1. In view of the magnificent and tangible evidence of sincere and whole-hearted cooperation rendered by the entire population of Burma acting in complete unison under the inspiring leadership of Dr. U Ba Maung, Burma will be granted independence not later than the end of this year.

On the Philippines—

1. Substantial progress is being made in the degree of cooperation rendered to the Japanese Empire by the

He paid tribute to the development of peace and order in Burma under the leadership of U Ba Maung, and promised: "Our Empire not later than the end of this year intends to recognize the creation of Burma State from the areas now under the jurisdiction of the present administrative organ."

Repeats P. I. Stand

Premier Tozyo reiterated last year's declaration that Japan is willing to accord the Philippine independence "in the shortest possible time" if the Filipinos cooperate with Japan in the establishment of the Greater East Asia Co-Prosperity Sphere.

on their shoulders by the Director General when he said:

"It is my fervent wish that through your concerted efforts the cherished ambitions of the Filipino people for centuries will materialize in your own generation through your own efforts, and that the history of Philippine independence will be written down for posterity by you gentlemen present here."

About 30 ranking Filipino officials and leaders, headed by Chairman Jorge B. Vargas of the Executive Commission, were invited to the Manila Hotel to hear the Director General's communique.

Among them were members of the Executive Commission and of the Council of State, and directors of the KALIBAPI. All the ranking officials of the Military Administration also attended.

The ceremony opened at 6:34 p. m. with the reading of the communique by the Director General, followed by its translation into English. Chairman Jorge B. Vargas responded, urging all Filipinos present to drink a toast in appreciation of the assurances made by the Director General.

people of the Philippines as well as in the restoration of internal peace and security. Under these circumstances and on condition that further tangible evidence of cooperation is actively demonstrated it is contemplated to put into effect the statement made previously on the question of Philippine Independence in the shortest possible time.

On India—

1. Positive and wholehearted support will be granted to the Indian Independence Movement regardless of whether such movement is carried on inside or outside of India proper.

Years of Oppression

Thus, in accordance with the present official pronouncement of the Imperial Japanese Government, the

independence of Burma is to be uncontestedly an accomplished fact by the end of the present year. With this formal recognition of her independence, Burma will be freed from her long years of oppression and enslavement under the British and, with the powerful support of the Japanese Empire, she will proudly assume her rightful role as an independent and worthy member of the Co-Prosperity Sphere of Oriental peoples. This glorious fulfillment of Burma's national ambition is indeed a matter of rejoicing for all the peoples of Asia.

That the independence of Burma has become a realized fact at such an early date is attributable to the following reasons. In the first place, it is none other than the practical manifestation of the sincerity and good faith of the Japanese Empire in its avowed objective of prosecuting the War of Greater East Asia for the purpose of liberating all oppressed Oriental peoples and enabling them to assume their proper role and place under the sun and establish among themselves a sphere of permanent peace and lasting prosperity. The second fundamental reason for the rapid attainment by Burma of a status of independence is the intensity and sincerity of the coöperation rendered by the entire population of Burma, which, without one single exception, has consistently shown unqualified and unconditional coöperation to the Japanese Empire ever since the very first days of hostilities in that region. The people of Burma, from the very beginning, rendered superlative and ardent coöperation with the Imperial Japanese Forces in effectively eliminating all vestiges of British and Chinese forces from that section of the battle front and subsequently, when the Military Administration was set up in that country, every individual, without a single exception took an active and progressive part in the task of rehabilitating Burma for the Burmese. There was not a single recalcitrant element opposing this work of reconstruction and there has never existed in Burma any lukewarm or half-hearted supporter of the New Regime and there was obtained as a result, complete unity and concerted effort among all elements of society.

P. I. Stand Clarified

As to the important question of Philippine independence, the policy of the Imperial Japanese Government as formally announced on the present occasion, further clarifies and emphatically reaffirms the original statement made by the Imperial Japanese Government at the outbreak of the present war. Deep significance must be properly placed on the fact that this statement concerning the Independence of the Philippines is being issued simultaneously with the declaration of the independence of Burma.

Concerning the good faith and integrity of Japan, it must be borne in mind that the Japanese Empire is ruled and governed by the August Virtues of His

Majesty, the Emperor of Japan. Japan is a country of faith and honor; it is the land of Bushido; and her proud history conclusively proves that she has fulfilled with sincerity and good faith every obligation and pledge she has entered into or made. This is in distinct contrast to the action of the Americans with respect to their promise to the Filipinos during the early days of the Malolos Republic or the similar action of the British with respect to their promises made to India during the first World War.

It is contrary to the Japanese code of honor to break pledges once made or to treat international commitments as scraps of paper and a fundamental and sharp distinction should be made between the hypocritical action of the Anglo-American powers on the one hand and the sincerity and good faith of Japan on the other. The people of the Philippines will do well to reflect seriously on their experience over the past one year of the Japanese Military Administration. We are confident that they will come to a true understanding and evaluation of the integrity and honor of the Japanese nation and the sincerity of our intentions toward the Philippines.

It is an established and immutable fact that the Philippines is to be granted independence on the condition that all the people of these Islands manifest further tangible proof of closer coöperation and sincere collaboration with the Japanese Empire.

Up to Filipinos

The only question that remains is that of the exact time of recognition of that independence. This in turn is most definitely a problem which is placed squarely with the Filipinos themselves and one which must be solved thru their own efforts. Categorically speaking, if the Filipinos desire complete independence in the shortest possible time, it behooves them to demonstrate by tangible evidence a more intensified degree of coöperative attitude. It is a fact that outside of the few bands of recalcitrant elements which continue to exist in outlying provinces, most of the Filipinos are happily collaborating with the Japanese Military Administration in building up the New Philippines for the Filipinos.

Henceforth it must indeed be a matter of deep chagrin to all loyal Filipinos that the independence of the Philippines is being realized at a later date than the independence of Burma whose civil administration was inaugurated almost four months after that of the Philippines. To us of the Imperial Japanese Forces stationed here in the Philippines, it is also a matter of regret and disappointment.

It is therefore my keen desire and sincere entreaty to every Filipino who wants to see his country win independence in the shortest possible time, that he pay particular attention to carrying out the following cardinal program.

Firstly. Eradicate from among your midst of 18 million Filipinos all entanglements and connections with the past regime. Unify and harmonize your effort into one compact body and demonstrate to the best of your ability to cooperate sincerely and actively with the Japanese Military Administration. Above all else, take vigorous and forceful measures on your own initiative to eradicate the remnants of Americans and bandits from this country thereby bringing about complete peace and security throughout the length and breadth of the land.

Economic Rehabilitation

Secondly. Not only work for the economic rehabilitation of the country in close cooperation with the Japanese Military Administration but initiate, through your own will and efforts, effective ways and means of bringing about the much needed economic self-sufficiency of the Philippines through the rapid reconstruction and renovation of the economic structure of this land.

A WAR FOR LIBERATION

TOMOKAZU Hori, spokesman of the Cabinet Board of Information, commenting on Premier General Hideki Tozo's Diet speech in which he promised Burma and the Philippines their independence in return for their wholehearted cooperation with Japan, on January 29, emphasized that Japan is demonstrating with actual deeds the fact that the War of Greater East Asia is a war for the liberation of the East Asiatic peoples from Anglo-American imperialistic domination.

Contrasted to Japan's actions are the empty Anglo-American promises "which at best are only sugar-coated to attract and deceive other peoples."

The spokesman said in part:

"To enable all the nations, each to have its own place and all the people to enjoy a life of peace and prosperity has been the fundamental principle guiding the Empire since its foundation and it is in pursuance of this principle that we are now fighting to sweep clean from Greater East Asia the evil and predatory forces of the United States and Britain.

"It is indeed encouraging to note that in the Philippines there is being shown a great deal of sincere cooperation under its new leader, Chief Civil Administrator Jorge B. Vargas, and that peace and order are steadily being improved. I sincerely expect that the people of the Philippines will further strengthen their cooperation with our country and thus consummate at the earliest possible opportunity the independence of their land.

Thirdly. Work for the speedy reorientation of your people both spiritually and intellectually, thereby regaining your original oriental souls and with this as the foundation, drastically reorganize the social structure of the Philippines in strict accordance with the ideals and standards of Oriental peoples.

The above mentioned three-point program is clearly set before you for active fulfillment. The basic policy of the Japanese nation with regard to your independence is now unmistakable and unequivocal. The problem is now definitely up to the people of the Philippines. Every single individual in the Philippines is called upon today to come to a stronger and clearer conception of the real aims and objectives of Japan in prosecuting the War of Greater East Asia and with renewed vigor and enthusiasm demonstrate tangibly his whole-hearted cooperation with Japan in establishing the Co-Prosperity Sphere of Oriental peoples.

It is fervently hoped that you will, by so doing, win for yourselves the honor of independence in the shortest possible time.

January 28, 18th year of Sowa.

"Our reason for calling this war 'a war of construction' springs from the fact that wherever this principle prevails, conditions of peace, progress and co-prosperity are established.

"On January 21, last year, Prime Minister Tozo declared before the Diet: 'As regards the Philippines, if the people of those islands hereafter understand the real intentions of Japan and offer to cooperate with us as one of the partners for the establishment of the Greater East Asia Co-Prosperity Sphere, Japan will gladly enable them to enjoy the honor of independence. As for Burma what Japan contemplates is not different from that relating to the Philippines.'

"At that very moment Japan's military operations in the Philippines and in Burma were at the height of their intensity and the Prime Minister's declaration, therefore, was especially significant.

"When the enemy forces were wiped out from Burma and the Burmese people had fully grasped the real intentions of Japan toward them our Prime Minister declared once more before the Diet on May 25, last: 'It is extremely encouraging that in Burma, which has been cleansed by the valiant advance of the Imperial forces, the Burmese people throughout the land have arisen in unison under the peaceful guidance, based on justice, of the Imperial forces, accelerating the trend toward their glorious independence. The advance bases of the British forces for the defence of India have all been occupied by the Imperial forces, presenting a golden opportunity for the Indian people to rise and realize their age-long aspiration for independence.'"

THE COMMANDER-IN-CHIEF TO THE EXECUTIVE COMMISSION

LIEUT.-GEN. Sizuiti Tanaka, Commander-in-Chief of the Imperial Japanese Forces in the Philippines, on January 29, charged the people of the Philippines, with the specific responsibility of rendering closer and more intensified cooperation with the Imperial Japanese Forces and of exerting redoubled efforts for the rapid rehabilitation of the country in order that the national ambition of independence may become a reality in the shortest possible time.

Addressing members of the Executive Commission, headed by Chairman Jorge B. Vargas, and other ranking officials of the Central Administrative Organization, the Commander-in-Chief congratulated the Filipino leaders for their superhuman efforts and hard work since the establishment of the military administration.

He also took the occasion to attest to the fact "that as the result of the sincere and whole-hearted cooperation rendered us by all the people of the Philippines under the able leadership of Chairman Vargas, from the first days of the institution of military administration, substantial improvements have been achieved in the dual fields of Military Administration and maintenance of peace and order."

Official Call

General Tanaka spoke to the Filipino officials during an official call made by the latter at the Commander-in-Chief's official residence at 4 o'clock in the afternoon to express the appreciation of the Filipino people for the solemn declaration on Philippine independence made by Premier Tozyo.

Speaking on behalf of the visiting group, Chairman Vargas assured the Commander-in-Chief that the "Filipino people and the Philippine Executive Commission in particular will forever remember this solemn announcement and your efforts in our behalf with the deepest sense of gratitude."

The brief speech of Chairman Vargas was translated into Japanese by Consul Zitaro Kihara. General Tanaka immediately responded.

After his speech, General Tanaka expressed his personal felicitations to all the Filipino officials with a handshake for each. He later offered a toast for their success.

The ceremony started promptly at 4 o'clock and was over in ten minutes. Present were the members of the staff of the Commander-in-Chief, the Director General of Military Administration and his staff, Chairman Jorge B. Vargas and members of the Commission, Chief Justice Jose Yulo, KALIBAPI Director General Benigno S. Aquino, Auditor General Serafin Marabut and Executive Secretary Francisco Lavides.

Gen. Tanaka's Speech

The speech of the Commander-in-Chief:

PREMIER Tozyo in addressing the 81st session of the Imperial Diet has clearly reiterated the basic policy of the Imperial Japanese Government with regard to the independence of the Philippines, to wit, that should the people of the Philippines continue their active cooperation with the Japanese Empire, the consummation of their independence can be expected to take effect at the earliest possible opportunity. This unequivocal reiteration of the national policy concerning the Philippines is most gratifying and I wish to offer to you representatives of the Philippines, my sincere and heartfelt congratulations.

"It is also my wish to take this occasion to attest to the fact that as the result of the sincere and whole-hearted cooperation rendered us by all the people of the Philippines under the able leadership of Chairman Vargas, from the first days of the institution of military administration, substantial improvements have been achieved in the dual fields of Military Administration and maintenance of peace and order. In return for your superhuman efforts and hard work, I hereby offer my expression of sincere appreciation and respect, both individually and collectively.

Instructions

"Your specific responsibility henceforth will be to render, under my direction, closer and more intensified cooperation with the Imperial Japanese Forces and with redoubled efforts work for the complete restoration of domestic peace and order, the rapid rehabilitation of the economic life and structure of the country and, finally, the permanence and security of the life of the mass, so that the attainment of your national ambition of independence will become an actuality in the shortest possible time.

"I, for my part, solemnly pledge to dedicate my utmost efforts for the rehabilitation of the Philippines and wish to share with you the honor and glory of that historic event, the realization of which is now only a question of time."

The speech of Chairman Vargas:

YOUR EXCELLENCY:

WE have come to express our deep appreciation for the solemn declaration on independence for the Philippines in the shortest possible time as reiterated by Premier General Hideki Tozyo in his address before the Imperial Diet yesterday. The Filipino people are deeply grateful for this magnanimity of the Great Japanese Empire. Future generations will remember it as an unprecedented example of

generosity on the part of a great and powerful nation towards a weak Oriental people who for centuries have been under occidental domination.

"The Philippine Executive Commission and the entire Filipino participation in the present administration will carry out, with all the energy at their command, the three-point program outlined by the Director General of the Japanese Military Administration intended as a means for the early attainment of our aspiration.

"We want to assure Your Excellency that the Filipino people and the Philippine Executive Commission in particular will forever remember this solemn announcement and your efforts in our behalf with the deepest sense of gratitude."

Response of Three Leaders

JAPAN'S renewed pledge of independence to the Philippines within the shortest possible time on condition that the people show more tangible proofs of cooperation elicited favorable response from all elements of the community.

Chairman Jorge B. Vargas, of the Executive Commission, speaking on a nation-wide radio hook-up from the Council of State room at Malacañan on January 29, hailed Premier Tozzy's declaration as another concrete proof of the noble and sincere intentions of the Japanese Empire towards the Philippines.

He emphasized that the early attainment of independence now depends on the full understanding by the Filipino people of the three-point program presented by the Director General of the Japanese Military Administration.

He closed his brief talk with an appeal to the Filipino people for united effort in the great task ahead in order that the cherished ambitions of the Philippines may be attained within the shortest possible time.

Chairman Vargas read his speech in the presence of members of the Executive Commission and representatives of the Japanese and Filipino press. His speech was translated into Japanese by Consul Zitaro Kihara.

At 3:15 p. m., Commissioner of the Interior Jose P. Laurel and Benigno S. Aquino, Director General of the KALIBAPI, also spoke over the radio to give their impressions on the significant pronouncement. The two spoke in the same room where Chairman Vargas broadcast earlier in the day.

Vargas Statement

The statement of Chairman Vargas:

WE are deeply moved and inspired by the solemn declaration on independence for the Philippines in the shortest possible time, reiterated as the irrevocable policy of the Japanese Empire by Premier General Hideki Tozzy in his address to the Imperial Diet on the 28th of the present month, and for which the Filipino people are eternally grateful.

This is another concrete proof of Japan's nobility and sincerity of purpose with respect to the Philippines, and should convince every Filipino that Japan is determined to fulfill her promise of independence on condition that the Filipinos actively and unreservedly cooperate in the establishment of a New Philippines as a worthy member of the Greater East Asia Co-Prosperity Sphere.

"I am awed by the magnitude of the task but I am sure that the Filipinos will not fail in their sincere and intensified efforts to achieve through unconditional cooperation with Japan the final fulfillment of our national aspiration. To this end each and every Filipino should render full and unstinted loyalty to the Japanese Military Administration in the Philippines.

"I am grateful to the Director General of the Japanese Military Administration for his continued interest in the granting of Philippine independence and for outlining for us a concrete program of action to follow in vivid contrast to the ambiguous policies pursued in the Philippines by the American Government. The early attainment of our independence therefore depends on the prompt realization by the Filipinos themselves of the Administration's three-point program. I am certain that the Filipinos are conscious of this heavy responsibility and that they are determined to direct and concentrate all their thoughts and energies toward the achievement of their cherished ideal of freedom. I appeal to the patriotism of the sixteen million Filipinos to do all that is in their power to win and deserve the honor of independence that we have desired so long and so ardently, and which, through the unprecedented magnanimity of the Great Japanese Empire, is being placed within our grasp."

Laurel Statement

The statement of Commissioner Laurel:

THE freedom and independence of the Philippines have always been the supreme aspiration of the Filipino people. The aim of the Great Japanese Empire, according to repeated pronouncements of her great leaders and authorized representatives in waging the Greater East Asia War, is not to enslave the peoples of Oriental Asia but to liberate them from political domination and economic exploitation of Occidental peoples. The recent declaration of the Illustrious Premier General Hideki Tozzy to the Imperial Diet of Japan that 'it is contemplated to put into effect the statements made previously on the question of Philippine independence in the shortest possible time on condition that further tangible evidence of cooperation is actively demonstrated' is a clear and unequivocal expression of the benevolent intention of Japan with respect to the Philippines. For this, the Filipino people are happy and grateful.

This magnanimity of the Great Japanese Empire has no parallel in the history of mankind. It is more than a paradox that the Philippines, after opposing Japan, should soon be the recipient and beneficiary

of the priceless boon of independence. With undying gratitude and determination, we shall devote our energies to the task of reconstruction of our country, material and spiritual, to merit the honor of independence and worthily occupy a place in the Co-Prosperity Sphere."

Aquino Statement

The statement of Director General Aquino:

THE solemn declaration of Premier Hideki Tozjo made on January 28, in the Imperial Diet of Japan, which is a ratification of the promise of the Government of His Majesty the Emperor of granting the Philippines the honor of independence, deserves the most sincere gratitude of every Filipino. This promise, in the light of accomplished facts as we know them, cannot be regarded suspiciously as empty and meaningless, because it is supported by the example of Burma. According to the very words of the Illustrious Premier which are as follows:

'Under these circumstances and on condition that further tangible evidences of cooperation are actively demonstrated, it is contemplated to put into effect the statement made previously on the question of Philippine Independence in the shortest possible time . . .'

the early and definitive realization of our ancestral aspirations now depends totally upon us, ourselves, the Filipinos; that is to say, the fundamental questions of the granting of independence to the Philippines on the part of the Great Japanese Empire is already a consummated and irrevocable act. Its attainment and realization depend exclusively upon the degree of effort and decision of every Filipino for the fulfillment of the required condition: that is, to demonstrate the most active and tangible cooperation and loyalty which is expected of the people, not only for the success of the Japanese Military Administration here, but also for the solution of the problem which is most vital to the whole Orient: the establishment of the Co-Prosperity Sphere.

"This magnanimous attitude of the Japanese Empire towards the Filipino people should be pondered upon conscientiously and fervently by each and every one of us. In the past, the liberty of all subjugated peoples was attained only through bloodshed. With the liberation of Burma and the Philippines, Japan, in an eloquent manner demonstrates to the whole world, a new procedure in the granting of independence to subjugated peoples, inspired exclusively by the magnanimity of the ruling nation and by the cooperation, sincerity and gratitude of the dominated peoples.

"As Director General of the KALIBAPI, I feel, now more than ever, highly resolved and determined to commune with the masses and to reach, if possible, even the remotest regions of the country, in order that I might carry out the mission entrusted to the KALIBAPI of informing and convincing the people

of the real purposes of the government of His Imperial Majesty, and of the great responsibility which falls upon every Filipino in these decisive moments for the realization of the National Ideal."

COLONEL A. Nagahama, chief of the Japanese Military Police in the Islands, in a press statement on January 30, rejoiced over Premier Tozjo's speech reiterating the pledge to grant independence to the Philippines, and found the occasion auspicious for a timely warning to the scattered groups of bandits and outlaws.

Col. Nagahama cited the subsequent declaration of Lieutenant-General Sizuiti Tanaka, Commander-in-Chief of the Imperial Japanese Forces, and the communique issued by the Director General of the Japanese Military Administration on the same subject. Sharing the same point of view as these three distinguished spokesman of Nippon, Col. Nagahama observed that "the bandits and outlaws, commonly called guerrillas, are the greatest hindrance to the attainment by the Filipinos of their ideal of independence."

Warning

If these elements continue menacing innocent citizens, he warned, "the Japanese Forces may be compelled to send punitive expeditions to mop them up."

The statement of Col. Nagahama:

ADDRESSING the 81st session of the Imperial Diet last January 28th, Premier Tozjo reiterated the promise of independence for the Philippines, after expressing satisfaction over the steadily improving conditions in the Islands, and urging the Filipinos to further strengthen their cooperation with Japan.

"Referring to Premier Tozjo's speech, Lieut.-Gen. Sizuiti Tanaka, Commander-in-Chief of the Imperial Japanese Forces, reaffirmed the Japanese national policy concerning the Philippines. 'Should the people of the Philippines continue their active cooperation with the Japanese Empire,' he told the members of the Executive Commission, 'the consummation of their independence can be expected to take effect in the shortest possible time.'

"On his own part, the Director General of the Japanese Military Administration, in a communique he read before a group of Filipino leaders, proposed three cardinal principles for the attainment by the Filipinos of that promised freedom. These are:

1. To eradicate all entanglements and connections with the past regime;
2. To initiate ways and means of bringing about economic self-sufficiency; and
3. To work for the speedy reorientation of the people both spiritually and materially.

Only One Obstacle

"In my capacity as chief of the Japanese Military Police, I have been exceedingly happy to note that in the task of national reconstruction, Chairman Vargas

and a big majority of Filipinos have been guided by the Director General's three principles. Only one obstacle faced them; scattered bands of bandits and outlaws—as Chairman Vargas terms the so-called guerrillas, have slowed down an otherwise speedy restoration of complete peace and order throughout the country.

“These so-called guerrillas are the greatest hindrance to the attainment by the Filipinos of their ideal of independence. While other sections of the Filipino community are cooperating with Japan in building a New Philippines, and day by day endeavor to strengthen their cooperation, the so-called guerrillas continue their depredations on their fellow countrymen, plundering unprotected villages, disturbing the tranquillity of peaceful homes and jeopardizing the lives of innocent folk. I believe I know two reasons why these so-called guerrillas persist in their futile activities. First, they blindly believe in the return of the Americans: second, they are afraid that if they surrender, they would be executed anyway.

“It is a pity that these groups remain misguided and misinformed of present facts. Last year, the Imperial Japanese Forces, fighting alone, blockaded the Pacific, making it impossible for America to send reinforcements to the beleaguered USAFFE soldiers in Bataan and Corregidor—a failure that ended in the unconditional surrender of the USAFFE. Today, when Japan has secured the unassailable position as guardian of the whole of East Asia, with her supply of war materials assured, and with every strategic outpost surrounding the Greater East Asia Co-Prosperity Sphere safe in the hands of Imperial Japanese Forces, it becomes an indisputable fact that America cannot return.

Policy Reiterated

“Relative to the second point, I wish to reaffirm the policy of the Japanese Military Police which I had occasion to present last January 24, that in the treatment of offenders, enlightenment, not punishment, should be the guiding factor.

“This policy is in conformity with the will of His Majesty the Emperor, with the principles laid down

TWO CABLEGRAMS

EXPRESSING profound gratitude for the significant statement of Japan's policy regarding Philippine independence, Chairman Jorge B. Vargas of the Executive Commission, in a radiogram on February 1, sent to Premier General Hideki Tozyo, pledged the sincere and loyal cooperation of the Filipinos in the establishment of the Greater East Asia Co-Prosperity Sphere.

In a cablegram sent to Dr. U Ba Maung, head of the Burmese administration, Chairman Vargas congratu-

lated the people of Burma for Japan's pledge to give them their independence not later than this year.

by the Commander-in-Chief of the Imperial Japanese Forces, and with the ideas conceived by the Director General of the Japanese Military Administration.

“Upon surrender, members of so-called guerrillas will be forgiven of their misdeeds and will be set free after they express willingness to cooperate with the Japanese Military authorities. About five thousand men belonging to these elements have already been placed under the custody of the Imperial Japanese Forces, and have finally seen the futility of their past acts. A good number of them are now enjoying their freedom, while the rest are now being enlightened on the true aims of Japan, and given a fresh start in the new life they are facing.

“Two guerrilla leaders may be mentioned: Lt. Col. Thorp, commander of the former 26th cavalry regiment, and Capt. Baker, attached to the same branch of service. Realizing their mistakes, and convinced of the power of Japan, these two American ex-soldiers urge Filipino groups still in hiding to give themselves up, and to take advantage of the tolerance of the Japanese Military Police.

“Unless these alleged guerrillas voluntarily come out of their hideouts and surrender, the Japanese Forces may be compelled to send punitive expeditions to mop them up. Once this comes to pass, these men, small number and poorly equipped as they are, will come face to face in open combat with the superior and fully-equipped Japanese soldiers who will give them no quarter, until they are completely annihilated. As a consequence of such combat, law-abiding citizens may be involved, homes and communities may be drawn into the turmoil, and innocent men, women and children may not be saved from the horrors of such warfare. All this the result of the futile persistence of these outlaws.

“In concluding, I take up the cause of the outlaws' parents, wives and children who are suffering innumerable hardships and anxiety over the fate of their loved ones. I look forward to the day when all of them now in hiding are finally returned, without the necessity of a punitive expedition, to the comfort of their homes. Thus in peace and security, they may help their countrymen attain their long-cherished ideal of independence.”

To the Premier

The radiogram to Premier Tozyo follows:

“On behalf of the people of the Philippines I have the honor to express to Your Excellency our profound gratitude for Your Excellency's reiteration concerning independence for the Philippines made in the 81st Imperial Diet and to pledge our sincere loyalty and full

cooperation with the Great Japanese Empire in the establishment of the Greater East Asia Co-Prosperity Sphere."

To U Ba Maung

The radiogram to Dr. Ba Maung follows:

"On behalf of the people of the Philippines I congratulate you and the people of Burma for the pledge of early independence to Burma for which you have

cooperated positively and whole-heartedly with our common benefactor the Great Empire of Japan. The Filipino people are also desirous of attaining their long-cherished independence for the Philippines and are determined more than ever to render the fullest degree of cooperation with the Japanese Empire. The Philippines shares with Burma the sincere aspiration for worthy membership in the Greater East Asia Co-Prosperity Sphere."

THREE RESOLUTIONS OF GRATITUDE

THE gratitude and appreciation of the Filipinos for Japan's pledge of independence in the shortest possible time, was expressed in resolutions unanimously passed by the Executive Commission, the Council of State, and the Manila city officials.

In its resolution, the Executive Commission decided to set aside February 8 as a day of rejoicing and gratefulness for the reiteration of Japan's benevolent policy, and also as a day of reassurance of the sincere loyalty of the Filipino people to Japan.

The Council of State, and the City Board on the other hand, reaffirmed the determination of the people to work with redoubled efforts for the fulfillment of the conditions required for the early grant of independence.

The resolutions:

RESOLUTION OF THE PHILIPPINE EXECUTIVE COMMISSION EXPRESSING PROFOUND GRATITUDE FOR THE UNPARALLELED ACT OF JUSTICE AND MAGNANIMITY OF THE GREAT JAPANESE EMPIRE IN REITERATING JAPAN'S BENEVOLENT POLICY REGARDING THE FUTURE OF THE PHILIPPINES.

WHEREAS, on January 28, 1943, Premier General Hideki Tozjo before the 81st Imperial Diet solemnly declared that "on condition that further tangible evidence of coöperation is actively demonstrated by the Filipino people it is contemplated to put into effect the statement made previously on the question of Philippine Independence in the shortest possible time"; and

WHEREAS, this declaration marks an important step towards the establishment of the New Philippines as a worthy member of the Greater East Asia Co-Prosperity Sphere;

Now, THEREFORE, BE IT RESOLVED, That the Philippine Executive Commission, on behalf of the people of the Philippines and in its own behalf, express, as it hereby expresses, profound gratitude for this unparalleled act of justice and magnanimity of the Great Japanese Empire;

BE IT RESOLVED, FURTHER, That February 8, 1943, be declared as a day of rejoicing and gratefulness throughout the Philippines for the reiteration of the

benevolent policy of the Empire of Japan regarding the future of the Philippines and as a day too of reassurance of the sincere loyalty of the Filipino people to Japan and renewal of their firm determination to render full coöperation in the task of establishing the New Order in Greater East Asia.

Adopted in the City of Manila, Philippines, this 30th day of January, 1943.

RESOLUTION OF THE PHILIPPINE COUNCIL OF STATE EXPRESSING ITS PROFOUND GRATITUDE AND APPRECIATION FOR THE REITERATION OF JAPAN'S POLICY REGARDING THE FUTURE OF THE PHILIPPINES.

WHEREAS, Premier General Hideki Tozjo in his address before the 81st Imperial Diet made the solemn declaration that "on condition that further tangible evidence of coöperation is actively demonstrated it is contemplated to put into effect the statement made previously on the question of Philippine Independence in the shortest possible time";

WHEREAS, this declaration furthers and implements his former statement of January 21, 1942 as to Japan's policy to grant independence to the Philippines;

WHEREAS, the freedom and independence of the Philippines have always been the supreme aspiration of the Filipino people;

Now, THEREFORE, BE IT RESOLVED, That the Philippine Council of State in formal and extraordinary meeting assembled express, as it hereby expresses, its profound gratitude and appreciation for the reiteration of Japan's policy regarding the future of the Philippines, and

RESOLVED, FURTHER, That the Philippine Council of State reaffirm its determination to coöperate to the fullest possible extent in the work for the fulfillment of the conditions required of the Filipino people for the early grant of Philippine Independence which will entitle the New Philippines to a place as a worthy member in the Greater East Asia Co-Prosperity Sphere.

Adopted in the City of Manila, Philippines, this 30th day of January, 1943.

Resolution of the Officials of the City of Manila

WHEREAS, Premier General Hideki Tozyo, in addressing the House of Peers on the eighty-first session of the Imperial Diet on January 28, 1943, reiterated the pledge made last year to grant independence to the Philippines if the Filipinos cooperated with Japan in the establishment of the Greater East Asia Co-Prosperity Sphere;

WHEREAS, in repeating this pledge he added that Japan was willing to accord the Philippines independence "in the shortest possible time";

WHEREAS, the Director General of the Japanese Military Administration in the Philippines, in a Communique on Premier Tozyo's latest statement, declares that this "further clarifies and emphatically reaffirms the original statement made by the Imperial Japanese Government at the outbreak of the present war"; and that "the Japanese Empire is a country of faith and honor that has always fulfilled with sincerity and good faith every obligation and pledge she has entered into or made";

WHEREAS, the Director General further declares that "it is an established and immutable fact that the Philippines should be granted independence on the con-

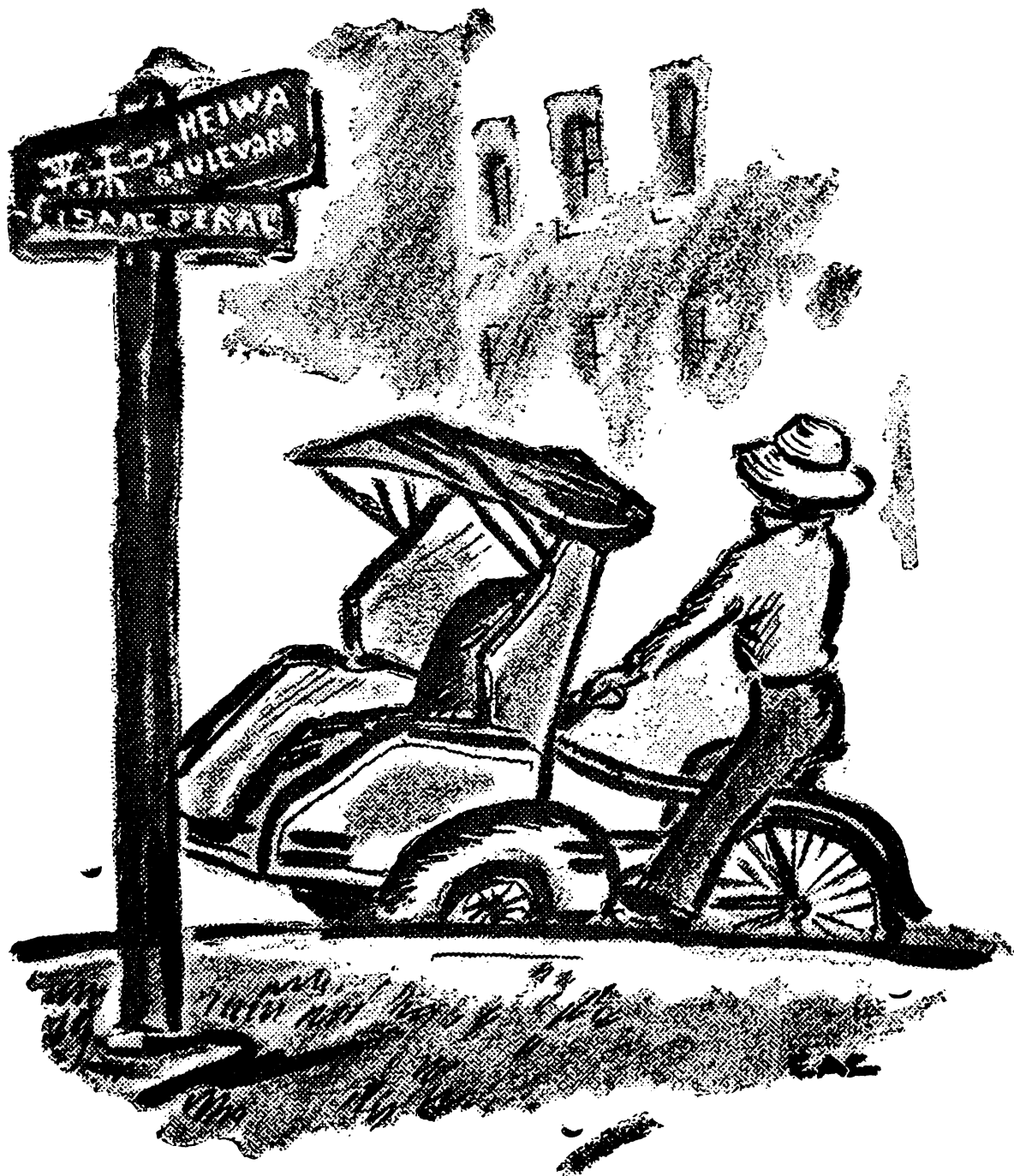
dition that all the people of these Islands manifest further tangible proof of closer cooperation and sincere collaboration with the Japanese Empire"; and

WHEREAS, such a declaration places squarely with the Filipino people the question of achieving freedom according as they cooperate to the fullest measure with the Japanese Empire in the building of a Greater East Asia for Asians;

THEREFORE, we, the people of Manila, as represented by the City officials, hereby express our deepest gratitude and obligation for Premier Tozyo's historic declaration and the consequent Communique of the Director General of the Japanese Military Administration in the Philippines.

We likewise resolve to affirm our strong determination to prove to the Japanese people that we are deserving of the honor of independence and to exert every effort to comply with the requisites for the achievement of freedom as set by Japan.

We further resolve to demonstrate that we are decided more than ever to cooperate fully, absolutely and unreservedly with the Japanese Empire in its mighty program of liberation and reconstruction to the end that a new order of peace, justice and prosperity may reign in East Asia.



GRATITUDE DEMONSTRATION

LIEUTENANT-GENERAL Sizuiti Tanaka, Commander-in-Chief of the Imperial Japanese Forces, on February 8, witnessed the enthusiastic demonstration by 300,000 marching Filipinos expressing their gratitude, homage and loyalty to Japan for her unparalleled generosity in placing independence within their grasp.

For more than an hour, they passed before General Tanaka in the reviewing stand in orderly groups to express their joy to the Imperial Japanese Forces for eliminating western domination permanently from the Philippines in order to make possible the realization of their ambition to be a free nation.

The people began to gather at the Luneta and its environs as early as 2 o'clock in the afternoon. When the parade actually started at 4 o'clock both the old and the new Luneta were a sea of faces.

For Cooperation

They marched united to "reaffirm our determination to cooperate to the fullest extent with the Japanese Military Administration for the realization of Japan's fundamental objectives in waging this present war, and for the early grant of our independence" as expressed in a resolution they unanimously approved.

Chairman Jorge B. Vargas received a resounding ovation in his speech when he called upon "the Filipino people gathered in solemn assemblies throughout the Philippines to make a solemn and unforgettable consecration of their lives, their fortunes, their energies, their constant efforts and their unhesitating sacrifices to the sacred ideal of freedom."

Most conspicuous in the crowds were the workingmen and workingwomen. The lack of transportation facilities did not prevent the people from coming, most of them walking long distances.

The afternoon of the parade was cool. There was a gentle breeze from the sea to make the throngs comfortable.

The parade started when Lieutenant-General Tanaka, accompanied by his staff, arrived at 4 o'clock, preceded a few minutes before by the representatives of the Imperial Japanese Navy.

The Parade

At the head of the parade were Chairman Vargas and the members of the Philippine Executive Commission. The Commissioners were followed by Chief Justice Yulo and the associate justices of the Supreme Court and the members of the Philippine Council of State.

As each of these groups arrived in front of the grandstand, they faced right, stood at attention and bowed, and then proceeded to the grandstand to take their seats.

They were followed by several companies of Constabulary trainees, who marched past the stand in precise steps.

Then came the personnel of the Office of the Chairman of the Executive Commission, marching behind their float which depicted the Filipino youth and which was later cited for honorable mention. A quotation from Rizal in Tagalog as follows: "Itingala ang aliwalas mong noo—Kabataan Filipino," meaning "Hold high thy brow serene—Fair hope of my Fatherland" was on both sides of the float.

Next came the float of the Department of the Interior. Symbolic of the department's task to maintain peace and order, a flock of doves was released as the float passed the grandstand. The floats that followed were those of the Department of Finance, Department of Justice, and Department of Education, Health and Public Welfare.

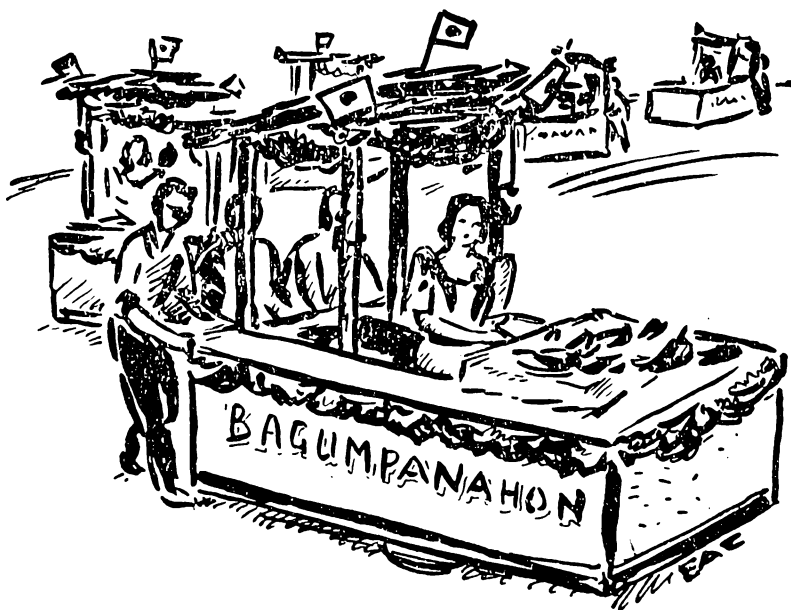
The last float was preceded by a large number of women dressed in balintawak.

Representing Japan giving the Philippines her independence, the float of the Department of Education, Health and Public Welfare depicted Nippon holding a large bolo and cutting off the chain of bondage which held the Philippines, represented by a woman, to a post. On both sides of the float was the caption: "Independence of the Philippines in the shortest time possible—Tozoyo." The float received honorable mention.

There were 21 floats in all, including those offered by the Manila *Sinbun-sya*, the City of Manila, Department of Public Works and Communications, the KALIBAPI, which was adjudged first place, the Nacoco, the Philippine National Bank, which obtained an honorable mention, the Naric, the National Development Company, *Jai-Alai*, the Manila Jockey Club, Philippine Wines and Liquors Association, Cebu Portland Cement Company, Mafran, and Gonzalo Puyat & Sons.

Besides its float, the City of Manila was fully represented presenting one of the largest groups. A feature of Manila's representation was representing each district a tiny float built on a push cart.

The KALIBAPI float was awarded the first prize by a jury composed of Chief Justice Yulo, Commissioner Claro M. Recto and Consul Zitaro Kihara. The float, symbolizing Filipino unity, showed a group of barrio folk carrying a house, which is a common



spectacle in the rural districts of the country when all neighbors come to the aid of a man who is moving his abode.

When KALIBAPI Director-General Benigno S. Aquino spoke in Dagupan the other day, he made reference to such a daily spectacle as symbolizing the spirit of the KALIBAPI.

The Chinese and the Indian communities were also represented by large delegations while the Manila Fire Department made a spectacular show, with the fire engines running at full speed and with their sirens blaring.

Neighborhood Associations

One of the groups that took a conspicuous part in the demonstration represented the various district and neighborhood associations being created in the city. Led by their chiefs, 12 units of the district and neighborhood associations participated in the parade.

The participants wore barong Tagalog and balintawak.

The market vendors, who came in a long and unbroken line of men and women who feed the city every day, were the tailenders of the parade which ended at 5:30.

The Manila Metropolitan Constabulary handled the parade efficiently. The flow of the procession was as fast as could be expected. The crowd was well behaved. There was always room for army and navy cars and trucks to carry out their duties without delay.

The ceremonies started immediately after the last marcher had passed the grandstand. With Captain Jose B. Laurel, III serving as announcer, the crowd executed the various numbers of the program with precision. The program opened with the crowd saluting the representatives of the Imperial Japanese Forces, following which everybody stood at attention while the Constabulary Band played the Kimigayo.

Receiving orders from the announcer, the crowd turned about face and bowed in the direction of the Imperial Palace in Tokyo. A minute of silent prayer was observed for the war dead and for the victory of Japan.

The solemn ceremonies over, Commissioner of the Interior Jose P. Laurel, in his introductory remarks, said in part as follows:

"After the fall of Manila into the hands of the victorious Imperial Japanese Forces, Premier General Hideki Tozo, speaking before the 80th session of the Japanese Imperial Diet, solemnly pledged to grant the Filipino people the honor of independence. Barely a year thereafter, he reiterated that solemn pledge and declared: '... on condition that further tangible evidence of cooperation is actively demonstrated it is contemplated to put into effect the statement made previously on the question of Philippine independence in the shortest possible time.' Being a spontaneous and solemn declaration of policy towards



the Philippines, subsequently explained and defined by the highest Nippon leaders in our country, and supported by historical and traditional Nippon friendship and brotherly feeling towards us, the Filipino people, this pledge should be taken by the entire nation as a token of the highest expression of sincerity on the part of the Japanese Government and people.

From the Beginning

"Since the dawn of our history, our forefathers have manifested their unselfish love for freedom. Philippine history is a stirring and impressive saga of heroic deeds of Filipino patriots and heroes in their repeated attempts to free a weak and subjugated people. It is for this love of freedom that Andres Bonifacio, Emilio Jacinto, Antonio Luna, Gregorio del Pilar and other revolutionary leaders gave their lives in the fields of battle; it is for this love of freedom that Del Pilar, Lopez Jaena, Panganiban and other propagandists died in poverty and hardship in foreign lands far from the warmth of their homes and the loving caresses of their beloved ones; and it is for this same love of freedom that Rizal, Burgos and other Filipino martyrs unhesitatingly offered their precious lives. Yes, indeed, it is because of this love of freedom that numberless anonymous Filipino patriots rose in arms, first against Spain and later against the United States of America. Yet despite the heroism and sacrifices of these brave and glorious Filipinos, that freedom was not achieved."

Chairman Vargas, who was introduced by Commissioner Laurel, then stood up to deliver the principal address of the occasion.

(The complete text of Chairman Vargas' speech is printed in this issue.)

Director-General Aquino, of the KALIBAPI, then ascended a special platform nearer the crowd and read the Tagalog and the English versions of a resolution of the Filipino people, expressing their profound and undying gratitude for the reiteration of Japan's determination to grant independence to the Philippines in the shortest possible time.

As Mr. Aquino read the Tagalog text, each paragraph of the resolution was greeted with applause. The Japanese text was read by Consul Kihara. Addressing Commissioner Laurel, Director-General Aquino asked that the resolution be put to a vote. Commissioner Laurel asked the crowd to signify its approval by shouting three Mabuhays. The resolution was unanimously carried.

Resolution of Gratitude

WHEREAS, Premier General Hideki Tozjo of Japan, in his recent address to the Imperial Diet reaffirmed Japan's determination to grant independence to the Philippines in the shortest possible time on condition that the Filipinos fully and actively cooperate with Japan in the establishment of the Greater East Asia Co-Prosperity Sphere.

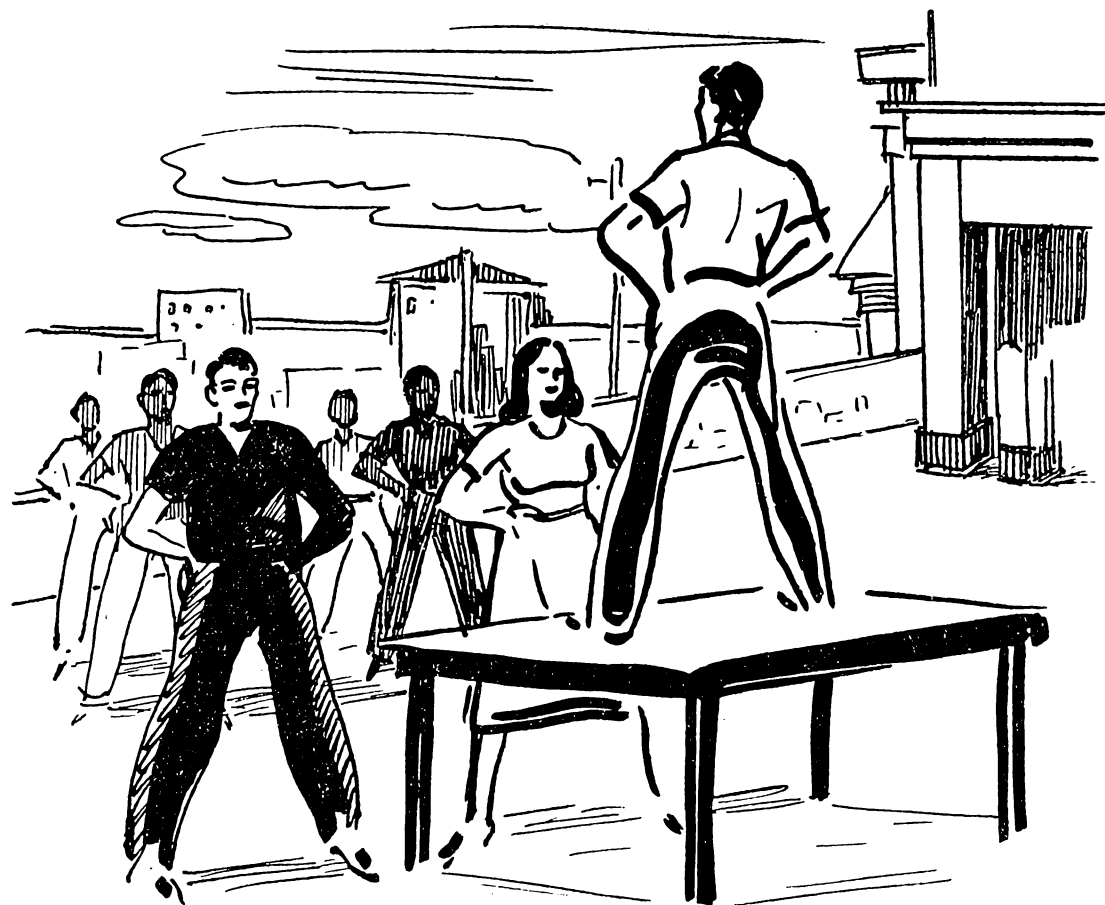
"WHEREAS, the freedom of independence of the Philippines have always been the supreme aspiration of the Filipino people;

"NOW, THEREFORE, BE IT RESOLVED by us, the Filipino people publicly assembled at Manila, Philippines, this eighth day of February, 1943, to express, as we do hereby express, our profound and undying gratitude for Dai Nippon Premier's solemn statement to grant the Philippines her independence in the shortest possible time; and

"RESOLVED FURTHER, That we, the Filipino people, reaffirm our determination to cooperate to the fullest extent with the Japanese Military Administration for the realization of Japan's fundamental objectives in waging this present war, and for the early grant of our national independence."

The Japanese text was turned over to Chairman Vargas who formally presented it to General Tanaka.

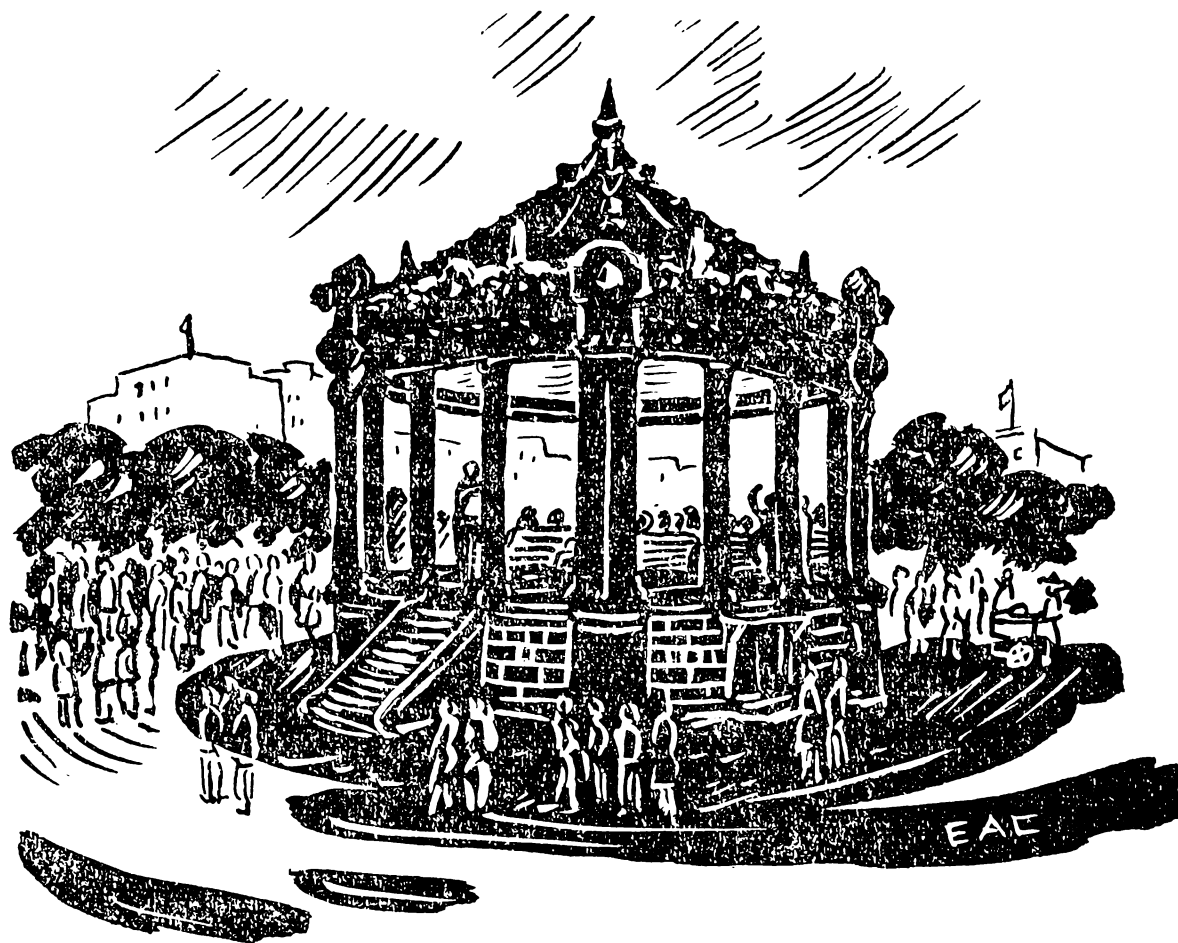
The playing of the Song for the Creation of the New Philippines by the Constabulary Band and the shouting of three cheers of Banzai, led by Chairman Vargas, closed the ceremonies, which ended shortly after 6 o'clock.



Nothing Can Stop Us

BY THE CHAIRMAN•

Philippine Executive Commission



AS I look upon this vast gathering of my countrymen who have assembled here from all parts of this city with unequalled enthusiasm—when I consider that on this historic day throughout the length and breadth of our native land the Filipino people are marshalling themselves in solid ranks to dedicate all their thoughts and energies to the speedy consummation of our dream of independence—I am filled with a deep emotion of solemn consecration. This day is indeed a day of consecration for the Filipino people. Never before in our long and tragic history as a subject people has the independence of the Philippines been up to us Filipinos to win and to deserve. Countless generations of heroes and martyrs who died before the dawn, countless generations of future Filipinos who will bask in the warmth of the noonday of freedom, are calling now upon our chosen generation to demand that we do not fail. And we shall not fail.

It is only right and proper that this day also should be a day of profound gratitude, of sincere homage, and of heart-felt loyalty, to the great Empire of Japan which has placed freedom within our grasp. The magnanimous and unprecedented promise of independence to the Philippines in the shortest possible time, confirmed as the sacred and irrevocable pledge of the Japanese Empire several days ago, has no equal in the entire recorded history of men and na-

tions. In our own experience in the struggle for freedom, we find it impossible to match the chivalry and supreme generosity of Japan. We find it so unimaginable, so difficult to believe, that the most powerful nation in Asia should be so benevolent and solicitous toward those who only lately were misled into facing the Imperial Japanese Forces on the field of battle, that some misguided Filipinos may even doubt the truth and sincerity of Japan's promise of independence.

But this doubt crumbles before the indisputable and undeniable facts. Japan has amply proven her high and honorable intentions with acts. At the very beginning of this war Japan proclaimed that she entertained no territorial ambitions, no schemes for exploitation, and no dreams of tyranny, but only a sincere desire to liberate the peoples of the Orient from Western imperialism so as to secure the prosperity and peace of Asia and the world. We are convinced that Japan has remained faithful to the letter and to the spirit of that noble proclamation in every corner of Greater East Asia where the Imperial Japanese Forces have entered on the wings of victory.

Japan Keeps Word

Japan has remained true to her ideals and her promises with respect to the Philippines in spite of

the fact that a portion of our people, deceived and misguided, resisted the Imperial Japanese Forces. She liberated the Filipino prisoners of war, rising above all the rules of war and all the canons of international law. Instead of exploiting and enslaving us, she has been helping and encouraging us in the gigantic task of national reconstruction and in the even greater task of building a new Philippines for the Filipinos. These measures of unparalleled nobility find their explanation in the sacredness of Japan's word, in the inviolability of her promises, in the chivalry of her proud traditions, and in the unblemished splendor of her national virtue.

I could cite numerous other examples of Japan's fidelity to her obligations and to her pledged word. I could point to Nationalist China, to whom Japan promised the restoration of all degrading special privileges wrung from her by the Western nations. Japan has fulfilled that promise. I could point to the people of Burma, to whom Japan promised the fulfillment of their aspirations for independence within this very year.

In the face of our own experience and of the experience of others, we cannot but accept wholeheartedly, without doubts or reservations, the solemn announcement made by Japan to grant independence to the Philippines. We know that behind the word of Japan stand 2,600 years of knightly traditions and the sacred honor of one hundred million people united under an unbroken line of Emperors, coeval with the ages. We, therefore, accept the promise with profound and boundless gratitude and we here resolve that the promise will never be regretted and that its sure fulfillment will give honor and joy to both Japan and the Philippines.

All over the Philippines, every Filipino feels at this moment the need of displaying the overpowering sense of gratitude that we have toward Japan. It is impossible to find words adequate to express the emotion that overwhelms us. Fortunately there is no need for words. Japan has shown us by her inspiring example that she does not lay stock by words so much as by deeds. What shall these deeds be?

We are asked only to find ourselves, to become once more true Filipinos and true Orientals, standing on our own feet, shoulder to shoulder with our brothers in Greater East Asia. We are not asked to submit to injury, harm, or discrimination. We are, on the contrary urged to seek our own good. We are not asked to starve in economic chaos. We are, on the contrary, urged to share the blessings of prosperity with our fellow-Orientals. We can be truly free as a nation only if we are also economically and culturally independent of the West, and therefore Japan asks us to lay down stable foundations for our enduring freedom, prosperity and happiness.

Grave Responsibility

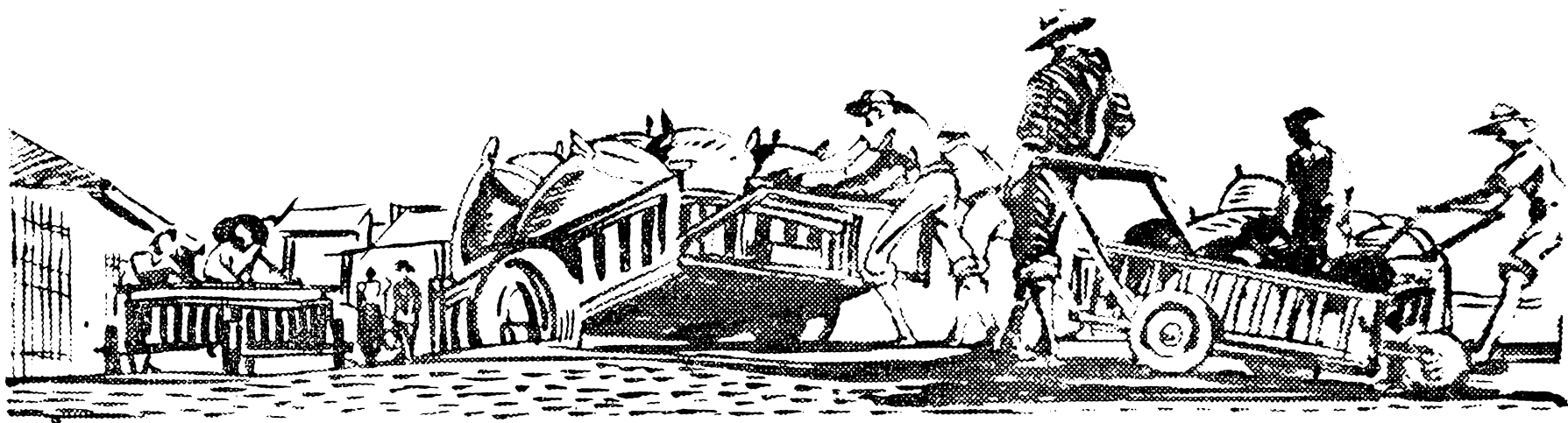
That grave and historic responsibility is placed squarely on our shoulders. Our independence is definitely up to ourselves. Japan has done everything on her part by making the promise of independence. Now the Filipino people, all of us, must do our part. We must prove that we deserve independence.

In the past our heroes did not hesitate to lay down their lives, to sacrifice their fortunes, and to consume all their energies, to win the independence of the Philippines. Those martyrs and heroes of the past look down upon us now, from the glorious heights of their immortality. They challenge us to equal or surpass their mighty exploits of will and resolution. They call upon us not to betray the sacred ideal for which they sacrificed all that they had and all that they were. They inspire us to unite for the last irresistible drive toward the national freedom which, throughout the ages and generations, has been our Holy Grail.

I therefore call upon all the Filipino people gathered in solemn assemblies today throughout the Philippines to make a solemn and unforgettable consecration of our lives, our fortunes, our energies, our constant efforts, and our unhesitating sacrifices, to the sacred ideal of our freedom. I call upon each and every Filipino to help in the maintenance of peace and order without which it would be impossible to finish our gigantic task of national reconstruction. I address myself more particularly and with all the energy at my command to our brother Filipinos now in hiding in the hills and in the mountains, and I ask them to realize that, by their own misdirected activities, they are hindering and delaying the independence that we all so devoutly desire. I call upon our farmers and our laborers, our industrialists, our merchants, our engineers, our men of letters and our men of thought, to unite their talents and their energies in a vast and irresistible stream of productive activity that will make the Philippines a land of plenty and self-sufficiency, and a valuable asset to the Greater East Asia Co-Prosperity Sphere. I call upon all the elements of the population, men and women, the old and the young, the cultured and unlettered, to discover themselves as true Orientals, to cast off all harmful and shameful imitation, and to practice those virtues of honor, sincerity, courage, industry, frugality, and self-sacrifice for the common good, that have always characterized our people as Filipinos and as Orientals. I call upon all the Filipino people to rise as one man and highly resolve that nothing shall stop us, nothing shall delay us, nothing shall divide us, in the crusade to win and deserve the independence of the Philippines, an independence that shall be securely founded on the brotherhood of Oriental nations, existing and prospering together in peace and union under the inspiring leadership of the great Japanese Empire.

The Reconstruction of the Philippines

By MANUEL A. ROXAS



(Addressed to the Officers of the Philippine Army in the Filipino Prisoners' War Camp, Malaybalay, Bukidnon, September 5, 1942):

FOR the last two weeks, you have been taught the high ideals of the Greater East Asia Co-Prosperity Sphere. You have also been informed of the part which the Philippines is expected to play in the realization of these ideals, if this country is ever to enjoy the blessings of independence under the aegis of the Japanese Imperial Government. This instruction was based on the memorable address to the Filipino people made by His Excellency, the Commander-in-Chief of the Japanese Expeditionary Forces to the Philippines on July 31, 1942. You should read that speech carefully and ponder the important statements made therein in order to comprehend correctly the reasons which moved Japan to engage in this war and the aims that she is determined to achieve.

I have been requested to speak to you today on the reconstruction of the Philippines. This is a very broad subject, one which requires prolonged study by men better qualified than I am. To solve a sound and concrete plan of reconstruction would require a knowledge of social and economic conditions at present obtaining throughout the Philippines—a knowledge which I do not possess. It would also require a clear idea of future world conditions following this war, particularly those resulting from the peculiar political and economic relationship that will exist among the members of the Greater East Asia Co-Prosperity Sphere. These conditions, I am, likewise not in a position to forecast. There are a few things, however, which are absolutely essential to any program of reconstruction in our particular case, and these I shall discuss briefly for your consideration.

Peace and order, is, of course, an absolute essential. But peace and order does not mean merely the termination of all hostile acts against the established regime; it means also respect for the constituted authorities and obedience to the laws and regulations duly promulgated. It also means, on the part of the people, confidence and faith in the Government in its ability to administer the laws properly and justly. It

means, finally, the banishment from the heart of the people of the fear of those who exercise the powers which is so essential to the establishment of moral life and human relationship, and without which social progress is impracticable, cannot exist.

Productive Activities

THE continuance and intensification of productive activities comes next in importance. The people must have food to eat, clothes to wear, and homes to live in. The present trend in world economy makes it more and more imperative that each nation becomes as nearly self-sufficient as possible in the prime essentials of life. This is particularly true in the case of the Philippines, which is an agricultural country situated in the tropics. We have the power and the resources to be practically self-sufficient in the prime necessities, particularly food and clothing. There is absolutely no reason why we can not produce all the rice, corn, meat and vegetables to meet our national requirements. Through a more diversified and intelligent farming, we should be able to achieve that condition. As to clothing, we should produce more cotton and other fibers to supply our textile requirements. The crops could be adopted as a substitute for others that we have been producing, particularly sugar, the production of which might have to be curtailed after this war. Such agricultural program will also give rise to new industries for which we are particularly suited and which have every reason to flourish with the support of a large home market. Our natural resources should also require careful husbanding to avoid depletion and destructive use. I refer particularly to our fish and forest resources which must be wisely utilized and conserved in order that future generations may not be deprived of their enduring benefits.

As an indispensable requisite of these activities of material reconstruction, it is necessary to open the channels of communication and transportation, as otherwise distribution and commerce cannot be properly affected. To this end the roads must, as soon as possible, be rebuilt, the bridges reconstructed, and the telegraph, telephone and radio lines operated and opened to the people at large.

Regenerated Spirit

BUT all these purely material undertakings would be difficult of fruitful accomplishment and barren of results unless they are based upon and sustained by a regenerated spirit truly and essentially Filipino. For the progress and civilization of a nation can only be erected enduringly, not upon wealth and material resources, but upon the character and the fortified spirit of the people. I have not reached this conclusion since the war. This is the lesson of the ages. Some years ago, you will remember, when I organized the "Bagong Katipunan" my aim and purpose was to awaken the dormant or bewildered spirit of our people that it may assert itself boldly and persistently for a return to such of our ancient customs and traditions as are sound and beautiful, to take pride in our race, to resist that inordinate and wasteful modernism which was threatening to corrupt our land, to banish frivolity and the excessive love of luxury and pleasure, and to enthrone in their hearts the great virtues of honesty, courage, self-sacrifice and loyalty together with a patriotic concept of the duties which each individual owes the state. I deplored and labored against unwholesome foreign influences in an effort to eradicate from the heart of every Filipino any feeling of inferiority towards other races as well as unthinking prejudices against them. The Gospel which I once offered to our people, I offer to you now, firmly as strong and prosperous Philippines, the Home of a happy people, is work, WORK,—PRODUCTIVE WORK. Conscientious, continuous and intelligent work nothing can save us or bring about the attainment of our destiny by WORK. Many years ago, our forefathers were industrious and hardworking. They were not afraid of work, much less were they ashamed to WORK. They found joy in productive toil. With every rising sun, they watched their plants grow or the things they build with their hands take shape. And it brought them happiness and glory besides, for they felt the thrill which accomplishment brings. I am sorry to say that this love of work has been weakened among many Filipinos, particularly those of the younger generation. They have been lured far and

wide by the enticing pleasures and illusory comforts of an easy life. Health and pleasures have become the goal of their existence. All these vices have sapped our vitality as a nation, and weakened our moral fiber as individuals. Gambling has become popular among them. They have acquired many reprehensible habits under the guise of fashionable modernity. If we are to build up a strong nation, if we are to survive as a race, if we are to enjoy the great blessings of Freedom, we must cast away from our minds and souls the unwholesome habits and customs which we have acquired from our contact with foreign civilization. We must quicken our own spirit with the sacred memory of the sufferings and privations that our people have endured, the tears that they have shed, and the blood that they have poured forth since the beginning of this war, determined that we shall not allow our nation to perish but, on the contrary, that it shall live and live forever—strong and prosperous, the proud home of a hardworking and happy people.

Our confinement in this camp, despite the hardships and worries it entails, which are merely the result of our condition as prisoners of war, should prove, spiritually, at least, of lasting benefit to each and everyone of us. We have the precious opportunity to think deeply on the events that affect our destiny as a people, on our duty to our country and on the part that we should play in its reconstruction on firmer foundations. The task ahead is most difficult, the way is rugged and long; it is a constant upward climb through ceaseless and sacrificing toil. When you leave this camp, I trust that your souls will be purified, your spirits quickened and emboldened, and that you will be inspired with the single purpose of devoting your life to the service of your country.

The Japanese Officers controlling this camp are bending every effort to make our life here as satisfactory as possible. For this, we are indebted to the Japanese Government and, more particularly to the officers on duty here and their able staff. I desire to avail myself of this opportunity to express to them, in your behalf and in my own, our sincere appreciation.



Education And The New Life

By GABRIEL R. MAÑALAC

Director of Public Instruction

IN Order No. 2 dated February 17, 1942, the Commander-in-Chief of the Imperial Japanese Forces in the Philippines enunciated the basic principles which shall govern the reconstruction of the educational system of the New Philippines. It is most important that not only the teachers but parents as well who are naturally concerned in the education of their children should know what they are and understand fully their meaning and their objectives. There are six of these principles which shall determine the pattern and the trend of our educational work. The wise teacher will use them as beacons to guide him in his activities in the school from day to day. They are:

"First, to make the people understand the position of the Philippines as a member of the East Asia Co-Prosperity Sphere, the true meaning of the establishment of a New Order in the sphere and the share which the Philippines should take for the realization of the New Order, and thus to promote friendly relations between Japan and the Philippines to the furthest extent.

"Second: To eradicate the old idea of reliance upon the Western nations, especially upon the U. S. A. and Great Britain, and to foster a new Filipino culture based on the self-consciousness of the people as Orientals.

"Third: To endeavor to elevate the morals of the people, giving up the over emphasis of materialism.

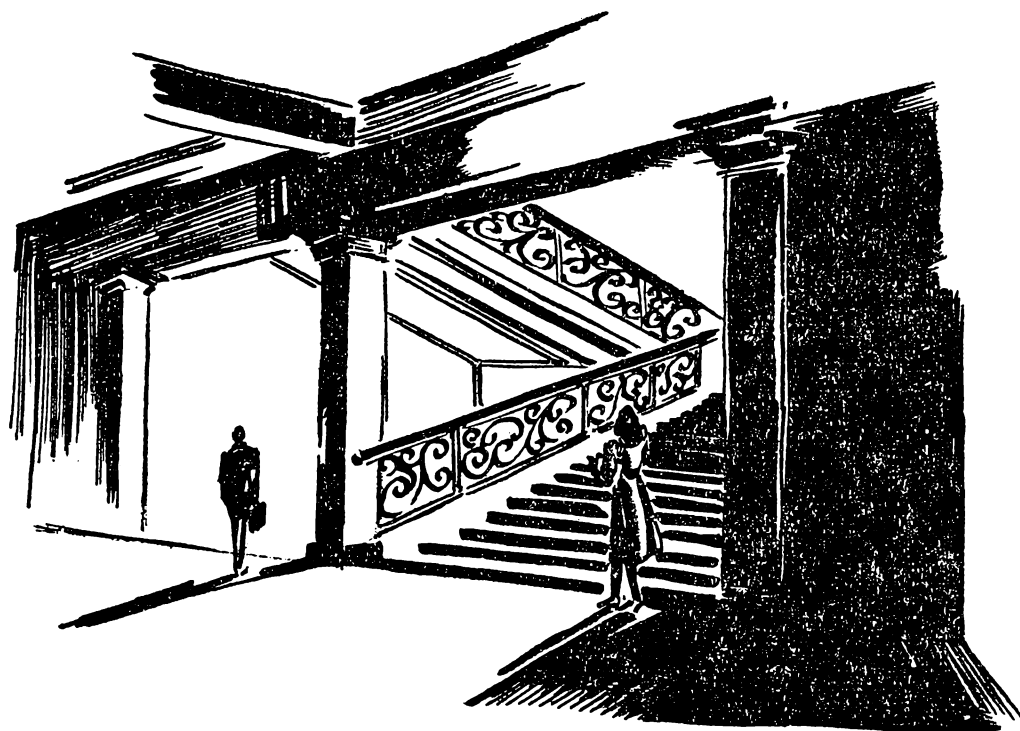
"Fourth: To strive for the diffusion of the Japanese language in the Philippines, and to terminate the use of English in due course.

"Fifth: To put importance to the diffusion of elementary education and to the promotion of vocational education.

"Sixth: To inspire the people with the spirit to love labour."

Educational Rebirth

A careful and conscientious study of these fundamental principles will readily show that they demand not only a revision but practically a rebirth of education in the Philippines. We are to salvage all that



is worth saving of the old system but the new structure will be of a different architecture and the uses to which it will be put also be undoubtedly different.

A rebirth of education in the New Philippines will require that we discard our preconceived ideas and our prejudices; that we disassociate ourselves from feelings and thoughts which have in the past colored our views and

controlled our actions; and that we make a "realistic examination" of the momentous events that have recently taken place in our part of the world,—events that have already changed the course of history in our country.

The first of the six principles enunciated implies not only the building of a New Philippines but also the formation of a family of nations of which the Philippines may become a worthy member. The building up of a nation and especially the building up of a family of nations at once calls to mind the picture of a useful, active life—a life of constant work, of unremitting vigilance and a continuous sacrifice on the part of the individual. We can not build up a New Philippines or hope to contribute our share to the formation and maintenance of the East Asia Co-Prosperity Sphere unless our people are trained and accustomed to hard work, unless we learn not only to accept but even to welcome personal discomfort, inconvenience, and hardship in the knowledge that all these personal sacrifices are only a means to the prosperity and perpetuity of the nation. That country will be most enduring whose people can stand on their feet against all misfortunes and calamities.

Our Contribution

WHAT bearing then does all this have on our educational work? What contribution must we make to the active life called for by this gigantic task of nation building and by this family of nations which is in the making in Greater East Asia? It means that the schools through systematic training from the earliest grades must produce young men and young women vigorous of mind and body, capable of carrying on exacting and prolonged physical and mental work even under adverse conditions; young men

and young women with bodies that can endure injury, sustain suffering, and overcome disease. It likewise demands that we develop in our boys and girls a type of mind that can think straight, that will accept hardship and suffering as part of life and that will hold steadfastly to the belief that above and beyond all the vicissitudes of life there is a just Providence that watches over all mankind.

We must therefore give greater and more serious attention to all our physical education activities—the radio taiso, the athletic games, the boy and girl scout projects and such other phases of school work that may contribute to the physical development of the students. Through daily instruction in the schools and follow-up work in the homes, the children must be taught thoroughly and well to eat the proper foods, to sleep the right number of hours, to dress sensibly for health and comfort, and to develop those habits that will strengthen their bodies,—all these to produce not the superman but men and women capable of holding their own under any emergency and against all odds.

More Food

A nation in the making will demand a full contribution of the time, labor, and effort of every individual. While the country is young, and while it is trying to get on its feet, much of this contribution will have to be in a material sense. More food to be produced, more land to be tilled, more cloths to be made, more roads and bridges to be constructed, more factories to be built, and a more intensive and systematic development of our natural resources—these will be the immediate needs of a growing country. The schools may help to fill these needs through a bigger impetus given to the vocational schools and the vocational courses. Every student in school, irrespective of the course he may follow later on, should be well trained to use his hands as well as his head. He should acquire the skill while in school to do at least one thing well with his hands. Agricultural schools and trade schools should receive the general support of the government so that in time there may be no dearth of skilled farmers, skilled mechanics and other skilled workmen. The course in Home and Community Membership Activities was introduced in the elementary schools this year precisely to teach the boys and girls at an early age to work with their hands and to make them as useful as possible in their homes and in the communities where they live.

Racial Pride

THE education for life in the New Philippines should make our boys and girls proud that they are Filipinos and Orientals. It should make them conscious that their country has a history of which they may well be proud, that our people, although under foreign domination for more than 400 years,

have produced statesmen, heroes and martyrs whose sacrifices are written in blood on the pages of our history. They shall learn that as a member of a great family of nations in East Asia their country has a glorious future—a future that beckons them to limitless opportunities and glorious achievements.

What then is the obligation of the schools in this exaltation of the Filipino as a Filipino and an Oriental? What must the schools do to erase the imprint of centuries that a brown skin is inferior; that one race is born to rule while another race is born to serve? The answer is clear and unmistakable. The history of the Philippines and of the Orient should occupy a most important place in the curriculum of our schools. From a very early age our boys and girls should begin the study of the history of their native land. They should read over and over again the accounts of the great deeds that our really great men, both the dead and the living, have accomplished. They should know that under a brown skin there is the ability to think, the will to achieve and the willingness to sacrifice and die. They shall learn that in the Orient there is the great and mighty Japanese Nation that has given irrefutable proof that an Oriental country is the equal of any other country on the face of the Earth. They should learn to pray and to thank God that in their veins is the blood of the ancient Malays and that providence has willed that they be born in the Orient where nature has been over generous and more than kind in showering her treasures and her gifts.

In this exaltation of the Filipino as an Oriental, our educational institutions must take a leading part in reviving those Filipino customs and virtues which time has shown to be of priceless value to our people. The melody and the sentiment in our native songs, the wisdom hidden in many a proverb in the native languages, and the aspirations, the hopes, the longings and the high ideals expressed in our native literature must be brought within reach of every boy and girl in school.

The Family Spirit

THE relationship among members of a family as well as the relationship among neighbors in the Philippines has a cohesion so strong that foreigners have at times claimed it is a real hindrance to the development of the individual. That a person has died of hunger or for want of help is practically unknown in this country. Family sentiment is so strong that the relatives or the neighbors if need be, come to the rescue even without the asking of the one in need. This family solidarity and this mutual sympathy and ready aid among the neighbors are worth preserving because family and neighborhood solidarity lends itself to national strength and national unity.

In this family of nations that is in the making under the Greater East Asia Co-Prosperity Sphere,

Japan, the country best prepared and the country that has sacrificed the most to free the Orient from Occidental influence even at the risk of her national existence, will naturally assume the position of leadership. It is important then that we promote friendly relations between Japan and the Philippines as best we can. It is almost axiomatic to say that two peoples, whether they be individuals or nations, in order to live together peacefully and harmoniously, must understand each other. A lack of understanding leads to misunderstanding. The less we know of a people the more likely we are to misunderstand them. If we are to be a member of this great family of nations that is now in the making in our part of the world, would it not be plain common sense to try to understand the other members of the group and especially the leader and protector of that group? The schools should make it possible for our students to learn as much as possible the history of Japan and the development of that country from its humble beginning to the power and the influence that it is today. Our students should be thoroughly familiar with the high and noble aims that that great nation has in the building up of a Greater East Asia. The study of the history of Japan and the study of the Japanese language should therefore be a part of our school curriculum because only thus may we begin to understand the spirit, the culture, the civilization, and the way of life of the Japanese people.

Spiritual Renovation

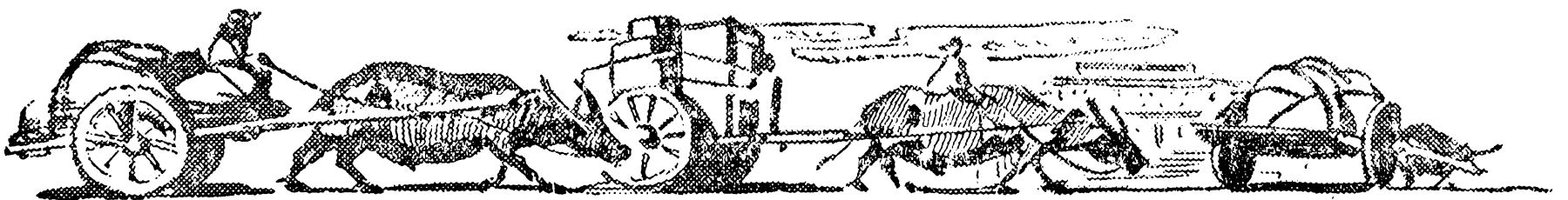
LASTLY, education in the New Philippines must give more time and greater attention to a really effective training of the character of our youth and thus bring about a spiritual renovation in the rising generation. Teachers are essentially builders of men. Although apparently their work in school is to teach the 3 R's and other school subjects, we know without question that their most valuable service is in character training. Of what particular good, you may well ask, is a young man whose training in school has merely sharpened and accentuated his anti-social traits? Such a man would be a greater menace to society than one with similar tendencies but without benefit of school education.

The war that is still raging in all its fury has taught us many lessons but perhaps the most valuable of these is that a nation stands or falls as the character of its people is strong or weak. A people with a character weakened by vice must sooner or later yield to the superiority of another whose character

has been carefully trained and nurtured by the virtues which have been handed down from father to son and which time has shown to be invaluable to the nation. Japan has until now furnished the biggest surprise in the present war because her people have exhibited certain traits of character that have probably no counterpart among the people in other countries. Handicapped before the present conflict by a lack of resources with which to wage a long war, it has conquered some of the most strategic positions and now occupies territories that are very rich in minerals and other war materials. Many have asked the question again and again. How has Japan been able to accomplish what she has so far achieved in the present war considering the handicaps that she had to overcome? There is probably no one single answer to this question. We can say however with reasonable certainty that part of the answer lies in the character of her people and naturally of her soldiers. A strong discipline, unquestioned obedience to their superiors, the ability to adjust themselves to almost any condition, the acceptance of hardships and even of death if necessary, a high ideal of service to the country, and an unshakable faith in the justice and righteousness of their country's cause have made the Japanese people and Japan's fighting men a formidable foe. The character of the Japanese Imperial Forces and of the Japanese people as a whole has drawn the admiration of the whole world.

As educators we can profit immensely from the lessons furnished by Japan. We must train, mould, and nurture the character of our boys and girls in school so as to bring about a spiritual rebirth among our people. Courage, honesty, devotion to one's duty, service to the country, disregard of one's self and even willingness to die for a cause that is just and right—these are character traits, the presence or the lack of which determine the fate of a people.

Much of our character training has been vocal and theoretical. Much of it has consisted of verbal discussions in the classroom. We must make our character education really and truly effective. Just as we harden and strengthen our pupils' bodies through regular physical exercises so must we devise a series of activities the systematic performance of which will bring about a stiffening of the moral fiber in our youths. This we must do if we want to exist as a people because a people without character are like a people without vision—"they perish". Thus must education in the New Philippines be geared up to the tempo and the demands of the New Life.



A Filipino Looks Forward

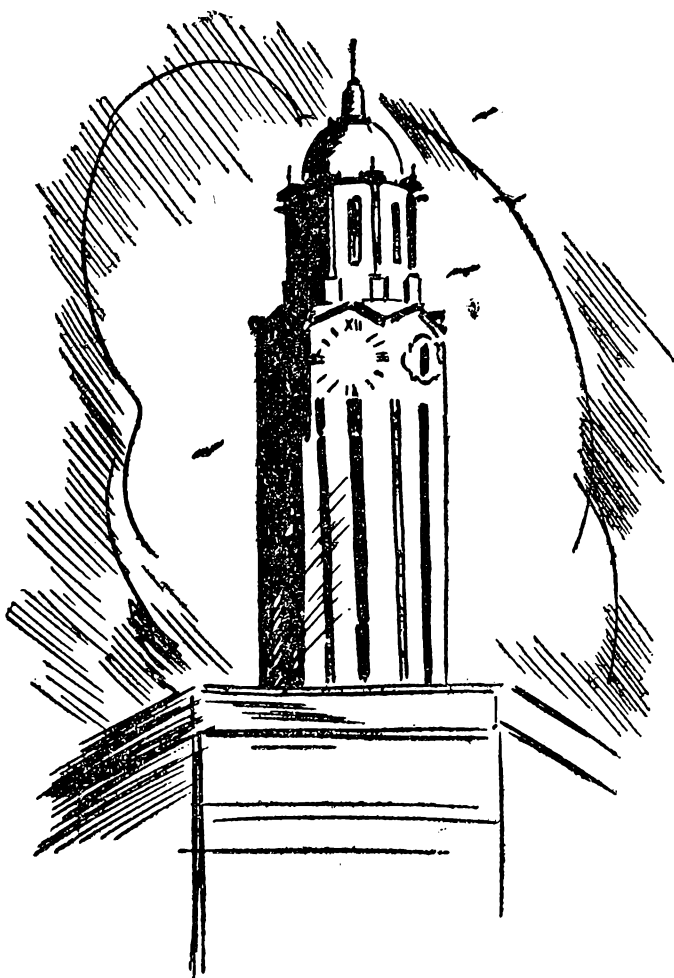
By MARIANO V. DE LOS SANTOS
President, University of Manila

FOR well over a year the Philippines has been involved in a war not of our own making. Our country and our people for the last twelve months or more have gone through sufferings and devastation, the magnitude of which we cannot yet accurately surmise. But from this bloody test and from these sufferings, we have emerged greatly fortified, with rosier hopes and the proud possessor of a new national solidarity and spirit that betoken the birth of a new Philippines. And for this if for no other reason this new year acquires added importance and should be a fresh starting point for greater exertion and a more substantial performance in our journey towards national maturity. We should not only propose to be better; but be determined to accomplish infiditely more than what we have accomplished during the past twelve months.

Nation Making

These are critical days for the Philippines and the Filipinos. Literally we are making history. We cannot and we should not remain stationary or inactive, much less, indifferent to the events that are rapidly taking place in our midst and all around us. We owe it to ourselves to become fully aware of the tremendous significance and far-reaching effects of the changes that are sure to come in the wake of this war of world-wide proportions. An old epoch in our history has ended and a new one is opening up.

By and large, for over 400 years, the Philippines have been drawn away, first by Spain and lately by the United States, from its natural sphere and from its natural associates. An Oriental nation and an Oriental people, during this long interlude, we have always looked up to the Western nations as our only mentors and models. Much to our own disadvantage, we have considered Western ideals, with the exclusion of all others, as the desirable goals of our intellectual and spiritual efforts. Our religion, our form of government, standards of life, nay, our vices and shortcomings, have been mainly of the West; not satisfied in importing many social and basic institutions of the Occidentals, a large proportion of our people likewise



took pride in adopting as their own, the vices and defects of the Westerners.

Rude Awakening

Under the impact of the fateful events that have been happening in our midst since December 8, 1941, our dream of becoming a Western Island in an Oriental sea has ended in a rude awakening. At long last we have come to realize that racial affinity and geographical propinquity are fundamental concepts that find their bases on nature and on stern reality; and that they cannot be made subservient to the less elemental ties of imported or imposed foreign cultures and transient if not expedient political and economic associations.

AS a result and a natural consequence of these drastic changes in the conditions of our country a new outlook on life has been forming, life values have been revised, new ways and new modes of thinking are being adopted; in short, a New Order is being established in our country. A new order that is really and truly *new*, a new order that is not a mere figure of speech or a beautiful slogan coined to entice us into thoughtless submission to a new régime. The New Order essentially means the re-entry of the Filipino nation into the family of the Great East Asian countries on a term of equality with all of them and moved by a strong desire to share with the members of that great family a common prosperity.

A Gigantic Task

At once it could be seen that the creation of a New Philippines is a gigantic but glorious task that will demand from every Filipino a large measure of sacrifice and a great deal of work—hard work, fruitful work. This first new year under the new order should serve first of all as starting point in the development of a new concept of *work*, in a new and more valid attitude towards the real meaning of work. The New Philippines has to be built on the solid foundation of earnest work, conscientious work, productive work, if possible, a work of great art, where the best minds and the greatest hearts among our people should dedicate their full measure of service

and devotion. Our haloed martyr, Rizal, through Fr. Florentino uttered these ringing words:

“The glory of saving a country is not for him who has contributed to its ruin Hate never produces anything but monsters and criminals. Love alone realizes wonderful works, virtues alone can save Redemption presupposes virtue, virtue sacrifice, and sacrifice, love!—*Suffer and Work.*”

Suffer and Work

THE New Philippines may become a beautiful reality only through suffering and work. Work alone can save our country and our people. Fortunately this new philosophy of work is gaining more and more adepts. Work's true meaning is becoming more widely understood.

The New Philippines is, in a manner of speaking, an old ideal long lost that we are trying to recapture in real earnest. To regain the essential qualities of an Oriental people; to reacquire the moral qualities of the old Filipinos that we have almost bartered away for the artificiality of a materialistic civilization; to be baptized anew in the purifying waters of simplicity and the natural and unaffected ways of life of our forbears; and to drink deep in the ageless fountain sources of Eastern cultures and philosophies are all positive efforts and constructive accomplishments that will lead us to the early and successful realization of the New Order.

The late Don Teodoro Kalaw, after a through research, reconstructed the five cardinal rules of our old moral code. He found out that the unaffected people of our barrios have preserved the virtues of *courage, chastity, courtesy, self-control, and family unity*, as they were generally practiced by the old Filipinos. He pointed out that a people with such qualities can proudly claim a place of honor among the best peoples on Earth.

In the New Philippines that we are establishing, we are not only allowed but insistently and urgently encouraged by our Japanese friends to revive as much as possible our indigenous culture and develop to the fullest our strong traits and the true qualities of an Oriental people.

New Education

We are likewise encouraged and afforded the opportunity to re-fashion our educational system to make it more responsive to the needs of our time and more in keeping with our natural idiosyncracies and our surroundings. This step is, indeed, vital to the ultimate fate of our country. As in all crises and in all big undertakings, the greatest need is for men and women adequately trained and schooled in the service of their country; men and women equipped with learning and moral and physical strength to undergo untold sacrifices and to do what is expected of them. During the last year our educational leaders have been busy laying a solid foundation for our new educational system. The coming year should see greater advances in this line, especially in the matter

of training our citizenry for a keener consciousness of their social and collective responsibilities.

More Efficient Government

Space will not permit me to discuss on all of the hopeful trends observable in the present day Philippines. I do not want to close, however, without pointing to another beneficial change brought about by the establishment of the New Order. The governmental structure of the country is being re-organized along simpler lines. Waste and extravagance in our official bureaucracy are steadily reduced and it is hoped that they be totally discarded. Government employees are systematically trained to help and serve the people. The haughty, aloof or indifferent officials who make it a practice to lord over the public are being weeded out. Party politics, which made our government in the past the refuge of lame ducks and inefficiency, find no place in the New Order. Government service in all its various gradations are brought nearer to the people; public service is no longer an instrument of power used by few self-seeking individuals for their self-aggrandizement. Corruption and chicanery cannot thrive for a long time in a government where positions are elevated to the condition of sacred trusts whose main purpose is to promote the well-being and best interests of the governed and not to glorify the officials.

The past year has brought us misery and sufferings; it has occasioned losses beyond recovery; it has tested our endurance and our power of adaptation; it has brought changes that are painful to many. On the other hand, a great many of those some changes will bring forth this year and the years to come untold blessings. Many of our false notions about work, about our rightful place in the scheme of the Universe, our worth as a people, the true meaning of service have all been made clearer to us. With this new wisdom and the added strength that it brings with it we can look forward to the future with greater faith and confidence.

Resolution

As a nation we have survived; our Country remains intact. We are given the privilege and the great opportunity to build a stronger nation and a more prosperous and a happy Philippines. There is a patriotic work for everybody to do. Let no one be like Sr. Pasta whom Isagani, in the *Reign of Greed*, condemned thus;

“When I have gray hairs like those, Sir, and turn my gaze over my past, and see that I worked only for myself, without having done what I plainly could and should have done for the country that has given me everything, for the citizens that have helped me to live, then Sir, every gray hair will be a thorn and instead of rejoicing, they will shame me.”

Let us resolve to do all that is in our power to help build a New Philippines and a New World Order that will insure peace and bring happiness to Mankind.

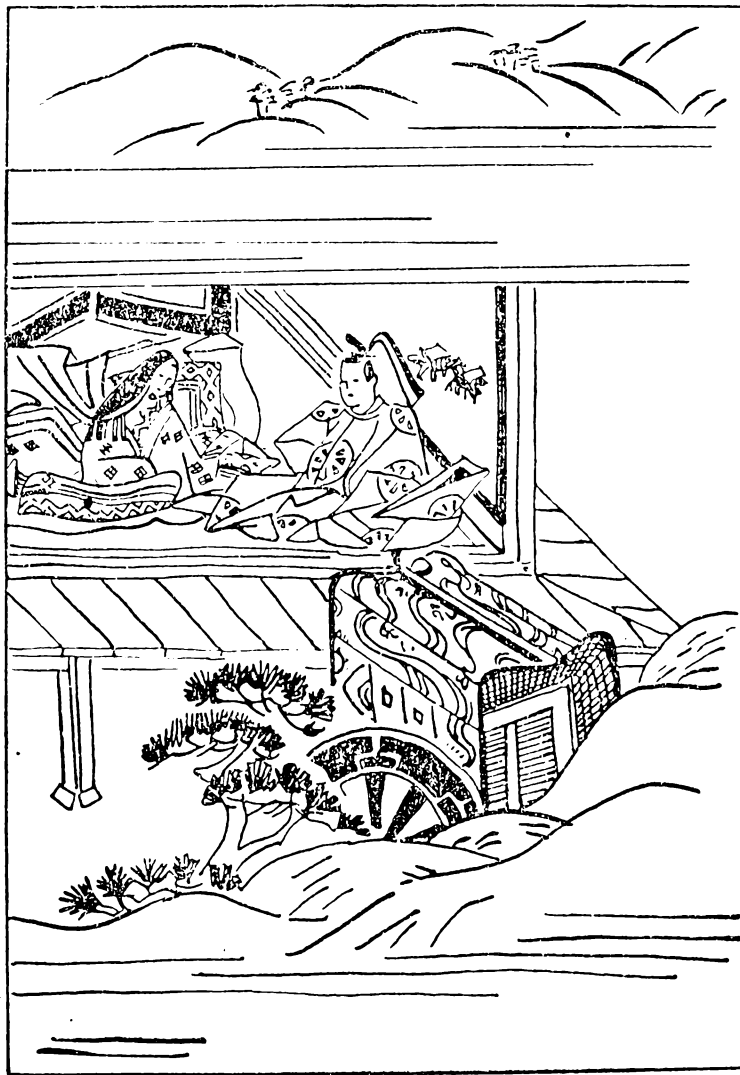
Japan: An Interpretation

By LAFCADIO HEARN

5. The Japanese Family

THE great general idea, the fundamental idea, underlying every persistent ancestor-worship, is that the welfare of the living depends upon the welfare of the dead. Under the influence of this idea, and of the cult based upon it, were developed the early organization of the family, the laws regarding property and succession, the whole structure, in short, of ancient society,—whether in the Western or the Eastern world.

But before considering how the social structure in old Japan was shaped by the ancestral cult, let me again remind the reader that there were at first no other gods than the dead. Even when Japanese ancestor-worship evolved a mythology, its gods were only transfigured ghosts,—and this is the history of all mythology. The ideas of heaven and hell did not exist among the primitive Japanese, nor any notion of metempsychosis. The Buddhist doctrine of rebirth—a late borrowing—was totally inconsistent with the archaic Japanese beliefs, and required an elaborate metaphysical system to support it. But we may suppose the early ideas of the Japanese about the dead to have been much like those of the Greeks of the pre-Homeric era. There was an underground world to which spirits descended; but they were supposed to haunt by preference their own graves, or their “ghost-houses.” Only by slow degrees did the notion of their power of ubiquity become evolved. But even then they were thought to be particularly attached to their tombs, shrines, and homesteads. Hirata wrote, in the early part of the nineteenth century: “The spirits of the dead continue to exist in the unseen world which is everywhere about us; and they all become gods of varying character and degrees of influence. Some reside in temples built in their honour; others hover near their tombs; and they continue to render service to their prince, parents, wives, and children, as when in the body.” Evidently “the unseen world” was thought to be in some sort a duplicate of the visible world, and dependent upon the help of the living for its prosperity. The dead and the living were mutually dependent. The all-important necessity for the ghost was sacrificial wor-



ship; the all-important necessity for the man was to provide for the future cult of his own spirit; and to die without assurance of a cult was the supreme calamity . . . Remembering these facts we can understand better the organization of the patriarchal family,—shaped to maintain and to provide for the cult of its dead, any neglect of which cult was believed to involve misfortune.

Bond of Religion

The reader is doubtless aware that in the old Aryan family the bond of union was not the bond of affection, but a bond of religion, to which natural affection was altogether subordinate. This condition characterizes the patriarchal family wherever ancestor-worship exists. Now the Japanese family, like the ancient Greek or Roman family was a religious society in the strictest sense of the term; and a religious society it yet remains. Its organization was primarily shaped in accordance with the requirements of ancestor-worship; its later imported doctrines of filial piety had been already developed in China to meet the needs of an older and similar religion. We might expect to find in the structure, the laws, and the customs of the Japanese family many points of likeness to the structure and the traditional laws of the old Aryan household,—because the law of sociological evolution admits of only minor exceptions. And many such points of likeness are obvious. The materials for a serious comparative study have not yet been collected: very much remains to be learned regarding the past history of the Japanese family. But, along certain general lines, the resemblances between domestic institutions in ancient Europe and domestic institutions in the Far East can be clearly established.

Alike in the early European and in the old Japanese civilization it was believed that the prosperity of the family depended upon the exact fulfillment of the duties of the ancestral cult; and, to a considerable degree, this belief rules the life of the Japanese family to-day. It is still thought that the good fortune of the household depends on the observance of its cult,

and that the greatest possible calamity is to die without leaving a male heir to perform the rites and to make the offerings. The paramount duty of filial piety among the early Greeks and Romans was to provide for the perpetuation of the family cult; and celibacy was therefore generally forbidden,—the obligation to marry being enforced by opinion where not enforced by legislation. Among the free classes of old Japan, marriage was also, as a general rule, obligatory in the case of a male heir: otherwise, where celibacy was not condemned by law, it was condemned by custom. To die without offspring was, in the case of a younger son, chiefly a personal misfortune; to die without leaving a male heir, in the case of an elder son and successor, was a crime against the ancestors,—the cult being thereby threatened with extinction. No excuse existed for remaining childless: the family law in Japan, precisely as in ancient Europe, having amply provided against such a contingency. In case that a wife proved barren, she might be divorced. In case that there were reasons for not divorcing her, a concubine might be taken for the purpose of obtaining an heir. Furthermore, every family representative was privileged to adopt an heir. An unworthy son, again, might be disinherited, and another young man adopted in his place. Finally, in case that a man had daughters but no son, the succession and the continuance of the cult could be assured by adopting a husband for the eldest daughter.

The Life Giver

But, as in the antique European family, daughters could not inherit: descent being in the male line, it was necessary to have a male heir. In old Japanese belief, as in old Greek and Roman belief, the father, not the mother, was the life-giver; the creative principle was masculine; the duty of maintaining the cult rested with the man, not with the woman.¹

The woman shared the cult; but she could not maintain it. Besides, the daughters of the family, being destined, as a general rule, to marry into other households, could bear only a temporary relation to the home-cult. It was necessary that the religion of the wife should be the religion of the husband; and the Japanese, like the Greek woman, on marrying into another household, necessarily became attached to the cult of her husband's family. For this reason especially the females in the patriarchal family are



not equal to the males; the sister cannot rank with the brother. It is true that the Japanese daughter, like the Greek daughter, could remain attached to her own family even after marriage, providing that a husband were adopted for her,—that is to say, taken into the family as a son. But even in this case, she could only share in the cult, which it then became the duty of the adopted husband to

The Old Family

THE constitution of the patriarchal family everywhere derives from its ancestral cult; and before considering the subjects of marriage and

adoption in Japan, it will be necessary to say something about the ancient family-organization. The ancient family was called *uzi*,—a word said to have originally signified the same thing as the modern term *uchi*, “interior,” or “household,” but certainly used from very early times in the sense of “name”—clan-name especially. There were two kinds of *uzi*: the *o-uzi*, or great families, and the *ko-uzi*, or lesser families,—either term signifying a large body of persons united by kinship, and by the cult of a common ancestor. The *o-uzi* corresponded in some degree to the Greek *yevos* or the Roman *gens*; the *ko-uzi* were its branches, and subordinate to it. The unit of society was the *uzi*. Each *o-uzi* with its dependent *ko-uzi*, represented something like a *phratry* or *curia*; and all the larger groups making up the primitive Japanese society were but multiplications of the *uzi*,—whether we call them clans, tribes, or hordes. With the advent of a settled civilization, the greater groups necessarily divided and subdivided; but the smallest subdivision still retained its primal organization. Even the modern Japanese family partly retains that organization. It does not mean only a household: it means rather what the Greek or Roman family became after the dissolution of the *gens*. With ourselves the family has been disintegrated: when we talk of a man's family, we mean his wife and children. But the Japanese family is

¹ Wherever, among ancestor-worshipping races, descent is in the male line, the cult follows the male line. But the reader is doubtless aware that a still more primitive form of society than the patriarchal—the matriarchal—is supposed to have had its ancestor-worship. Mr. Spencer observes: “What has happened when descent in the female line obtains, is not clear. I have met with no statement showing that, in societies characterized by this usage, the duty of administering to the double of the dead man devolved on one of his children rather than on others.”—*Principles of Sociology*, Vol. III, § 601.

still a large group. As marriages take place early, it may consist, even as a household, of great-grandparents, grandparents, parents, and children—sons and daughters of several generations; but it commonly extends much beyond the limits of one household. In early times it might constitute the entire population of a village or town; and there are still in Japan large communities of persons all bearing the same family name. In some districts it was formerly the custom to keep all the children, as far as possible, within the original family group—husbands being adopted for all the daughters. The group might thus consist of sixty or more persons, dwelling under the same roof; and the houses were of course constructed, by successive extension, so as to meet the requirement. (I am mentioning these curious facts only by way of illustration.) But the greater uzi, after the race had settled down, rapidly multiplied; and although there are said to be house-communities still in some remote districts of the country, the primal patriarchal groups must have been broken up almost everywhere at some very early period. Thereafter the main cult of the uzi did not cease to be the cult also of its subdivisions. All members of the original gens continued to worship the common ancestor, or uzi-no-kami, “the god of the uzi.” By degrees the ghost-house of the uzi-no-kami became transformed into the modern Shinto parish-temple; and the ancestral spirit became the local tutelary god, whose modern appellation, ujigami, is but a shortened form of his ancient title, uzi-no-kami. Meanwhile, after the general establishment of the domestic cult, each separate household maintained the special cult of its own dead, in addition to the communal cult. This religious condition still continues. The family may include several households; but each household maintains the cult of its dead. And the family-group, whether large or small, preserves its ancient constitution and character; it is still a religious society, exacting obedience, on the part of all its members, to traditional custom.

The Family Head

So much having been explained, the customs regarding marriage and adoption, in their relation to the family hierarchy, can be clearly understood. But a word first regarding this hierarchy, as it exists to-day. Theoretically the power of the head of the family is still supreme in the household. All must obey the head. Furthermore the females must obey the males—the wives, the husbands; and the younger members of the family are subject to the elder members. The children must not only obey the parents and grandparents, but must observe among themselves the domestic law of seniority: thus the younger brother should obey the elder brother, and the younger sister the elder sister. The rule of precedence is enforced gently, and is cheerfully obeyed even in small matters: for example, at meal-time, the elder boy is served first, the second son next, and so on,—an exception being made in the case of a very young child, who is not obliged to wait. This custom accounts for an amusing popular term often applied in jest to a second

son “Master Cold-Rice” (*Hiyamesi-san*); as the second son, having to wait until both infants and elders have been served, is not likely to find his portion desirably hot when it reaches him Legally, the family can have but one responsible head. It may be the grandfather, the father, or the eldest son; and it is generally the eldest son, because according to a custom of Chinese origin, the old folks usually resign their active authority as soon as the eldest son is able to take charge of affairs.

Flower-Daughter

THE subordination of young to old, and of females to males,—in fact the whole existing constitution of the family,—suggests a great deal in regard to the probably stricter organization of the patriarchal family, whose chief was at once ruler and priest, with almost unlimited powers. The organization was primarily, and still remains, religious: the marital bond did not constitute the family; and the relation of the parent to the household depended upon his or her relation to the family as a religious body. To-day also, the girl adopted into a household as wife ranks only as an adopted child: marriage signifies adoption. She is called “flower-daughter” (*hana-yome*). In like manner, and for the same reasons, the young man received into a household as a husband of one of the daughters, ranks merely as an adopted son. The adopted bride or bridegroom is necessarily subject to the elders, and may be dismissed by their decision. As for the adopted husband, his position is both delicate and difficult,—as an old Japanese proverb bears witness: *Konuka san-goo areba, mukoyoosi to naruna* (“While you have even three go¹ of rice-bran left, do not become a son-in-law”). Jacob does not have to wait for Rachel: he is given to Rachel on demand; and his service then begins. And after twice seven years of service, Jacob may be sent away. In that event his children do not any more belong to him, but to the family. His adoption may have had nothing to do with affection; and his dismissal may have nothing to do with misconduct. Such matters, however they may be settled in law, are really decided by family interests—interests relating to the maintenance of the house and of its cult.

It should not be forgotten that, although a daughter-in-law or a son-in-law could in former times be dismissed almost at will, the question of marriage in the old Japanese family was a matter of religious importance,—marriage being one of the chief duties of filial piety. This was also the case in the early Greek and Roman family; and the marriage ceremony was performed, as it is now performed in Japan, not at a temple, but in the home. It was a rite of the family religion,—the rite by which the bride was adopted into the cult in the supposed presence of the ancestral spirits. Among the primitive Japanese there was probably no corresponding ceremony; but after the establishment of the domestic cult, the marriage ceremony

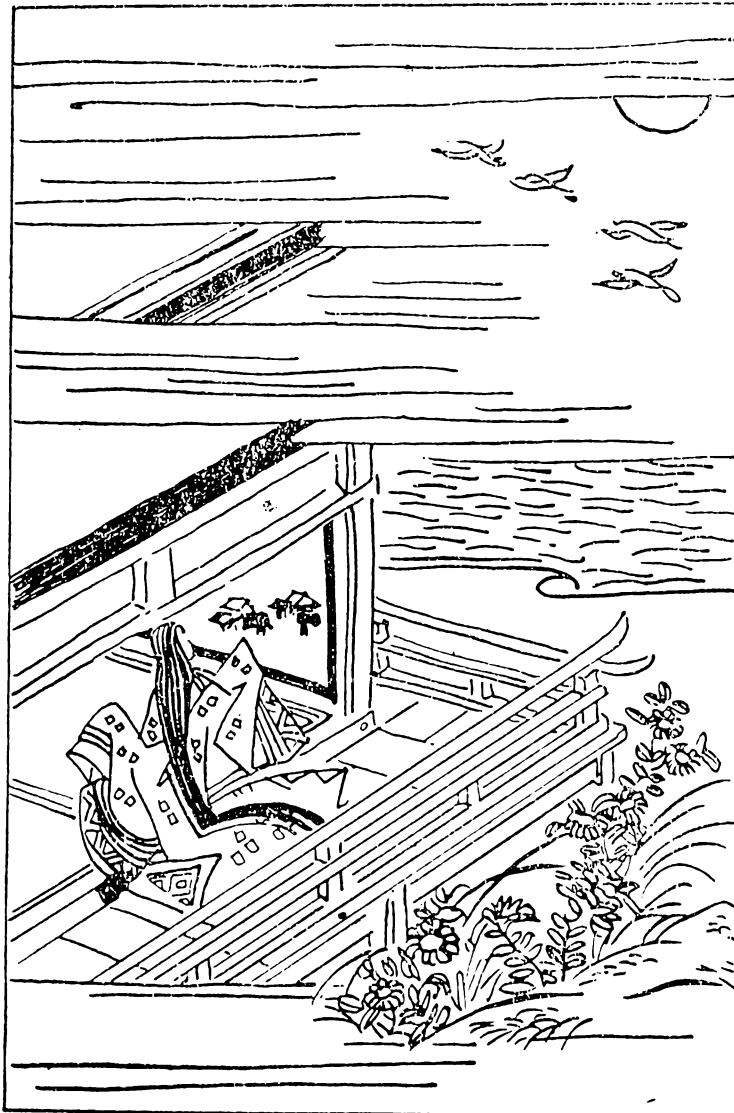
¹ The translation is Mr. Mitford's. There are no “images” of the family-god, and I suppose that the family's Shinto-shrine is meant, with its ancestral tablets.

became a religious rite, and this it still remains. Ordinary marriages are not, however, performed before the household shrine or in front of the ancestral tablets, except under certain circumstances. The rule, as regards such ordinary marriages, seems to be that if the parents of the bridegroom are yet alive, this is not done; but if they are dead, then the bridegroom leads his bride before their mortuary tablets, where she makes obeisance. Among the nobility, in former times at least, the marriage ceremony appears to have been more distinctly religious,—judging from the following curious relation in the book *Syorei-Hikki*, or “Record of Ceremonies”: “At the weddings of the great, the bridal-chamber is composed of

three rooms thrown into one (by removal of the sliding-screens ordinarily separating them), and newly decorated The shrine for the image of the family-god is placed upon a shelf adjoining the sleeping-place.”

It is noteworthy also that Imperial marriages are always officially announced to the ancestors; and that the marriage of the heir-apparent, or other male off-spring of the Imperial house, is performed before the *Kasikodokoro*, or imperial temple of the ancestors, which stands within the palace-grounds. As a general rule it would appear that the evolution of the marriage-ceremony in Japan chiefly followed Chinese precedent; and in the Chinese patriarchal family the ceremony is in its own way quite as much of a religious rite as the early Greek or Roman

marriage. And though the relation of the Japanese rite to the family cult is less marked, it becomes sufficiently clear upon investigation. The alternate drinking of rice-wine, by bridegroom and bride, from the same vessels, corresponds in a sort to the Roman *confarreatio*. By the wedding-rite the bride is adopted into the family religion. She is adopted not only by the living but by the dead; she must thereafter revere the ancestors of her husband as her own ancestors; and should there be no elders in the household, it will become her duty to make the offerings, as representative of her husband. With the cult of her own family she has nothing more to do; and the funeral ceremonies performed upon her departure from the parental roof,—the solemn sweeping out of the houserooms, the lighting of the death-fire before the gate,—are significant of this religious separation.



Speaking of the Greek and Roman marriage, M. de Coulanges observes: “*Une telle religion ne pouvait pas admettre la polygamie.*” As relating to the highly developed domestic cult of those communities considered by the author of *La Cite Antique*, his statement will scarcely be called in question. But as regards ancestor-worship in general, it would be incorrect; since polygamy or polygyny, and polyandry may coexist with ruder forms of ancestor-worship. The Western-Aryan societies, in the epoch studied by M. de Coulanges, were practically monogamic. The ancient Japanese society was polygynous; and polygyny persisted, after the establishment of the domestic cult. In early times, the marital relation itself would seem to have

been indefinite. No distinction was made between the wife and the concubines: “they were classed together as ‘women.’” Probably under Chinese influence the distinction was afterwards sharply drawn; and with the progress of civilization, the general tendency was towards monogamy, although the ruling classes remained polygynous. In the 54th article of Iyeyasu’s legacy, this phase of the social conditions is clearly expressed,—a condition which prevailed down to the era:

“The position a wife holds towards a concubine is the same as that of a lord to his vassal. The Emperor has twelve imperial concubines. The princes may have eight concubines. Officers of the highest class may have five mistresses. A Samurai may have two handmaids. All below this are ordinary married men.”

Monogamic Trend

This would suggest that concubinage had long been (with some possible exceptions) an exclusive privilege; and that it should have persisted down to the period of the abolition of the daimiates and of the military class, is sufficiently explained by the militant character of the ancient society. Though it is untrue that domestic ancestor-worship cannot coexist with polygamy or polygyny (Mr. Spencer’s term is the most inclusive), it is at least true that such worship is favoured by the monogamic relation, and tends therefore to establish it,—since monogamy insures to the family succession a stability that no other relation can offer. We may say that, although the old Japanese society was not monogamic, the natural tendency was towards monogamy, as the condition best

according with the religion of the family, and with the moral feeling of the masses.

Of Marriage

Once that the domestic ancestor-cult had become universally established, the question of marriage, as a duty of filial piety, could not be judiciously left to the will of the young people themselves. It was a matter to be decided by the family, not by the children; for mutual inclination could not be suffered to interfere with the requirements of the household religion. It was not a question of affection, but of religious duty; and to think otherwise was impious. Affection might and ought to spring up from the relation. But any affection powerful enough to endanger the cohesion of the family would be condemned. A wife might therefore be divorced because her husband had become too much attached to her; an adopted husband might be divorced because of his power to exercise, through affection, too great an influence upon the daughter of the house. Other causes would probably be found for the divorce in either case—but they would not be difficult to find.

For the same reason that connubial affection could be tolerated only within limits, the natural rights of parenthood (as we understand them) were necessarily restricted in the old Japanese household. Marriage being for the purpose of obtaining heirs to perpetuate the cult, the children were regarded as belonging to the family rather than to the father and mother. Hence, in case of divorcing the son's wife, or the adopted son-in-law,—or of disinheriting the married son,—the children would be retained by the family. For the natural right of the young parents was considered subordinate to the religious rights of the house. In opposition to those rights, no other rights could be tolerated. Practically, of course, according to more or less fortunate circumstances, the individual might enjoy freedom under the paternal roof; but theoretically and legally there was no freedom in the old Japanese family for any member of it,—not excepting even its acknowledged chief, whose responsibilities were great. Every person, from the youngest child up to the grandfather, was subject to somebody else; and every act of domestic life was regulated by traditional custom.

The Japanese Patriarch

LIKE the Greek or Roman father, the patriarch of the Japanese family appears to have had in early times powers of life and death over all the members of the household. In the ruder ages the father might either kill or sell his children; and afterwards, among the ruling classes his powers remained almost unlimited until modern times. Allowing for certain local exceptions, explicable by tradition, or class-exceptions, explicable by conditions of servitude, it may be said that originally the Japanese pater-familias was at once ruler, priest, and magistrate within the family. He could compel his children to marry or forbid them to marry; he could disinherit or repudiate them; he could ordain the profession or calling which

they were to follow; and his power extended to all members of the family, and to the household dependents. At different epochs limits were placed to the exercise of this power, in the case of the ordinary people; but in the military class, the *patria potestas* was almost unrestricted. In its extreme form, the paternal power controlled everything,—the right to life and liberty,—the right to marry, or to keep the wife or husband already espoused,—the right to one's own children,—the right to hold property,—the right to hold office,—the right to choose or follow an occupation. The family was a despotism.

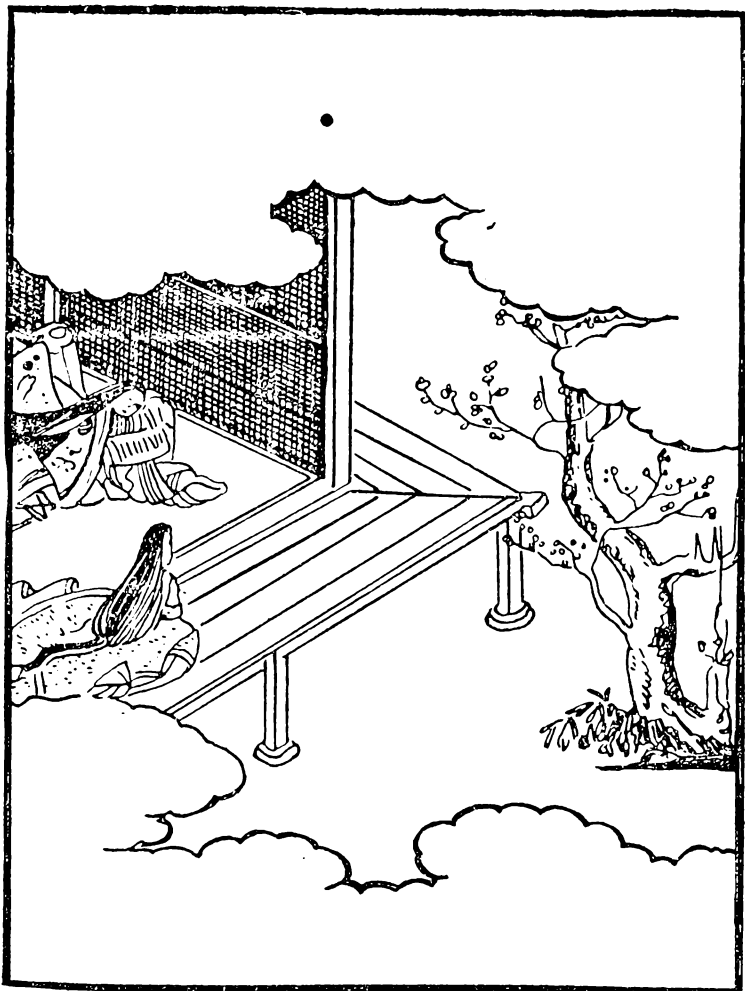
It should not be forgotten, however, that the absolutism prevailing in the patriarchal family has its justification in a religious belief,—in the conviction that everything should be sacrificed for the sake of the cult, and every member of the family should be ready to give up even life, if necessary, to assure the perpetuity of the succession. Remembering this, it becomes easy to understand why, even in communities otherwise advanced in civilization, it should have seemed right that a father could kill or sell his children. The crime of a son might result in the extinction of a cult through the ruin of the family,—especially in a militant society like that of Japan, where the entire family was held responsible for the acts of each of its members, so that a capital offence would involve the penalty of death on the whole of the household, including the children. Again, the sale of a daughter, in time of extreme need, might save a house from ruin; and filial piety exacted submission to such sacrifice for the sake of the cult.

Of Property

As in the Aryan family, property descended by right of primogeniture from father to son; the eldest born, even in cases where the other property was to be divided among the children, always inheriting the homestead. The homestead property was, however, family property; and it passed to the eldest son as representative, not as individual. Generally speaking, sons could not hold property, without the father's consent, during such time as he retained his headship. As a rule,—to which there were various exceptions,—a daughter could not inherit; and in the case of an only daughter, for whom a husband had been adopted, the homestead property would pass to the adopted husband, because (until within recent times) a woman could not become the head of a family. This was the case also in the Western Aryan household, in ancestor-worshipping times.

Position of Woman

TO modern thinking, the position of woman in the old Japanese family appears to have been the reverse of happy. As a child she was subject, not only to the elders, but to all the male adults of the household. Adopted into another household as wife, she merely passed into a similar state of subjection, unalleviated by the affection which parental and fraternal ties assured her in the ancestral home. Her retention in the family of her husband did not depend



upon his affection, but upon the will of the majority, and especially of the elders. Divorced, she could not claim her children: they belonged to the family of the husband. In any event her duties as wife were more trying than those of a hired servant. Only in old age could she hope to exercise some authority; but even in old age she was under tutelage—throughout her entire life she was in tutelage. “A woman can have no house of her own in the Three Universes,” declared an old Japanese proverb. Neither could she have a cult of her own; there was no special cult for the women of a family—no ancestral rite distinct from that of the husband. And the higher the rank of the family into which she entered by marriage, the more difficult would be her position. For a woman of the aristocratic class no freedom existed: she could not even pass beyond her own gate except in a palanquin (*kago*) or under escort; and her existence as a wife was likely to be embittered by the presence of concubines in the house.

A Joyous and Kindly Race

Such was the patriarchal family in old times; yet it is probable that conditions were really better than the laws and the customs would suggest. The race is a joyous and kindly one; and it discovered, long centuries ago, many ways of smoothing the difficulties of life, and of modifying the harsher exactions of law and customs. The great powers of the family head were probably but seldom exercised in cruel directions. He might have legal rights of the most formidable character; but these were required by reason of his responsibilities, and were not likely to be used against communal judgment. It must be remembered that the individual was not legally considered in former times: the family only was recognized; and the head of it legally existed only as representative. If he erred, the whole family was liable to suffer the penalty

of his error. Furthermore, every extreme exercise of his authority involved proportionate responsibilities. He could divorce his wife, or compel his son to divorce the adopted daughter-in-law; but in either case he would have to account for this action to the family of the divorced; and the divorce right, especially in the samurai class, was greatly restrained by the fear of family resentment; the unjust dismissal of a wife being counted as an insult to her kindred. He might disinherit an only son; but in that event he would be obliged to adopt a kinsman. He might kill or sell either son or daughter; but unless he belonged to some abject class, he would have to justify his action to the community. He might be reckless in his management of the family property; but in that case an appeal to communal authority was possible, and the appeal might result in his deposition. So far as we are able to judge from the remains of old Japanese law which have been studied, it would seem to have been the general rule that the family head could not sell or alienate the estate. Though the family rule was despotic, it was the rule of a body rather than of a chief; the family head really exercising authority in the name of the rest In this sense, the family still remains a despotism; but the powers of its legal head are now checked, from within as well as from without, by later custom. The acts of adoption, disinheritance, marriage, or divorce, are decided usually by general consent; and the decision of the household and kindred is required in the taking of any important step to the disadvantage of the individual.

Compensation

Of course the old family organization had certain advantages which largely compensated the individual for his state of subjection. It was a society of mutual help; and it was not less powerful to give aid, than to enforce obedience. Every member could do something to assist another member in case of need: each had a right to the protection of all. This remains true of the family today. In a well-conducted household, where every act is performed according to the old forms of courtesy and kindness,—where no harsh word is ever spoken,—where the young look up to the aged with affectionate respect,—where those whom years have incapacitated for more active duty, take upon themselves the care of the children, and render priceless service in teaching and training,—an ideal condition has been realized. The daily life of such a home,—in which the endeavor of each is to make existence as pleasant as possible for all,—in which the bond of union is really love and gratitude,—represents religion in the best and purest sense; and the place is holly

Of Dependents

IT remains to speak of the dependants in the ancient family. Though the fact has not yet been fully established, it is probable that the first domestics were slaves or serfs; and the condition of servants in later times,—especially of those in families of the ruling classes,—was much like that of slaves in the early Greek and Roman families. Though necessarily

treated as inferiors, they were regarded as members of the household: they were trusted familiars, permitted to share in the pleasures of the family, and to be present at most of its reunions. They could legally be dealt with harshly; but there is little doubt that, as a rule, they were treated kindly,—absolute loyalty being expected from them. The best indication of their status in past times is furnished by yet surviving customs. Though the power of the family over the servant no longer exists in law or in fact, the pleasant features of the old relation continue; and they are of no little interest. The family takes a sincere interest in the welfare of its domestics,—almost such interest as would be shown in the case of poorer kindred. Formerly the family furnishing servants to a household of higher rank, stood to the latter in the relation of vassal to liege-lord; and between the two there existed a real bond of loyalty and kindness. The occupation of servant was then hereditary; children were trained for the duty from an early age. After the man-servant or maid-servant had arrived at a certain age, permission to marry was accorded; and the relation of service then ceased, but not the bond of loyalty. The children of the married servants would be sent, when old enough, to work in the house of the master, and would leave it only when the time also came for them to marry. Relations of this kind still exist between certain aristocratic families and former vassal-families, and conserve some charming traditions and customs of hereditary service, unchanged for hundreds of years.

In feudal times, of course, the bond between master and servant was of the most serious kind; the latter

being expected, in case of need, to sacrifice life and all else for the sake of the master or of the master's household. This also was the loyalty demanded of the Greek and Roman domestic,—before there had yet come into existence that inhuman form of servitude which reduced the toiler to the condition of a beast of burden; and the relation was partly a religious one. There does not seem to have been in ancient Japan any custom corresponding to that, described by M. de Coulanges, of adopting the Greek or Roman servant into the household cult. But as the Japanese vassal-families furnishing domestic were, as vassals, necessarily attached to the clan-cult of their lord, the relation of the servant to the family was to some extent a religious bond.

The reader will be able to understand, from the facts of this chapter, to what extent the individual was sacrificed to the family, as a religious body. From servant to master—up through all degrees of the household hierarchy—the law of duty was the same: obedience absolute to custom and tradition. The ancestral cult permitted no individual freedom: nobody could live according to his or her pleasure; every one had to live according to rule. The individual did not even have a legal existence;—the family was the unit of society. Even its patriarch existed in law as representative only,—responsible both to the living and the dead. His public responsibility, however, was not determined merely by civil law. It was determined by another religious bond,—that of the ancestral cult of the clan or tribe; and this public form of ancestor-worship was even more exacting than the religion of the home.

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THE CITY OFFICES IN ACTION

OFFICE OF THE MAYOR

RELEASED WAR PRISONERS

THE release of prisoners of war was made possible through the generosity of the Imperial Japanese Forces as manifested in the Proclamation issued by the Commander-in-Chief on June 22, 1942, concerning the provisional release of wounded or sick Filipino war prisoners.

One thousand seventy four war prisoners belonging to the Manila Group were released from the concentration camp at Capas, Tarlac on July 3 and 4, 1942, and subsequently more war prisoners were likewise set free. A total of 9,032 war prisoners belonging to the Manila Group was released from July 3, 1942 to December 31, 1942 inclusive, as may be seen from the following statement of releases made during the said period:

(a) *Number of prisoners released under Manila Group:*

July 3 and 4, 1942.....	1,074
August 4 and 5, 1942.....	1,738
August 31, 1942	1,904
September 21, 1942	251
September 26, 1942	1,120
October 3, 1942	664
December 15, 1942	180
December 24, 1942	122
Camp del Pilar	295
Rizal Group	1,238
Special and miscellaneous releases.....	446
Total	9,032

(b) *Prisoners who automatically fell under Manila Group after the Mayor guaranteed for them:*

From the Bureau of Public Welfare.....	128
From provinces to Manila.....	266
Total	394

A considerable number of the families of the released war prisoners who, before the outbreak of the war, resided in the City of Manila, have moved to the provinces, hence this office granted permits upon guaranty of the Commissioner of the Interior or the corresponding provincial governor or municipal mayor to the released war prisoners concerned to transfer their residence to their respective provinces. The following statement shows the total number of released war prisoners granted permits by this office to transfer their residence to the provinces:

Statement of released war prisoners granted permits to transfer their residence from Manila to the provinces.

Province	Number of permits issued
1. Abra	12
2. Agusan	2
3. Albay	89
4. Baguio	3
5. Bataan	16
6. Batangas	20
7. Bohol	4
8. Bulacan	22
9. Camarines Norte	38
10. Camarines Sur	100
11. Capiz	33
12. Cagayan	60
13. Cavite	18
14. Cebu	22
15. Cotabato	1
16. Davao	1
17. Ilocos Norte	31
18. Ilocos Sur	47
19. Iloilo	10
20. Isabela	70
21. Laguna	35
22. Lanao	4
23. La Union	62
24. Leyte	123
25. Marinduque	43
26. Masbate	7
27. Mindoro	94
28. Mt. Province	12
29. Nueva Ecija	96
30. Nueva Vizcaya	40
31. Occ. Misamis	8
32. Or. Misamis	6
33. Occ. Negros	36
34. Or. Negros	0
35. Palawan	14
36. Pampanga	16
37. Pangasinan	274
38. Rizal	37
39. Romblon	3
40. Samar	9
41. Sorsogon	72
42. Surigao	2
43. Tarlac	19
44. Tayabas	123
45. Zambales	26
46. Zamboanga	0
Total	1,760

Similarly, provincial released war prisoners who later on found living conditions in the provinces difficult or whose families have transferred to the city have been allowed to reside in Manila upon guaranty of the Mayor of Manila. A total of 385 released war prisoners from the different provinces have transferred their residence to Manila.

Likewise, this office and the Office of the City Health Officer granted permits to several released war prisoners to visit their respective provinces for not more than one week for the purpose of searching for their respective families, parents or relatives. A total of nine hundred forty-two (1942) permits have been issued up to the period ending December 31, 1942. Lately, however, this office has limited the issuance of such permits to special cases only which justify the granting of these permits.

Measures to Insure Health and Well-Being

One of the problems of the city authorities is the preservation of the health and well-being of the Manila released war prisoners, the majority of whom were, upon their release, suffering from malaria, dysentery and other infectious diseases. The city had to devise ways and means not only to insure the health and well-being of the released war prisoners but also to prevent the outbreak of epidemic. For this purpose, forty-two health centers established in the different parts of the the city which are centrally located in various districts have been assigned to take care of them. A staff of competent physicians, dentists, nurses and assistant social workers have been detailed to each and every health center to attend to this service. All the released war prisoners reporting to our health centers are physically examined and those found suffering from certain diseases, especially malaria, are given quinine, totaquina and quinine urea hydrochloride injections. They are also referred to the San Lazaro Hospital for blood examination and those suffering from dysentery and other infectious diseases are referred to that hospital for treatment. The released war prisoners suffering from minor ailments are treated in the health centers. Their homes are visited from time to time by our physicians, nurses, and assistant social workers to attend to their needs.

A total of four thousand seven hundred sixty (4,760) released war prisoners are reporting weekly to our different health centers, as follows:

1. Walled City	154
2. Ermita	191
3. Malate	207
4. Singalong	203
5. Paco	214
6. Sases	99
7. Pandacan	53
8. Sta. Ana	148
9. Punta	10
10. Sampaloc	375
11. Geronimo	301

12. Balic-Balic	90
13. Sta. Mesa	116
14. Sta. Cruz	388
15. Quiapo	162
16. San Miguel	11
17. Dimasalang	107
18. Balut	12
19. Velasquez	29
20. Gagalañgin	198
21. Barrio Obrero	29
22. Manuguit	34
23. Tayabas	61
24. Aurora	39
25. Dagupan	45
26. Doña Aurora	72
27. Bilbao	100
28. Meisic	113
29. San Nicolas	129
30. Galas	54
31. La Loma	40
32. Diliman	1
33. San Francisco	21
34. San Juan	152
35. Caloocan	50
36. Novaliches	3
37. Marina	10
38. Mandaluyong	84
39. Pasay	386
40. Parañaque	67
41. Cubao	94
42. Tenement	8
Total	4,760

Assistance in the Matter of Employment

A survey made by our assistant social workers after their visits to the homes of the released war prisoners revealed that a good number of them were indeed in want. Their families had barely enough to live on, most of them depending only upon the charity of friends and relatives. To remedy this situation our assistant social workers have assisted them in securing employment compatible with their training, experience and ability. A total of one hundred eleven (111) released war prisoners were employed in the government service; twenty-four (24) in Nippon firms; and eight hundred thirty-two (832) in private firms. Some of them were given work under relief funds and others were referred to our Placement Office for employment. About sixty five physicians, eight engineers, four dentists are now in the service of the health centers and hundreds of them were employed as laborers in the Office of the Sanitary Engineer.

The released war prisoners housed in our health centers are given clothing. They are also provided with recreation centers. In these recreation centers they are given coffee, tea, sugar, cigarretes and other articles of prime necessities donated by civic spirited citizens of the community.

OFFICE OF THE CITY TREASURER

Re Residence Tax

THE following is published in response to numerous inquiries by telephone made on the City Treasurer's Office:

(1) The basic residence tax for the current year is ₱1. The additional residence tax is ₱1 for every ₱500 of gross income realized from salaries, or business, or occupation, or other sources generally during the calendar year 1942, and ₱1 for every ₱2,500 of assessed value of real property as of December 31, 1942. "Gross income", in the case of merchandising business, has the same meaning as under the Income Tax Law.

(2) Both the basic and the additional tax may be paid without penalty until April 30, 1943. The basic tax may be paid ahead of the additional tax.

(3) To pay the basic tax, the taxpayer need not come to the City Treasurer's Office personally. He may secure a certificate through another person provided that he send his last residence certificate "A". If the taxpayer is delinquent for any year or years, residence certificates for such years should be secured, together with the 1943 certificate.

(4) Persons exempt from payment of the residence tax may, nevertheless, secure an optional certificate (Class D), which costs ₱0.50.

(5) Persons securing residence certificates in Manila for the first time, including those who secured their certificates for previous years in the provinces, are required to come in person, unless some other arrangement has been made with the Office of the City Treasurer.

(6) In the case of offices or firms with large numbers of employees, the heads or managers of such firms may either make arrangements with the Office of the City Treasurer for the sending of a special collector to their place of business, or they may send the last residence certificates "A" of their employees to the City Treasurer's Office as provided in (3). Residence certificates "B", however, will, for the present, be issued only in the City Treasurer's Office.

(7) Forms for statement of income and real property for residence certificate "B" may be secured from the Office of the City Treasurer on request.

Any further information concerning the residence tax will be gladly furnished by the Office of the City Treasurer (Telephones 2-99-80, 2-42-55, 2-25-28).

VICTOR ALFONSO
City Treasurer

OFFICE OF THE CITY ASSESSOR

FOR the last four weeks, particular attention has been given to the preparation of the tax rolls which have to be submitted on or before May 1, 1943.

The tax rolls for all the municipalities incorporated, namely, Pasay, Caloocan, San Juan, Makati, Mandaluyong, and Parañaque, have been completed and are

at present being checked with the tax registers submitted by the Provincial Assessor of Rizal for the previous years.

Preparatory notations and revisions necessary before actually beginning on the tax rolls for the districts that formerly comprised the City of Manila have been made. Considerable progress is to be noted with regards to the preparation of the tax rolls for the former districts of San Lazaro, Sampaloc, Sta. Ana, and Port Area, the last having been completed. The University district tax list of Diliman is finished and the duplicates are already in the making.

The following figures give in detail the assessment work performed up to this time:

Preparation of the Tax Rolls

Unit of district	No. of pages	
	Com- pleted	Dup- licated
Pasay	298
Caloocan	285
San Juan	179
Makati	133
Mandaluyong	113
Parañaque	191
San Lazaro	37	20
Sampaloc II	24	16
Sta. Ana	21	20
University, Diliman	46

Miscellaneous

	No.	Value
New improvements assessed.....	5	₱16,660
Old improvements cancelled.....	14	58,450
Transfers authorized	31	510,685

MANILA, February 1, 1943.

JULIO FRANCIA
City Assessor

OFFICE OF THE CITY HEALTH OFFICER

ON January 1, 1943, the City Department of Health and Welfare launched an all-out offensive against insanitary places of the City of Manila. A clean-up year contest was started among the twelve districts of the City of Manila to make this metropolis the cleanest city in the Philippines and one of the most sanitary in Greater East Asia. All personnel of the office from District supervisors, physicians, nurses, sanitary inspectors and down to the lowest laborers were fully mobilized for this campaign. District associations, neighborhood associations and ladies' associations were all instructed by the Mayor to help place the whole City of Manila on par with the cleanest cities in the Orient, like Tokyo. To give impetus to this movement the Mayor has set aside a certain sum of money to be awarded to the first, second, and third cleanest districts of the city at the end of February, of June and of December of this year, such prizes to be spent in projects to improve the conditions of the win-

ning districts. An appeal to every city family and home has been sounded by the City Health Officer so that the Mayor could realize his dream of making Manila clean, beautiful and safe.

This intensive campaign in cleanliness is only one of the many activities of the Office of the City Health Officer for this month. For the past few weeks now, the distribution of milk at nominal prices to mothers, babies and deserving cases, has been going on. Considering the scarcity of this commodity, its prohibitive price when the cost of living is high and the wages of the average family have been substantially reduced, one can fully realize the benefits which the needy public derives from this activity. This milk was offered to the City by the Japanese Military Administration at nominal price. Our thanks go to them for this benevolent act. In distributing this commodity, we always see to it that low salaried families buy them by the cans and indigents get them free. Incidentally, this distribution of milk has helped much in our search and campaign for unregistered babies, birth registration being a prerequisite to getting milk.

A general campaign for the registration of births is another activity embarked upon by the Office of the City Health Officer this year. We hope to reach that maximum point wherein all births, regardless of race or nationality shall have been registered in our office. It seems quite surprising that previous to this campaign, registration of babies and newly-born children has been so lightly taken by the families concerned. The fact that birth registration is considered indispensable in the future when a child reaches the age of maturity, either in securing employment, taking civil service examination, going abroad, embarking on the ship of matrimony, and exercising civil rights in various forms, should make us realize how important our campaign for registration of unregistered babies is to the city in particular, and to the nation in general. The following data taken from the Division of Epidemiology and Vital Statistics of our department, demonstrates our success along this line. During the month of December, 1942, when the campaign was not yet started, the total number of births registered for the month was only 1,789, but when we intensified our campaign for birth registration, the figure rose to 2,214; the increase being 425 or 19.2 per cent.

The third activity of the health office worth mentioning is the establishment of lupanars in the City of Manila. In previous years there has always been a clamor for the revival of these places so as to effect better control and treatment of social diseases. It was unfortunate, however, for the health of the community that while the majority of the citizens were at heart in favor of their reestablishment the few oppositionists who argued against them on the basis of morality and religion were able to sway the opinion of the govern-

ment authorities, so much so that there has never been any real government controlled houses, although these houses have always existed in the city. In previous years, all efforts by health authorities to control or at least diminish the prevalence of social disease, have always failed. With the establishment of these controlled places and of a venereal disease section and a public health laboratory, we expect to control the prevalence of venereal diseases in the city within a relatively shorter time.

The fourth activity of the office is the tuberculin testing of all absent and newly enrolled pupils of the city schools. During October and November of last year, the school physicians and nurses under the guidance of Japanese health authorities made the first series of tuberculin injections among the school pupils of the city schools. The results showed that out of a total of 16,234 pupils who were given these injections, 4,252 pupils or 26.19 per cent have been in contact with and were infected by tuberculous persons. The percentage of affected school children by districts were as follows: Bagumbayan, 23.69 per cent; Bagungdiwa, 15.18 per cent; Bagumpanahon, 23.16 per cent; Bagumbuhay, 37.36 per cent; Balintawak, 20.76 per cent; San Juan, 43.59 per cent; Caloocan, 43.36 per cent; Mandaluyong, 18.78 per cent; Makati, 9.97 per cent; Pasay, 34.08 per cent; Parañaque, 6.63 per cent. The average percentage of all the districts is 26.19 per cent.

These results show that more than one-fourth of the total city school pupils are infected (although not necessarily sick) with this dreadful disease. The importance of this data cannot be underestimated inasmuch as these children who are apparently in good health may sooner or later exhibit active symptoms of the disease either due to undernourishment, over-exercise or improper care and training on the part of their parents. It is of utmost importance therefore, that close follow-up should be given to these children not only for the purpose of saving their lives but also for the purpose of preventing them from transmitting the disease to others. The second series of tuberculin test which is being performed at present among absent and newly-enrolled pupils and also among adolescents and adult students in the private universities will further show us how many of our student population belong to this type. We shall appraise the public of our results from time to time in order that they may realize how serious tuberculosis is in our city and to our nation and more so, in order that they may cooperate with us in all measures which we may deem wise to take in combating and eradicating this problem.

MARIANO C. ICASIANO
City Health Officer

KAUTUSÁNG BLG. 3

NA NAGTATADHANÀ NG PAGPAPATALÀ NG MGA TAONG NAGMAMAY-ARÌ NG MGA NAKATINGGAL NA GAMÓT AT KAGAMITÁN SA PANGGAGAMÓT, AT NG MGA MAY-ARÌ NG BOTIKA AT MÁNGANGALAKAL NG MGA GAMÓT, AT NG PAGHAHARÁP NG TALAARIAN NG LAHÁT NG MGA GAMÓT AT PANINDA NG BOTIKA, PATÍ NG MGA GAMIT AT KASANGKAPAN SA PANGGAGAMÓT, AT NAGTATADHANÀ NG MGA PARUSA SA PAGLABÁG DITO.

SAPAGKA'T ang gamót, gaya ng pagkain, ay totoóng kailangan sa pagpapanatili ng kalusugán ng bawa't tao at ng kagálingan ng madlá at sa pag-iingat at paggamót sa mga sakít;

SAPAGKA'T ang pagtatagò ng mga gamót at ng ibá pang kailangang mga kagamitán sa panggagamót ay sinasadyâ ng mga taong gumagawâ, namámahagi at nagbibilí ng mga gamót at ibá pang yaring ukol sa parmasya, sa hangád na makapagsamantalá at makinabang nang malakí, kahit na ang ganitó'y nakapípinsala sa madlá;

SAPAGKA'T may mga taong sa hangád na biglaang magsiyaman, sukdang makapinsalà sa buhay ng kani-láng mga kapuwâ, ay gumagawâ ng mapapanganib na paghahalò sa mga gamót at sa mga yaring paninda sa botika at gayon din ng mga huwád na gamót, at ipinagbibilí itó na parang tunay; at

SAPAGKA'T kinákailangang ang Pámahalaán ay magmaingat at magkadaáng masubaybayáng mabuti ang mga kilusáng hinggil sa pagbibilí, pamamahagi, paggawâ at paghahandâ ng mga gamót at ng mga niyaring ibá pang paninda sa botika, at magkaroón din namán ng daáng mákilala ang dami ng mga gamót na magagamit sa Siyudad, sang-ayon sa pangangailangan ng mga mámamayan dito, upáng makapagpairal ng nangábabagay na pamalakad na hinihingí ng mga pangyayari; *Dahil diyán,*

Sa bisà ng kapangyarihang kaloób sa aking pagka-Alkalde ng Siyudad ng Maynilà, at matapos maka-sangguni sa Lupon ng Siyudad, ay ipinag-uutos na:

TUNTUNING 1. *Pangangailangang magpatalâ at magharáp ng talaarian (inventario).*—Sino mang taong may itinatangò o pagkalagdâ nitó'y magtagò ng mga gamót at ng mga gamit at kasangkapan sa panggagamót, magíng ginagamit sa hanapbuhay ng panggagamót magíng ipinagbibilí sa madlá, at sino mang taong nagmamay-ari, namámahalà o nagpapalakad ng isáng botika, parmasya, laboratoryo, págamutan, o alín mang ibáng págawaan o tindahang yumayari, naghahandâ at o nagbibilí sa madlá ng gamót at ibá pang mga paninda sa botika, sa pamamagitan nitó

ay ináatasang magpatalâ at magharáp sa Pinunò ng Kalinisan ng Siyudad ng isáng buóng tálaan ng mga násabing gamót, kagamitán at kasangkapan, sa paraáng itinatakda sa dakong ibabâ nitó: *Nguni'y dapat matalastas,* Na ang pagiingat ng mga gamót at kagamitáng labis sa katamtamang pangangailangan ng taong nag-iingat at ng kanyang mag-anak, ay ipalalagáy na paglalaán pará sa hanapbuhay na panggagamót o upáng máipagbilí sa madlá.

Bawa't magpatalâ ay magbabayad ng buwís na dalawáng piso sa Ingatyaman ng Siyudad.

TUNT. IKA-2. *Paano ang gagawín.*—Ang pagpatalâ ay gagawín sa isáng inihandang palásulatan sa bagay na itó ng Pinunò ng Kalinisan ng Siyudad, at kasa-saaran ng mga bagay-bagay na maaaring hingín ng násabing pinunò, na may patibay ng Alkalde.

Sa tálaan ay dapat mápalakíp hindi lamang ang mga gamót, kasangkapan at bálánang kagamitáng itinatanghal sa madlá, kundí patí ng mga iníingatang nakaligpit o nangasa-pintungan o sa alín mang taguán.

TUNT. IKA-3. *Araw ng pagpapatalâ.*—Ang pagpapatalâ at paghaharáp ng talaarian hinihingí rito ay dapat gawín ng mga págawaan at tindahang bukás sa petsang ipagkákabisà ng Kautusáng itó, nang hindi lalagpas sa tatlumpung araw sapúl sa násabing petsa.

Pagkapagharáp ng unang talaarian ay dapat gumawâ ng ibáng tálaan sa tuwíng ikaitlong buwán, at ihaharáp itóng gaya ng nakatakda sa unahan.

TUNT. IKA-4. *Parusa sa lumabág.*—Sino mang taong lumabág sa alín mang tadhanà ng Kautusáng itó o magbigáy ng lisyang pahayag o ulat sa pagpapatalâ o sa tálaang itinatakda rito, ay parúrusahan ng pagkábilanggong hindi hihigít sa anim sa buwán o ng isáng multang hindi hihigít sa dalawáng daáng piso o ng magkalaping multa at pagkábilanggô, ayon sa marapatin ng Húkuman.

Inilagda sa Siyudad ng Maynilà ngayóng ika-10 araw ng Setyembre, 1942.

(May-lagdâ) LEON G. GUINTO
Alkalde

KAUTUSÁNG BLG. 6

NA NAGTATAKDÂ NG IISÁ LAMANG PÁTAKARÁNG-BUWÍS SA PAGKAKATAY NG MGA HAYOP SA LAHÁT NG SADYANG PÁKATAYAN SA SIYUDAD NG MAYNILÀ.

Sa bisà ng kapangyarihang kaloób sa aking pagka-Alkalde ng Siyudad ng Maynilà, at matapos maka-sangguni sa Lupon ng Siyudad, ay ipinag-uutos na:

TUNTUNING 1. *Halagá ng singíl.*—Dapat patawan at singilán ang bawa't kilógramo ng karne patí dilà, atay at ibá pang mga bahagi ng katawán ng bawa't

hayop na kátayin sa mga sadyang pákatayan sa Siyudad ng Maynilà, ng isáng pabuwís na halagáng tatlo at kalahating séntimos, bukód sa unang pagbá-payaran at sísingilíng limampung séntimos sa mga lamáng-loób ng bawa't kinatay na kalabáw, apatnapung séntimos kung sa baka at kabayo, at dalawampu't limáng séntimos kung sa baboy.

TUNT. IKA-2. *Pagbabayad ng buwís.*—Waláng karne, lamáng-loób o ibáng bahagi ng katawan ng hayop na maaaring mailabas sa pákatayan hanggang hindi napagbabayaran ang buwís na itinatakda rito: *Nguni'y dapat matalastas*, Na walang buwís na sisingilin sa isang hayop na ipinasiyang may-sakit ng beteri-naryong katiwalà ng pamahalaan.

TUNT. IKA-3. *Paniningil.*—Ang mga buwís na itinatkdà rito ay dapat singilin ng Ingat-yaman ng Siyudad nang ayón sa paraang iniaatas ng Alkalde. Lahat ng buwís na masingil sa bisà ng Kautusang itó ay ilalagak araw-araw sa Ingang-yaman ng Siyudad.

TUNT. IKA-4. *Pagpapawaláng-bisà sa mga salungát na kautusán ng Siyudad at ng munisipyo.*—Ang mga bahagi ng umiiral na mga kautusáng-siyudad at kautusáng-munisipyo na may pagkasalungát sa mga tadhanà ng Kautusáng itó ay pinawawaláng-bisà.

Inilagda sa Siyudad ng Maynilà ngayóng ika-29 na araw ng Setyembre, 1942.

(May-lagdà) LEON G. GUINTO
Alkalde

KAUTUSÁNG BLG. 8

NA NAG-AATAS SA MGA TAONG BUHAT SA MGA LALAWIGAN NA PATALÀ SA MAYNILÀ KUNG ANG KANILÁNG PAGPARITO AY UPÁNG MANIRAHANG PANSAMANTALA O PÁLAGIAN, AT NAGTÁTADHANÀ NG PARUSA SA LUMABÁG.

Sa bisà ng kapangyarihang kaloób sa aking pagka-Alkalde ng Siyudad ng Maynilà, at matapos maka-sangguni sa Lupon ng Siyudad, ay ipinag-uutos na:

TUNTUNING 1. Lahát ng taong hindi talagáng naninirahan sa Maynilà na pumarito sa Siyudad upáng manirahan nang pansamantala o pálagian, ay ináatasan sa pamamagitan nitó na magpatalà sa loób ng apatnapu't walóng oras pagdatíng, sa Tanggapan ng Kostabularya Metropolitana sa City Hall o sa alín mang sangáng-himpilan ng Pulisya ng Siyudad, na ibibigáy ang kanyang pangalan, patí ng mpa ibáng pamagát sa kanya kung mayroón; gulang; kalágayang sibíl; bilang, bayan at araw ng katibayan sa paninirahan (residence tax); táhanan sa lalawigan; táhanan sa Siyudad; bayang sinilangan; hanapbuhay; lugál na pinagháhanapbuhayan, kung mayroón; lalong malapit na kamag-anak o tagakandili at ang táhanan nitó; pangalan ng pinunò ng mag-anak na kanyang kiná-titirhan sa Siyudad; layon ng paninirahan sa Siyudad; at araw humigít-kumulang ng pag-alís upáng bumalík sa lalawigan.

Sakaling batà o may sakit o may kapinsalaan sa katawán, ang pagpapatalà sa kanyang pangalan ay dapat gawín ng kanyang kasama na may karampatang gulang, kung mayroon, at kung walà ng ganitóng kasama, ay ng pinunò o ng isáng may pananágulang kabilang sa mag-anak na tinitirhan sa Siyudad ng násabing batà o may sakit o may kapinsalaang tao.

Kung ang násabing tao ay hindi naninirahan sa alín mang mag-anak sa Siyudad kundí siya'y nangungupahan sa isáng silíd o bahay, ang pinangungupahan o ang kinatawán nitó ay siyang gagawá ng pagpapatalà.

Sa layon ng Kautusáng itó, ang pinunò ng isáng págamutan, dormitoryo o párusahan ay ipalalagáy na pinunò ng mag-anak.

TUNT. IKA-2. Sa loób ng dalawáng araw na makalís ang isáng tao sa Maynilà upáng bumalík sa pinagbuhatang lalawigan, ay tungkulin ng pinunò ng mag-anak na kanyang tinahanán sa Siyudad o ng may-arì ng bahay na kanyang tinirhan, sangayon sa pangyayari, na magbigáy-alam ng gayóng pag-alís sa Tanggapan ng Kostabularya Metropolitana sa City Hall o sa sangáng-himpilan ng Pulisya na pinagpatalaáng una.

TUNT. IKA-3. Sino mang tao na lumabág sa alín mang tadhanà ng Kautusáng itó ay parúrusahan ng isáng multang hindi hihigít sa limampung piso o ng pagkábilanggong hindi hihigít sa isang buwán, o ng násabing multa at pagkábilanggo, ayon sa marapatin ng Húkuman.

TUNT. IKA-4. Ang Kautusáng itó ay magkákabisà agád.

Inilagda sa Siyudad ng Maynilà, Pilipinas, ngayóng ika-29 na araw ng Setyembre, 1942.

(May-lagdà) LEON G. GUINTO
Alkalde

KAUTUSÁNG BLG. 11

NA NAGPAPATAW NG BUWÍS SA PAHINTULOT SA HANAPBUHAY NA PAGGILING NG BIGÁS, MAÍS, KAMOTENG-KAHOY O ALÍN MANG IBÁNG URÌ NG MGA GÁLAPUNGING BUTIL O NG LAMÁNG-LUPÀ, O SA HANAPBUHAY NA PAGLULUTÒ SA HURNO O IBÁNG LUTUÁN NA GAMIT ANG NÁSABING MGA GALAPÓNG O LAMÁNG-LUPÀ, GAYA NG PUTO, PUTUBUMBONG, KUTSINTÀ, BIBINGKA, BIT-SUBITSO, BUTSE, O ANÓ MANG URÌ NG MAMÓN O BISKUWÍT UPÁNG IPAGBILÍ.

Sa bisà ng kapangyarihang kaloób sa aking pagka-Alkalde ng Siyudad ng Maynilà, at matapos maka-sangguni sa Lupon ng Siyudad, ay ipinag-uutos sa pamamagitan nitó na:

TUNTUNING 1. Labág sa kautusán na sino mang tao ay maghanapbuhay o mamuhunan sa hanapbuhay na paggiling ng bigás, maís, kamoteng-kahoy o anó mang urì ng mga gálapunging butil o lamáng-lupà, o sa paglulutò sa hurno o ibáng lutuán, na gamit ang

násabing mga galapóng o lamáng-lupà, gaya ng puto, putubumbong, kutsintâ, bíbingka, bitsubitso, butse o anó mang urì ng mamón o biskuwít, upáng ipagbilí, nang hindi muna nakakukuha sa Ingatyaman ng Siyudad ng isáng ukol na pahintulot.

TUNT. IKA-2. Ang pahintulot na hinihingì rito ay dapat gawín at ipagkaloob sa sino mang tao, pagkaspagbayad na páuna ng isáng táunang buwís sangayon sa sumusunód na pátakarán:

PANGKAT I.—*Paggiling ng bigás, maís, kamotengkahoy o ng alín mang ibang urì ng butil o lamáng-lupà upáng gawing galapóng at máipagbilí.*

Uring A. Sa gumagamit ng gilingangbató o alín mang balangkaw (aparato) o kasangkapang pinakikilos ng mákináng may 3 o mahigít na kabayong-lakás..... ₱120.00 s. t.

Uring B. Sa gumagamit ng gilingangbató o alín mang balangkaw o kasangkapang pinakikilos ng mákináng waláng 3 kabayong-lakás 60.00 s. t.

Uring K. Sa gumagamit ng gilingangbató o alín mang balangkaw o kasangkapang pinakikilos ng lakás ng tao 12.00 s. t.

PANGKAT II.—*Paggiling ng bigás, maís, kamotengkahoy o ng alín mang ibáng urì ng butil o lamáng-lupà, at ginagawáng puto, bitsubitso, butse o anó mang urì ng mamón o biskuwít nang maramihan upáng ipagbilí nang pakyawan at tingian o sa pakyawan lamang:*

Uring A. Sa gumagamit ng gilingangbató, balangkaw o kasangkapang pinakikilos ng alín mang urì ng mákiná ₱30.00 s. t.

Uring B. Sa gumagamit ng gilingangbató, balangkaw o kasangkapang pinakikilos ng lakás ng tao 20.00 s. t.

PANGKAT III.—*Paggiling ng bigás, maís, kamotengkahoy o ng alín mang ibáng urì ng butil o lamáng-lupà, at ginagawáng puto, putubumbong, kutsintâ bíbingka, kalamay o alín mang katulad ng mamón (cake), upáng ipagbilí nang tingian lamang:*

Uring A. Sa gumagamit ng mahigít sa 3 gilingangbató ₱10.00 s. t.

Uring B. Sa gumagamit ng 3 gilingangbató 5.00 s. t.

Uring K. Sa gumagamit ng 2 gilingangbató 2.00 s. t.

Uring D. Sa gumagamit ng 1 gilingangbató 1.00 s. t.

PANGKAT IV.—*Paggawâ, paglulutò ng puto, bitsubitso, butse o ng alín mang urì ng mamón o biskuwít na maramihan upáng ipagbilí, na gumagamit ng bigás, maís, kamotengkahoy, o ng alín mang ibáng galapóng, na binilí o nátamó mulâ sa ibáng tao.*

Uring A. Sa nagbibilí nang pakyawan at tingian o sa pakyawan lamang ₱30.00 s. t.

Uring B. Sa nagbibilí nang tingian lamang 20.00 s. t.

TUNT. IKA-3. Ang buwís sa pahintulot na natatakdâ sa sinundang tuntunin ay mabábayaran nang táunan, tuwíng anim na buwán o tuwíng tatlong buwán, sangayon sa máibigan ng nagbabayad ng buwís.

TUNT. IKA-4. Sino mang taong lumabág sa alín mang tadhanà ng Kautusáng itó ay parúrusahan ng isáng multang hindi hihigít sa dalawáng daáng piso o ng pagkábilangong hindi hihigít sa anim na buwán, o ng magkalakíp na multa at pagkábilanggô, sangayon sa marapatin ng Húkuman.

TUNT. IKA-5. Ang kabuuán o ang bahagi ng alín mang kautusán ng Siyudad ng Maynilang umiiral ngayón sa mga poók na nápapaloob sa Siyudad ng Maynilà, na sumásalungát sa mga itinátadhanà nitó, ay pinawawaláng-bisà.

TUNT. IKA-6. Ang Kautusáng itó ay magkákabisà sa unang araw ng Enero, 1943.

Inilagdá sa Siyudad ng Maynilà, ngayóng ika-16 ng Oktubre, 1942.

(May-lagdâ) LEON G. GUINTO
Alkalde

KAUTUSÁNG BLG. 12

NA BUMABAGO SA TUNTUNING ANIM NA RAÁN WALUMPU'T DALAWÁ NG SINURING MGA KAUTUSÁN NG SIYUDAD NG MAYNILÀ AT NAGDARAGDAG NG TÁUNANG PABUWÍS SA LAHÁT NG PAHINTULOT NA IPINAGKÁKALOÓB SA ISÁNG PÁGAWAAN NG BISIKLETA HANGGANG APATNAPUNG PISO ISÁNG TAÓN.

Sa bisà ng kapangyarihang kaloób sa aking pagka-Alkalde ng Siyudad ng Maynilà, at matapos makasanggunì sa Lupon ng Siyudad, ay ipinag-uutos sa pamamagitan nitó na:

TUNTUNING 1. Ang talatang 1 ng tuntuning 682 ng mga Sinuring Kautusán ng Siyudad ng Maynilà ay binabago sa pamamagitan nitó upáng basahing gaya ng sumusunód:

“TUNT. IKA-682. *Buwis.*—Magbabayad sa baw’t pahintulot na ipagkaloób sa baw’t “livery stable”, gaya ng itinátadhanà sa pangkat na itó, ng halagáng labinlimáng piso sa isáng taón; sa baw’t sangáy o tanggapan ng “livery stable” o ibá pang silungán ng mga páupaháng sasakyan, gaya ng nililiwanag sa pangkat na itó, ng halagang labindalawáng piso; at baw’t págawaan ng bisikleta, ng halagáng apatnapung piso sa isáng taón. Ang pahintulot na ipinagkaloob sa isáng “livery stable” ay ukol lamang sa kinálalagyan; at ang baw’t sasakyan at isáng kabayong isinisilong diyán, ay dapat ipagbayad ng halagáng labindalawáng piso sa isáng taón; at baw’t kabayong mágdag ay ipagbabayad ng halagáng dalawáng piso isáng taón; at baw’t sasakyang kabayong pinaúupahan ay ipagbabayad ng halagáng anim na piso sa isáng taón. Ang pahintulot na ipinagkaloob sa isáng pangmadlang “livery stable”

o sa isáng sangáy o tanggapan ng isáng “livery stable” ay náuukol sa kinálalagyan at dapat na hiwaláy sa pahintulot na hinihingî pará sa bawa’t sasakyang ginagamit na páupahan sa madlá. Sa pahintulot na ipinagkaloób sa isáng págawaan ng bisikleta ay hindi kasama ang pag-iingat ng alín mang sasakyan o kabayong páupahan sa madlá: *Nguni’y dapat matalastas*, Na waláng anó mang ná-sasaád sa pangkat na itóng ipalalagáy na nagbabawal ng pagbubukás ng isáng “livery stable” at isáng “garage” sa poók ding napagkalooban na ng mga pahintulot pará sa “livery stable” at “garage”.

TUNT. IKA-2. Ang Kautusáng itó ay magkákabisà sa unang araw ng Enero, 1943.

Inilagdá sa Siyudad ng Maynilà, ngayóng ika-6 na araw ng Oktubre, 1942.

(May-lagdâ) LEON G. GUINTO
Alkalde

KAUTUSÁNG BLG. 14

NA NAGBABAWAL NG PAGBIBILÍ O PAGTANGHAL UPÁNG IPAGBILÍ ANG ALÍN MANG URÌ NG NILUTÒ O HINDI NILUTONG PAGKAIN O ALAK O ÍNUMING PAMPALAMÍG SA LOÓB NG ALÍN MANG LÍBINGAN SA SIYUDAD NG MAYNILÀ, AT PARÁ SA IBÁNG LAYUNÍN.

Sa bisà ng kapangyarihang kaloób sa aking pagka-Alkalde ng Siyudad ng Maynilà, at matapos maka-sanggunì sa Lupon ng Siyudad, ay ipinag-uutos na:

TUNTUNING 1. Labág sa kautusán na ang sino mang tao ay magbilí o magtanghal upáng ipagbilí ang alín mang urì ng lutò o hindi lutong pagkain o alak o ínuming pampalamíg sa loób ng alín mang líbingan sa Siyudad.

TUNT. IKA-2. Sino mang taong lumabág sa Kautusáng itó, pagkatapos mapatunayan ang pagkakásala,

ay parúrusahan ng isáng multang hindi hihigít sa dalawáng daáng piso o ng pagkabilanggong hindi hihigít sa anim na buwán, o ng tinurang multa at pagkabilanggô, sang-ayon sa marapatin ng Húkuman.

TUNT. IKA-3. Ang Kautusáng itó ay magkákabisà mulâ sa ika-24 ng Oktubre, 1942.

Inilagdá sa Siyudad ng Maynilà, ngayóng ika-6 na araw ng Oktubre, 1942.

(May-lagdâ) LEON G. GUINTO
Alkalde

KAUTUSÁNG BLG. 15

NA NAGBABAWAL NG PAGTUGTUG NG MÚSIKA SA LOÓB NG ALÍN MANG LÍBINGAN SA MAYNILÀ, AT PARÁ SA IBÁNG LAYUNÍN.

Sa bisà ng kapangyarihang kaloób sa aking pagka-Alkalde ng Siyudad ng Maynilà, at matapos maka-sanggunì sa Lupon ng Siyudad, ay ipinag-uutos na:

TUNTUNING 1. Labág sa kautusán na ang sino mang tao o pulutóng ng mga tao ay tumugtog ng alín mang urì ng tugtugin o músika pará sa anó mang layunín samantalang nasa-loob ng nasásakupan ng alín mang libingan sa Siyudad ng Maynilà, máliban ang pagtugtog o pag-awit na náuukol sa isáng “ceremonia” o “rito” sa paglilibíng o pagpaparangál sa isáng bangkay ng tao.

TUNT. IKA-2. Sino mang taong lumabág sa tadhanà ng Kautusáng itó, pagkatapos mapatunayan ang pagkakásala, ay parúrusahan ng isáng multang hindi hihigít sa isáng daáng piso o ng pagkabilanggong hindi hihigít sa tatlong buwán o ng magkalakíp na multa at parusa, sang-ayon sa marapatin ng Húkuman.

TUNT. IKA-3. Ang Kautusáng itó ay magkákabisà pagkatapos na mapagtibay.

Inilagdá sa Siyudad ng Maynilà, ngayóng ika-6 ng Oktubre, 1942.

(May-lagdâ) LEON G. GUINTO
Alkalde

To GAZETTE Readers:

We are putting out limited re-issue edition of the *City Gazette* Vol. I—No. 1 and No. 2, on March 1, 1943.

First Come, First Served.

CITY NEIGHBORHOOD ASSOCIATIONS

The Neighborhood Associations are a practical enterprise in neighborliness and peace. No activity of ours has so impressed us with its significance knitting us together into closer fellowship in the interest of the common weal. We shall, greater than ever, have need of peace and order if we are to go about our individual and common tasks, filling out the new improved pattern of life which we have set for ourselves as an integral part of that greater community which is East Asia.

—LEON G. GUINTO, Mayor



RULES AND REGULATIONS REGARDING THE DETAIL OF GUARDS FOR DUTY IN THE NEIGHBORHOOD ASSOCIATIONS

1. Supplementing Rule 6, Par. 1 of the Rules and Regulations governing District Associations, and unless otherwise changed or modified by subsequent orders of the Metropolitan Constabulary Commander, the 24 hours of service of the members of the neighborhood associations in and within the jurisdiction of the City of Manila shall be divided into three periods of 8 hours each, to be known as tour of duty. The first period shall be from 8:00 a. m. to 4:00 p. m.; the second period, from 4:00 p. m. to 12:00 midnight; and third period from 12:00 midnight to 8:00 a. m., the following day.

2. That all members of the neighborhood associations called upon to render patrol service pursuant to the existing provisions of Executive Order No. 77, shall be divided into three shifts and shall render service within the period described in Par. 1 hereof.

3. That it shall be the duty of the leader to assemble the patrol guards called upon to render service at least $\frac{1}{2}$ hour before being posted in the different points or given the corresponding assignments, giving lectures and other information necessary so as to carry out their duties as such members of the neighborhood association. After the lecture and the corresponding assignments have been given to the members called upon to render patrol duty, they shall repair them-

selves to their respective posts on the time prescribed for the rendition of their service.

4. That should a member of a neighborhood association called upon to render patrol guard or service shall not be able to perform his duties due to sickness or some other unavoidable causes, it shall be his duty to notify his leader as soon as practicable in order that proper substitution shall be made.

5. That the member of the neighborhood associations called upon to render patrol duty or guard service shall render his service within the territory embracing his neighborhood association, but in the pursuit of a criminal and in the apprehension of the same, he may go beyond the territorial jurisdiction of his association, and in doing so, shall make a report of his acts to his corresponding leader.

6. That members required to perform guard or patrol duty shall be shifted on the 15th and end of every month so that those serving within the first period of tour of duty shall be required to perform duties during the second period of tour of duty and so on down the line.

7. That members required to perform patrol or guard duties during the period from midnight to 8:00 a. m., the following day shall wear at all times the corresponding arm band.

ANTONIO C. TORRES
Commander

DISTRICT OF BAGUMBUHAY

List of Leaders of Neighborhood Associations Officially Approved

DISTRICT ASSOCIATION No. 3-3

President: PASCUAL VILLANUEVA Occupation: Customs Assessor Address: 1276 Balintawak, Bagumbuhay

Neighborhood association	Number of families	Number of persons	Leader	Address	Occupation
3-3-1	20	81	Julio Ramos	1439 Balintawak	Tailor.
3-3-2	15	78	Rafael Kahanding	1221 Balintawak	Government employee.
3-3-3	13	56	Aquilino de la Cruz	1326 Balintawak	Laborer, Private firm.
3-3-4	14	63	Guillermo Quizon	1229 Balintawak	Government employee.
3-3-5	15	63	Honofre Mangila	1406-H Balintawak	Laborer, Private firm.
3-3-6	10	80	Sixto Miclat	1469 Balintawak	Agent.
3-3-7	19	87	Eduardo Piñon	1317 Balintawak	Clerk, Private firm.
3-3-8	12	65	Isidro Manabat	1430 Balintawak	Painter.
3-3-9	18	99	Jose Ma. Silvestre	1404 Balintawak	Government employee.
3-3-10	8	35	Blas Permites	505 Balintawak	Dental mechanic.
3-3-11	11	58	Alejandro Intal	1431 Balintawak	Laborer, Private firm.
3-3-12	13	48	Marcelo Cristobal	1452 Balintawak	Constabulary.
3-3-13	13	75	Narciso Capulla	1435 Balintawak	Pressman, Assistant Route agent
3-3-14	16	83	Melquiades Manalo	1437 Balintawak	Manila Railroad.
3-3-15	12	36	Angelo T. Lopez	1452 Balintawak	Clerk, Private firm.
3-3-16	10	85	Justino Cruz	1321 Balintawak	Accountant.
3-3-17	16	62	Enrique Gomez	1224 Balintawak	Government employee.
3-3-18	15	64	Domingo Mapua	1239 Balintawak	Commercial agent.
3-3-19	14	92	Tomas Canlas	1300 Balintawak	Laborer, Private firm.
3-3-20	10	52	Raymundo Bondoc	1310 Balintawak	Do.
3-3-21	12	65	Francisco Binuya	1463 Balintawak	Carpenter.
Total..	286	3,179			

DISTRICT ASSOCIATION No. 3-7

President: ISIDORO ORA Occupation: Merchant Address: 217-A Cabeza

3-7-1	13	58	Sixto Bustamante	170 Bucaneg	Laborer, Private firm.
3-7-2	12	66	Marcelino Ingalla	121 Bucaneg	Laborer, Government.
3-7-3	12	53	Liberato Parado	129 Bucaneg	Agent.
3-7-4	15	67	Esteban Mendoza	111 Bucaneg	Mechanic.
3-7-5	8	40	Ricardo Salvador	155 Bucaneg	Laborer (Government.)
3-7-6	15	86	Salace Bacho	146 Bucaneg	Driver.
3-7-7	13	75	Braulio Guzman	224 Cabezas Interior	Tailor.
3-7-8	14	77	Faustino Ferrer	206 Cabezas	Real estate owner.
3-7-9	12	75	Santiago Mendoza	213 Cabezas	Merchant.
3-7-10	15	71	Marcial Glorioso	215 Cabezas	Optician.
3-7-11	14	89	Inocencio Santana	231 Cabezas	Merchant.
3-7-12	15	80	Agustin Tandoc	228 Cabezas	Engineer, Manila Railroad.
Total..	160	837			

DISTRICT ASSOCIATION No. 3-8

President: RUSTICO GALVEZ Occupation: Merchant Address: 109-A Hammabar

3-8-1	7	46	Segundino Fernando	114 Hammabar	Tailor.
3-8-2	10	42	Silverio Bernales	108-A Hammabar	Clerk, Private firm.
3-8-3	10	53	Agustin Guevara	148 Hammabar Interior	Agent.
3-8-4	16	78	Camilo Javier	119 Hammabar	Carpenter.
3-8-5	10	35	Julian Mungas	109-B Hammabar	Laborer, Private firm.
3-8-6	9	36	Alfonso Pagar	106 Hammabar	Latheman.
3-8-7	10	36	Hilarion Penetrante	139 Hammabar	Laborer.
3-8-8	9	29	Gonzalo de los Reyes	105 Hammabar	Do.
3-8-9	10	31	Lupo Sarmiento	116 Hammabar	Foreman.
Total..	91	386			

DISTRICT ASSOCIATION No. 3-9

President: ROSENDO CRUZ Occupation: Employee (Priv. firm) Address: 107 I. Mercado

3-9-1	8	43	Fortunato Basa	110 I. Mercado	Mechanic.
3-9-2	15	75	Macario Talavera	14 I. Mercado	Employee, Private firm.
3-9-3	17	96	Marciano Francisco	125 I. Mercado	Clerk, Private firm.
3-9-4	9	31	Juan Galvez	11 I. Mercado	Government laborer and Pastor, Iglesia ni Cristo.
3-9-5	7	46	Basilio Icaro	131 I. Mercado	Driver.
3-9-6	15	86	Epifanio Longara	139 I. Mercado	Accountant.
3-9-7	15	68	Alejandro Lopez	120 I. Mercado	Shoemaker.
3-9-8	9	86	Andres Simbulan	117-B I. Mercado	Mechanic.
3-9-9	7	39	Lino Tualla	8 I. Mercado	Driver.
Total..	102	520			

DISTRICT OF BAGUMBUHAY

List of Leaders of Neighborhood Associations

DISTRICT ASSOCIATION No. 3-10

President: LIBERATO DEL ROSARIO Occupation: Employee, P. N. B. Address: 7 Biac-na-bato

Neighborhood association	Number of families	Number of persons	Leader	Address	Occupation
3-10-1	15	84	Sofronio C. Calderon	78 Biac-na-bato	Bookbinder.
3-10-2	15	89	Agustin Cruz	53 Biac-na-bato	Foreman (Private firm).
3-10-3	15	85	Cecilio Cruz	69 Biac-na-bato	Employee, Private firm.
3-10-4	15	113	Numeriano Cruz	1167 Biac-na-bato	Laborer (Government).
3-10-5	15	96	Francisco Hernandez	31 Biac-na-bato	Painter.
3-10-6	14	89	Eugenio Panahon	77 Biac-na-bato	Laborer (Government).
3-10-7	15	98	Albino Punzalan	1145 Biac-na-bato	Chauffeur.
3-10-8	15	105	Venancio Cagne	7 Biac-na-bato	Merchant.
3-10-9	15	90	Vicente Rodriguez	1 Biac-na-bato	Employee, Private firm.
Total..	134	849			

DISTRICT ASSOCIATION No. 3-11

President: MAXIMINO BERNAL Occupation: Real Estat e Owner Address: 22 Endaya

3-11- 1	15	78	Fidel Arcinas	34 Endaya	Tailor.
3-11- 2	15	87	Simeon Betco	29 Endaya	Cigar-maker.
3-11- 3	14	118	Manuel Chanliongco	135 Endaya	Employee, Private firm.
3-11- 4	6	42	Dionisio de Guzman	154 Endaya	Do.
3-11- 5	9	58	Regino Mariano	15 Endaya	Clerk, Private firm.
3-11- 6	14	119	Pedro Sanchez	7 Endaya	Collector (Private firm).
3-11- 7	11	83	Diosdado Sese	120 Endaya	Chauffeur.
3-11- 8	10	45	Clemente Soñiga	149 Endaya	Operator (S. T. L.).
3-11- 9	13	53	Alejandro Tionloc	109 Endaya	Employee, Private firm.
3-11-10	13	74	Domingo Victorio	141 Endaya	Bartender.
3-11-11	12	57	Leocadio Baisa	130 Deodato	Fireman, Manila Railroad.
3-11-12	13	61	Laureano Batungbakal	118 Deodato	Testman, Manila Railroad.
3-11-13	8	36	Lorenzo Corales	137 Deodato	Rig-driver.
3-11-14	15	82	Apolonio Cruz	123 Deodato	Tailor.
3-11-15	15	66	Francisco Anzures	103 Deodato	Labcrer, Private firm.
3-11-16	9	54	Alfonso Matic	126 Deodato	Miner.
Total..	192	1,113			

DISTRICT ASSOCIATION No. 3-14

President: MELECIO ARCEO Occupation: Electrician Address: 115 Malong

3-14- 1	9	50	Ricardo Andaca	141 Malong	Government employee.
3-14- 2	9	49	Rafael Caguinguin	115 Malong	Laborer, Manila Railroad Co.
3-14- 3	9	56	Mariano Hipolito	120 Malong	Foreman (Government).
3-14- 4	7	43	Juan Payumo	105 Malong	Clerk of Court.
3-14- 5	7	41	Felipe Pelayo	107 Malong	Tailor.
3-14- 6	7	41	Pedro Salazar	112 Malong	Carpenter.
3-14- 7	11	46	Isabelo Serran	147 Malong	Foundry worker.
3-14- 8	14	51	Cayetano G. Sunga	159 Malong	Assistant Engineer.
3-14- 9	9	44	Silverio Terodillo	147 Malong	Laborer (Government).
3-14-10	11	35	Jose Francia	111 Malong	Do.
Total..	93	456			

DISTRICT ASSOCIATION No. 3-15

President: HIGINO M. SANTOS Occupation: Watchmaker Address: 242 Arguelles

3-15- 1	13	67	Alejo Reyes	200 Int. Arguelles	Carpenter.
3-15- 2	15	94	Teofilo Geronimo	206 Arguelles	Employee, Private firm.
3-15- 3	11	66	Juan Manlapaz	215 Arguelles	Ticket seller.
3-15- 4	12	72	Clemente Alvarez	222-3 Arguelles	Barber.
3-15- 5	12	55	Ireneo Guinto	230 Arguelles	Laborer, Private firm.
3-15- 6	15	58	Leocadio Saez	231 Arguelles	Employee, Private firm.
3-15- 7	8	56	Ubaldo Dizon	237 Arguelles	Agent.
3-15- 8	11	58	Roman Baluyot	243 Arguelles	Plumber.
3-15- 9	11	65	Victor Hombrebueno	242 Arguelles	Laborer (Government).
3-15-10	15	95	Agapito Ollero	261 Arguelles	Chauffeur.
3-15-11	14	68	Ambrosio Ferrer	269 Arguelles	Laborer (Government).
3-15-12	9	49	Jesus Layug Jr.	278 Arguelles	Agent.
3-15-13	8	57	Estanislao Dimaano	286 Arguelles	Do.
3-15-14	9	59	Gregorio Venezuela	292 Arguelles	Professor.
Total..	163	919			

DISTRICT OF BAGUMBUHAY

List of Leaders of Neighborhood Associations

DISTRICT ASSOCIATION No. 3-16

President: HERMOGENES LORENZO Occupation: Barber Address: 538-30 Alvarado

Neighborhood association	Number of families	Number of persons	Leader	Address	Occupation
3-16-1	12	58	Pastor Alfonso	566-27 Alvarado	Employee Private firm.
3-16-2	14	72	Marcelo de la Cruz	538-14 Alvarado	Peddler.
3-16-3	8	62	Clemente Faver	538-7 Alvarado	Government detective.
3-16-4	12	63	Ong Chee Jun	554-1 Alvarado	Salesman.
3-16-5	11	50	Pablo Ubungan	538-22 Alvarado	Agent.
3-16-6	7	36	Go Pin Nin	554-5 Alvarado	Businessman.
3-16-7	14	48	Simeon Medina Jr.	538-2 Alvarado	Employee, Private firm.
3-16-8	14	57	Emilio Oñate	538-9 Alvarado	Laborer, Private firm.
3-16-9	14	54	Librado Parce	538-10 Alvarado	Agent.
3-16-10	9	50	Arturo F. Reyes	566-4 Alvarado	Government clerk.
3-16-11	12	67	Pedro Rinion	538 Alvarado	Salesman.
3-16-12	16	47	Uy Liam Tan	518 Alvarado	Businessman.
3-16-13	15	66	Alfonso Tantanco	596 Alvarado	Do.
3-16-14	11	67	Luis Barrera	566-22 Alvarado	Employee, Private firm.
3-16-15	12	49	Raymundo Duñgan	538 Alvarado	Watchman.
Total..	181	846			

DISTRICT ASSOCIATION No. 3-23

President: BASILIO CUNANAN DE LEON Occupation: Employee, Taiwan Electric (Meralco) Address: 1109 F. de Leon

3-23-1	15	73	Mariano Caraan	117-1 Felix de Leon	Rice mill operator
3-23-2	15	99	Juarito Castor	1115-9 Felix de Leon	Laborer, Private firm.
3-23-3	15	89	Jose P. Paras	113 Felix de Leon	Business broker.
3-23-4	15	63	Maximo Cruz	1120 Felix de Leon	Mason.
3-23-5	15	93	Gregorio Festejo	390 Felix de Leon	Government laborer.
3-23-6	15	100	Adriano Montana	1111-5 Felix de Leon	City Bus driver.
3-23-7	15	79	Roberto Manalo	380 Felix de Leon, Interior 4	Manager.
Total..	105	596			

DISTRICT ASSOCIATION No. 3-25

President: DIONISIO DE LEON Occupation: Judge, Court of First Instance Address: 545 Antipolo

3-25-1	10	63	Teofilo Abejo	537 Antipolo	Lawyer.
3-25-2	9	26	Lazaro Agaaway	335 Antipolo	Merchant.
3-25-3	15	46	Cecilio Aniceto	439 Antipolo	Cigar-maker.
3-25-4	13	93	Laureano Arceo	479 Antipolo	Government laborer.
3-25-5	15	131	Antonio Javier	519 Antipolo	Stenographer, Private firm.
3-25-6	7	44	Victor Jose	419 Antipolo	Barber.
3-25-7	12	72	Cecilio Guevarra	397 Antipolo	Laborer, Private firm.
3-25-8	12	47	Carlos Guevarra	415-1 Antipolo	Barber.
3-25-9	18	99	Celso Hermoso	393-12 Antipolo	Agent.
3-25-10	11	60	Florentino Morata	405 Antipolo	Merchant.
3-25-11	9	52	Braulio Paras	425 Antipolo	Tailor.
3-25-12	16	90	Antonio Reyes	365 Antipolo	Foreman, Private firm.
3-25-13	13	76	Marcelo Sanchez	499-A Antipolo	Laborer, Private firm.
3-25-14	8	65	Jacinto Sancho	633 Antipolo	Electrical engineer.
3-25-15	10	75	Sotero Sayana	433 Antipolo	Sanitary inspector, City Hall.
Total..	178	1,039			

DISTRICT ASSOCIATION No. 3-26

President: FELICISIMO SALDAÑA Occupation: Merchant Address: 1440 Franco

3-26-1	15	98	Eladio Ignacio	300 Pandapira	Merchant.
3-26-2	19	102	Paulino Abogado	331 Pandapira	Do.
3-26-3	15	72	Primitivo Felicidadario	407 Pandapira	Do.
3-26-4	10	68	Mariano Magpayo	406 Pandapira	Agent.
3-26-5	15	83	Fernando Basco	1513 Sande	Do.
3-26-6	14	79	Benito Lucas	357 Amarlanhagui	Real estate owner.
3-26-7	16	98	Modesto Mariñas	377 Amarlanhagui	Carronata operator.
3-26-8	13	72	Alejandro Reyes	360 Amarlanhagui	Do.
3-26-9	15	93	Martin Sangalang	215 Amalanhagui	Radio mechanic.
3-26-10	14	80	Francisco E. Ureta	320 Amarlanhagui	Conductor, Taiwan Denryoku.
3-26-11	13	81	Gregorio Pascual	207 Peñalosa	Merchant.
3-26-12	13	66	Rosalio Palo	303 Peñalosa	Government laborer.
3-26-13	15	97	Maximo Dizon	218 Peñalosa	Merchant.
3-26-14	14	92	Pedro Carganilla	211 Peñalosa	Employee, Private firm.
3-26-15	12	69	Ciñilo Capulong	1425 Franco	Agent.
Total..	213	1,250			

DISTRICT OF BAGUMBUHAY

List of Leaders of Neighborhood Associations

DISTRICT ASSOCIATION No. 3-27

President: PEDRO CRISTOBAL Occupation: Merchant Address: 407 Coral, Bagumbuhay

Neighborhood association	Number of families	Number of persons	Leader	Address	Occupation
3-27- 1	13	72	Aurelio Tioco	381 Coral	Tailor.
3-27- 2	13	56	Juan Prado	1411 Franco	Checker, Private firm.
3-27- 3	14	77	Valentin Nicolas	1415 Franco	Do.
3-27- 4	15	55	Santos T. Castro	407 Coral	Tailor.
3-27- 5	16	84	Leocadio Anzuelo	342 Coral	Merchant.
3-27- 6	14	71	Doroteo de Guzman	382 Coral	Painter.
3-27- 7	19	88	Magtangol Mendoza	384 Pilapil	Government laborer.
3-27- 8	13	61	Arsenio Pagtalunan	372 Pilapil	Sanitary inspector, City.
3-27- 9	14	87	Martin Samaniego	374 Pilapil	Government foreman.
3-27-10	16	69	Bonifacio Santos	396 Pilapil	Clerk.
3-27-11	13	124	Gavino San Pedro	1340 Pilapil	Mechanic.
3-27-12	13	68	Felixberto Labung	381 Pilapil	Carpenter.
3-27-13	15	59	Anastacio de la Cruz	396 Nicodemus	Do.
3-27-14	15	81	David Tubera	403 Nicodemus	Laborer, Manila Railroad.
3-27-15	13	61	Eliseo B. Antonio	406 Nicodemus	Barber.
3-27-16	15	70	Pacifico Hilario	1417 Sande	Merchant.
3-27-17	13	56	Juan Mallari	1398	Businessman.
Total..	244	1,239			

DISTRICT ASSOCIATION No. 3-28

President: GAVINO DECENA Occupation: Sup. Head Checker (Pier) Address: 1091 Antonio Rivera

3-28- 1	14	107	Moises Pineda	1047 Antonio Rivera	Painter.
3-28- 2	15	68	Francisco Tayag	1055 Antonio Rivera	Accountant.
3-28- 3	14	58	Alfredo Roque	1058 Antonio Rivera	Fireman, P. M. C.
3-28- 4	15	162	Francisco Pineda	1059 Antonio Rivera	Businessman.
3-28- 5	15	99	Isabelo Gatbonton	1071 Antonio Rivera	Carpenter.
3-28- 6	14	87	Diego Mercado	1084 Antonio Rivera	Carretela operator.
3-28- 7	15	71	Lucio Roldan	1091 Antonio Rivera	Shipping clerk.
3-28- 8	15	72	Severo de Jesus	1103 Antonio Rivera	Machinist.
3-28- 9	13	106	Igmedio Cawilan	1095 Antonio Rivera	Employee, Private firm.
3-28-10	15	143	Eugenio de Luna	1004 Antonio Rivera	Ciler, Manila Railroad.
3-28-11	15	91	Pascual Lacsamana	1104 Antonio Rivera	Laborer, Private firm.
3-28-12	15	87	Vicente Mangalino	1110 Antonio Rivera Int. 68	Riveter.
3-28-13	13	60	Meliton Avelar	1110 Antonio Rivera Int. 26	Truckman.
3-28-14	15	95	Placido Saclo	1110 Antonio Rivera Int. 70	Mason.
3-28-15	15	110	Cenon Lacamienta	1110 Antonio Rivera Int. 12	Laborer, Private firm.
Total..	218	1,416			

DISTRICT ASSOCIATION No. 3-30

President: GREGORIO N. SANTOS Occupation: Employee, Private firm Address: 1128 Antonio Rivera

3-30- 1	17	95	Daniel Flores	1110 Antonio Rivera	Laborer, Private firm.
3-30- 2	10	42	Gregorio Galvez	1122 Antonio Rivera	Employee, Private firm.
3-30- 3	19	90	Pedro Gonzalo	1142 Antonio Rivera	Salesman.
3-30- 4	18	85	Gaudencio Intal	1127 Antonio Rivera	Employee, Private firm.
3-30- 5	13	80	Manuel G. Tan	1107 Antonio Rivera	Laborer, Private firm.
3-30- 6	23	129	Alfredo Enriquez	1118 Antonio Rivera	Checker, Private firm.
3-30- 7	18	99	Urbario Manalastas	1126 Antonio Rivera Int. 3	Laborer, Private firm.
3-30- 8	13	70	Raymundo Macalino	1128 Antonio Rivera	Carpenter.
3-30- 9	12	74	Jacinto Mangalino	1118-18 Antonio Rivera	Riveter, Atlantic Gulf.
3-30-10	16	80	Lino Manahan	1110 Antonio Rivera	Goldsmith.
3-30-11	19	90	Bernardo Maravilla	1136 Antonio Rivera	Laborer, Private firm.
3-30-12	14	78	Serapio M. Bayani	1132 Antonio Rivera	Employee, Private firm.
3-30-13	18	85	Rufino Santos	1110 Antonio Rivera	Government laborer.
3-30-14	14	73	Hilario Simbulan	1131 Antonio Rivera	Do.
3-30-15	18	99	Urbano Vergara	1142 Antonio Rivera	Tailor.
Total..	242	1,269			

DISTRICT OF BAGUMBUHAY

List of Leaders of Neighborhood Associations

DISTRICT ASSOCIATION No. 3-39

President: JOSE GALINGO

Occupation: Employee, Bu. of Pub. Works

Address: 6-A Elena

Neighborhood association	Number of families	Number of persons	Leader	Address	Occupation
3-39-1	14	84	Manuel Barretto	306 Ricafort	Businessman.
3-39-2	13	61	Jose Cundangar	333 Ricafort	Merchant.
3-39-3	14	66	Sebastian Faustino	323 Ricafort	Government Laborer.
3-39-4	15	97	Fortunato Salcedo	348 Ricafort	Agent.
3-39-5	15	110	Rufino Pio Roda	343 Ricafort	Merchant.
3-39-6	13	73	Vicente M. Mateo	329 Ricafort	Tailor.
3-39-7	15	57	Zacarias Alonzo	403-78 Ricafort	Peddler.
3-39-8	15	90	Ambrosio Espiritu	349-69 Ricafort	Employee, P. N. B.
3-39-9	15	80	Pablo S. Mañarin	401 Ricafort	Mechanic.
3-39-10	10	48	Jose Santiago	329 Ricafort	Government laborer.
3-39-11	15	67	Dominador Reyes	9 Elena	Agent.
3-39-12	14	58	Faustino M. Bunag	9 Elena	Employee, Private firm.
3-39-13	16	86	Agustin Caparas	118 Canal de la Reina	Do.
3-39-14	12	82	Felix de los Reyes	323 Ricafort	Collector, Taiwan Denryoku.
Total..	196	1,059			

DISTRICT ASSOCIATION No. 3-41

President: ALIPIO FLORES

Occupation: Policeman

Address: 1044 Alvarado Ext.

3-41-1	15	80	Amado Soan	1002 Alvarado Ext.	Businessman.
3-41-2	13	82	Eugenio Musñgi	1006 Alvarado Ext.	Laborer, Private firm.
3-41-3	22	94	Alberto Layson	1012 Alvarado Ext.	Agent.
3-41-4	15	87	Nicolas Zablan	1016 Alvarado Ext.	Salesman.
3-41-5	16	77	Pastor Carillo	1018-2 Alvarado Ext.	Do.
3-41-6	21	144	Pablo Romulo	1031 Alvarado Ext.	Laborer, Private firm.
3-41-7	18	104	Espiridion del Rosario	1023 Alvarado Ext.	Peddler.
3-41-8	28	146	Pacifico Balanzat	1047 Alvarado Ext.	Barber.
3-41-9	18	93	Urbano Gonzales	1044-31 Alvarado Ext.	Cartman.
3-41-10	15	79	Mariano Balingit	1044-1 Alvarado Ext.	Cart driver.
3-41-11	15	56	Fidel T. Kayanan	1044-58 Alvarado Ext.	Printer.
3-41-12	21	78	Remigio Manabat	1064-13 Alvarado Ext.	Carpenter.
3-41-13	17	99	Nicanor Lonon	1044-45 Alvarado Ext.	Tailor.
3-41-14	13	67	Bonifacio Zapanta	1044-16 Alvarado Ext.	Cartman.
3-41-15	13	65	Lauro Trinidad	1034-33 Alvarado Ext.	Government laborer.
3-41-16	18	88	Nicanor Macariñas	1044-56 Alvarado Ext.	Rig driver.
3-41-17	17	97	Jacinto Mardap	1174-25 Alvarado Ext.	Peddler.
Total..	295	1,536			

DISTRICT ASSOCIATION No. 3-48

President: RUPERTO SANGGALANG

Occupation: Carpenter

Address: 1433 F. Ma. Guerrero

3-48-1	5	34	Abelardo Angeles	1409 F. Ma. Guerrero	Checker, Manila Railroad.
3-48-2	7	46	Emilio G. Aguilar	1426 F. Ma. Guerrero	Government employee.
3-48-3	6	31	Eulalio Gonzales	1441 F. Ma. Guerrero	Businessman.
3-48-4	6	44	Tranquilino Taduran	1461 F. Ma. Guerrero	Do.
3-48-5	15	78	Joaquin Intal	1465 F. Ma. Guerrero	Do.
3-48-6	11	53	Bienvenido Garcia	1440 F. Ma. Guerrero	Laboratory helper, U. P.
3-48-7	9	50	Inocencio Garcia	1468 F. Ma. Guerrero	Cigar-maker.
3-48-8	9	57	Carlos de Jesus	1438 F. Ma. Guerrero	Government employee.
3-48-9	7	42	Francisco Diño	1427 F. Ma. Guerrero	Cine operator.
3-48-10	7	40	Esperanza Bala	1465 F. Ma. Guerrero	Tailor.
3-48-11	5	33	Veronica C. Aguilar	1415 F. Ma. Guerrero	Teacher.
Total..	87	508			

DISTRICT OF DILIMAN

List of Leaders of Neighborhood Associations

DISTRICT ASSOCIATION No. 6-4

President: ELIGIO CRUZ Occupation: Farmer Address: Balara, Diliman

Neighborhood association	Number of families	Number of persons	Leader	Address	Occupation
6-4-1	11	59	Ciriaco Cruz.....	Balara, Diliman.....	Farmer.
6-4-2	15	83	Alfredo Arceo.....	do.....	Do.
6-4-3	13	77	Gregorio Salvador.....	do.....	Do.
6-4-4	11	64	Apolinario Maximo.....	do.....	Do.
6-4-5	11	48	Gregorio Igaya.....	do.....	Do.
6-4-6	12	57	Domiciano Igaya.....	do.....	Do.
Total..	73	388			

DISTRICT OF DILIMAN

DISTRICT ASSOCIATION No. 6-6

President: SIMPLICIO SALVADOR Occupation: Farmer Address: Cruz na Ligas, Diliman

6-6-1	14	68	Francisco Baluyot.....	Cruz na Ligas, Diliman.....	Farmer.
6-6-2	12	51	Santiago Baluyot.....	do.....	Do.
6-6-3	13	63	Patricio R. Francisco.....	do.....	Do.
6-6-4	14	64	Augusto Beltran.....	do.....	Do.
6-6-5	15	67	Eladio Salvador.....	do.....	Do.
6-6-6	15	74	Restito Francisco.....	do.....	Do.
6-6-7	15	52	Santiago San Pascual.....	do.....	Do.
6-6-8	10	52	Domingo Soriano.....	do.....	Do.
6-6-9	14	72	Paterno Adriano.....	do.....	Do.
Total..	122	563			

DISTRICT ASSOCIATION No. 6-8

President: ESTANISLAO INOCENTES Occupation: Farmer Address: 15th Ave., Manila

6-8-1	8	46	Juan Ortega.....	15th Ave., Diliman.....	Real estate owner.
6-8-2	15	83	Apolonio Lazaro.....	do.....	Carpenter.
6-8-3	13	67	Vicente Garcia.....	do.....	Laborer, Private firm.
6-8-4	12	60	Beltran Santiago.....	235 N. Domingo.....	Shoemaker.
6-8-5	15	86	Luis Dujua.....	425 N. Domingo.....	Businessman.
6-8-6	15	69	Bienvenido de la Cruz.....	Sapang Camias.....	Carretela driver.
6-8-7	15	69	German Mendoza.....	500 N. Domingo.....	Rice mill operator.
6-8-8	12	56	Irineo Gagauayan.....	15th Ave.....	Carromata driver.
6-8-9	15	79	Adriano Peralta.....	18th Ave., Camp Murphy.....	Real estate owner.
6-8-10	7	33	Pablo Santos.....	Sapang Camias.....	Farmer.
6-8-11	15	83	Emilio Valera.....	76th-15th Ave.....	Checker, Bu. of Public Welfare.
6-8-12	10	61	Gelacio Aripio.....	15th Ave.....	Carromata driver.
6-8-13	5	22	Vicente Nunez.....	do.....	Do.
6-8-14	11	54	Antonio Gatapia.....	Marikina Hall.....	Farmer.
6-8-15	12	47	Benigno Halili.....	do.....	Do.
Total..	180	915			

DISTRICT ASSOCIATION No. 6-11

President: MARCELO SANTIAGO Occupation: Farmer Address: 15th Avenue, Diliman

6-11-1	12	53	Victorio Lopez.....	Sapang-Camias, Diliman.....	Shoemaker.
6-11-2	15	63	Angel Fernando.....	do.....	Farmer.
6-11-3	8	35	Juan Lopez.....	do.....	Do.
6-11-4	6	24	Melecio Pedrosa.....	do.....	Do.
6-11-5	14	59	Aquilino Fernandez.....	19th of June.....	Do.
6-11-6	10	60	Sesinando Santos.....	15th Avenue.....	Carretela driver.
6-11-7	12	73	Domingo Pascual.....	do.....	Farmer.
6-11-8	13	34	Ricardo de la Cruz.....	do.....	Do.
Total..	90	401			

DISTRICT OF CALOOCAN

List of Leaders of Neighborhood Associations

DISTRICT ASSOCIATION No. 7-2

President: LUCAS BUSTAMANTE

Occupation: Real Estate Owner

Address: 7 Plaridel, Caloocan

Neighborhood association	Number of families	Number of persons	Leader	Address	Occupation
7-2-1	15	55	Eladio Zapanta	202 A. Bato, Caloocan	Real estate owner.
7-2-2	15	64	Victoriano Callanta	282 A. Mabini, Caloocan	Dentist.
7-2-3	15	78	Nicolas Inocencio	232 Torres Bugallon	Manager, Manila Stev. Co.
7-2-4	15	50	Victorio Navarro	236 Torres Bugallon	Real estate owner.
7-2-5	15	67	Pastor Temporas	Gral. Luis, Caloocan	Sanitary inspector, City Manila.
7-2-6	15	68	Gregorio O. Garcia	3 Plaridel, Caloocan	Real estate owner.
7-2-7	15	84	Raymundo Caballero	33 P. Gomez, Caloocan	Do.
7-2-8	15	45	Francisco Guevarra	314 A. Mabini	Dentist.
7-2-9	14	60	Jose Alcaraz	260 Torres Bugallon	Do.
7-2-10	15	61	Jose Datu	52 P. Gomez, Caloocan	Real estate owner.
7-2-11	15	46	Fernando David	66 P. Gomez, Caloocan	Carpenter, Manila railroad Co.
7-2-12	15	64	Pedro Usi	59 P. Gomez, Caloocan	Real Estate owner.
7-2-13	15	81	Benito Asistio	90 P. Gomez, Caloocan	Government employee, Caloocan District.
7-2-14	15	67	Cipriano Lardizaval	110 Geronimo, Caloocan	Real estate owner.
7-2-15	12	67	Rafael Marquez	102 Geronimo, Caloocan	Blacksmith.
Total..	221	957			

DISTRICT ASSOCIATION No. 7-3

President: HIPOLITO SEVILLA

Occupation: Practicing Pysician

Address: 457 A. Mabini, Sangandaan, Caloocan

7-3-1	14	83	Juan Cunanan	371-3 A. Mabini	Real estate owner.
7-3-2	15	75	Marcelo Bulatao	393 A. Mabini	Mechanic, Manila Railroad Co.
7-3-3	15	88	Luis Concepcion	419 A. Mabini	Plumber and electrician.
7-3-4	15	101	Cecilio Macaranas	437 A. Mabini	Watchman, La Insular Cig. Factory.
7-3-5	15	65	Pedro Macaraig	617 Int. A. Mabini	Cigar-maker, Private firm.
7-3-6	15	76	Nazario Nadurata	455 A. Mabini	Chief, Records, Budget and Aud. Office.
7-3-7	15	88	Lino Ramos	79 Gral. San Miguel	Inspector, Taiwan D. Sisya.
7-3-8	15	74	Diosdado Velarde	40 Int. Gral. S. Miguel	Stenographer, Naic.
7-3-9	15	52	Juan Mesina	686 Gral. S. Miguel	Mason.
7-3-10	15	63	Juan Villanueva	40 Int. Gral. S. Miguel	Real estate owner.
7-3-11	15	59	Gregorio San Juan	660 Int. Gral. S. Miguel	Rig driver.
7-3-12	15	77	Juan Bautista	662 Int. Gral. S. Miguel	Underwriter, Nat. Life Ins. Co. of P. I.
7-3-13	15	68	Jose Manalo	605 Int. Gral. S. Miguel	Merchant.
7-3-14	15	61	Jose Borja	626 Gral. San Miguel	Printer, San Miguel Brewery.
7-3-15	15	61	Avelino Roque	618 Gral. San Miguel	Cigar-maker, La Insular.
Total..	224	1,091			

DISTRICT ASSOCIATION No. 7-4

President: OSCAR BAELO

Occupation: Physician and Dentist

Adress: 357 A. Mabini, Caloocan

7-4-1	15	99	Primitivo Garcia	8 Lakas ng Mahihirap	Timekeeper, Yamashita S. S. Line.
7-4-2	15	110	Jose Bustamante	77 Gral. Luna, Caloocan	Businessman.
7-4-3	15	94	Francisco Martin	8-3 Libis Espina	Do.
7-4-4	15	99	Felix Nuguid	205 Libis Espina	Tailor.
7-4-5	15	96	Francisco Francisco	255 Libis Espina	Market guard, Government.
7-4-6	15	71	Pedro Cruz	251 Libis Espina	Real estate owner.
7-4-7	15	83	Benigno Santos	213 Libis Espina	Rivetter, Manila Railroad.
7-4-8	14	60	Moiser Francisco	Balong Bato, L. Espina	Fisherman.
7-4-9	15	65	Eduardo Guevarra	317 Libis Espina	Maintenance Engineer, M. R. R.
7-4-10	13	69	Bonifacio Bagaman	Libis Espina	Carpenter.
Total..	147	846			

DISTRICT OF MAKATI

List of Leaders of Neighborhood Associations

DISTRICT ASSOCIATION No. 10-2

President: NICANOR GARCIA

Occupation: Real Estate Owner

Address: 7 M. Quezon St., Makati

Neighborhood association	Number of families	Number of persons	Leader	Address	Occupation
10-2- 1	15	103	Apolo Coronado	8 A. Bonifacio Street	Employee, Araneta and Sons, Manila.
10-2- 2	15	89	Antonio Domingo	19 J. Rizal, Makati	Employee, Hashim and Co., Manila.
10-2- 3	15	94	Benjamin Bautista	11 A. Bonifacio, Makati	Employee, Insular Sugar Refining Corporation.
10-2- 4	15	76	Manuel Pagulayan	36 A. Mabini, Makati	Businessman.
10-2- 5	15	77	Leonardo Velasco	34 A. Mabini, Makati	Employee, Korasiki Boeki Kaisha.
10-2- 6	15	81	Egmidio Sartos	12 P. Zamora, Makati	Employee, Phil. Nat. Bank.
10-2- 7	15	68	Alejandro Domingo	25 A. Bonifacio, Makati	Employee, Bureau of Printing.
10-2- 8	15	74	Pacifico Garcia	47 A. Mabini, Makati	Food Peddler.
10-2- 9	15	91	Bonifacio Alvarez	43 A. Bonifacio, Makati	Businessman.
10-2-10	15	88	Cenon Ayala	51 A. Bonifacio, Makati	Do.
10-2-11	15	73	Francisco Andres	5 M. Quezon, Makati	Laborer.
10-2-12	15	104	Vicente Martir	13 S. Osmeña, Makati	Real Estate owner, proprietor.
10-2-13	15	87	Nazario Rabano	2 Bagumpanahon, Makati	Conductor, Taiwan Denryoko.
10-2-14	15	73	Bernardo Cordoviz	18 Zobel, Makati	Laborer (Ex-teacher).
10-2-15	15	88	Ramon Crespo	14 Pertierra, Makati	Businessman.
Total..	225	1,266			

DISTRICT OF PARAÑAQUE

List of Leaders of Neighborhood Associations

DISTRICT ASSOCIATION No. 12-2

President: LAUREANO CAPISTRANO

Occupation: Real Estate Owner

Address: Dongalo, Parañaque

12-2- 1	15	64	Pedro Pascual	45 Sta. Monica, Parañaque	Real estate owner.
12-2- 2	15	54	Agapito Clemente	Real, Parañaque	Fisherman.
12-2- 3	15	76	Lucas Cruz	do	Civil Service employee.
12-2- 4	15	72	Hermogenes Pascual	Mabini, Parañaque	Store owner.
12-2- 5	15	72	Sobrino Cruz	Pulo, Parañaque	Fisherman.
12-2- 6	15	73	Alejo Cornelio	do	Agent.
12-2- 7	13	71	Pascual Ramon	Sta. Monica, Dongalo	Do.
12-2- 8	14	67	Higino Ferrer	Dongalo, Parañaque	Real estate owner.
12-2- 9	15	71	Pedro Lorenzo	Sta. Monica, Dongalo	Do.
12-2-10	15	72	Jose Quiogue	Mabini, Dongalo	Collector, Taiwan Electric.
12-2-11	15	68	Diosdado Maylad	Regidor, Dongalo	Government foreman.
12-2-12	15	69	Cornelio Espiritu	Regalado, Dongalo	Real estate owner.
12-2-13	15	62	Teodulo Burgos	Mabini, Dongalo	Do.
12-2-14	15	71	Leon Bagsic	do	Fisherman.
12-2-15	15	72	Florencio Lara	Regidor, Dongalo	Real estate owner.
Total..	222	1,034			

DISTRICT ASSOCIATION No. 12-3

President: SABAS DE GUZMAN

Occupation: Real Estate owner

Address: Balagtas, Parañaque

12-3- 1	15	85	Julian Rivera	Dongalo, Parañaque	Real estate owner.
12-3- 2	15	90	Simeon Santos	do	Do.
12-3- 3	15	86	Fortunato Leonardo	do	Businessman.
12-3- 4	15	84	Bernardo Custodio	Balagtas, Parañaque	Real estate owner.
12-3- 5	15	76	Arturo Gatmaitan	Pulo St., Parañaque	Do.
12-3- 6	15	76	Artemio Clemente	Balagtas, Parañaque	Do.
12-3- 7	15	82	Pedro Decena	Mabini, Parañaque	Foreman.
12-3- 8	15	111	Isidro Hernandez	Balagtas, Parañaque	Real estate owner.
12-3- 9	15	92	Meliton Cabrera	Real, Parañaque	Do.
12-3-10	15	95	Honesto de Guzman	do	Physician.
Total..	150	877			

DISTRICT OF PARAÑAQUE

List of Leaders of Neighborhood Associations

DISTRICT ASSOCIATION No. 12-4

President: NICASIO SANTOS

Occupation: Real Estate owner

Address: Damayan, Parañaque

Neighborhood association	Number of families	Number of persons	Leader	Address	Occupation
12-4-1	15	75	Fernando Calderon	Damayan, Parañaque	Real estate owner.
12-4-2	15	86	Florentino Valenzuela	do	Do.
12-4-3	15	81	Juan L. Oñgaco	do	Do.
12-4-4	15	86	Eustaquio Santos	do	Do.
12-4-5	15	80	Juan Valenzuela	do	Do.
12-4-6	15	91	Primo Santa Agueda	do	Do.
12-4-7	15	95	Dionisio Leonardo	do	Do.
12-4-8	15	72	Cornelio San Pedro	do	Do.
12-4-9	15	84	Perfecto Burgos	do	Do.
12-4-10	15	73	Apolinario Santos	do	Do.
12-4-11	15	102	Fausto Valenzuela	do	Do.
12-4-12	15	84	Agapito Cruz	do	Do.
12-4-13	15	78	Macario Cruz	do	Do.
12-4-14	15	104	Geronimo Damaso	do	Do.
12-4-15	15	120	Francisco Garcia	do	Do.
Total	225	1,311			

DISTRICT ASSOCIATION No. 12-5

President: POTENCIANO PAULINO

Occupation: Real Estate Owner

Address: Tambo, Parañaque

12-5-1	15	106	Pacifico Mayuga	Tambo, Parañaque	Real estate owner.
12-5-2	13	62	Laureano Lim	do	Do.
12-5-3	15	69	Ysmael de Leon	do	Patrolman.
12-5-4	15	68	Gelacio Cruz	do	Real estate owner.
12-5-5	15	96	Catalino Santos	do	Do.
12-5-6	12	49	Pedro de Jesus	do	Do.
12-5-7	15	86	Manuel Reyes	do	Do.
12-5-8	15	74	Amado L. Mendoza	do	Do.
12-5-9	15	82	Amado Mayuga	do	Do.
12-5-10	15	64	Fausto Enriquez	do	Do.
12-5-11	15	101	Hilario Cruz	do	Do.
12-5-12	11	77	Rosendo de Leon	do	Do.
12-5-13	10	60	Dominador Mayuga	do	Do.
12-5-14	15	82	Clemente Alfonso	do	Do.
12-5-15	15	79	Leocadio Vizcarra	do	Do.
Total	211	1,155			

DISTRICT ASSOCIATION No. 12-6

President: FLAVIANO RODRIGUEZ

Occupation: Notary Public

Address: La Huerta, Parañaque

12-6-1	15	83	Mariano Reyes	La Huerta, Parañaque	Barber.
12-6-2	15	79	Candido Javier	do	Farmer.
12-6-3	15	69	Antonio Garcia	do	Musician.
12-6-4	15	53	Gregorio Cruz	do	Real estate owner.
12-6-5	14	91	Victorino Cruz	do	Laborer.
12-6-6	15	68	Fidel Pascual	do	Real estate owner.
12-6-7	15	96	Zacarias Mendoza	do	Salt-maker.
12-6-8	15	74	Teodoro Santa Ana	do	Musician.
12-6-9	15	68	Irineo Bernabe	do	Real estate owner.
12-6-10	15	85	Mauro Leonardo	do	Laborer.
12-6-11	15	77	Felix Cruz	do	Real estate owner.
12-6-12	14	83	Prudencio San Pedro	do	Farmer.
12-6-13	15	87	Joaquin Manteza	do	Carromata driver.
12-6-14	15	72	Francisco Santos	do	Employee.
12-6-15	15	86	Abelardo Rodriguez	do	Physician.
Total	223	1,171			

Surrender of all Arms, Explosives

Military Administration Assures Public No Punishment Will Be Imposed on Persons Complying with New Proclamation

IN compliance with instructions of the Director-General of the Japanese Military Administration dated January 17, 1943, Chairman Jorge B. Vargas of the Executive Commission has issued Proclamation No. 7 calling upon Filipinos who are still concealing or possessing firearms, ammunitions or explosives to surrender them to the Japanese Military Police, to any branch of the Japanese Military Administration or to any officer of the Bureau of Constabulary.

Chairman Vargas, quoting the instructions of the Director-General, assures the public that those surrendering firearms and ammunition will not be punished as their act will be considered a gesture of sincere coöperation towards the establishment of peace and order.

The proclamation follows:

PROCLAMATION No. 7

CALLING UPON FILIPINOS TO SURRENDER ON OR AFTER JANUARY 23, 1943, THE FIRST ANNIVERSARY OF THE ORGANIZATION OF THE PHILIPPINE EXECUTIVE COMMISSION, ALL FIREARMS, AMMUNITIONS, AND EXPLOSIVES.

WHEREAS, on February 19, 1942, the Headquarters of the Imperial Japanese Forces called for the surrender of all firearms, ammunitions, and explosives, in obedience to which and in the interest of peace and order, many persons surrendered firearms, ammunitions and explosives;

WHEREAS, it has come to the notice of the Japanese Military Administration and the Philippine Executive Commission that there are still some persons concealing firearms, ammunitions, and explosives who would like to surrender them now but are afraid to do so for fear that the Japanese Military authorities will punish them for failure to surrender them before;

WHEREAS, the Imperial Japanese Forces have demonstrated to the Filipinos by the magnanimity of their acts that they are the friends of the Filipino people and that they are exerting every effort to promote the happiness and welfare of the people of the Philippines.

PAG-ALINSUNOD sa mga tagubilin ng Tagapamahalang Pangkalahatan ng Pangasiwaang Militar Hapones noong ika-17 ng Enero, 1943, inilagda ng Pangulong Jorge B. Vargas ng Sangguniang Tagapagpaganap ang Pahayag Blg. 7 na nananawagan sa mga Pilipinong may iniingatan pa o itinatagong mga sandatang pumuputok, pungló o mga dinamita na isuko ang mga ito sa Polisia Militar Hapones, sa alin mang sangay ng Pangasiwaang Militar Hapones o sa sino mang pinuno ng Kawanihan ng Konstabularia.

Tiniyak sa madla ng Pangulong Vargas, sa pagsipi sa mga tagubilin ng Tagapamahalang Pangkalahatan, na ang mga magsusuko ng mga sandatang pumuputok at mga punglo ay hindi parurusahan sapagka't ang gawing ito ay ituturing na isang pagpapakilala ng matapat na pakikipagtulungan sa pagtatatag ng kapayapaan at kaayusan.

Ang pahayag ay itong sumusunod:

PAHAYAG BLG. 7

NANANAWAGAN SA MGA PILIPINO NA ISUKO SA O PAGKARAAN NG IKA-23 NG ENERO, 1943, IKA-ISANG TAON NG PAGKAKATATAG NG SANGGUNIANG TAGAPAGPAGANAP NG PILIPINAS, AND LAHAT NG SANDATANG PUMUPUTOK, MGA PUNGLO, AT MGA DINAMITA.

SAPAGKA'T noong ika-19 ng Pebrero, 1942, ang Himpilan ng Hukbong Imperial Hapones ay nanawagan sa pagsusuko ng lahat ng sandatang pumuputok, punglo at mga dinamita, at sa pagtalima rito alang-alang sa kapakanan ng kapayapaan at kaayusan ay maraming tao ang nagsipagsuko ng mga sandata, punglo at mga dinamita;

SAPAGKA'T napapansin ng Pangasiwaang Militar Hapones at Sangguniang Tagapagpaganap ng Pilipinas na may mga tao pang nagtatago ng mga sandatang pumuputok, punglo at mga dinamita na nagnanais isuko ang mga ito ngayon nguni't nangangambang isagawa ang gayon dahil sa takot na parusahan sila ng mga maykapangyarihang Militar Hapones sa di pagsusuko nito agad;

SAPAGKA'T ipinakita na ng Hukbong Imperial Hapones sa mga Pilipino sa pamamagitan ng mga kangandahang-loob nila, na sila'y mga kaibigan ng bayang Pilipino at pinagsusumikapan nila ang lahat ng magagawa upang maibigay ang kaligayahan at kagalingan ng mga mamamayan ng Pilipinas;

Full Cooperation

WHEREAS, we have pledged complete coöperation with, and loyalty to, Japan in order that the Philippines may be worthy of a place in the Greater East Asia Co-Prosperity Sphere.

WHEREAS, the act of concealing firearms, ammunitions, and explosives is inconsistent with our pledge of coöperation and loyalty and is an obstacle to the speedy establishment of peace and order in the Philippines since they may fall into the hands of lawless elements who are looking for such firearms, ammunitions, and explosives; and

WHEREAS, January 23, 1943, marks the first anniversary of the organization of the Philippine Executive Commission and of the beginning of complete and harmonious coöperation between the peoples of Japan and the Philippines;

NOW THEREFORE, pursuant to the authority conferred upon me as Head of the Central Administrative Organization by Order No. 1 of the Commander-in-Chief of the Imperial Japanese Forces in the Philippines, and in accordance with the instructions contained in Political Information No. 19, dated January 17, 1943, of the Director-General of the Japanese Military Administration, I hereby call upon the Filipinos still concealing or possessing firearms, ammunitions, and explosives to surrender the same on January 23, 1943, or as soon as possible thereafter, to the Imperial Japanese Forces, to the Japanese Military Police, to any Branch office of the Japanese Military Administration, or to any officer of the Bureau of Constabulary, who upon receipt of such surrendered firearms, ammunitions, and explosives shall immediately turn them over to the Imperial Japanese Forces.

Fears Unfounded

The fear of some people that they may be punished for not having surrendered the said firearms, ammunitions, and explosives, in accordance with the above-mentioned requirement of the Japanese Military Administration of February 19, 1942, is unfounded because the Director General of the Japanese Military Administration has assured the Chairman of the Executive Commission in Political Information No. 19 that such people will not be punished when they surrendered their firearms, ammunitions, and explosives in accordance with this Proclamation. By voluntarily surrendering such firearms, ammunitions, and explosives, they would be demonstrating their sincere coöperation towards the establishment of peace and order in the Philippines aside from doing one of their

Lubusang Pakikipagtulungan

SAPAGKA'T nanumpa tayo nang lubusang pakikipagtulungan at katapatan sa Hapon upang ang Pilipinas ay maging karapatdapat sa isang puwang sa Lupalop ng Magkakasamang Kasaganaan sa Lalong Malaking Silangang Asia;

SAPAGKA'T ang pagtatago ng mga sandatang pumuputok, punglo at mga dinamita ay nasisisay sa isinumpa nating pakikipagtulungan at katapatan at isang hadlang sa matuling pagtatatag ng kapayapaan at kaayusan sa Pilipinas sapagka't maaaring mahulog ang mga ito sa mga kamay ng masasamang-loob na sadyang naghahanap ng ganyang mga sandata, punglo at dinamita; at

SAPAGKA'T ang ika-23 ng Enero, 1943 ay siyang kaganapan ng ika-isang taong pagkakatatag ng Sangguniang Tagapagpaganap ng Pilipinas at simula ng lubusan at nagkakaisang pagtutulungan ng mga mamamayan ng Hapon at ng Pilipinas;

DAHL DITO, naalinsunod sa kapangyarihang itiniwala sa akin bilang Pinuno ng "organizacion central administrativa" sa bisa ug Utos Blg. 1 ng Ktt. Pinuno ng Hukbong Imperial Hapones sa Pilipinas, at pagalinsunod sa mga tagubiling nilalaman ng Patalastas na Pangkapayapaan Blg. 19, noong ika-17 ng Enero, 1943 ng Tagapamahalang Pangkalahatan ng Pangasiwaang Militar Hapones, tinatawagan ko sa pamamagitan nito ang mga Pilipinong nagsisipagtago pa o nagiingat ng mga sandatang pumuputok, punglo at mga dinamita na isuko ang mga ito sa ika-23 ng Enero, 1943, o sa lalong madaling panahon pagkaraan ng araw na ito, sa Hukbong Imperial Hapones, sa Polisia Militar Hapones, sa alin mang Sangay na Tanggapan ng Pangasiwaang Militar Hapones, o sa sino mang pinuno ng Kawanihan ng Konstabularia na sa sandaling tanggapin ang isinukong sandatang pumuputok, punglo at mga dinamita ay ililipat agad ang mga ito sa Hukbong Imperial Hapones.

Walang Saligan ang mga Pagkatakot

Ang pagkatakot ng ilang mamamayan na sila'y mapaparusan dahil sa hindi pagsusuko ng mga nasabing sandatang, pumuputok, punglo at mga dinamita, alinsunod sa binanggit na kahilingan ng Pangasiwaang Militar Hapones noong ika-19 ng Pebrero, 1942, ay walang saligan sapagka't tiniyak ng Tagapamahalang-Pangkalahatan ng Pangasiwaang Militar Hapones sa Pangulo ng Sanggunian Tagapagpaganap sa pamamagitan ng Patalastas na Pangkapamayanan Blg. 19 na ang mga taong ito ay hindi parurusahan kung isinusuko nila ang kanilang mga sandatang pumuputok, punglo at mga dinamita bilang pagalinsunod sa Pahayag na ito. Sa kusang-loob na pagsusuko ng mga ganitong sandatang pumuputok, mga punglo at mga dinamita ay ipinakikilala nila ang matapat nilang pakikipagtulungan sa pagtatatag ng kapayapaan at kaayusan sa Pilipinas bukod pa sa ginagawa nila ang isa sa kanilang mga tungkulin bilang mabuting mamamayan. Sa paguukol nila ng lahat ng pagsisikap alangalang sa maagang ikatatatag ng kapayapaan at

duties as good citizens. The Japanese Military authorities, in devoting all their efforts towards the early establishment of peace and order, desires that all obstacles to the construction of a New Philippines be removed. They have shown to the Filipino people, by their magnanimous acts, that their sincerity is above suspicion and beyond doubt, and the people of the Philippines should fully reciprocate such magnanimity by responding promptly to this appeal.

JEWIS ARE GIVEN STERN WARNING

Chinese Profiteers also Warned by Administration

NON-COLLABORATING Jews, whether they have nationality or not, and without regard to the country of which they are nationals, will be dealt with most drastically, declared a solemn warning issued by the Japanese Military Administration on January 25.

There are indications that profiteering, espionage and other activities not in harmony with the policies of the Japanese Military Administration are being conducted by Jews who are parasites in the countries in which they reside, the statement emphasized, and scathing penalties will be meted out to the offenders.

The warning issued against non-collaborating Jews by the Japanese Military Administration is as follows:

“In keeping with the spirit of Hakko Itiu (Universal Brotherhood), Japan does not discriminate against any particular race or people. Hitherto, she has adopted just and tolerant measures regarding the treatment of enemy nationals.

“However, it was to the great regret of the Japanese Military Administration that among the Jews—a part of the third party nationals (irrespective of their nationality)—there were some who committed refractory and arrogant acts, abusing the benevolent measures of the Imperial forces, and were subsequently punished.

Must Be Faithful

“The Jews, as we all know, are people without a motherland; they are a wandering race. They are parasites of the countries in which they live. Due to this circumstance they ought to be more faithful than the other nationals in respecting the traditions and laws of the countries in which they reside. However, facts have proven this to be the opposite.

“It appears that there is a considerable number of Jews who harbor antagonism against the present German Government. Moreover, they even assume a similar attitude toward the Nippon Empire which is allied with Germany merely because they had been driven out of Germany and other Axis controlled areas and forced to move to Asia.

“There are indications among Jewish residents of the Philippines of the following activities:

kaayusan, hinahangad ng mga maykapangyarihang Militar Hapones na mawala ang lahat ng hadlang sa pagtatayo ng isang Bagong Pilipinas. Ipinakita nila sa bayang Pilipino sa pamamagitan ng mga gawaing may kagandahang-loob na ang katapatan nila ay hubad sa pagpapanggap at hindi mapagaalinlanganan, at dapat na tuguning lubusan ng mga mamamayan ng Pilipinas ang ganyang kagandahang-loob sa pamamagitan ng pagtalima agad sa panawagang itó.

Hoarding of Goods

“The cornering and hoarding of commodities for the purpose of raising the commodity prices through sinister Jewish maneuvers (this has resulted in great suffering among the masses);

“Or, exploiting Filipino women or women of third party nationality, taking advantage of their difficulty to make a living.

“Or, the participation in espionage activities taking advantage of the return of peace and order in Manila and other key cities in disregard of the fact that the Philippines is still within the zone of hostilities;

“Or, otherwise behaving out of harmony with the policies of the Japanese Military Administration.

“We hereby issue a solemn warning that if activities such as those enumerated above are discovered, the perpetrators will be dealt with most drastically by the Japanese Military Administration irrespective of whether the Jews have nationality or not and without regard to the country of which they are nationals.

“We add here that regarding the profiteering conducted by a section of recalcitrant Chinese, the Japanese Military Administration has issued strict warning through the Chinese Association.”

Justified Warning

IT is unfortunate that some Jews who, just before the war, came to the Philippines seeking our hospitality should have been indiscreet enough to be involved in “refractory and arrogant acts, abusing the benevolent measures of the Imperial Forces.” That there are indications that some Jewish residents of the Philippines are engaged in hoarding, profiteering, espionage and other activities out of harmony with the policies of the Japanese Military Administration, was publicly announced by the authorities who at the same time issued a stern warning.

Those Jews, numbering more than eight hundred, were given refuge in the Philippines, after they had been refused entry in Cuba and other Latin-American countries, upon the understanding that they were to devote their energies to the founding of an agricultural colony in Bukidnon.

Almost without exception, however, they have elected to remain in the big cities, principally in Manila, to engage in commerce and trade in open

violation of the terms upon which they were allowed to enjoy Filipino hospitality.

Some, as pointed out by the Military Administration, have chosen to become non-collaborators, engaging in activities not in harmony with the policies of the administration.

It can be said that the Jews are not alone in these criminal attempts to jeopardize peace and order in the Philippines. A number of other non-Filipinos have fallen in the same groove, have availed of the emergency to corner the market and hoard goods for the purpose of raising the price of commodities. But all this does not mitigate the case against the Jewry. Their future action alone can be expected to do that.

Perhaps no other people on earth are more prone than the Jews to feeding their avarice during unsettled times. Jewish history all over the world tells of their scheming ways, of their unshakeable faith in the efficacy of money with which to gain influence and power. We have often heard of their skill in devel-

oping the people's passion for luxury and extravagance to the end that Jewish cupidity be served, and served with thoroughness. Their usurious instincts are notorious in all civilized countries where finance and industry are in any measure organized.

So it would seem natural that some of the Jews who have come to the Philippines as political refugees should have succumbed to their traditional passion for illegitimate ways of amassing wealth.

It is well that they should be reminded of that fact now, and of the further fact that the Philippines, under the protection of the Imperial Japanese Forces, cannot countenance any behavior among the Jews that would create disorder and inflict additional suffering upon the lives of the poor.

We believe the warning issued by the authorities to be both timely and fully justified. Now that the recalcitrant Jews have been warned, responsibility for what happens in the future is fully theirs.

—THE TRIBUNE, Jan. 27, 1943

TALAN NG MGA MANGHUHUTHOT

HINDI pakitang-tao lamang ang pagkilos ng iba't ibang tanggapan ng pamahalaan laban sa pang-huhuthot sa hangad na makalinga ang kapakanan ng mga mamamayan. Ang "kamay na bakal" ay siyang ginagamit laban sa mga nagpapataas na lubha sa halaga ng mga pangunang kailangan sa buhay. Kahapon ay inihayag ng Konstabularia Metropolitana, upang mabatid ng madla, ang talaan ng mga taong dinakip hinggil sa kasalukuyang kilusan laban sa panghuhuthot at sa mga iba pang kagagawang nagiging sanhi upang mamahal ang mga paninda sa siudad. Ang talaan ng mga dinakip ay itong sumusunod:

Sy Huat, 1112 Sta. Elena; Ching Chin, 623 Elcano, Tundo; Sy Kiok, 707 Sto. Cristo; Mariano Yu, San Fernando; Ngo Lok, 1005 M. de Santos; Tin Kay, 1227 Balintawak; Go Sun, 713 Folgueras; Tan Tian Sing, 629 Paz, Pako; Ngo Hay, 549 Perdigon; Tio Koc, 1729 Herran, Pako; Co Hui, 27 Plaza Simbahan; Carlos Chua, 1356 Herran; Chan Heng, 996 Eloisa, Sampalok; Kho Tan, 605-7 Dart, Pako; Ng Woo, 653 Dart, Pako; Miguel Nicolas, 302 Visita, Int. 9; Claro Belo y Laiza, 262 Invernes, Sta. Ana; Sia Bing Tiok, 203 Mulawen Avenue; Ong Su, 609 F. B. Harrison; Lorenzo Go Lieng, 27 P. Ducos; Ngo Suy at Mary, 41 Elizondo,

Kiyapo; Chua Ho, 25 Lardizabal; Chua Lip, 648 Raon, Sta. Cruz; Ngo Sin, 2421 Ave. Rizal; José Chua at Chua Yong, 49 Blumentritt; Ong Peng, 201 Sylvia; Anacleto Borromeo, 812 Lavezares; Exequiel Cruz, 348 Decena, Pasay; Corazon P. Cruz, 712 Zamora, Pandakan; Sy Hoc Chan, 744 Dart, Pako; Felisa Arriola, 148 San Anton; Juan F. de Leon, 541 Burgos, Pasay; Paula Celestino, 519 Madrid, San Nicolas; Severino Eluna, 1334-A Oroquieta; Norberta Francisco, 418 Maria Clara; Catalina B. Mendoza, 525 M. de Santos; Tan Pat Dee, Mandaluyong, Maynila; Tan Heng, Blumentritt; Ching Eng, 5 Sto. Cristo; Alejandro Pamilosa, 983 Azcarraga; Doroteo Igar, Kho Tai Teng, 440 Sto. Cristo; Chu Choc at Jose Castañeda, Lim Bi, 567 Galicia, Sampalok; Josefa de Avilado, 15 P. Villa, San Juan; Rosario Basco, 956 Don Quijote; Leoncio Tan, 155 Int. 2 D. Santiago; Emiliano Marcelo, 2226 Sulu; Tan An, 37 D. Santiago; Maria C. Santiago, 109 Int. 3 Solis; Diosdado P. Mendoza, 55 R. A. Reyes, O'Donnell; Ysin Chua, 165 Soler, 1123 M. Santos; Tan Pee, 190 Rosario; Ng Chu Chai, 1002 Comercio; Juanito Esaguerre, Kalookan, Maynila; Salome B. Esquivias, 1708 Herran, Pako; Ang Tong Ha, 42 Rosario.

NEW RETAIL PRICE LIST

THE latest price schedule for controlled prime commodities and other manufactured food-stuffs recently put under the supervision of the price control agents of the Bureau of Commerce and Industries for enforcement has been released for the guidance of the buying public.

The price list includes those of commodities under the PPCDCA control as well as products whose prices have been fixed by the price control division. Pro-

ducers' prices are also the retail prices if the goods are sold directly to consumers by the producers.

The latest retail price schedule which in the future will include other essential needs also to be price-fixed, is as follows:

As to CIGARETTES, the prices are per package and according to the brands, as follows:

Abutin, ₱0.13; Akebono, ₱0.22; Arado de Oro, ₱0.13; B. B. B., ₱0.14; Bowling, ₱0.25; Cagayan, ₱0.17; Capitol, ₱0.20; Chorritos, ₱0.15; Corona Regaliz, ₱0.16; Cortos Extra,

₱0.15; El Amor, ₱0.14; Farmer, ₱0.16; Filipinas Blanco, ₱0.18; Hebra, ₱0.18; Indian Head Largos, ₱0.20; Katipunan, ₱0.12; King, ₱0.20; La Aurora, ₱0.13; Labang, ₱0.15; La Bicolana Cortos, ₱0.14; La Dicha, ₱0.15; La Estrella, ₱0.12; La Grandeza Cortos, ₱0.13; La Grandeza Largos, ₱0.15; Liwayway, ₱0.15; La Nobleza, ₱0.14; La Simpatica, ₱0.14; La Simpatica Largos, ₱0.15; La Suavidad, ₱0.15; Mahaba Blanco, ₱0.17; Mahaba Regaliz, ₱0.18; Ninfa Filipina, ₱0.15; Pagkakaisa, ₱0.15; Pals, ₱0.07; Pectoral BBB, ₱0.15; Rositas, ₱0.17; Rosalina, ₱0.12; Sport, ₱0.20; Tabacalera Grandes, ₱0.18; Taliba, ₱0.15; and Uliran, ₱0.12.

LARD prices are by cartoon or kilo, as follows:

Bamboo Breeze, ₱0.60 per kilo; Bandera, ₱0.60 per kilo; Diamond, ₱0.29 per cartoon, or ₱0.60 a kilo; Gem, ₱0.60 per kilo; Gold Cup, ₱0.60 per kilo; Lico, ₱0.60 per kilo; Purico, ₱0.29 per cartoon or ₱0.60 a kilo; Rose, ₱0.60 per kilo; Sampaguita, ₱0.29 per cartoon or ₱0.60 a kilo; Three Eagles, ₱0.60 per kilo; Viva, ₱0.60 per kilo.

MATCHES: Palm, big box, ₱0.02 a box; Rizal, small box, ₱0.01 a box.

SALT: (Any kind locally made), ₱0.13 per ganta.

The retail prices of laundry soap by the piece or per kilo, are as follows:

Bandera bar yellow, ₱0.28 a piece, or ₱0.34 per kilo; Camel bar white, ₱0.27 a piece or ₱0.33 per kilo; Lico ball yellow, ₱0.34 per kilo; Luto bar yellow, ₱0.28 a piece, or ₱0.34 per kilo; Luzco Viteado bar blue, ₱0.34 per kilo; Luzon bar white, ₱0.15 a piece, or ₱0.36 per kilo; Luzon bar yellow, ₱0.14 a piece, or ₱0.34 per kilo; Okey bar yellow, ₱0.21 a piece, or ₱0.34 per kilo; PMC bar white, ₱0.34 a piece, or ₱0.36 per kilo; PMC bar yellow, ₱0.32 a piece, or ₱0.34 per kilo; PRC bar white, ₱0.29 a piece or ₱0.36 per kilo; PRC bar yellow, ₱0.28 a piece, or ₱0.34 per kilo; PRC bar blue, ₱0.34 per kilo; Viva bar white, ₱0.22 a piece, or ₱0.36 per kilo.

Toilet Soap: Katipunan, ₱0.15 a cake; and Savoy, ₱0.20 a cake.

SUGAR retail prices are: Refined, ₱0.20 a kilo; Washed, ₱0.15 a kilo; Brown, ₱0.11 a kilo.

MISCELLANEOUS:

Bayrum (Holy Star Perfume Co.)—₱1.00 per liter (producer's price).

Coconuts, ₱0.35 each, retail; ₱0.10 3-pcs., price.

Coco Turrón (Manila Food Industry): 1-199 pieces—₱1.50 per/100 (producer's price); 200-400 pieces—₱1.30 per/100 (producer's price); 401-1000 pieces—₱1.20 per/100 (producer's price); 1,001-2,000 pieces—₱1.10 per/100 (producer's price); 2,001-4,000 pieces—₱1.00 per/100 (producer's price); 4,001 or more—₱0.90 per/100 (producer's price).

Glossy Face Powder (Farmacia San Fernando) ₱2.40 per doz. (producer's price).

Mass Wine (San Beda Wine Factory) ₱2.50 per liter (producer's price).

Nacoco Products (price are retail and wholesale):

Laundry soap: Bars—₱0.25 or ₱0.23 in lots of 500; Balls—₱0.10 or ₱0.095 in lots of 500; Facial soap—₱0.20, or ₱0.17 in gross lots; Santan (jars)—₱0.60 or ₱0.55 in doz. lots; Santan (tins)—₱0.30 or ₱0.27 in doz. lots.

Ladies Salacot mestiza—₱1.00 less 10% in doz. lots; Ladies Salacot dalagang bukid—₱1.00 less 10% in doz. lots; Ladies Salacot mandarin—₱1.00 less 10% in doz. lots; Children's Salacot, mestiza—₱0.90 less 10% in doz. lots; Children's Salacot, dalagang bukid—₱0.90 less 10% in doz. lots; Children's Salacot, mandarin—₱0.90 less 10% in doz. lots.

Men's Hat, assorted—₱1.50-₱1.80 less 10% in doz. lots; Cowboy's hats—₱1.80; Nepa hat, brown, unblocked, without cloth turban and sweat band—₱0.50 less 10% in doz. lots.

Doormat, plain—₱1.50 less 10% in doz. lots; Doormat, combination—₱1.80 less 10% in doz. lots.

Skating mops—₱0.40 pair, less 10% in doz. lots.

Kitchen Brushes—₱0.12 each or ₱0.10 in lots of 100 or more.

Floor Mop w/handle—₱0.80 less 10% in doz. lots.

Ladies Handbag, new type—₱1.20-₱1.80 less 10% in doz. lots; Ladies Handbag, square and round handle—₱0.50 less 10% in doz. lots.

Ladies Belt, buri—₱0.50 less 10% in doz. lots.

Traveling Bags; Big—₱2.50; Medium—₱1.50; Small—₱1.00 less 10% in doz. lots.

Shelter Lite No. 60—₱1.50 less 10% in doz. lot.

Vinegar—₱0.14 a liter; 12 centavos a liter wholesale.

Coco Milk—₱0.07 ½ pint net; Coco Lait—₱0.07 ½ pint net; Nacoco Salad Oil—₱1.00 a kilo; Nacoco Brittle Candy—₱0.90 per/100; Nacoco Brilliantine—₱0.40 per bottle; ₱0.35 in doz. lots; Salad Oil—₱0.55 per bottle, ₱0.35 in doz. lots; Milk, canned (Federation)—₱0.26 per 16 oz. tin.

In the next issue of *The City Gazette*:

"Bigatin" a short story in Tagalog, by Amado V. Hernandez.

"The Chosen Enemy" by Mauritz Hallgreen—a background essay in the Greater East Asia War.

"Esteros"—a problem of Public Health and Civic Esthetics.

To Filipino Writers:

The City Gazette welcomes short stories and sketches in Tagalog or English competently reflecting the current metropolitan scene, the creative spirit of the times, and the new hope that the present social revolution is inspiring in the hearts of the people.

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. Contests 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.

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

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.

Announcing an Effandem Publication:

"WITH HARP AND SLING"

(COLLECTED POEMS)

By ALFREDO ELFREN LITIATCO

Special Limited Edition

Publication Issue: February 26, 1943.

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MAP OF THE CITY OF MANILA

SCALE 1:80,000

- LEGEND**
- - - - - City Boundary
 - · - · - District Boundary
 - Constructed Roads
 - Railroad Tracks
 - District's Office
 - City Hall

