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Asia has been both a major crossroad
of international politics and an experiment
in regional development

JUSTICE TO NATIONS

By **FERDINAND E. MARCOS**
President of the Philippines

For the past two decades, the attention of the world has been focused on Asia and the Far East not only as a major crossroad of international politics, but also as an experiment in regional development. The world seems to be starting another complete turn, as Asia, once the primary cradle of civilization, again makes a challenge to repeat

history. In the past, the East was the reference point for culture, technology and civilization. But in recent history, the East, especially this part of Asia, has developed a different image, projecting the impression of a fragmented and divided Asian community.

It is with deep concern that we should look into the future of Asia with an even more analytical outlook than to its past. It is proper that we view the Asian situation from the context of development and stability – as a struggle, not of nations, but of people who seek a certain degree of identity.

Modest But Impressive

A look at the last decade in Asia will show us that the problem has been the lack of social and political stability. Development goals and objectives have been set against a background of serious political developments in this region. Despite these unfavorable conditions, however, it is gratifying to note that the result of efforts in the attainment of these goals has been quite modest but impressive. Economic growth, reflected in increases in gross national product within the region and among member countries, has shown an increasing upward trend. There have been remarkable improvements in technology through foreign aid and trade.

ECAFE's achievements in developing and promoting the economic and social life of the peoples in the area are too well known to bear repetition. In the last two decades, the Commission has established institutions

directly designed to accomplish the development objectives of the region.

The achievements of ECAFE in the region have been made possible by the sincere cooperation of all member countries. As one of these members, the Philippines will continue to remain a loyal and a helpful partner in the common task of regional economic and social development.

Mounting Impatience

We appreciate the value of ECAFE's considerable efforts in improving the quality of life of the peoples of Asia. We do realize at the same time that the problems of development are multifarious, and often resistant to quick solutions. The vastness and diversity of the region militate against easy and simple answers to the complicated questions of national and regional growth. The Commission therefore cannot rest on its laurels. As effective a machinery as the ECAFE is, we have to face the fact that, in relation to the problems, our progress has been rather slow. The question is whether we can continue to ignore the mounting voices of impatience and the increasing frustration of the multitudes of Asia before they spill over in manifestations of violence.

It is imperative that the ECAFE marshal its resources to promote the faster growth of the region. The concentrated effort represented by the first Development Decade has brought home to us the stern lesson that the harder we try, the farther back we seem to fall in the race for economic development.

This is the text, in slightly abridged form, of the address delivered by President Ferdinand E. Marcos at the opening 20 April 1971 of the 27th Session of the Economic Commission for Asia and the Far East.

Thus, it has been said that the gap between the richer and the poorer countries continues to widen, with only a remote

prospect that the gap will be closed in a foreseeable future. Even as we prepare for renewed efforts to solve the problem in the second Development Decade, a feeling of discouragement is growing, constantly fed by social instabilities which little by little are beginning to rise to the surface.

Although the growth rate of the ECAFE region as a whole rose from four per cent to 4.4 per cent per annum during the first Development Decade, and although the growth in the agricultural sector was most encouraging, yet the region as whole fell short of the agreed target of five per cent.

The failure to reach the growth target acquires a somber cast when we recall that in the last two years of the first Development Decade, the growth rate rose to a spectacular 5.2 per cent annually. This figure suggests that we failed to perform at anywhere near our true capacity. We are left with the guilty feeling that if the conditions had been right, we could have surpassed easily the five per cent growth target.

Population Problems

In part, the disappointing result of the first Development Decade is due to the population explosion. In nearly all of the developing regions, the rate of population growth jumped from 2.2 per cent annually to 2.5 per cent. In particular, Southeast Asia showed an increase higher than the rest of the developing regions, for the rate of population growth in the area rose by nearly one-half per cent annually during the period.

The accelerated population growth has

had a drastic effect on the per capita income, reducing that income – and therefore development – by a significant amount. While there has been no slackening in development efforts, the paradoxical result is that we in the developing areas are getting less than we are putting in.

But the lag in development has not been wholly the result of natural factors such as the extremely high population growth. In part, it is also due to the unfortunate inability of the developing countries to mobilize the full potential of their resources for development.

Triad of Poverty

I suggest that this is not entirely the fault of the developing countries. They are a consequence of the failure, if that is the word for it, of the developed countries to reconcile principle with practice in extending assistance to the less fortunate countries. Today, assistance to developing countries is a staggering burden which these countries can seldom afford to assume. To put it in another way, developing countries can accept the offered assistance, it seems, only at the cost of retarding the pace of their economic development.

Perhaps I speak with a touch of hyperbole. But the fact is that developing countries today are in the grip of factors which together constitute what I would refer to as the Triad of Poverty. Unless the means are devised to break the vicious triangle, unless ways are discovered to restore the original meaning of international assistance, then I fear that the developing countries face a very bleak future indeed.

The first of these factors is the hardening of the terms of international loans which,

together with the widespread practice of aid-tying, sharply circumscribes development where it does not limit the very planning process itself.

The second is the continued existence of immovable trade barriers which while it affects the entire international community affects, first of all and most adversely, the developing countries.

And the third is the requirement for an increase in international reserves which inhibits the mobilization of development resources among developing countries.

An Unwise Practice

In particular, the last factor requires, to my mind, an immediate review, since its harsh impact is beginning to be felt by the less fortunate regions. The requirement for an increase in the international reserve may be a sound business practice. In the context of developing countries and their considerable difficulties, it may be an unwise economic practice. For the net effect of the requirement is to curtail national growth by reducing further the already limited amount of resources available in developing countries for investment purposes. As we can see, the requirement penalizes the very countries which are least able to increase their foreign reserves. And it places them in the unfair position of building up their reserves at the cost of a stagnating economy.

Under present conditions, there are only two ways the poorer countries can increase their international reserves. The first is through loans from the developed countries and the second is by drawing from domestic resources already earmarked for development purposes. In either case, the result is the same — an undue imposition on scarce capital resources, and a direct restriction on the growth potentials of the developing countries.

I urge the ECAFE to consider seriously the problems posed by this Triad of Poverty. The developed countries have their own problems too, as we are only too well aware. But precisely because they are developed, they are capable of withstanding stresses which developing countries can not. I should perhaps emphasize that concerted international action is needed to solve the refractory problems which in the end will affect not only the poorer but also the richer countries of the world.

Regional Cooperation

My Government and people are committed to the ideals of regional economic and social cooperation and share your concern for the prompt attainment of our objectives. Asia must speed up the pace of harnessing its energies and resources to combat the forces that keep it poor and underdeveloped. We in this meeting should orient our goals and policies to ensure that the economic and social opportunities available to the region are shared fairly and equitably by all.

The last few years have brought to the foreground an indispensable component of economic development. For the developing countries especially, this new component has altered in a radical way the values which we traditionally attach to economic development.

It is clear that economic growth is not a self-sufficient end of development. The true end of economic development is social progress. A development therefore that overlooks the social aspects, that does not confer a richer quality on everyday life, that does not have as its purpose the enhancement of the human person — such a development

misses the true meaning and the real dimension of national growth.

A Narrow View

The narrow view that economic development can be pursued at the expense of social progress arose in part because of the high demands of national growth which has compelled us to concentrate on the total mobilization of material resources. We have tended to forget that in fact the key resource of any nation is its human potential.

The recent past has demonstrated beyond dispute that neglect of the human factor can give rise to social instabilities which negate economic development. It can be accepted as a universal rule that economic development is hollow at its core if it does not benefit the greatest number.

Yet the development that we have achieved is one-sided at best. We are faced not only by the disparity in the distribution of wealth among countries but by a disparity which is even more tragic, namely, our inability through the traditional processes of economic development to distribute wealth evenly among the different segments of the domestic population.

Such a situation cannot be permitted to continue. To frustrate popular expectations in the face of visible material growth is the surest way of defeating that growth. Since growth in itself encourages instability, the great challenge to all developing countries is to promote economic and social progress as indivisible components of total growth.

The Price of Growth

Spreading the benefits of growth has sometimes been called social justice. But it is a matter of nomenclature. I for one view it as the real meaning of the democratic revolution

-- a revolution which all developing countries must undergo if they mean to attain growth without paying the tragic price of social disruption. The example of recent history has not been reassuring in this respect, and we may have to face the fact of increased stresses on the social fabric.

But it would be a pity if we began to accept this as an inevitable development. For it need not be -- if we had wise counsel and are prepared to act on it. I ask the ECAFE therefore to devote itself, as an urgent matter, to the study of procedures by which the developing countries can harmonize development plans which call for the necessary integration of social and economic development goals.

In this matter, the non-regional members of the ECAFE together with the developed members in the region, can play a distinct role in helping accelerate the integrated development of Asia.

The Stability of Asia

As we move forward into the Second Development Decade, we should recognize the causes for the shortfalls experienced in the First. We should not allow the Seventies to slip by without accomplishing the targets we have set. The Commission must exert every effort to determine the appropriate strategy and direction to ensure the maximum realization of the objectives we seek to attain.

As a leader of one of the member-countries, I view with deep concern and anxiety the future social and political stability of the Asian community. As a people, we in the region comprise more than half of the world's population. We have common problems. I sincerely hope we can find common solutions. ●



The Pasig is a river with an ancient history,
its character changing with the scenery

THE RIVER PASIG

By ARMANDO D. MANALO

Most great cities were originally riparian settlements. Manila, the industrial capital of the Philippines, is not an exception. In the beginning, the tiny Malay kingdoms clustered along the bay around the mouth of a large river were peopled by fishermen and tradesmen. Not much is known of their pre-history but by the sixteenth century when they broke into the Western consciousness, they numbered roughly a thousand.

Their domestic affairs were in order since they were able, minor squabbles apart, to live amicably together. But it was their foreign relations that were truly remarkable.

Annually, the bay and the river were visited by ships from China, from Japan, from Borneo and even from Siam. The ships came bearing commerce, and in their holds were cargoes of gold, pearls, glass and iron; damask and silk and linen.

When the ships left the bay on these annual pilgrimages, they carried away with them cotton and *sinamay* and jute; fine mats, yellow wax and coconuts. Sometimes the ships remained at anchor for as long as nine months, awaiting the completion of the trade by the slow method of barter.

In the slack season of trade, the kingdom by the mouth of the river exchanged the catch from the bay and from the river for

fowl and vegetables from the interior. It was a busy life and a prosperous one by the standards of the time, and it had continued in the same unbroken pattern for centuries.

The river was their life; in its waters they bathed, washed and cooked, and except in periods when the river turned hostile and overflowed its banks in the wake of the seasonal storms, from it they caught their daily food. When the Spaniards arrived in the sixteenth century on a mission of conquest, almost the first thing they noticed was the great river mouth disgorging its waters into the bay.

But the Spaniards looked at the river from another point of the view. They saw in it an excellent natural fortification. When the tribes of the kingdoms, lulled by centuries of peace with foreigners, had been subdued by them, the Spaniards founded the city of Manila in the southern bank of the river. The northern bank they kept as a commercial suburb.

In 400 years the river settlement to which the Spaniards had gracefully accorded the title of capital of the islands grew into a teeming metropolis. It followed the line of the river in its growth and thus even today the river bestrides the city.

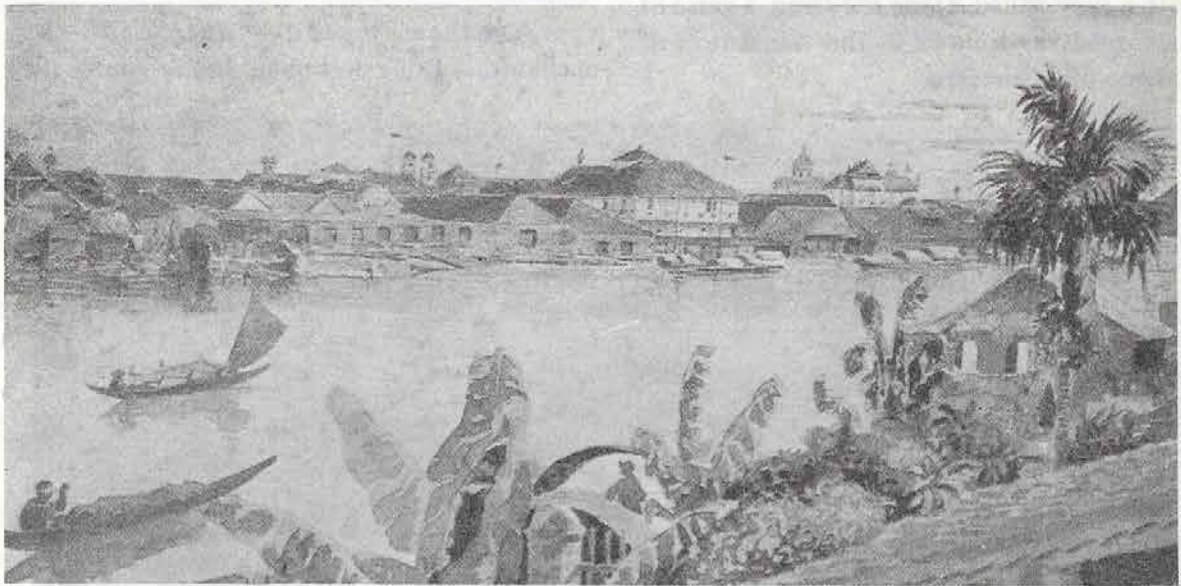
Curiously enough, the river is not named after Manila, which is its connection with history, but with Pasig, once a sleepy



hinterland capital, which it barely touches in its slow winding course towards the bay of Manila. Pasig is in Rizal province and it marks only an intermediate stage in the river's progress. The true source of the Pasig is Laguna de Bay, a lake said to be larger than any in Switzerland and so clear that it shines like a mirror in its bowl of land surrounded by mountains.

tenuous liaison through the slender thread of the Pasig.

Of all the better known rivers of the world, the Pasig is possibly the shortest. It is only ten miles long. It is also, if picturesque, remarkably uncomplicated. Four or five minor channels issue from Laguna de Bay but they all join the main body, the Napindan, near the town of Pasig to form the river Pasig



The river Pasig nearly never happened but for a physiographic accident. An upward flexure in the volcanic terrain in the southern Tagalog region turned the shallow area of Laguna into a lake. At some time in the dim archaeological past, the bay of Laguna and Manila Bay, similarly a low-lying area, were thought to be one large body of water. The debris from frequent volcanic eruptions when the land was younger covered the intervening region, however, and since then the two separated bodies of water have maintained a

proper. From there it follows a gently curving course until it enters Manila when it indulges in its only caprice. It makes a sharp U-turn, so that on the map it looks like the vermiform appendix, before straightening out again to join the waters of Manila Bay.

A river with such an ancient history accumulates its special type of lore. It is to be assumed that it was once inhabited by water spirits, benign or malignant as the case may be, and worshipped or appeased by offerings



and sacrifice by the nameless people who lived on its banks and drew sustenance from its waters. But such have been forgotten and they have left in history no memorable detritus.

The surviving legends of the river are of fairly recent origin. The curious are referred to the writings of the national hero, Jose Rizal, who has probably done more than any one to celebrate the glories of the Pasig. Indeed, he wrote a play called *Along the Pasig*, a verse of which reads as follows in the translation of Mr. Leon Ma. Guerrero:

depended. After this belief had dissipated, the rock was used by outlaws as a lookout from which they spotted the slow-moving boats they later robbed. Long after the outlaws had been cleaned out, however, the stretch of the river near Malapadnabato remained dangerous and many *bancas* were wrecked on the spot for no discernible reason. The old belief revived; it was widely accepted that the ancient spirits had something to do with the frequent accidents.

Another legend concerned the enchantress Doña Jeronima. In her youth, the



*Here the river gives in beauty
Peace of heart and mind,
Here the soul beset with duty
Happiness may find.*

It was said of Malapadnabato (literally, wide rock) that before the coming of the Spaniards, it was considered sacred by the people. This rock, which stands near the junction of the Pasig and Mariquina rivers, was supposed to be the home of spirits on whose goodwill the travellers on the river

lady had fallen in love with a lad but though they had promised to marry, circumstances had drawn them apart. In middle age, Doña Jeronima discovered that the young man who had promised to marry her had become an archbishop. She paid him a visit and reminded him of his promise. The archbishop could not of course fulfill the vow. Instead, he had a cave by the banks of Pasig prepared as her domicile. To the end of her days, she entertained lavishly in this cave where she and

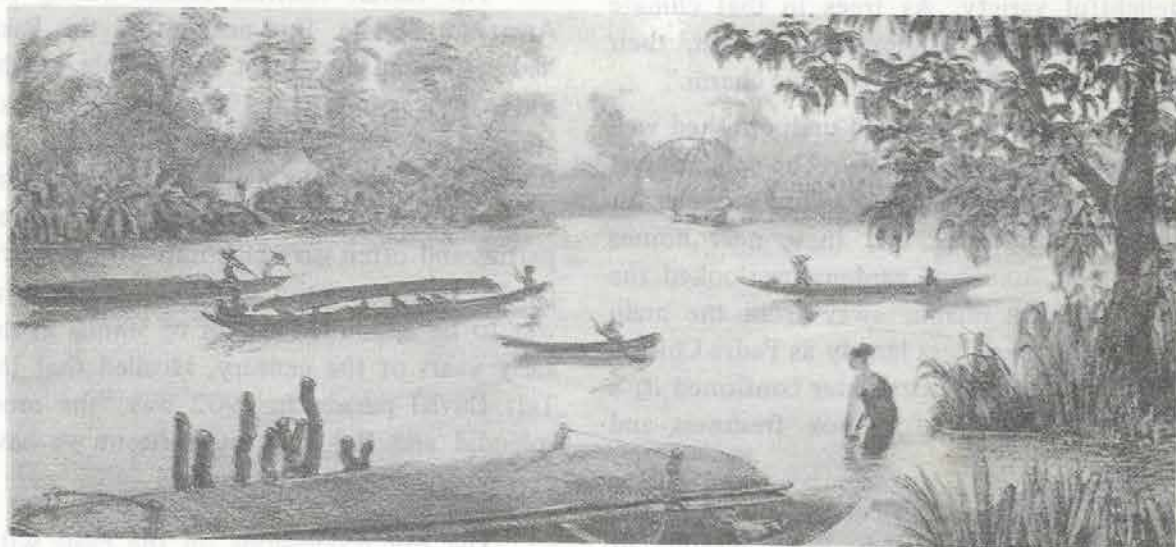


her gentlemen guests supped on silver dishes. It was the silver dishes, which flashed and gleamed as her servants washed them in the Pasig, that gave her the reputation of an enchantress.

The character of the river changes, one might say, with the scenery. Near the mouth, it was a noisy entrepot from as far back as anyone could remember. Here the foreign merchant vessels entered, unloading their cargoes on the flat-bottomed *cascos* to be ferried by way of the *esteros* to the markets and shops of Binondo.

city's lace *manton* a rare item of luxury in the fashionable shops of Madrid.

But the Pasig had a serious limitation as an artery of commerce. The reason was that it was not deep or wide enough and therefore could not admit for passage vessels of large draught. To this day, its deepest depth is 14 feet and it is kept at that level through periodic dredging. Only the short stretch between the mouth of the river and the bridge of Del Pan is dredged, however, and this marks the limit for the entry of bigger ships. Even so, it is only deep enough to admit



When the Spaniards came, they institutionalized the Chinese trade in the Binondo area. They set up the famed *alcaycerias*, blocks of shops with rooms above for the transient Chinese traders. These centers of trade became the source of the Chinese goods carried on the Acapulco trade by Spanish galleons for more than two centuries. The galleon trade, as it became known, established the fame of Manila throughout the New World and made the

inter-island shipping. And at its widest, the Pasig provides turning room of only 300 feet.

In the upper part of the river, the depth varies from six to 12 feet, which is approximately the range of depth of Laguna de Bay itself. At this depth, small ships could ascend about a mile upriver. But smaller vessels, such as *bancas* and the old *cascos*, had the freedom of navigation. The shallow waters forced the Spaniards in the late 19th century, when they introduced steam vessels, to design



the latter with round bottoms. The ungainly boat became an object of mirth but for a long time it was the easiest and most comfortable means of transportation to and from Manila.

Except for the busy portion within the city, the Pasig did not change much in three hundred years of Spanish rule. Here is how a Jesuit historian, Padre Chirino, described the river in the seventeenth century:

"... From its source in the lagoon until it reaches the bay of Manila, it is dotted with houses, gardens, and stockfarms, in most delightful variety. As trees in that climate bear leaves the whole year through, their verdure and coolness increase the charm."

The charm continued undiminished well into the late 19th century. The suburbs just outside Manila were used for summer or vacation residences, and these neat houses with their luxuriant gardens overlooked the river. Farther inland, away from the main towns, the scene was largely as Padre Chirino had seen it and as Rizal later confirmed it: a sylvan setting of storybook freshness and simplicity.

As befit a riparian people, the inhabitants along the Pasig celebrated religious events with colorful fluvial processions. The practice was continued into Spanish times, but by the nineteenth century, the water festivals had begun to acquire a secular character. They were held to mark great occasions of state, or in honor of Spanish royalty across the ocean.

In 1878, when the Princess Mercedes married Spain's King Alfonso XII, the people of Manila observed the event by inaugurating the Carriedo waterworks system, the first of its kind in the country. As a special tribute to

the royal pair, red wine, and not water, spouted out of the pipelines.

This was followed by an evening procession on the Pasig, in which special floats decorated with lanterns, pennants and bamboo buntings, paraded slowly and majestically on the water, and ending, as all such parades usually ended, at the rear of Malacañang Palace. Vast multitudes gathered along the line of march on the banks of the river to watch and frequently to cheer the naval spectacle.

The fluvial festivals ceased during the American regime. But not before the Pasig had witnessed the most memorable of the water processions. In 1902, the tenant of Malacañang was William Howard Taft, the first of the American civil governors and later a President of the United States. He loved parties and often gave elaborate affairs in the palace. In his memoirs, Don Felix Roxas, who was to be appointed mayor of Manila in the early years of the century, recalled that the Taft fluvial parade in 1902 was "the most splendid and the most magnificent we have ever witnessed in our lifetime."

The gay processions on the Pasig with their redolence of pastoral days have disappeared, possibly forever. When the present First Lady, Mrs. Imelda Marcos, tried to revive the custom during the visit of a foreign dignitary, she was disappointed to learn that river traffic would no longer permit it.

There used to be an ancient tree of huge proportions where the present Malacañang terrace is, but it was cut down by the American governors when they decided to enlarge the Palace. The view from the terrace



which overlooks the Pasig makes up for the loss of the ancient tree, however. On rainy nights, a fine mist blankets the river. The trees, as well as the lights which guard the Malacañang guest houses on the opposite bank of the Pasig, are shrouded by the thin gray veil, the thin gray veil, giving the whole scene a ghostly but comfortable appearance like a landscape in an old print.

The river, at its widest at this point, narrows a little as it passes the district of San Miguel. This used to be a quiet fishing village

commercially-raised ducks fed on the snails which proliferated on the riverbank. In neighboring Taguig, a furniture and sewing industry found the river an easy medium for the transport of its manufactures. And all through the length of the river may be seen to this day fishing rafts engaged in the immemorial occupation of the fisher folk. Fishing remains a major industry of the region, although the hive of activity is seldom visible in the frail *salambaos* floating indolently in the hot Philippine summer.



but the fishermen's huts which set on both banks of the Pasig have long been gone. The profuse growth of tropical shrubs and trees have given way to factories, marking the conversion of San Miguel district into a bustling industrial area.

Upstream, the river was already the scene of burgeoning industry by the mid-twenties. In the town of Pateros,

It is not to be inferred however that the river Pasig is the scene of a perpetual idyll. It has its dark lunatic side. When the monsoons come, the mountains around Laguna de Bay spew out their excess of water. The lake fills, expands and then in a manner of speaking bursts its seams. This activity triggers the motor nerve of the Pasig and for its ten-mile length it angrily disgorge the flood waters,



causing — in the language of storm bulletins — untold havoc and destruction.

The hyperbolic language of the typhoon advisories is not far from the truth. In Malacañang, nearly nine miles from the source, an unfailing annual rite is cleaning Heroes Hall (the space directly beneath the Office of the President) of storm debris which consists largely of oil-and-mud deposits. The river's offense is worse closer to the source, where farms drown in apocalyptic grandeur as the Pasig undergoes its periodic cleansing therapy of rage.

In the late 19th century, there was thought to be a connection between the Pasig's seasonal outbursts of indignation and the hot temper of the people. A sparsely populated region for most of its history, the Southern Tagalog region suddenly experienced a population explosion towards the end of the 19th century. It became what Central Luzon is today: a hotbed of unrest. In its hills roamed the outlaws protesting loudly the injustices of the colonial administration. The outlaws were not an accidental excrescence and they found their counterparts in some of the most glorious names in Philippine history: Gomez, Burgos, Zamora, Aguinaldo, Mabini and Rizal.

The Southern Tagalog region's reputation for intransigence continued into the Nineteen Thirties, when it became a focal point of the *sakdal* uprisings in protest against widespread social inequalities. The notorious "bandit" Asedillo hid in the coconut groves in the hills of Southern Luzon as did, earlier, the true "last" general of the Philippine-American war, Macario Sakay. Asedillo was an

individualist; he was beholden to no one but God. The long-haired Sakay went one better; he appointed himself President *and* God after the capture of Aguinaldo in 1901. The "official" last general of the Philippine-American war, Miguel Malvar, surrendered in 1902 but only after the cruel "pacification" campaign waged by the Americans.

Inside Manila, the waters of the Pasig turn brown and sometimes blue-black. When the river swells in flood, it acquires a quality that invites tragedy. In the days after the liberation, the Quezon bridge was the scene of many attempted suicides, one of them a jobless industrial worker who climbed the trusses of the bridge and after repudiating the pleas of the police sailed through the hundred-foot drop to the Pasig. He broke his neck and was dead when fished out of the angry waters.

In Tondo, a despondent father drowned his three children in the Pasig. He claimed it was an act of mercy, since he was unable to feed them. The river received them in its capacious bosom, as it receives many another hungry or well-fed, ailing or well, with princely impartiality.

Eight or nine bridges span the Pasig in the city. (Outside Manila, there are only two other bridges, the one at Guadalupe and the other at Almeda street in Pateros). All of them are new. The old Puente España, now the Escolta bridge, was celebrated in song and story as the scene of the gay afternoon *paseos* during the Spanish times. The loveliest of the old bridges, the Colgante, which hung on black steel cables and was closed to all but pedestrian traffic, was dismantled during the



Commonwealth days and replaced at the same location by the Quezon bridge.

In contrast to the fragile Colgante which swayed with the breeze as it floated in mid-air, the Quezon is heavy and squat. But already it has its own history. A nest of pickpockets once kept headquarters in the upper trusses of the bridge. When the police rounded up the pickpockets, they discovered a cache of valuables in paper bags hidden among intricate scaffolding. Today, the same trusses, which are wide and fairly comfortable, provide bed if not board to beggars and the homeless who prefer its privacy to that of the Mehan Gardens close by.

But the river Pasig is dying. Upstream it retains its innocent tropical beauty and downstream, it remains a busy center of activity. But it is dying nevertheless, a victim to the latest of the man-made diseases, pollution. An early indication of this is the condition of the *esteros*, of which there are at least a dozen within city limits. The old by-ways of water-borne commerce are today clogged with water-lilies; there is no current, the waters are dank and they fester with the putrid odor of decay.

In a sense the death of the *esteros* had been prefigured as early as the Nineteen Hundreds. By the last quarter of the previous century, the annual flooding of the city had become a special problem. Partly to control the rising waters and partly to improve commercial navigation, the engineers of the city drew up plans for artificial creeks to supplement the existing *esteros*.

Only a few of these were constructed (the best known was the *Estero de la Reina* in

Tondo) due to the perennial insufficiency of city finances. There had also been a plan to build wharves on the banks of the Pasig and alongside the larger *esteros* as part of the effort to combat floods. By the time the Americans came, the plan had been forgotten and the areas previously set aside as public wharves were sold to private persons who promptly utilized the space for the construction of stores and warehouses.

The extensive network of artificial creeks never materialized, but the worst of it was that the existing *esteros*, narrowed by alluvial deposits, became smaller and smaller. The land thus made available was aggrandized while the city looked the other way, so to speak, by lot owners intent on enlarging their property. As a consequence, Manila's flood problem has increased rather than diminished in the past half century.

Except for the short stretch from the mouth to the Del Pan bridge, the Pasig is never dredged. As a result the accumulated silt has caused the river bed to rise by at least one meter. Fish continues to thrive in the portions of the river outside the Manila boundaries but within the city itself and immediately beyond, industrial waste has killed off the once-abundant fish. The discolored waters with their effluvia of sewage, chemicals and oil discourage all forms of marine life. Even man shies off them; only unruly urchins beyond the control of parents still swim in the Pasig in the summers.

The river has deteriorated so quickly that almost no one has noticed the process that led to its decay. Under the bridge of Del Pan, near the Pasig's mouth, the brackish waters no longer reflect the light of the dying



sun in the evenings. The sluggish current absorbs the sun as black cloth absorbs light. Here and there clusters of dead water lily float lazily out into the bay, borne on the leaden waters poisoned by the rust of decaying boats moored on both banks near Fort Santiago. As the evening deepens and the lights are turned on, a warm exhalation rises from the depths of the Pasig. It is thick and stale, and its odor bears the strong hint of primeval slime.

In a wing of Fort Santiago overlooking the river lie the infamous open dungeons similar to those recently discovered in Vietnam. There are gratings on the open top but the idea in Spanish times was not to provide ventilation or to allow the luckless prisoners to partake of the breezes of the Pasig. When the river rose, the water spilled over the steel gratings, drowning everyone within.

Today, the old dungeons are scrubbed and kept in a state of meticulous cleanliness for the benefit of tourists. But the Pasig which the Fort overlooks, and which in ancient days protected the Fort, has in contrast turned into a repository of filth.

From the city to Guadalupe, the tropical vegetation which enchanted Padre Chirino and Rizal has completely disappeared. In its place have arisen rows upon rows of riverside shanties. For many, they will recall the houses of the river-people with stilts planted on the water line—the exotic-looking native houses which fascinated the Spanish overlords in the days of the *conquista*. But the shanties are nothing half as picturesque, for they are part of the urban blight that scars the face of the city and stains the waters of the Pasig.

It is a glorious sight in the evening to watch the lights of Guadalupe spring into life on the banks of the river. Viewed from the bridge, a hundred bulbs light up, as though snapped on by a hidden hand, and when the breeze ruffles the surface of the Pasig the lights dance in a thousand variations upon the waters.

But the beauty is an illusion. The truth emerges in the daytime. All along the Pasig, from its mouth and halfway up the main stream, a hundred and fifty manufacturing and industrial firms sit on the river bank.

They discharge industrial waste equivalent, according to a recent report of the Congress of the Philippines, to the waste of two million persons *per day*. To this, the Pasig offers a convenient receptacle; it flows freely into the river in its raw and therefore most noxious form. Seepage from septic tanks and from sewers add another type of poison to the Pasig.

The Congress has a plan to dredge the river, remove the shanties, and require the use of anti-pollutants by the industrial plants lining the Pasig. The national government has an even more ambitious plan. On the drafting boards today is a Laguna Lake Development Authority to exploit the full economic potential of the 90,000-hectare Laguna de Bay. Among its expected side benefits is a long-range solution to the appalling waste disposal problem which plagues the urban areas in the entire region and which is slowly choking off the Pasig.

But these solutions lie far in the future.

In the meantime, the ancient Pasig, the river of life, of bounty and beauty, is no



longer the “pretty Pasig” that Rizal celebrated.

*Clear and cloudless skies above her,
Pink with dawn her cheeks,
All who see her new must love
All who beauty seek.*

The Pasig has ceased to be the center of the Manila's life and it does not occupy the place of honor that it used to in the days

when the city was a riparian settlement. But it has its uses, and it will continue to have its uses as long as its currents flow. In the old days, the river had its natural terrors – the roaring waters of wrath in the storm season and the hungry *cayman* or crocodiles which as late as the early years of this century infested its clear waters. Today, its terrors are wholly man's creations. The Pasig is being poisoned and there are, alas, no water spirits to mount their shrill chorus of pain and protest. ●



Within the past few years, it had been made very clear that if the Philippines were to obtain a reasonable share in the growth of the export and world markets, she would have to develop and organize a more aggressive export promotions campaign as has been done by the Philippines' neighboring countries. This was one of the topics discussed at a businessmen's conference with President Ferdinand E. Marcos early in 1971, and these plans were given impetus by the President when he asked Mr. Sixto K. Roxas, President of Bancom Development Corporation, a private investment firm, to form an international trading company for the Philippines. This will be patterned after the giant Japanese trading firms and the counter-part organizations which Taiwan, Singapore and Malaysia have put up for a more united export promotions program for their respective countries.

Preliminary studies have already indicated benefits that would accrue to the countries through the operation of an international trading company in such diverse areas as centralized procurement, shipping, distribution, warehousing, and financing.

IDENTIFYING THE NATIONAL AND PRIVATE INTERESTS IN INTERNATIONAL TRADE

By SIXTO K. ROXAS

The principal problem of the Philippines is how to accomplish national goals. There is no lack of talent in articulating goals. Politicians, newspaper columnists, editorial writers and even guest editorial writers articulate goals. What is in short supply are the effective means for accomplishing goals.

As we celebrate Trade Relations Day, we focus our attention once again on the foreign trade position of the Philippines and the goals that we need to set for the future. It is not as if the topic is an entirely new one. The analysis of our foreign trade position and the imperatives for the future have been articulated often enough. The problem here is

to find the effective strategy for carrying out well-defined objectives. The predicament in which the Philippines finds itself here, as in most of our economic aspirations, is the classic question of how tasks are best distributed between the Government and the private sectors in the country.

The private sector in the Philippines has, it is true, proven itself to be far more effective in carrying out its own limited objectives. The difficulty has been precisely in the limitations of private sector interests. It has, unfortunately, not always been true that the private gains of individual merchants and businessmen in the Philippines have been

identical with the national gains.

On the other hand, the government's performance, particularly in the field of economic management, has been quite a good bit less than optimal.

It is a matter of concern for any group that is interested vitally in the viability of our free enterprise system and our democratic polity that there seems little choice between a private sector whose interests conflict with the public welfare and a government that is not fully effectual in achieving national goals.

Most advocates of reform clutch at the possibility of raising the efficiency of government, offering the hope that somehow or other the public sector might be made to operate in the achievement of broad national goals with the same dedication and rigorous discipline that the private sector applies to the pursuit of its own far more limited interests. It seems to me that goals has been attempted repeatedly with little success.

But, what then, is the alternative? If it were feasible to so structure private sector enterprise that its objectives were identical with the national interest, then we should expect the same degree of dedication and discipline to be applied to the national goal as to private interest, simply because the two have become identified. Is this expectation more chimerical than the first?

The first approach, that of rendering government far more efficient, has been the Western approach. The second, however, has also had a successful test; we might call it the Oriental approach. It was attempted in China during the last third of the nineteenth century but has been applied, more successfully, by Japan.

During the Ch'ing Dynasty in China, the early attempts at establishing modern enterprise in that country were subsumed under the form of so-called *Kuan-tu Shang-pan* enterprises, a term which literally means enterprises under "official supervision

and merchant management". They were distinguished from enterprises which were either state-owned and managed or privately-owned and managed (*Shang-pan*) undertakings. The term merchant, as used by the Chinese, did not refer merely to traders; the concept included all private entrepreneurs including bankers, manufacturers, as well as traders.

It was thus this form of enterprise that between 1872 and 1898 such companies as the China Merchants' Steam Navigation Co., the K'ai P'ing Coal Mines, the Shanghai Cotton Cloth Mill, the Imperial Telegraph Administration, the Mo-ho Gold Mines, the Hanyang Iron Works and the Imperial Bank of China, were established. It is interesting that among these groups of companies was also the China Merchant Company.

These companies were financed by capital raised from treaty port merchants, members of the gentry and their relatives, as well as official funds. They were under official supervision in that they came under the patronage of provincial officials. The supervision was, however, one step removed from the actual operations of the enterprise, at most being merely representation on the Board of Directors. Management of the enterprises was left in the hands of the private sector. To discuss the reasons for the failure of some of these enterprises in China would take us somewhat far afield. Some of the enterprises proved quite successful, the key element simply being the quality of the management.

In the case of Japan, between 1868-1882, the Japanese Government directly went into the pioneering and financing of new undertakings, building and operating railways, telegraph lines, opening new coal mines, establishing iron foundries, shipyards, machine shops, undertaking directly the importation of foreign equipment and technology for the mechanization of the silk

and cotton textile industries, setting up modern factories for the manufacture of cement, paper and glass. But after 1882, when it became obvious that civil servants could not operate these enterprises efficiently, the Government disposed of its enterprises at prices low enough to attract ready private buyers. These went mainly to certain big capitalists enjoying official favor and capable of financing and operating the firms. These were the nascent Zaibatsu groups. After transferring ownership of the enterprises to these groups, the Government then reverted to a purely supervisory role, continuing supervision in varying degrees, according to the enterprise, to ensure that the objectives of the enterprises conformed to the national aspirations.

Thus, Japan first tried the Western approach and then moved successfully to the Oriental approach, gaining better results than the Chinese. This Oriental formula continues to be the preponderant pattern of private enterprise in Japan.

I. The Japanese Trading Company

Its most successful and potent field of application is in the trading company. The Japanese trading companies play a very strategic role in their economic system.

Mr. Morihisa Emori, Managing Director of Mitsubishi Shoji Kaisha, Ltd., has recently written a comprehensive description of the Japanese trading company.

The largest of these, according to Mr. Emori, might employ more than 10,000 well-trained staff members, maintain 90 or so odd offices overseas, record US\$9 to US\$10 billion worth of annual turnovers and hold US\$13 to US\$15 billion of outstanding commitments on short - and long - range terms at the turn of a fiscal year.

There are today about 14 of these general trading companies which are members of the "Trading Firms' Presidents' Club", an

association which, in Mr. Emori's words, "exercises an influence not only on Japan's external trade policy but also nationwide economic progress." In 1969 fiscal year (April 1 1969 to March 30, 1970), the ten largest of these trading companies accounted for a total turnover of US\$46.4 billion with a paid-up capital of US\$377 million. The annual growth rate in turnover was 24.9 per cent per annum in that fiscal year. These ten largest did US\$7.9 billion worth of exports from Japan, nearly US\$10 billion of imports into Japan and US\$7.9 billion worth of domestic trade. In addition, they did third country trade outside of Japan equivalent to US\$1.8 billion. These trading firms accounted for 47.2 per cent of Japan's total exports, 62.5 per cent of Japan's total imports.

Of the big ten, according to Mr. Emori, the "top class companies" handle nine to ten per cent of Japan's total exports and over thirteen percent of the nation's imports. Each of these companies will average a daily volume of about US\$30 million throughout the year, including Sundays and holidays.

They are, thus, mammoth companies. But what is their business?

These trading companies are in fact the guardians of the Japanese terms of trade, the organizers of Japanese domestic production, transport and distribution insofar as such organization is a prerequisite for maintaining Japanese international competitive position. In fact, the viability and profitability of these trading companies depend precisely on their efficacy in protecting the national terms of international trade. They are the prime examples of institutions into whose whole business logic the national interest in international trade has become embodied. They insure that Japanese exports gain and maintain a growing share in the world markets and secure the best prices that can be gotten, given the competitive structure. They also carry the responsibility for securing from the

world's markets, under the best terms of price and financing, the materials, technology and capital that Japanese industry requires.

These trading companies are Japan's vanguards in maintaining her competitive position in a rapidly changing world.

They pioneer in organizational techniques. They develop fresh sources of raw materials and promote overseas expansion. They integrate domestic marketing and production. They maintain a dynamic international exchange of technology.

II. The Philippine Foreign Trade Problem

The problem of the Philippines in foreign trade is twofold: we are not getting the best terms out of the existing opportunities for foreign trade and we are not really organized to avail of opportunities that are opening up for expanding and diversifying our trade with our neighboring countries and with the rest of the world.

As a result of these shortcomings in our approach to foreign trade opportunities, our terms of trade may be losing for us as much of our national product as the annual growth that all our efforts are attempting to achieve. If we try, for example, to get a five percent increase in the gross domestic product in a given year and in that same year we receive 10 per cent less for our exports while paying 20 percent more for our imports, then – assuming our foreign trade accounts for one-fifth of our gross domestic product – the terms of trade would have wiped out the entire five percent growth in that gross domestic product.

Indeed, in 1970, this is exactly what happened to us. We succeeded in raising our export volume by one-seventh, but the power of those exports to purchase imports with current earnings actually dropped from 1969. While export price rose only 6.8 percent, the average prices of our imports went up by 23.8

percent, and we came out worse off by 13 percent in our terms of trade. We did achieve improvement in our balance of payments in 1970, but only at the cost of slashing our import volume by 19 percent, thus causing the shortages and dislocations in our economy that we are currently experiencing.

Underlying the twofold problem of our foreign trade – the adverse terms of trade and the lack of organization for new trade opportunities – are three factors cutting across the essential elements that determine a country's terms of international trade. First, the manner in which we have organized industry. Second, the disorganized state of marketing and distribution. Third, very deep institutional deficiencies which underlie the other two factors.

Let us consider in detail the effects of these deficiencies on our existing patterns of trade. A country's terms of trade are determined by four elements: the terms under which we sell our exports, the terms of our foreign procurement, the handling of our transport and distribution and the terms under which we finance our foreign trade.

Industry in this country is not organized in a manner which enables us to secure optimum terms of our present pattern of exports and for our present foreign procurement.

If the Philippines is to improve its present world trading position and achieve a larger share in the expanding and highly-competitive markets, it must completely reorganize its foreign trading methods. Our fellow Orientals have shown the way. And, already, countries like Taiwan, South Korea, Singapore and Malaysia have taken a cue from the Japanese and organized their own trading companies.

III. A Trading Company for RP

In concept, a Philippine international trading company would translate into its own business objectives the national goal of defending the country's terms of trade and

her competitive position both as a buyer and a seller in the world's markets. Its business and the justification for its existence need to be based on its ability -- through efficient large-scale organization, expertise in seeking out sources of supply, aggressive foreign marketing and sales promotion, skillful trading techniques -- to purchase for Philippine firms the range of items they need from abroad and to seek out new markets for exports. It must be capable of doing this at more favorable terms than Philippine firms are at present able to do.

To be able at all to start in this effort, the trading company envisioned here has to meet two challenges: one, it must demonstrate immediately and visibly the benefits the company will bring to the very firms whose support it must have, a truly ticklish chicken-and-egg problem; and, two, it must counteract the inducements that can be expected to be offered to our Philippine firms by both foreign suppliers and foreign purchasers who would likely oppose the company's establishment in the beginning.

For its initial operation, therefore, the trading company should select products it would handle based on criteria that would include:

1. The potential of a product for economies to be realized and its ability to generate substantial volumes and revenues to support the company's necessary involvement at the start in promotional activities;
2. The relative ease in organizing and obtaining the cooperation and support of a majority of producers of the product;
3. The need and, consequently the receptivity, of the producers for the services the trading company can offer, and
4. The inclusion of both bulk and general cargo items.

It seems from our studies so far that the most immediate benefits that can be derived

from this trading company is the achievement of economies in shipping.

Many commodities are shipped at present through the more expensive conference line vessels rather than through the cheaper time-charter vessels. For plywood going to the U.S. alone, for instance, improved shipping could produce savings of US \$2 to US\$5 per metric ton, or US \$.5 to US \$1.0 million for the industry.

Now, chartered vessels, in order to be utilized at maximum efficiency, must have backhaul volumes to complement the outgoing cargo and minimize the cost of no-load voyages back to the Philippines. These backhaul shipments could be products imported by the Philippines, or imported by third countries that also export to the Philippines or that are close enough to the Philippines. Philippine imports which could be backhaul loads would include wheat, other grains and feed supplements, cotton, and rock phosphates.

The larger the chartered vessel, the more the possible economy. But this involves the collection of full-load quantities. It would be necessary therefore to synchronize the production schedules of export-producing companies and to provide the production schedules of export-producing companies and to provide adequate warehousing and collection facilities, including shuttle vessels to maintain sufficient inventories at central loading points. To go back to the case of plywood, Taiwan, for example, collects this product from the Philippines by small shuttle vessels and transfers it to larger mother vessels bound for the U.S. West Coast, where it is invariably sold below the selling price of direct Philippine exporters.

To support the warehousing and collection facilities, our own trading company should develop a trading network eventually. It could take an even further step, adapted from

Taiwan's practice of exporting plywood purchased from neighboring countries, by promoting a processing zone for logs of other countries like, say, Indonesia. This would make possible economies of scale in both processing and shipping which smaller and decentralized sawmills and plywood manufacturers may not be taking advantage of.

Shipping should be the first focus of the company's activities, in order to get it operating in the shortest time possible. But almost immediately, it must develop the more sophisticated organization required for the promotion of new products and new markets. Export promotion, being a developmental function, can be carried out only with the support of profitable lines which can be implemented only at a somewhat later stage.

The interrelationship and dependence of functions of the trading company all argue, of course, for bigness. It is in this manner that the large world trading companies have evolved and it is in this manner that a Philippine company must grow to be able to reap the maximum advantage from international trade for our country.

IV. The Critical Decade

This decade of the 1970's will prove a critical one for the Philippines. Both the internal as well as the external environments for our continued development have changed radically. Internally, the land frontier on the opening of which our population has depended for maintaining its bare subsistence, has been exhausted. Henceforth, our agricultural development will depend on rapid growth in productivity and rationalization of production, marketing, distribution, and processing. The ready and easier opportunities for the exploitation of our timber and mineral resources have been fully availed of. Henceforth, further development will mean much more expensive exploration and a more

rational balancing between use and conservation of our resources. In the field of industrial development, we have already over-invested in most lines of light import-substituting manufactures that offered relatively easy profits in the 1950's and the 1960's. Domestically, our further expansion will depend on more basic industries and on the success of our efforts to improve the productivity of the mass of our population in the rural areas so that they can be an effective market for our domestic goods. Furthermore, that expansion relies more critically than ever on our ability to expand and diversify both our export commodities and our export markets.

In this decade, therefore, we are entering a phase of development which is fraught with far more difficulties and challenges than we have faced at any time in the past.

Most of the countries around us have launched aggressive programs of export promotion and have honed their national organizations into peak efficiency for international competition. It is significant that one of the principal instruments that each of these countries has adopted is the national trading company.

What all these factors point to is that the Philippines no longer has an option in the matter of selecting vehicles for protecting its present position in international trade as well as effectively carving out for itself a proper share in the growth of the world markets. Our past practices, even our past successes, are no longer a guide for the future imperatives.

If we do not establish an aggressive organization for carrying out our international trading goals, then this decade will become for the Philippines the period when our inaction dashed our hopes for realizing an economic break-through.

There are challenges and opportunities that confront us. The move, gentlemen, is ours, all of us.

400 YEARS

of the history of Manila, through the
murals of a famous Filipino painter

CARLOS V. FRANCISCO

CELEBRATING its 400th anniversary this year as the nation's capital, Manila is really much older than its official anniversary. It was already old when *conquistador* Legazpi seized and claimed it for the Spanish throne. The same features of the land which induced Legazpi to use Manila as a base for his conquest of the Philippines had attracted the earliest of the pre-Spanish settlers to this beautiful spot at the mouth of the river Pasig.

Long before its last native ruler, Soliman, erected his palisades around it, Maynila (to use its native name) was a thriving commercial center. Its fine harbor attracted Chinese ships, as it was later to attract European navies. After the Spanish, a succession of wars with Dutchmen, Portuguese, and Englishmen marked the trade rivalries centered upon Manila.

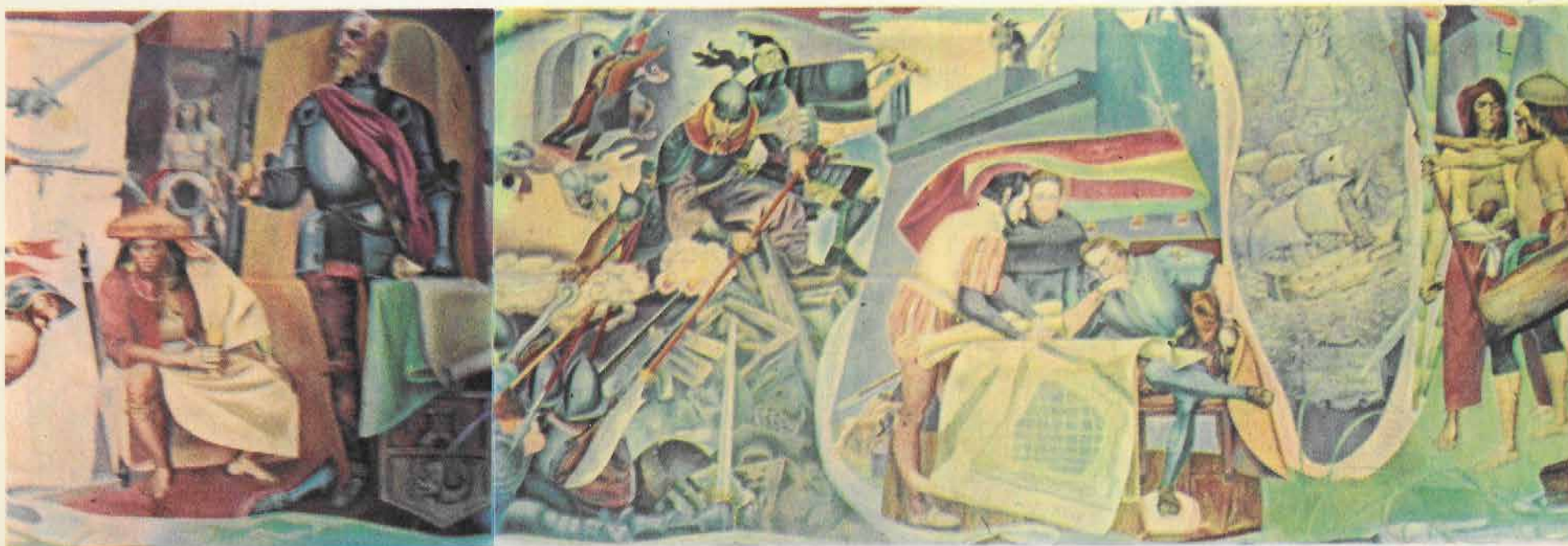
The Hapsburgs and the Bourbons came and went, but Manila remained

for many generations essentially the same city as when Philip II bestowed upon it a handsome coat of arms. For Manila was then confined to the site of Soliman's kingdom, surrounded by walls and protected by a moat. But Manila was growing seemingly without the knowledge of its rulers. In time, the towns around it were to be acknowledged as suburbs of the walled city, and finally as mere districts.

The growth of Manila, its romantic and troubled past, its nobility during the national struggle launched by the Revolution of 1896, its tragedy during the Philippine-American War and the Japanese Occupation -- these and other facets of its rich history are depicted in a series of murals by Carlos V. Francisco, one of the greatest of contemporary Filipino painters. This magnificent series of historical paintings are the sole ornament of the Manila city hall's Bonifacio Hall, a visit to which is a virtual guided tour through four centuries of history.



Proud Soliman, king of Maynila, repels the Spanish invaders, but only for a time. Christianity is established together with Spanish temporal power.



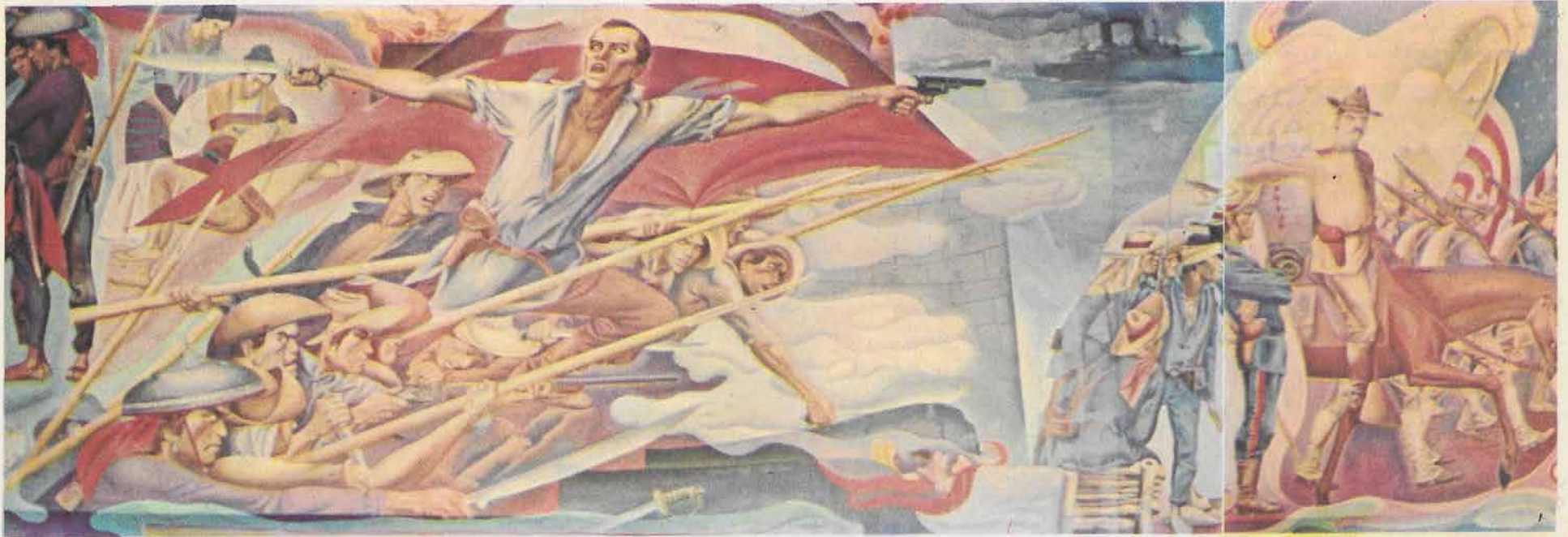
For their "ever loyal city" the Spaniards proceed to construct residences and a fort and a church. Later, the British occupy it as one of the fortunes of war.



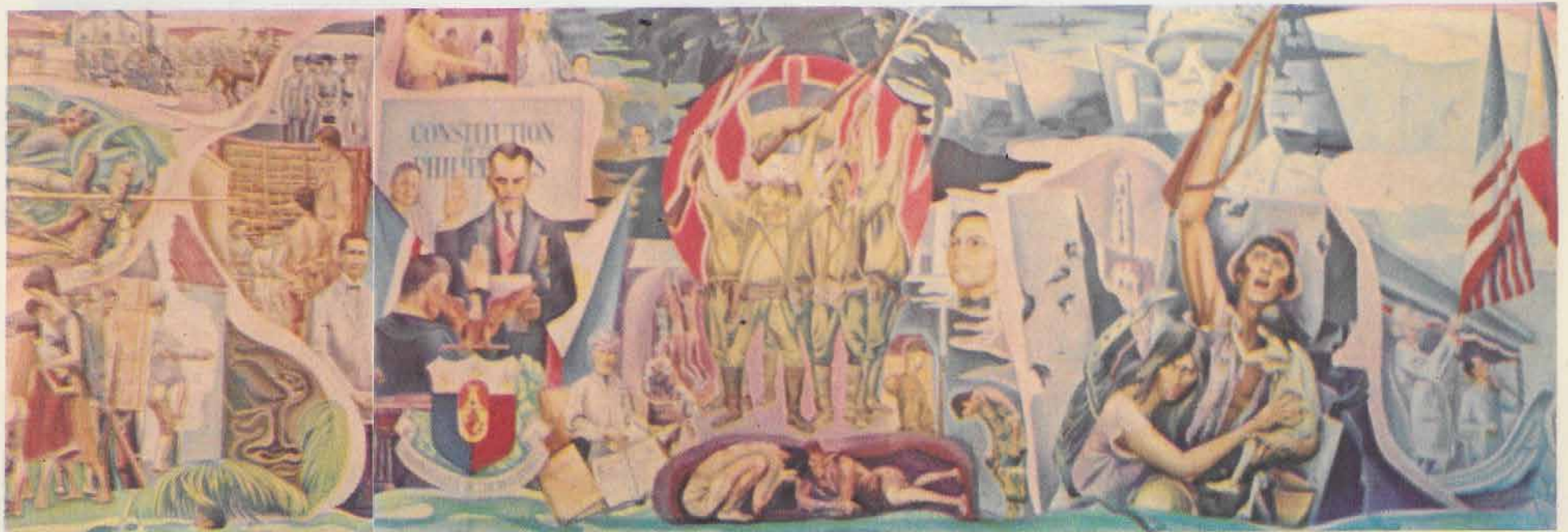
Commerce grows, printing is introduced, and prosperity enriches the city. But tyranny offsets economic progress and seeds of revolt are sown.



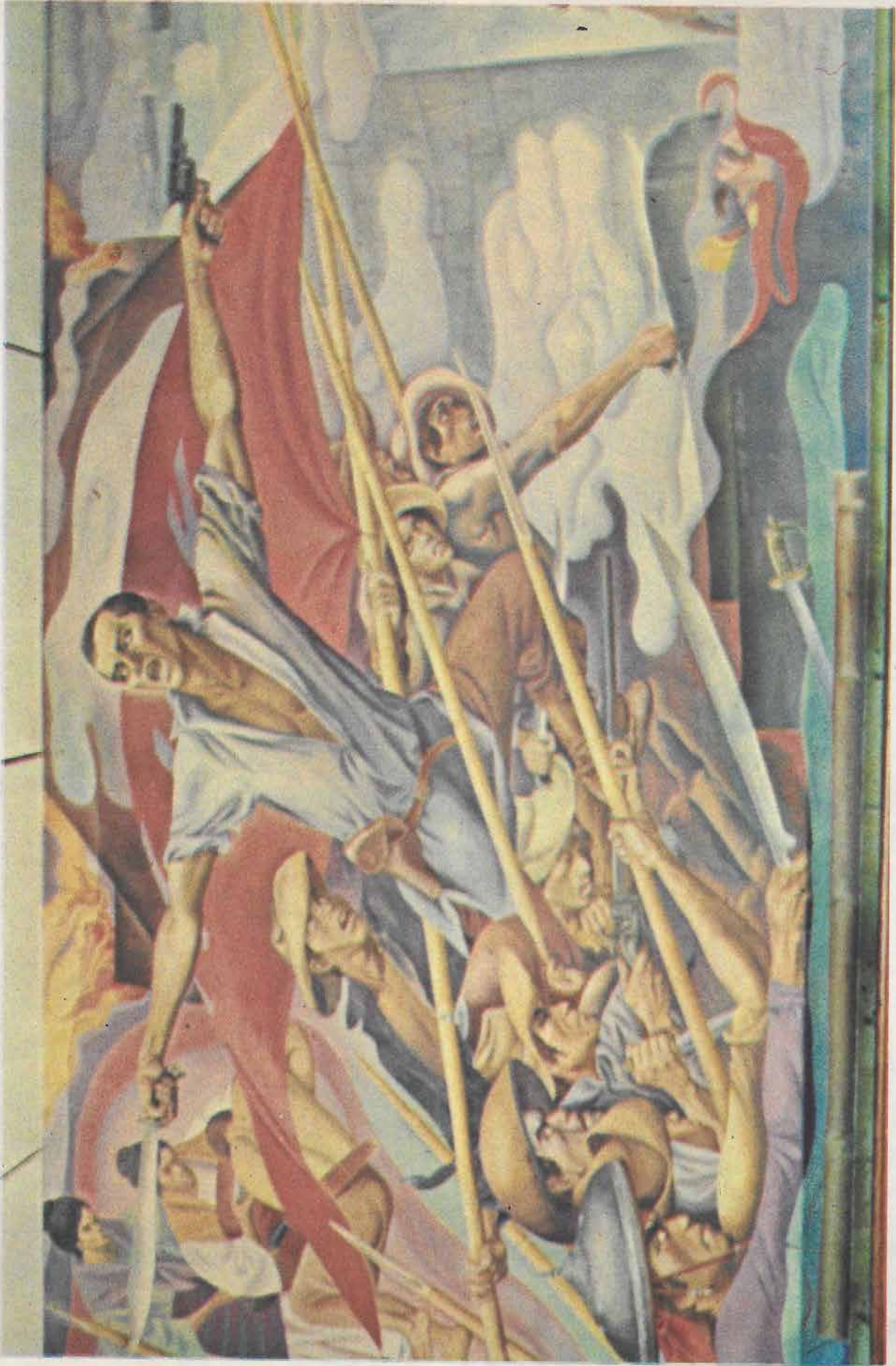
Malcontents take to the hills. Uprisings become common. The peaceful propaganda headed by Rizal and Del Pilar give way to the Katipunan, harbinger of revolution.



Hard-won independence is lost again in the Filipino-American War. Social changes mark the American regime, cut short by the Japanese invasion.



Filipino guerrillas pave the way for the return of the Americans, leading to establishment of the present Republic.



Katipunan founder Andres Bonifacio personifies the Revolution against Spanish oppression. In this magnificent centerpiece, Carlos Francisco's mural sums up the Filipinos' struggle for and love of liberty.

Carlos V. Francisco spent more than a year lovingly toiling over these canvases aided by a handful of admiring assistants, in a barn-like “studio” of bamboo and nipa palm, in his hometown of Angono, Rizal. Botong, as he was affectionately called, lived and died in this small town which he made in one sense, but which, in a perhaps more important sense, also made him. Botong drew his inspiration from the life of the people of Angono. One source of amusement for Botong buffs was to point one by one to the figures in a huge mural agrowing in his studio, and try to identify the

different faces.

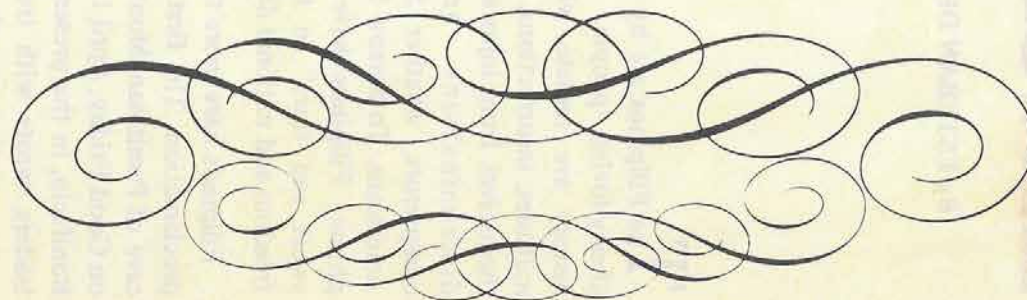
By preference, Botong never resided outside the Philippines, and was seldom away from Angono after he left commercial jobs in Manila to settle down to paint seriously in his hometown. On his death in 1969, hundreds of his friends from Manila flocked to Angono to pay him their final tribute. Of him it has been well said that he is the “native painter” par excellence, rooted in his native culture and glorifying its traditions through the medium of his art.

Maynila - the origin of the name

Maynila – as ancient Filipinos and their present descendants call it – thrived on fishing, as did its neighbor on the other side of the river, Tondo. But it was known most of all for the *nipa* groves which abounded in its marshes. From these the people had learned to extract indigo. In cake form, the dye was an important article of commerce, which the Spaniards later revived on a larger scale until chemically made dyes replaced the vegetable product.

The rest of the world knows it as Manila, but Maynila it still is to Filipinos. It is a name which evokes a romantic past, as “Manila” evokes images of the Spaniard, the Portuguese, the Dutch and the English who at

one time or another fought for ownership or control of its rich trade. Even the casual visitor who comes to Manila may, if he will cock an informed ear, notice how the very name of the city is savoured by Filipinos. They say “Maynila” when speaking in Pilipino while they cannot help but change to “Manila” when speaking English. For, it has been well said, “only a native can say Maynila.” Anyone, that is, who can pronounce that last *a*, a “glottal” sound that would require a little extra effort from Westerners. It was this little difficulty perhaps that led some Europeans to write that *Maynila* came from *Maynilad*. Even today, most Filipinos including Manilans themselves, still go by this dubious etymology although it has started to be seriously questioned in the last few years.



The Philippines commemorates the momentous event of 94 years ago in Kawit, Cavite

June 12 in the

HISTORY OF THE FILIPINOS

By ESTEBAN DE OCAMPO

The Filipinos are by nature and tradition a liberty-loving people. The pages of their history are replete with revolts, uprisings, mutinies, insurrections, and rebellions to free themselves from injustices, abuses, vexations, discriminations and oppressions of conquerors, whether Spanish, Japanese or Americans. To borrow Sir Winston Churchill's phrase, Filipinos have shed much "blood, sweat and tears" in their fight for human freedom and national dignity.

Filipinos have more than one independence proclamation. The first one was made in the cave of Pamitinan, Montalban, Rizal province, on Good Friday, April 12, 1895, when Andres Bonifacio, in the presence of some Katipunan leaders, wrote with trembling hands on the walls of the cave the words: "Long Live Philippine Independence!" The next declaration of the national emancipation was in Balintawak, Rizal, on August 23, 1896, a few days after the discovery of the Katipunan society by the Spanish authorities. On that day, *Supremo* Andres Bonifacio dramatically tore his cedula certificate and then shouted:

"Long Live Philippine Independence!" His fellow *Katipuneros*, numbering about 1,000 also tore their cedulas and echoed the cry of their intrepid leader. The third time the right of Filipinos to statehood was asserted occurred in Kawit, Cavite, on October 31, 1896. In two decrees addressed to the Filipinos on that day, General Emilio Aguinaldo exhorted his countrymen, thus:

Filipinos! . . . the time has come for us to shed blood in order to win our right to freedom. Let us march under the flag of the Revolution whose watchwords are Liberty, Equality, and Fraternity!

The Revolutionary Committee calls on all Filipino citizens, lovers of their native land, to rise up in arms, to proclaim the liberty and independence of the Philippines as ours by right and justice, and to acknowledge the authority of the new Government of the revolution built on the blood of her heroic sons.

The fourth proclamation of liberation from Spanish rule was also made in Kawit on June 12, 1898. This is the day that the entire

nation has been commemorating since 1962. More on this day will be discussed later.

The fifth time independence was announced took place in Manila on October 14, 1943 during the Japanese occupation. The pertinent portion of that document reads:

The Filipino people, through the Preparatory Commission for Philippine Independence, invoking the aid of Divine Providence, and the hallowed spirits of Filipino patriots and martyrs who gave their lives for the freedom of their fatherland, hereby proclaim to the world that they are, as of right they ought to be, a free and independent nation; that they no longer owe allegiance to any foreign nation; that henceforth they shall exercise all the powers and enjoy all the privileges to which they are entitled as a free and independent state; and that for the defense of their territorial integrity and the preservation of their independent existence, they pledge their fortune, their lives, and their sacred honor.

The sixth and last time Philippine independence was proclaimed was at the Luneta, Manila, on July 4, 1946. This day was observed as Independence Day every year until 1961.

From the time President Diosdado Macapagal made a bold decision in 1962 to change the Independence Day anniversary to the present, not a few among our people have been questioning the wisdom of that action. They claim that the change was illegal, unconstitutional, and unhistorical.

As enumerated, the Philippines has had six instances when its independence was announced to the world. It may be asked, which proclamation of our independence should the Filipino people commemorate permanently? The first announcement in the Pamitinan Cave in 1895 was made informally and on the spur of the moment by Bonifacio and a handful of *Katipuneros*. The second one in Balintawak was uttered by the *Supremo* in a fit of patriotic fervor and was not committed to writing. The third

announcement contained in the two decrees or manifestoes of Aguinaldo of October 31, 1896, lacks solemnity and force, for his decrees were aimed principally at exhorting the Filipinos to fight the Spanish forces until independence could be achieved. The fifth proclamation in October, 1943, during the Japanese occupation, was not taken seriously by the overwhelming majority of our people. Even the Philippine Republic which was inaugurated on the same day was a creation and a puppet of the Imperial Japanese Forces.

As for the sixth and last time independence was proclaimed on July 4, 1946, it was not the Filipino people but President Harry S. Truman of the United States of America who made the proclamation. The pertinent portion of that document is as follows:

... I, Harry S. Truman, President of the United States of America, acting under and by virtue of the authority vested in me by the aforesaid Act of Congress, do proclaim that ... the United States of America hereby *withdraws and surrenders* all rights of possession, supervision, jurisdiction, control or sovereignty now existing and exercised by the United States of America in and over the territory and people of the Philippines and on behalf of the United States of America *I do hereby recognize the independence of the Philippines* as a separate and self-governing nation and acknowledge the authority and control over the same of the Government instituted by the people thereof under the constitution now in force ... (Underscoring and words inside the parenthesis supplied)

It is clear, therefore, that Philippine Independence was not declared or proclaimed on July 4, 1946; what was done on that memorable day was simply, (1) the withdrawal of American sovereignty over the territory and people of this country, and (2) the recognition of Philippine independence. In the words of Gen. Aguinaldo: "*Ibinalik o isinauli lamang ng mga Amerikano ang Kalayaang inagaw sa atin*"

noong taong 1899." That the Americans in 1898 knew of the proclamation of Philippine Independence on June 12 of that year could not be disputed nor denied because General Aguinaldo had sent an invitation to Admiral George Dewey to attend the ceremonies in Kawit. The latter excused himself and sent his secretary instead.

Immediately before the Senate approval of the bill which subsequently became *Republic Act No. 4166*—"An Act Changing the Date of Philippine Independence Day from July Fourth to June Twelve, and Declaring July Four as Philippine Republic Day"—Senator Camilo Osias, who at first opposed the bill, made these remarks:

I am compelled to make a slight rectification. Neither did President Truman proclaim the independence of the Philippines nor did the Independence Act proclaim it. All that either did was to recognize the independence of the Philippine Islands. I have here Section 10 of the Independence Law and, modesty aside, I was very careful to see to it that the wording, the phraseology, was not for the United States to have *granted* or *given* independence to Philippines. The law *recognizes* the independence of the Philippines and, therefore, it does not discredit the Filipino nor the American people.

On the same occasion, Senator Ambrosio Padilla stated that the bill to be approved would "set aright what has been considered wrong because the Truman Proclamation has been considered as a notorious document in international law for proclaiming the independence of the Philippines when by tradition and by history the only ones that can proclaim the independence of a country are the people of that country."

Continuing, he said:

The Truman Proclamation is wrong because in the Tydings-McDuffie Law, it only provided that upon the coming of the tenth year from the inauguration of the

Commonwealth, the United States shall withdraw its sovereignty from the Philippines and relinquish all the naval and military reservations except those that may by mutual agreement be retained, and recognize the Philippine independence. It did not say in the Tydings-McDuffie Law that the American government or the American people will proclaim the independence of the people of this country. The independence of this country was proclaimed by the Filipinos themselves on June 12, 1898 and, therefore, this conference report historically puts on record what should be and should have been really the fact that the Filipino people themselves proclaimed their independence, and there was no necessity for President Truman, in the name of the American people, to proclaim our independence because we have proclaimed that way back on June 12, 1898.

Having shown that the five announcements of Philippine independence are not very desirable, for the simple reason that they were not done by the Filipinos themselves in the exercise of their voluntary, spontaneous, deliberate, solemn and sovereign will, it is, therefore, fitting and proper that the Filipinos should commemorate June 12 of each year as the true Independence Day because it does not suffer from the defects of the other pronouncements.

The June 12 Proclamation

The June 12 Independence Proclamation was not done on the spur of the moment. The late Dr. Leandro H. Fernandez observed that "the act was premeditated and was publicly announced in a circular of June 5, which set aside the twelfth of the month for the proclamation "before the Filipino people and the civilized nations" of "the independence of this country."

Historian Teodoro A. Agoncillo says that by the first week of June, 1898, General Aguinaldo had been convinced of the wisdom of declaring Philippine independence,

believing that "such a move would be of tremendous propaganda value for the new government and would inspire the people to fight harder against the Spaniards and rally to the flag of the independent nation."

The June 12 Independence Declaration was made in the most solemn and serious manner because those who proclaimed independence not only invoked Almighty God as witness of the honesty of their intentions but also hoped for the protection of Divine Providence.

The June 12 Independence announcement was not the expression of the will of just one Filipino leader, as was the case of the earlier independence proclamations, but of the unwavering volition and desire "of the inhabitants of all these Philippine Islands." That document was signed by 97 Filipinos and one American army officer, whereas the American Declaration of Independence of 1776 had the signatures of only 56 persons.

The June 12 Independence Proclamation, like its American counterpart, also enumerates the causes that impelled the Filipinos to completely sever and annul their political connection with the mother country, Spain. Unlike its American counterpart, however, the Philippine Independence Proclamation contains unique provisions which conferred upon Gen. Aguinaldo "all the powers necessary to discharge properly the duties of the government" and decreed the use of what is now the present flag of the country.

The pertinent portion of the June 12 Proclamation of Philippine Independence reads:

"... And summoning as witness of the honesty of our intentions, the Supreme Judge of the Universe, and under the protection of the mighty and humanitarian nation, North America, we proclaim and solemnly declare, in the name and by the authority of the inhabitants of all these Philippine Islands that they are and have the right to be free and

independent; that they be free from all obedience to the crown of Spain; that every political tie between the two is and must be completely severed and annulled; and that, like all free and independent states, they have complete authority to declare war, make peace,⁷ establish commercial treaties, enter into alliances, regulate commerce, and execute all other acts and things incumbent upon independent states. Having firm confidence in the protection of Divine Providence, we guarantee for the support of this declaration our lives, fortunes, and the most sacred that we have, honor . . ."

What reasons prompted both ex-President Macapagal in May 1962 to issue Proclamation No. 28, and the Congress of the Philippines in August 1964 to enact Republic Act No. 4166, moving the date of our Independence Day from July 4 to June 12?

Before the Second World War, Gen. Aguinaldo and veterans of the Revolution, with the highest government officials and prominent citizens present, annually observed June 12 as Philippine Independence Day in Kawit, Cavite. In 1940, for the first time, the General and his old comrades-in-arms commemorated that glorious day with a parade and program in the Luneta grounds, with Commonwealth President Manuel L. Quezon as the guest of honor and speaker.

In the course of his speech, Quezon revealed that General Aguinaldo had asked him to declare June 12 as an official holiday. In reply, Quezon said: "I am not the National Assembly but as long as I am President, I will make this day an official holiday by executive order . . ."

After World War II the initiative in the campaign to change the Independence Day anniversary was taken by Professor Gabriel F. Fabella, retired professor of history of the University of the Philippines and former assemblyman from Romblon. Under his able,

persistent, and inspiring leadership, the Philippine Historical Association on March 24, 1960, unanimously approved a "Resolution petitioning the President and the Congress of the Philippines to Adopt and Declare June 12 of every year as Independence Day for the Republic of the Philippines." Copies of this document were printed and sent to the then President Carlos P. Garcia, Vice-President Diosdado Macapagal, all members of the two houses of the Congress of the Philippines, as well as to the leaders of civic and patriotic organizations, and also to the editors and columnists of the metropolitan newspapers and periodicals.

Gen. Aguinaldo, who was duly informed of the campaign, extended to the historical association his full, unconditional, and enthusiastic support. Former Congressman Ramon Mitra, Sr. of the Mountain Province, who was a very good friend of the late General, was the principal sponsor of the bill (H. No. 3213) in the House of Representatives.

The reasons advanced by the Philippine Historical Association in the afore-mentioned "Resolution" were the following:

1. The choice of July 4 as Independence Day for the Filipinos was made by the Congress of the United States of America and not by the Filipino people, who should have been given the opportunity to exercise their prerogative of fixing and declaring the date of their glorious emancipation;

2. It is the essence of political sovereignty that it be asserted and declared by the people themselves, said sovereignty commencing to be operative in full force and vigor from the date of such declaration of independence and not from the date of recognition thereof;

3. As established by precedent in the United States of America, the date of the declaration of her independence, not its recognition by England on September 3, 1783, has been adopted by that great Nation as her "Independence Day.";

4. In the archives of the Philippines there exists no other document attesting the voluntary and spontaneous declaration of independence made by the Filipinos except the one proclaimed by General Aguinaldo in Kawit, Cavite, on June 12, 1898 and which was subsequently ratified solemnly by the Revolutionary Congress at Malolos, Bulacan, on September 29, 1898;

5. At present, the Philippine Independence celebration coincides with that of the United States of America on July 4, and considering that by reason of the prestige, wealth, and power of the great American Nation the Philippine Independence Day Anniversary abroad is overwhelmingly overshadowed in all respects by the American Independence Day Anniversary, and is not given by the foreigners the importance that it deserves as a significant milestone in the annals of Philippine history so much so that many foreigners have even taken the coincidence to mean the subservience of the Filipinos to the United States of America; and

6. There is an urgent and imperative need of rectifying the present practice of the Filipinos of observing and celebrating their "Independence Day" on July 4 of every year, which is not the correct historical date of their "Declaration of Independence" but that it is merely the date of its recognition by the United States of America.

In his "Memoirs" published in 1967, former President Macapagal offered the following explanation of why he changed our Independence Day anniversary from July 4 to June 12:

When I was a congressman I had formed the opinion that July 4 is not the proper independence day for Filipinos and should be changed to June 12 when General Emilio Aguinaldo proclaimed the independence of the Philippines in Kawit, Cavite, in 1898.

Having served in the foreign service, I noted that the celebration of a common independence day on July 4 caused considerable inconvenience. The American celebration dwarfed that of the Philippines. As if to compound the irony, the celebration of Philippine subjection to and dependence on the United States served to perpetuate unpleasant memories.



I felt, too, that July 4 was not inspiring enough for the Filipino youth since it recalled the peaceful independence missions to the United States. The celebration of independence day on June 12, on the other hand, would be a greater inspiration to the youth who would consequently recall the heroes of the revolution against Spain and their acts of sublime heroism and martyrdom. These acts compare favorably with those of the heroes of other nations.

The historical fact was that the Filipinos proclaimed their independence from foreign rule on June 12. Even the national anthem and the Filipino flag which are essential features in the birth of a nation were played and displayed respectively at the independence proclamation in Kawit.

Speaking metaphorically, I would like to believe that Gen. Aguinaldo and his fellow-nation builders, 73 years ago, planted the Tree of Freedom and Democracy on the land belonging to Mother Filipinas, and that since then each succeeding generation of Filipinos has carefully and zealously tended and guarded this growing tree.

Rizal was certainly right when he wrote to his fellow reformers in 1889: "Liberty is a woman who grants her favors only to the brave. Enslaved peoples have to suffer much to win her and those who abuse her lose her. Liberty is not obtained *bobilis bobilis* (without pain or merit) nor is it granted *gratis et amore*."

OF COCKS AND HENS

By ALEJANDRO R. ROCES



My brother Kiko once had a very peculiar chicken. It was peculiar because no one could tell whether it was a rooster or a hen. My brother claimed it was a rooster. I claimed it was a hen. We almost got lynched trying to settle the argument.

The whole question began early one morning. Kiko and I were driving the chickens from the maizefields. The corn had just been planted and the chickens were scratching the seeds out for food. Suddenly we heard the staccato flapping of wings. We turned towards the direction of the sound and desecrated two chickens fighting in the far end of the field. We could not see the birds clearly as they were lunging at each other in a tourbillon of pinions and dust.

"Look at that rooster fight," my brother exclaimed, pointing excitedly at one of the chickens. "Why, if I had a rooster like that I could get rich in the cockpits."

"Let us go and catch it," I suggested.

"No. You stay here. I will go and catch it," Kiko said.

My brother stealthily approached the battling chickens. They were so busy fighting that they did not notice him as he approached. When he got near them, he dove and caught one of them by the leg. It struggled and squawked. Kiko finally held it by both wings and it stood still. I ran over to where he was and took a good look at the chicken.

"Aba, it is a hen," I said.

"What is the matter with you?" my brother asked. "Is the heat making you sick?"

"No. Look at its head. It has no comb or wattles."

"No comb or wattles! Who cares about its comb or wattles? Didn't you see it fight?"

"Sure I saw it fight. But I still say it is a hen."

"A hen! Did you ever see a hen with spurs like these? Or a hen with a tail like this?"

“I do not care about its spurs or tail. I tell you that it is a hen. Why, just look at it! ”

Kiko and I could not agree on the quiddity that determined the sex of a chicken. If the animal in question had been a carabao, then it would have been simple. All we would have had to do was to look at the carabao involved. There would have been no time wasted scrutinizing its tail, hooves or horns. We would simply concentrate our gaze on one part of its anatomy. We would look at the *karbaw* straight in the face. And if it had a brass ring on its nose, then the carabao would indubitably be a bull. But chickens are unlike carabaos. So the controversy went on in the fields the whole morning.

At noon, we left to have our lunch. We argued about it on the way home. When we arrived at our house, Kiko tethered the chicken to a peg. The chicken flapped its wings—and then crowed!

“There!” my brother exclaimed triumphantly. “Did you hear that? I suppose now you are going to tell me that hens crow and that carabaos fly.”

"I do not care if it crows or not," I said.
"That chicken is a hen."

We entered the house and the discussion continued during lunch.

"It is not a hen," Kiko said. "It is a rooster."

"It is a hen," I said.

"It is not."

"It is."

"That's enough," Mother interposed. "How many times must Father tell you boys not to argue during lunch? What is the argument about this time?"

We told Mother and she went out to look at the chicken.

"That chicken," she said, "is a *binabae*. It is a rooster that looks like a hen."

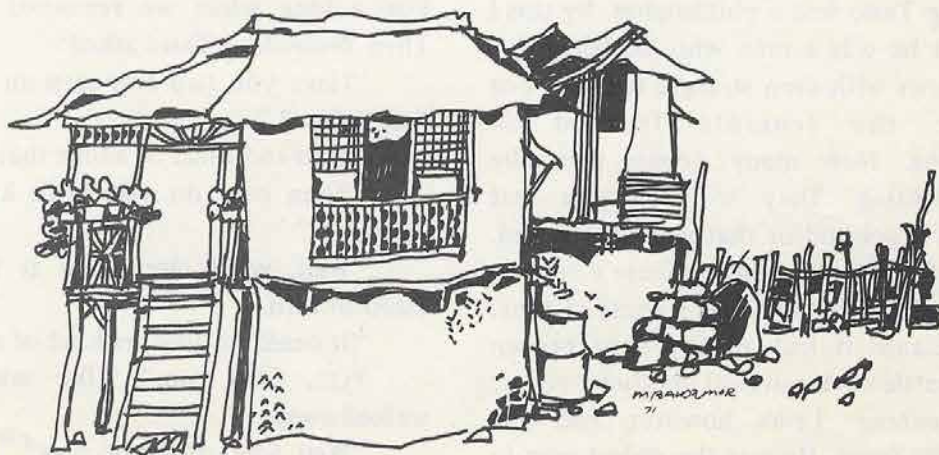
That should have terminated the argument. But Father also went to see the chicken, and he, too, intercalated.

"No, Mother" he said, "you are wrong. That chicken is a *binalalake*, a hen that looks like a cock."

"Have you been tippling again?" Mother asked.

"No," Father answered.

"Then what makes you say that that rooster is a hen? Have you ever seen a hen with feathers like that?"



"No. But look, I have handled fighting cocks since I was a boy. And you cannot tell me that that thing there is a rooster."

Before Kiko and I realized what had happened. Father and Mother were arguing about the chicken all by themselves. Soon mother was crying. She often cried when she argued with Father.

"You know very well that that is a cock," she sobbed. "You are just being mean and stubborn."

"I'm sorry," Father said. "But I know a hen when I see one."

Then he placed his arms around Mother and called her corny names like my Reina Elena, my Madonna and my Maria Clara. He usually did that when Mother cried. Kiko and I felt very embarrassed. We left the house without finishing our repast.

"I know who can settle this question," my brother said.

"Who?" I asked.

"*Tenienteng* Tasio."

Tenienteng Tasio was the head of the village. I did not think that the *teniente* was the man who could solve our problem. For *Tenienteng* Tasio was a philosopher. By this I mean that he was a man who explained his strange views with even stranger reasons. For example: the *teniente* frowned on cockfighting. Now many people proscribe rooster fighting. They will tell you that cocking is cruel and/or that gambling is bad. Neither of these was the *teniente's* reason. Cocking, in his estimate, was a waste of time. Why? Because it had already been proven that one battle cock can beat another.

Tinienteng Tasio, however, had one factor in his favor. He was the oldest man in

the barrio. And while this did not make him an ornithologist, still, we have to admit that anything that is said always sounds more authoritative if it is said by a person with hoary hairs. So when Kiko suggested that we consult the *teniente*, I did not refuse. I acquiesced to let him be the arbiter of our dispute. Kiko then untied the chicken and we both took it to the village head.

"*Tenienteng* Tasio, is this chicken a male or a female?" Kiko asked.

"That is a question that should concern only another chicken," the *teniente* replied.

Both Kiko and I were taken aback by this replication. But Kiko was obstinate. So he tried another approach.

"Look, *teniente*," he said, "my brother and I happen to have a special interest in this particular chicken. Please give us an answer. Just say: Yes or No. Is this a rooster?"

"It does not look like any rooster that I have ever seen," said the *teniente*.

"In that case, it is a hen," I said.

"It does not look like any hen I have ever seen," was the reply.

My brother and I were dumbfounded. For a long while we remained speechless. Then *Tenienteng* Tasio asked:

"Have you two ever seen an animal like that before?"

Kiko and I had to admit that we hadn't.

"Then how do you both know it is a chicken?"

"Well, what else could it be?" Kiko asked in turn.

"It could be another kind of a bird."

"Oh, God, no," Kiko said, and we walked away.

"Well, what do we do now?" I asked.

"I know what," my brother said. "Let us go to town and ask Mr. Cruz. He would know."

Mr. Eduardo Cruz lived in the nearby town of Alcala. He had studied poultry husbandry at Los Baños and operated a large egg farm. When we got there, Mr. Cruz was taking his *siesta*, so Kiko released the chicken in the yard.

The other chickens would not associate with ours. Not only did they keep as far away from it as they could but they did not even seem to care to which sex it belonged. Unembarrassed by this, our chicken chased and disgraced several pullets.

"There!" my brother exclaimed. "That should prove to you that it is a rooster."

"It proves nothing of the sort," I said. "It only proves it has rooster instincts—but it can still be a hen."

As soon as the poulterer was up, we caught the chicken and took it to his office.

"Mr. Cruz," Kiko said, "is this a hen or rooster?"

The poulterer looked at the bird curiously, and then said;

"Hmm. I don't know. I couldn't tell in one look. I have never come across a biddy like that before."

"Well, is there any way you can tell?"

"Why, sure. Look at the feathers on its back. If the ends are round, it is a she; if they are pointed, then it is a he."

The three of us examined its feathers closely. It had both!

"Hmmm. Very peculiar," said Mr. Cruz.

"Is there any other way you could tell?"

"I could kill it and examine its insides."

"No, I don't want it killed," my brother said.

I took the chicken in my arms and we headed back to the barrio. Kiko was silent most of the way. Then suddenly, he snapped his fingers and said;

"I know how I can convince you that this is a rooster."

"How?" I asked.

"Would you agree that this is a rooster if I make it fight in a cockpit—and it wins?"



"If this hen of yours can beat a gamecock, I would believe anything," I said.

"All right," he said, "we will take it to the cockpit this coming Sunday."

So that Sunday we took the chicken to the cockpit. Kiko looked around for an appropriate opponent and finally decided on a red rooster. I recognized the rooster as a veteran of the pit whose picture had once graced the cover of the gamecock magazine, *Pintakasi*. Too, it was the chanticler that had once escaped to the forest and lured all the hens away from the surrounding farms. Raising its serpentine head, the red stag eyed our chicken arrogantly and then jiggled its sickle feathers. This scared me. For I knew that when a fighting rooster is in rut, it is twice as ferocious.

"Do not pit your hen against that rooster," I told Kiko. "That is not a native chicken. That's a Texas."

"That doesn't mean anything to me," my brother said. "My rooster will kill it."

"Don't be a fool," I said. "That red cock is a killer. It has killed more chickens than the cholera. There is no rooster in this province that can take its gaff. Pick on a less formidable rooster."

My brother would not listen. The match was made and the birds were arrayed for battle. Saber-typed spurs were fastened to their left legs. I said a tacit prayer to Santa Rita de Casia, patroness of the impossible. Then the fight began. Both birds were released at the center of the arena. The Texan stag scratched the ground as if it were digging a grave for its opponent. Moments later, the two fledgy fighters confronted each other. I expected our rooster to die of fright. Instead a strange thing happened. A lovesick

expression came into the red rooster's eyes. Then it did a love dance. Naturally, this was a most surprising incident to one and all, but particularly to those who had stakes on the Texas rooster. For it was evident that the Texan was thoroughly infatuated with our chicken and that any intention it had for the moment was strictly amatory. But before anyone could collect his wits, our fowl rushed at the red stag with its hackle feathers flaring. In one lunge, it fleshed its spurs in its adversary's breast. The fight was over! The sentencer raised our chicken in token of victory.

"*Tiope! Tiope!* Fixed fight!" the crowd shouted.

Then a riot broke out. People tore the benches apart and used them as clubs. My brother and I had to egress through a postern. I had the victorious bird under my arms. We ran towards the coco-grove and we kept on running till we eluded the angry mob. As soon as we felt safe, we sat on the ground and rested. We were panting like hunting dogs after a chase.

"Now are you convinced it is a rooster?" Kiko muttered between breaths.

"Yes," I answered.

I was so glad the whole thing was over!

But the chicken had other ideas. It began to quiver. Then something round and warm dropped on my hand. The chicken cackled with laughter. I looked down and saw an egg!



PHILIPPINE MUSIC

By RUBY K. MANGAHAS

The Philippines has had some 450 years of Westernization, first by the Spaniards and then by the Americans. In the course of the Westerners' political presence in the Philippines, the country's pre-colonial heritage of music, more especially in the Christianized regions, was almost wiped out. Except in Mindanao and remote corners of the Philippines, Western music has left a mark that is perhaps here to stay.

Hence, until very recent times, music in the Philippines had been predominantly Western in form and substance. The format of music education was first patterned after the European system. This was subsequently supplanted by the degree-oriented system of American education.

By the end of the 18th century Filipino music compositions began to emerge more regularly; since then have continued to express the sentiments of the people. To a great extent, the musical idiom of the better known Filipino music compositions has been what in music history is described as Romantic.

Thus the devices introduced or repeatedly used by Schumann, Chopin, Liszt, Rachmaninov, Grieg, Tchaikovsky and other Romantic and post-Romantic composers are much in evidence in Filipino music. Lately, younger Filipino composers have begun to write in the serial or (its predecessor) the twelve-tone system and in increasingly less conventional notation.

The rise of nationalism in the Philippines early in the century brought about some changes in the musical expressions of the people. Through the years, patriotic songs have continued to grow in number, second only to the Filipino *kundiman* or love song. Pre-Spanish tales of valor and courtship are some of the themes of contemporary symphonic and operatic works.

Eliseo M. Pajaro's *Life of Lam-ang* (1951) is a symphonic legend based on the Ilocano epic whose hero, Lam-ang, avenges his father's tragic death. In the legend, Lam-ang woos and marries a fair maiden. Pajaro uses the *dal-lot*, a folk air that predates the coming of the Spaniards, and variants of three other Ilocano folksongs. Tone poems depicting the beauty of the country's mountains, lakes, sunsets and moonlight are exemplified by Lucio D. San Pedro's *Ang Buan sa Kabundukan* (1952).

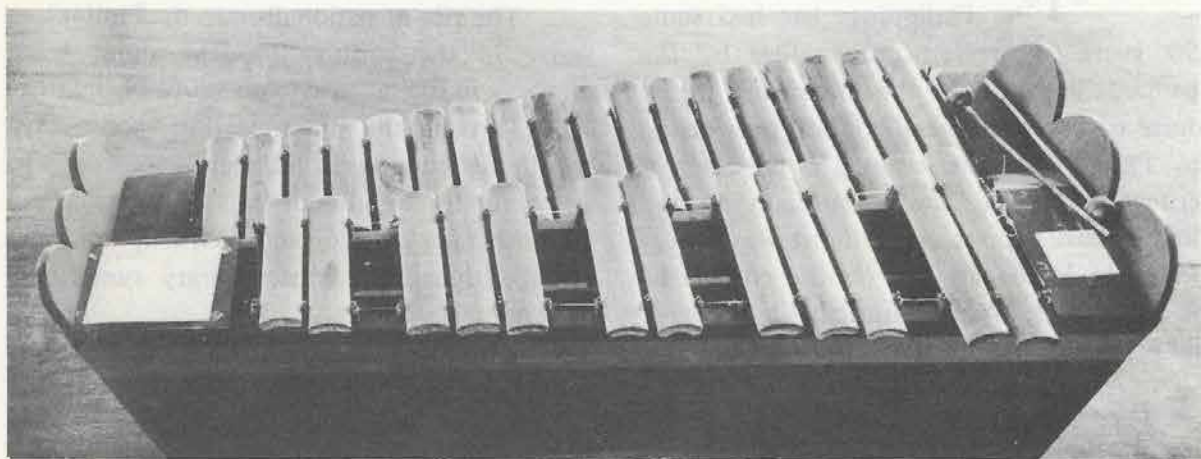
The patriotic theme is also found in larger musical forms such as Hilarion Rubio's symphonic ode, *Ang Ikalawa* (1963), on the life of the Filipino revolutionary, Andres Bonifacio, and in Lucio San Pedro's folksong-based *Lahing Kayumanggi* (1962), a symphonic poem which traces the struggle of the Filipino common *tao* against foreign domination. Two operas on the life and works of Rizal, the country's national hero -- Pajaro's *Binhi ng Kalayaan* (1961), and Felipe Padilla de Leon's *Noli Me Tangere* (1962) and *El Filibusterismo* (1970) -- utilize regional folk-

tunes and their characteristic cross-rhythms together with contemporary devices.

The rise of nationalism also brought about a sharper sense of geography in relation to neighboring Asian countries. The nation has become increasingly aware of the musical culture of China, Japan, India, Indonesia, Thailand, Laos, Korea, Vietnam, Cambodia and Burma. This is not to say that Filipino musicians pretend to understand and appreciate the great musical tradition of these

Pajaro's ballet music, *Mir-inisa* (1969), and Kasilag's *The Legend of the Sarimanok* (1962). Ramon P. Santos' Maranao folksong-based *Ding Ding nga Diyawa* (1970) for four sopranos, four altos, four tenors, four basses, six timpani, *tamtam* and a pair of *agong* represents typically the avant-garde trend among composers of the younger generation.

Notable because he uses only Philippine indigenous music instruments is Jose Maceda's *Pagsamba* (1968) or music for a religious ri-



Bamboo Xylophone

countries. That may take time. But the fact is that Filipino composers have begun to turn to Asia – and this includes the country's own non-Christian musical heritage – for direction as the nation seeks to mould a valid Philippine cultural image at this stage of its existence.

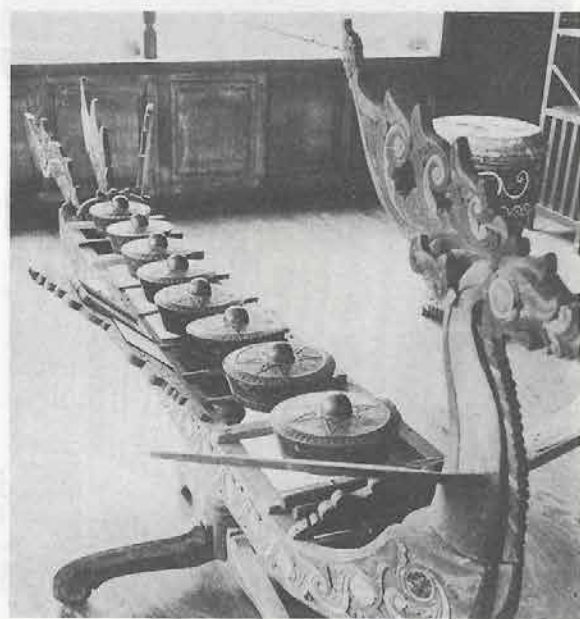
First to exploit the combination of Asian and Western elements in Philippine music composition is the country's foremost woman composer, Lucrecia Kasilag. Her *Toccata for Percussions and Winds* (1960) is scored for Philippine Muslim music instruments, the *kulintang*, *tiruray* gongs, *gabbang*, *gandingan*, *agung* and *dabakan* as well as for the orthodox Western instruments, piano, clarinet, trumpet, horn, trombone, timpani, snare drum, bass drum, cymbals and triangle.

Other works using both Philippine non-Western and Western instruments are

tual, which is written in an avant-garde idiom for a circular auditorium. "In this work," says the composer, "100 performers each playing on separate musical instruments – whistle-flute, clapper, buzzer, scraper and sticks – produce together complex sounds placed in opposition to a mixed group of 100 voices uttering high and low pitches in dense and thin combinations while five groups of male voices, each group consisting of five persons, chant, half-sing and half-mumble disjointed phones. Two gong-groups (eight *gandingan* and eight *agung*) provide the lower-rangers as prolonged and short sound-attacks."

Kubing (1966), another avant-garde work of Maceda, is written for bamboo percussion and male voices. Dr. Maceda, incidentally, is the country's foremost authority on Philippine music.

Music schools in the Philippines have been including the study of Asian music in their curricular offerings. The College of Music of the University of the Philippines established its department of Asian music in 1963, with Dr. Maceda as its chairman. Its program includes seminars on Chinese and Indian as well as Philippine music. Prof. Lao Hong Kio teaches the *p'ip'a*, *san hsien* and the *er hu*. This writer lectures on the classical Hindustani and Karnatic music of India. A ten-year



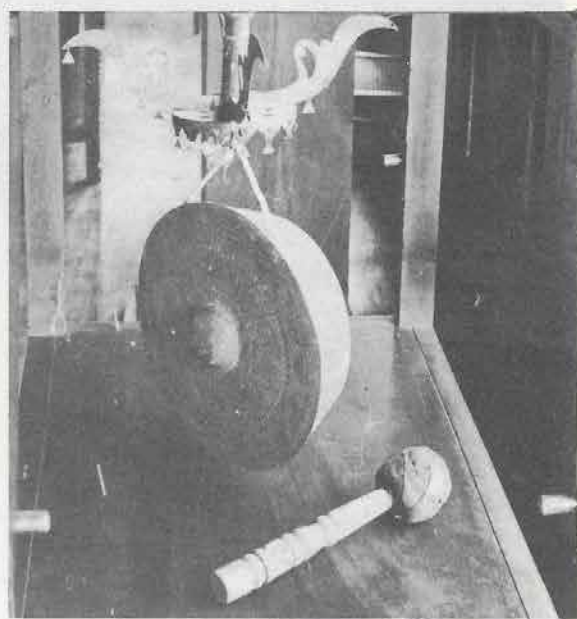
Kulintang

project, begun in 1966, of collecting, collating, transcribing and analyzing Philippine music from all over the archipelago, now the main preoccupation of the department, has resulted in the accumulation of priceless data for music scholars.

The Philippine Women's University's College of Fine Arts and Music under the deanship of Prof. Kasilag has had a longer tradition of Philippine music studies in its curriculum. In the South, Siliman University's School of Music started its program of Asian music with the appointment some 15 years ago of Prof. Albert Faurot, a longtime resident of China.

Because Western music has become quite ingrained in the Filipino soul, due mainly to his understanding of two Western languages as well as of the music theory and terminology of the West, the forms, styles, concepts and practice of Western music will remain a part of his music vocabulary, whether that be pop-art or the music art form, at least for some time to come.

Yet Filipino composers have become increasingly aware that Asia — and this includes



Tiruray gong

the non-Christian regions of the Philippines — has much to offer in the way of greater modal selectivity, more sophisticated rhythmic modes, greater variety of tone color and more subtle pitch or intervallic relationship. Thus it would appear that in the light of her geographical and historical background the Philippines is in a position to have the best of two worlds: the East and the West in music.

This then appears to be the direction Filipino-composed music is taking: the introduction increasingly of varied Asian elements, popular and classical, toward an artistic fusion

of the Asian with the Western. This in itself is nothing new. Western composers have used Asian scales and unorthodox rhythmic modes in their music. Japan has managed to develop to a remarkable degree her affinity with Western music while meticulously preserving her own great classic tradition. And modern Japanese composers have also successfully introduced into Western forms the nuances of tone color native to their music instruments.

The fact remains, however, that the na-

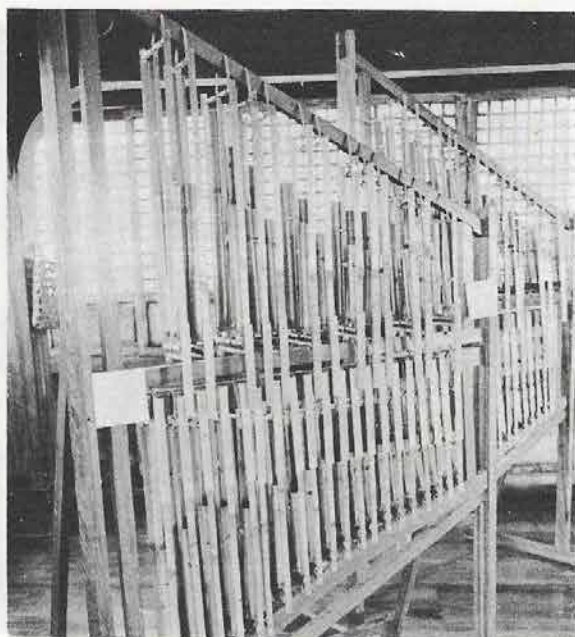
Asian elements, the opposite may not always be possible. In fact, Western music has been greatly enriched by the addition of Asian elements to its vocabulary. But one shudders at the thought of introducing the Western concept of harmony into, say, the Indian raga.

Therefore it might be more accurate to title this article, *The Asianization Of Western Music In The Philippines*. It would appear that the fusion of Eastern and Western elements in Philippine music has been made possible be-



Gabbang

ture of Western music makes for a greater latitude for growth. While it does have its harmonic and contrapuntal laws as well as conventional groupings of music instruments, Western culture has leaned more toward change rather than on the continuation of original or archetypal forms. Hence while the great traditions of Asian music are being religiously observed in India, Indonesia, China, Japan and other Asian countries, one might venture to say that it is in the milieu of Western music that Asian music elements can find new surroundings. This might be one way of saying that while Western music can absorb



Gandingan

cause of the greater flexibility of Western musical practice. This might be the best argument as to why Western music is in the Philippines to stay. Its scales, rhythms, harmonies, instruments, devices and temperament allow for innovation while observing, without confining, its traditional forms, styles and philosophies.

It is what and how the Filipino composer will make of his Eastern and Western music resources that will mark him off from other composers of the world. In the process, he is on his way to establishing the typical Filipino identity. ●

GLOSSARY OF PHILIPPINE MUSICAL INSTRUMENTS



Agong - (agong, ageng, agong) gong with boss suspended from a frame with a wide turned-in rim.

Babandil - gong with boss suspended from a frame; struck with one or two sticks on rim.

Bamboo Violin - shaped after the European violin, found mostly in Westernized parts of the islands.

Bilbil - bamboo instrument whose sound is produced from splitted end of the bamboo being struck against the left palm.

Burai Dipai - dried seed pods used by the Hanunoo as percussion instrument.

Dabakan - cylindrical upright drum used in the kulintang ensemble among the Magindanao.

Fagalug - two-stringed lute among the Bilaan of South Cotabato.

Gabbang - xylophone of Sulu, made of wood and bamboo, usually in varying numbers and lengths of stick-slabs.

Gandingan - usually two pairs of gongs with boss suspended from a frame; narrow rim.

Gansa - flat gong without a boss; struck with stick or palm of hand; from the Mountain Province, Luzon.

Gimbal - cylindrical drum, one hand; found in Mindanao and Palawan.

Gitara - general term for several types and sizes of Western-shaped guitar.

Git-git - three-stringed violin.

Gurong-gurong - jingle bells worn by the Hanunoo; similar bells with different names found also among the Bagobo, Tagabili, etc.

Kalleleng - bamboo nose flute among the Bontoc.

Kalutang - pair of sonorous sticks, one struck against the other.

Kubing - Jew's harp; a common term among the several groups in Mindanao, Palawan, and Mindoro

Kudyapi - elongated wooden lute usually with two strings.

Kulintang - gongs in a row, usually eight in number.

Lib-bit - conical drum of the Ifugao.

Matraka - rattle played during Easter among the Tagalogs.

Pas-ing - bamboo zither; bamboo cut before one nod and after next, with cords split loose from the outer skin, and mounted on bridges, with hole under for resonance.

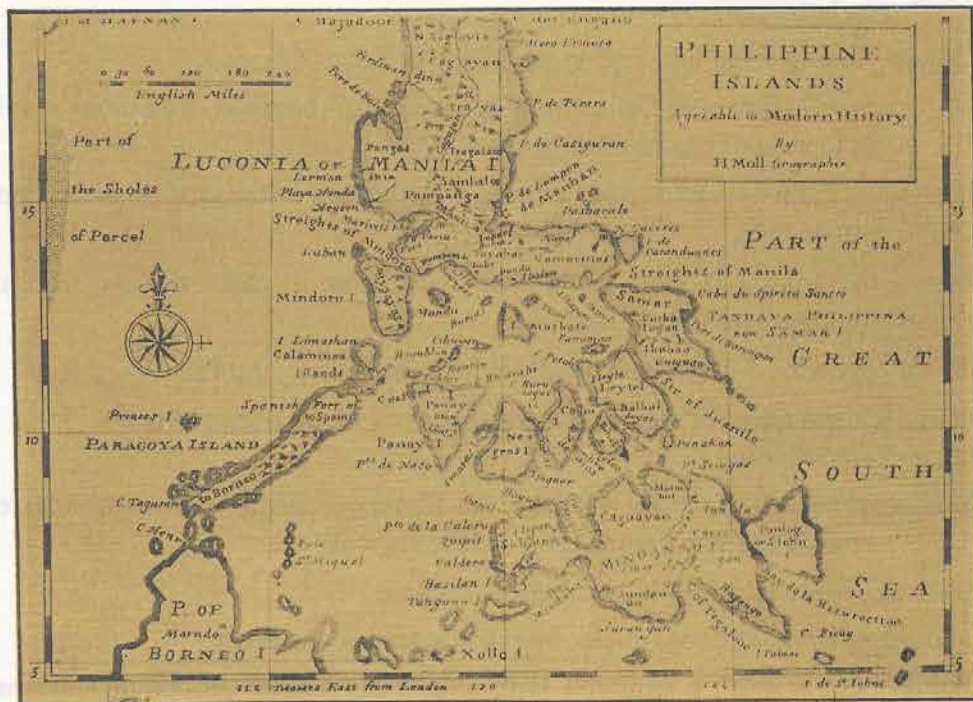
Pondag - lip-valley bamboo flute from the Manobo.

Sulibao (or Sulibaw) - conical wooden drum for the Ibaloi.

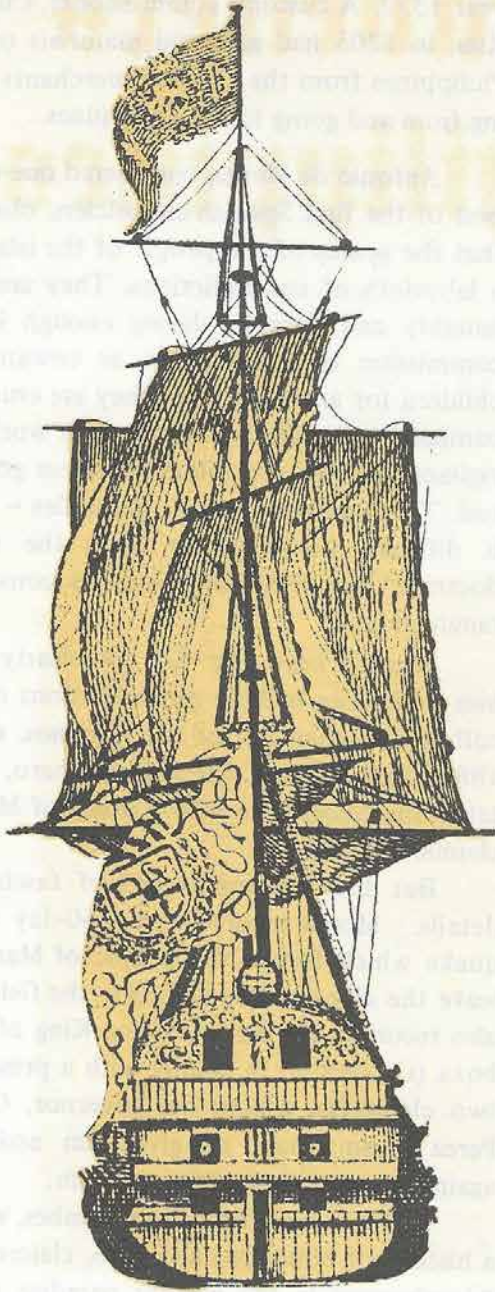
Early Travellers To The Philippines

By ANDRES CRISTOBAL CRUZ

The great age of Spanish navigation led to the first European contacts with the inhabitants of the Philippines.



Pope Alexander VI, mediating between two great colonial powers grown jealous of each other's vast dominions and influence, issued a Papal Bull which divided the



world into two hemispheres. The Bull issued May 4, 1499, assigned half of the world west of America to Spain and the eastern half to Portugal.

Thus began the great age of Spanish navigation, when man sailed in search of the fabled spice of the Moluccas and of territories

to Christianize. It led to the first circumnavigation of the world by a Portuguese soldier-of-fortune, Ferdinand Magellan, who had offered his services to the King of Spain, Carlos I, also known as the Emperor Charles V of the Holy Roman Empire.

Magellan's voyage led to one of the first European contacts with the inhabitants of an archipelago which Spain, some century later, would begin to conquer and colonize with the Cross and the Sword. More than three centuries later she would lose the same territory by the Treaty of Paris, 1898, to another colonial power, the United States of America, against whom in turn the inhabitants of the archipelago, already known as the Philippines, waged a war to regain an independence earlier won from Spain.

The first published account of the voyage of Magellan was written by Maximilianus Transylvanus who, like an investigative reporter, interviewed the handful of survivors of the expedition of Magellan, who was killed in a battle led by the native chieftain, Lapulapu. Considered the most authentic and valuable was the chronicle of Antonio Pigafetta, an Italian, who was in Magellan's company. The first sighting of Samar is described by Pigafetta in the following words —

"At dawn on Saturday, March 16, we came upon a high land at a distance of 300 leagues from the islands of Ladroni (Guam) — an island named Zamal. The following day, the captain general (Magellan) desired to land on another island which was uninhabited and lay to the right of the above named island, in order to be more secure, and to get water and have some rest. He had tents set up on the shore for the sick and had a sow killed for them. On Monday afternoon, March 18, we saw a boat coming toward us with nine men in it"

Pigafetta recounts the first Mass in the Philippines on Limasawa and the first mass baptism in Cebu. The queen of Cebu, the wife of Humabon, is described by Pigafetta as having (very red) . . . "feet and nails . . . while on her head she wore a large hat in the manner of a parasol with a crown about it of the same leaves like the tiara of the Pope."

Pigafetta is the first European to note Bisayan words, in particular a vocabulary of common words denoting parts of the body and of habiliments. Pigafetta notes that the girls who entertained him with song and dance were beautiful and almost naked "except for a treecloth hanging from the waist and reaching to the knees. Some were quite naked and had large holes in their ears with a small round piece of wood in the holes. They have long black hair and wear a short cloth about the head and are always barefoot." In Cebu, as a gift of the queen, Magellan left an image, the Santo Niño de Jesus, which is the oldest Christian relic existing in the Philippines today.

After Magellan's voyage, several expeditions were sent to the Philippines. The first accounts during the 17th and 18th centuries were written by friars who wrote on the achievements of their respective orders, translated Christian doctrines into the languages of the islands, and observed the beliefs, customs and rituals of the inhabitants.

The Spanish friars were not, of course, the first foreigners to write on the Philippines. It is believed that during the Liang Dynasty (502-549 A.D.) Chinese traders came to the Philippines and the archipelago was described as "a continent burning itself" because of volcanic eruptions. Between 618 A.D. and 906 A.D. during the Tang Dynasty, a flourishing trade existed between Western Asia and China. Ka-ling, a country mentioned in the Tang annals, is believed to be Sulu. In the Ming Dynasty annals, it was recorded that

Philippines diplomats came to Hung-Wu in the year 1372. A customs commissioner, Chao Ju Kua, in 1205 had gathered materials on the Philippines from the Chinese merchants coming from and going to the Philippines.

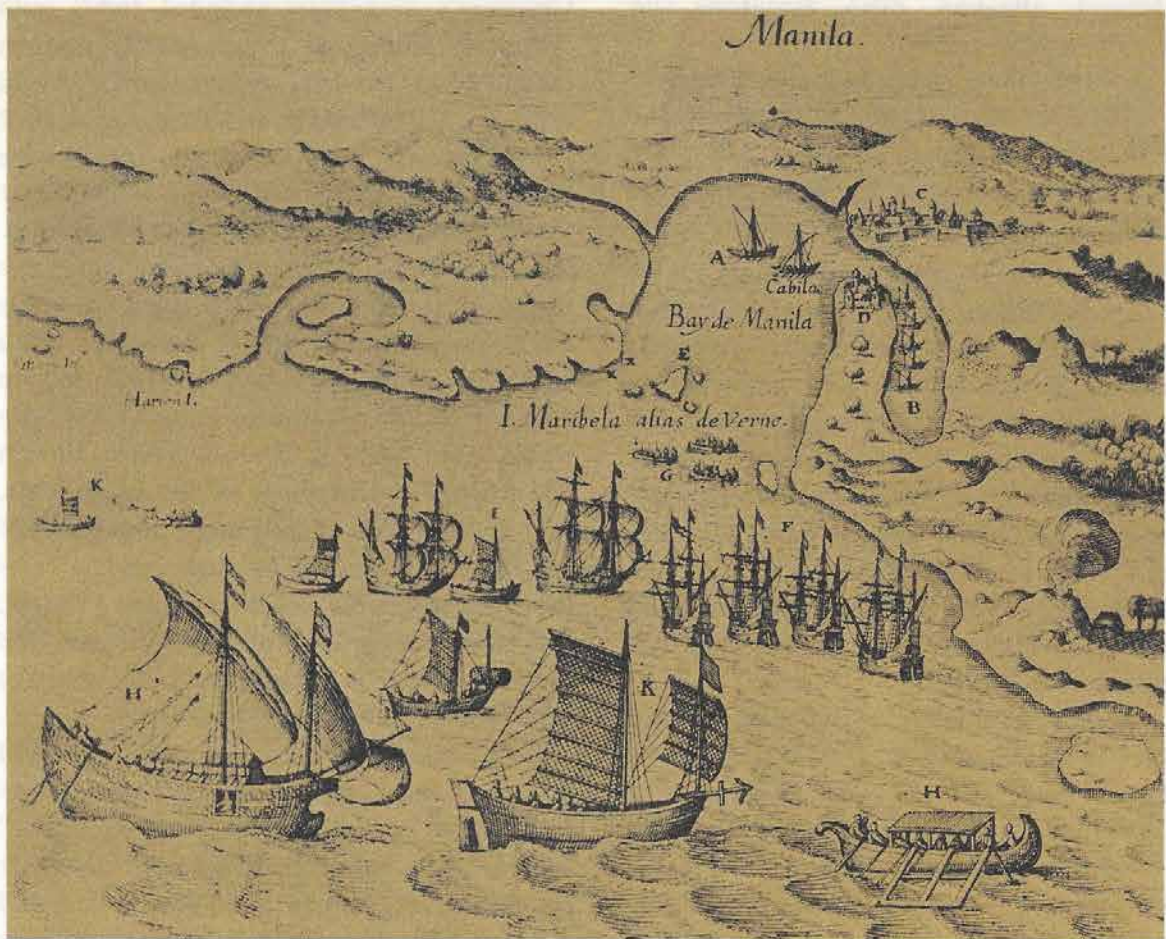
Antonio de Morga, considered one of the best of the first Spanish chroniclers, observed that the genius of the people of the islands is a labyrinth of contradictions. They are both haughty and humble, daring enough in the commission of crimes, but as cowardly as children for anything else. They are cruel and compassionate, idle and lax in their work, but vigilant in their own affairs, whether good or bad. They easily believe in bagatelles -- but it is difficult for them to learn the sacred doctrine, the truth of which is constantly taught them."

Morga's keen eye did not clearly serve him well when making generalizations on the culture and character of the Filipinos, and in 1889, Jose P. Rizal, the national hero, annotated the *Sucesos* to refute many of Morga's claims.

But the *Sucesos* is full of fascinating details. Morga reported on a 60-day earthquake which forced the people of Manila to leave the city and live in huts in the fields. He also recorded the arrival of the King of Cambodia (Cambodia) in Manila with a present of two elephants, asking the governor, Gomez Perez Dasmariñas, to give him assistance against a war with the King of Siam.

In 1667 Fray Francisco Combes, writing a history of Mindanao and Jolo, claimed that "Zamboanga is the earthly paradise of the Philippine islands. It appears that Heaven has granted it this privilege over and above the other parts of the islands of that archipelago and has exempted it from all inclemencies of the weather . . . Everything is so beautifully arranged that sadness is unknown."

Fray Diego Aduarte of the Dominican Order wrote accounts of the "miracles" during the decades of the Spanish occupation,



the success of which was attributed to divine intercession. The Jesuit priest, Pedro Murillo Velarde and Pedro Chirino, wrote on the work of their religious orders. Fray Gaspar de San Agustin wrote on the lack of virtues of the natives. A 14-volume history, "Historia General de Pilipinas," was written by Fray Juan de la Concepcion of the Recollect Order.

Fray Joaquin de Zuñiga condensed Philippine history into a volume which included a criticism of the galleon trade as being inimical to the insular economy. Zuñiga's history ends with the occupation of Manila by the British in 1763. Zuñiga reported that Faranda Kicmon, ambassador of Taycosama, shogun of Japan, wanted to establish commercial relations.

The first account of the Philippines written in Italian was by Giovanni Francesco Gamelli Careri who arrived May 7, 1696. Careri visited the churches and paid a courtesy call on the governor "who was at a little country house in a small island in the middle of the river." The little country house was the forerunner of Malacañang, the Presidential office-residence. Careri recounts that in Mindanao "the leaves of some trees when they come to a certain pitch of richness became living creatures with wings, feet and tail, and fly like any bird though they remain of the same colour as the other leaves." The leaves turning into birds are in fact chameleons which still abound in the southern forests. Careri named several medicinal herbs found in the colony,

like the *golondrina*, *de sapo*, *macabuhay*, *malunggal*, *alipayon*, *dilao*, *tarogtong* and *amuyon*.

A Frenchman, Pierre Sonnerat, published (in 1782) an account of his travels to the Indies and China, Sonnerat found Jolo to be only a small island but attractive to Europeans because it was well adapted to the cultivation of spices. He reported elephants, amber and a pearl fishery in Jolo. He observed that the Spaniards "in supplying the Filipinos with a religion have left their laws unaltered; in fact, their ancient usages are retained, and they are governed by an Indian of their village, nominated, however, by the Spaniards whose authority they acknowledge. This people, though of mild character, treat crimes with severity; the greatest crime, in their opinion, is adultery which is the only one punished with death."

A diplomatic attache, Sinibaldo de Mas, arrived in Manila in 1840, with instructions to write the Spanish foreign affairs department of "anything he might discover to be worthy of the government's attention." He wrote and published in 1843 a two-volume report consisting of 24 chapters dealing with the ethnology, history, flora and fauna, agriculture and commerce in the Philippines. He wrote a third volume, "Interior Politics, a Secret Report" meant only for ministers and other officials of the Spanish royalty.

It contained an unflattering portrait of the country and its people, which did not, however, spare the friars and the Spanish military and civil officials. De Mas so heartily disliked the Philippines that he thought Spain should give it up and grant the colony its independence.

Another Frenchman, Paul de la Gironiere, a naval surgeon, stayed 20 years (1819-1839) in the Philippines. He kept a journal of his stay and sketched scenes and people in their various daily activities.

Geroniere recorded events and scenes in Manila, the suburbs, Pangasinan and Cagayan. He established an estate in Jala-jala in what is

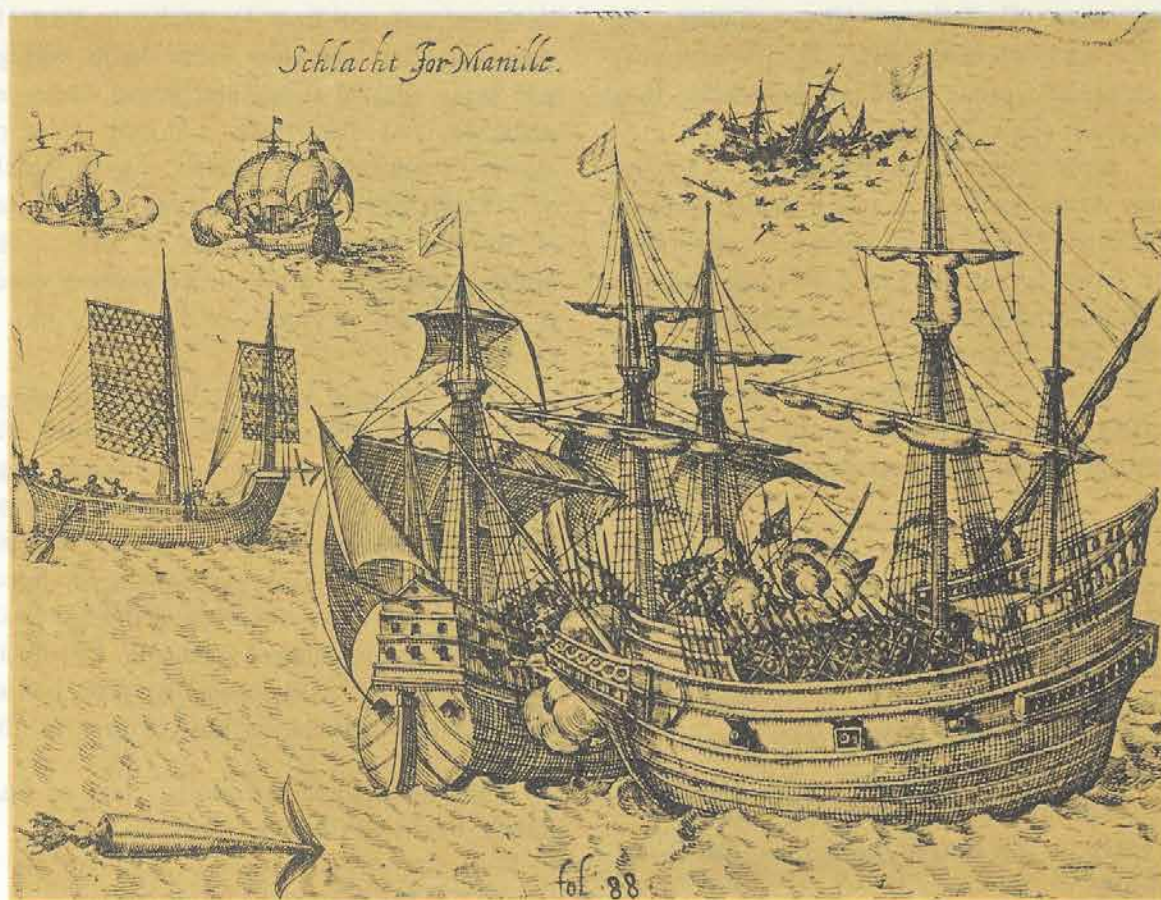
now Rizal, close to the shores of Laguna Bay. Gironiere's adventures included fights with "bandits" whom he usually subdued, then employed, in his estate, hunting wild carabaos, killing snakes and struggling against the fury of typhoons. Arriving in the Philippines with only one dollar, he married a young rich widow, the Marquisa de Salinas, who lost her inheritance, however, when the galleon carrying it sunk. In Manila, Gironiere could have "lived the life of a grandee, but a wish for unlimited liberty caused me to abandon all the advantages in such a life." He wrote more often in Spanish than in French and learned the language of the inhabitants.

In the 1850s, Manila had a population of 150,000 composed of Spanish creoles, Tagalogs, Indians, metis (mestizos), and Chinese. The city was divided into two sections, the military, which was the Walled City, and the merchantile, or the Binondo suburb.

In Binondo, Gironiere saw "intrepid horsemen and horsewomen and European vehicles cross each other in every direction." Binondo he would call the Champs Elysee or Hyde Park. The houses in old Manila he found large and spacious -- "palaces in appearance and built to withstand earthquake and hurricanes, "with the upper floor surrounded by a wide gallery opened and shut by means of large sliding panels, the panes of which are thin mother-of-pearl."

Gironiere was later to return to France, a man broken in spirit over the death of his wife and son.

On a visit to the Philippines in 1858, Sir John Bowring, British governor in Hongkong, found Malate filled with public offices. Its women were employed in ornamenting slippers with gold and silver embroidery. Santa Ana was a favorite *villagiatara* for the merchants and the more opulent, and Ermita was remarkable for its *bordadoras* or embroiderers. His attention was arrested by the graceful bamboo, coconut trees, larged-leaf plantain, the houses of bamboo structures and the people's love for cocks and cockfighting,



and *panquiqui* – a game of cards which was played from sunset to midnight over some 200 tables in one place. The principal cockpit in Tondo, Bowring reported, staged from 90 to 100 combats a day. To him it seemed there were more cocks than inhabitants.

Bowring listed down the gods still worshipped by the natives, among them Lacambui, god of eating; Lacampate, god of harvest; Linga, god who cured diseases; and Lachbacar, who protected the harvest. The women, he observed, were cleanly in their persons, wore their hair in a *pusod* (bun) and were graceful, even coquettish in walking, their eyes “*mapupungay*” that is, languid, liquid and appealing.

Bowring admired the native clothes, the shirt worn outside the pantaloons of the men,

the *piña tapis*, the *panuelos*, the hats made of *sinamay*, tortoise shell priced at \$500, a pocket *piña* handkerchief presented to the Queen of Spain. “God Save the Queen”, the British anthem, was sung for the first time in Sual, Pangasinan, when Bowring visited there. There were, at the time of his visit in the country, seven English, three American, two French, two Swiss, one German commercial establishments. His account includes a collection of proverbs from an earlier folio of a Fr. de los Santos, including aphorisms, one of which was “*Lubiran mo ang naualang pasil mo*” – play with the string when the top is lost, meaning when a patron is lost, do what you can with what you have.

The German Feodor Jagor resided in the Philippines for 18 months. He collected spe-

cimens of rare Philippine flora and fauna. He visited Bulacan, Laguna de Bay, Batangas, Pampanga, Camarines, Albay, Samar and Leyte, and observed that "Filipino hospitality is ample and much more comprehensive than that practised in Europe."

Jagor stayed in the Casa Real – a government house – where he was provided servants who carried some of his specimen collections. The latter he sent to the Zoological Museum of the Berlin University. On September 25, 1866 he climbed Mayon Volcano starting from five in the morning and reaching the crater's ridge by twelve noon. He found a coral garden off Catbalogan in Samar:

On a yellow carpet of calcareous polyyps and sponges, groups of leather-like stalks, ginger-thick, lift themselves up like stems of vegetable growth; their ends thickly covered with polyyps which display their roses of tentacula wide open and resplendent with the most varying colors looking in fact like flowers in full bloom."

In Nipa-nipa, Samar, he noted a "peculiar atmosphere of enchantment... whose influence upon the native mariner must be all the more powerful when fortunately escaping the billows, outside the buffeting of the northwest wind, he suddenly enters this tranquil place of refuge. Superstitions peopled the place with spirits."

John Foreman's "History of the Philippines" does not pretend, as he states in his preface, "to improve upon the able productions" of such eminent writers as Juan de la Concepcion, Martin de Zuñiga, Thomas Comyn, Jagor and others. According to him, critical opinions were based on personal observations made during the several years he travelled in and about the principal islands of the archipelago.

Foreman appears to be the first tourist

guide for 22 small trips to different places in the Philippines. The best season for travelling, he found out, was from December to May. He suggested that travelers carry little luggage and bring canned foods and bread whenever available, and also "half a dozen doses of Howard's sulphate of quinine, a small bottle of J. Collis Browne's chlorodyne, a few doses of Eno's fruit salt, a knife, a fork, a tin opener, corkscrew, a couple of yards of cord, a quarter of an inch in diameter, and a revolver."

For polishing shoes, Foreman suggested using banana skin and the soot from the underside of the *carajay* – a bronze large frying pan. To arrest diarrhea, he found efficacious the mastication of the green peelings of unripe guava and swallowing the juice. For those who have not been in the Far East, Foreman warns against bringing European apparel ("as it will probably just be all wrong") and instead to buy clothes in the East.

Of the Spanish administration of the islands, Foreman observed that

"... the financial administration was in chaos and a military organization hardly existed. Local enterprise was disregarded and discouraged as long as an abundance of silver coins came from across the Pacific. Such short-sighted unstable dependence left the colony resourceless when bold foreign traders stamped out monopoly and brought commerce to its natural level by competition."

But for the timely arrival of the Americans in 1898, according to Foreman, one could only hope that the Filipinos were "about to enter on a new era of prosperity and contentment under the protecting mantle of the greatest Republic the world has yet seen."

Foreman says that the tourist of genial



and forbearing disposition can roam through half the colony without heed for the morrow.

An Irish-American, Percy A. Hill, who lived for 30 years in the Philippines beginning 1907, had a rice plantation in Muñoz, Nueva Ecija. According to his editor, Walter Robb, Hill read "mountainous chronicles of the Philippine friars." Hill came to the Philippines as a soldier and became a policeman, then PC officer in Zambales. Among the curious events Hill noted were the ban on duelling on March 10, 1653 by Governor General Don Diego Fajardo y Chacon; the posting on a church door of a placard which read "Who Wants to Buy Degrees, Pots, Frying Pans, Et Cetera, Apply to the Padres of the Company" by Archbishop Pardo in 1678 when the Jesuits were allowed to confer academic degrees; and the establishment of the Spanish Inquisition Tribunal in the Philippines in 1583. Among

the crimes the tribunal tried were gang robbery – *latrocinium*; winning another's wife – *adulterium*; use of false name – *larvatus*; church robbery – *sacrilegium*; estafa – *barrataria*; cheating in business – *stellionatus* and conjuring – *socerium*.

Hill waxes poetic bemoaning the passing of the Spanish regime: "Spain had transplanted to these far off isles, not only her religion and language but her whole culture, an influence as subtle as a perfume, as seductive as the bloom of the lotus... the city and the towns resounded with the sonorous anthems of the church, but with a rhythm of dancing and passionate songs: No me Mates, Porque, Porque Temar?" In his recollection, Hill names the dances, *jotas*, *contradanza*, *regodon*, *lanqueros*, the native dances like the *incoys*, *currachas*, *cariñosa*, *fandangos* and the *juego de anilo*. ●





THE CHURCH OF SAN AGUSTIN

The church of San Agustin, on the corner of General Luna and Real streets in the old walled city of Intramuros, is the oldest church in Manila. It is coeval with the city itself which was founded by the first of the Spanish colonial governors in the Philippines.

On 24 June 1571, Miguel Lopez de

Legaspi designated the city by royal order as the capital of the islands. "The public square was now marked out," wrote the Fray Joaquin Martinez de Zuñiga, "with the situation of the convent San Augustine and the subordinate arrangements left to the magistracy."





As the first of the religious orders to reach the Philippines, the Augustinians had pride of place in building a church. In accordance with the instructions of Legaspi, they erected a chapel of nipa and bamboo in the southwestern part of the new city at a time when "Philip II was King of Spain and Pius V was in the fifth year of his pontificate."

The first structure of bamboo and nipa, in the first of the disasters which befell the church in its four hundred years of existence, was burned in the famous encounter between the Spaniards and the Chinese pirate, Limahong. The latter was in some ways the Oriental counterpart of the English buccaneers who bedeviled Spanish shipping in the great days of piracy in the open seas. He was, however, if not less ruthless, more indecisive, or at least a poorer military tactician.

Having, in a surprise attack, advanced on Manila from Cavite and having killed the Spanish master-of-camp and roamed the streets of Manila almost at will, Limahong mistakenly decided upon a retreat when he misjudged the strength of the opposition. He returned greatly re-enforced but the Spaniards, their dashing young Captain Juan de Salcedo now returned from a campaign up north, were ready for him this time. Assaulting Fort Santiago, the Chinese wavered and were ultimately repulsed in decisive hand-to-hand combat. They never again bothered Manila.

The Spaniards regarded this as a great victory, and ever since, on the feast of San Andres on which day the battle occurred, the triumph has been celebrated with a long and elegant display of fireworks. But Limahong's second attack had a notable casualty. The frail Augustinian church was burned to the ground.

A second structure made of sturdier lumber was built on the same site. This too fell victim to a fiery death. In 1583, during the obsequies for the late Spanish governor, Gonzalo Ronquillo de Peñalosa, one of the curtains around the catafalque caught fire. The flame spread and before it could be arrested, it had burned down not only the church but nearly the whole of Manila. The Augustinians patiently rebuilt, but only three years later, in 1586, fire once more gutted the ill-starred church.

The Augustinians then decided to build with stone. Utilizing the quarries of Guadalupe, Meycawayan and San Mateo, they began constructing a new edifice in 1599. It took all of fifteen years to complete the structure but it has withstood, by and large, all natural and man-made disasters ever since.

The new building was designed by a famous architect of the period, Juan Macias, and its construction finished by a lay Augustinian brother, Antonio Herrera, supposedly the son of the legendary architect of the Escorial in Madrid. The first bishop of Cebu, the Mexican Augustinian Fray Pedro Agurto, was invited for the special occasion of laying the corner-stone of the church.

In 1606, some eight years before its completion, San Agustin was again singed by fire. It was a minor conflagration however and Herrera was able to contain the damage and proceed to the completion of what was, surely, one of Manila's proudest glories.

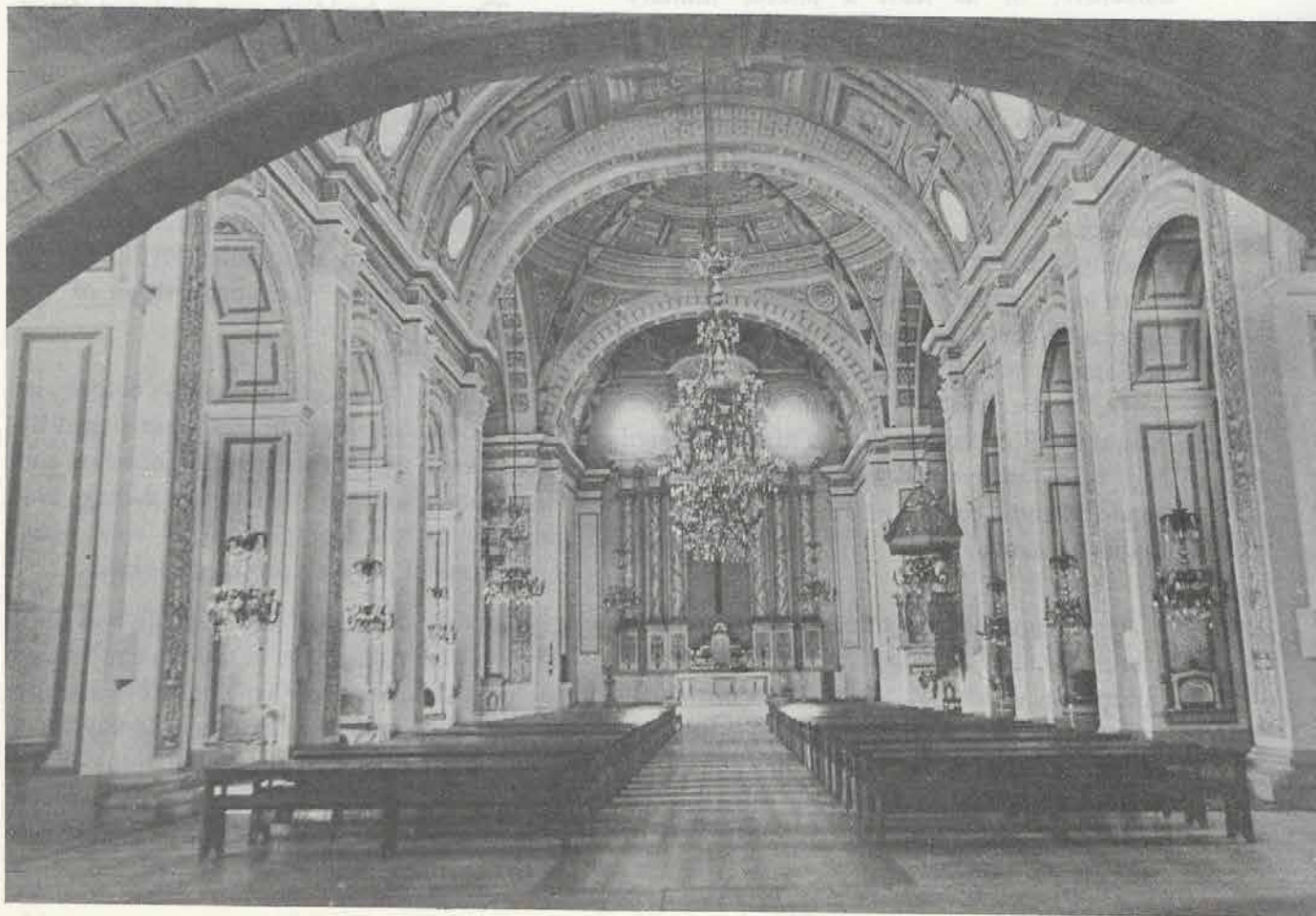
The new church of San Agustin was built to last. The walls at the base were almost two meters thick. and they tapered off to a width of slightly less than a meter at the keystone. There is a legend that the foundations of the Church were constructed in the form of an ellipse, giving the entire structure room to roll in the event of earthquakes.

The legend may have a basis, for the fact is that the greatest quakes ever to shake Manila failed to topple the stone structure. Seven great earthquakes—those in 1645, 1754, 1852, 1863, 1880, 1911 and 1937—left the San Agustin among the few edifices in Manila still standing after the last earth tremors had subsided. Indeed, in the most disastrous of them all, the 1863 earthquake, San Agustin was turned into the city's lone hospital, with the Augustinian friars performing the double role of spiritual ministers and medical attendants to the frightened multitude.

The most famous casualty of the earthquakes was the right of the original twin towers of the church. It sheltered a huge bronze bell, weighing all of 3,400 kilos, which the Augustinians used only on two special occasions — to sound the alarm during the city's numerous big fires, and to welcome all newly-arrived Spanish governors.

Having suffered cracks in the earthquakes of 1863 and 1880, the tower was demolished as a potential danger to life by order of the city government. The bronze bell, an import from Canton, China, is still kept in a corner of the entry to San Agustin, but its powerful tongue has been still for nearly a century.

Along with natural disasters, the San Agustin has been a frequent victim of the destructive hand of man. When Limahong's pirates burned the original church, a fortune in gifts from Spain's Prince Philip disappeared in smoke. In 1762, when the British invaded and occupied Manila, the redcoats went on an unrestrained campaign of looting and pillage. Among other things, they dug up the venerated graves of Legaspi, Salcedo and Lavezares. The Augustinians persevered in gathering the remains, cremated them and put the ashes in a collective grave which now lies



in the easternmost chapel of the transept.

On the part of the British, this was a gratuitous act of profanity; what they were really looking for was the site of a supposed treasure in gold buried in the enclosed garden of the church. Failing in this, they denuded San Agustin of its gold and silver ornaments, including the silken garments of the numerous saints ensconced in the church's fourteen altars.

San Agustin escaped damage in the Philippine Revolution in 1896, although it was used as a refuge, while the threat of invasion hung over the walled city, both by the Spanish and foreign community and by the trapped colonial army. When Manila fell to the Americans in 1898, the latter paid the church a compliment by choosing the vestry as the site for the signing of the terms of surrender of the Spanish forces.

The church, like the entire city of

Manila, fell upon evil days during the Japanese occupation in 1942. San Agustin and its monastery were turned into a huge concentration camp. When the American troops returned, they literally rained bombs on the walled city at the incredible rate of 300 daily, ruining the vault of the church and the roof of the monastery. All of the wooden parts went up in smoke and the buildings to the rear of the compound were destroyed, never again to be rebuilt. Most tragic of all, the priceless book and manuscript collection in the sacristy and vestry were destroyed, completing the work of vandalism begun by the British troops in 1872.

The miraculous thing was that San Agustin church was left standing at all. It was damaged but when the smoke of battle had cleared it was the only church – and indeed, one of the few edifices of any type within the walled city which had survived.

Today, the work of restoration has been completed. San Agustin is a little grimy and it badly needs a new coat of paint. As this is being written, the huge paintings which line the walls of the four galleries have been taken down for cleaning. Makeshift ladders are all over the place, indicating that San Agustin is undergoing its periodic refurbishing.

The church of the Augustinians is a confusing but rich conglomerate of architectural styles. At first sight, the facade is classic Roman with two twin sets of columns, respectively Ionian and Corinthian. A cross of modest dimensions sits atop the pediment, which in turn surmounts a gable with a rose window of delicate tracery. At the base of the lower columns, however, are two pairs of playfully-sculptured lions which are of obvious Chinese inspiration. The front doors – as well as the side doors opening on General Luna street – are intricately carved, chiselled by highly skilled artisans working in a native tradition of baroque religious sculpture.



To see San Agustin in full splendor, it is necessary to view its interior at night. When the crystal chandeliers are ablaze, all the ornate details of the interior spring into brilliant life. There are sixteen chandeliers — a relatively recent addition, having been bought from Paris in the early Twenties—and the largest hang from a nave that is reputedly one of the highest in any church in Eastern Asia.

The ceiling of the nave is a curiosity, a triumph of *trompe l'oeil* in which the painted cornices and mouldings have the look of real carvings. This, along with the interior decorations of the church, took two visiting Italian artists more than a year to complete. After nearly eighteen months of continuous labor, the artists, Alberoni and Divella, put the finishing touches on their work in 1875.

The interior of San Agustin is constructed in the outline of a cross. There is a central nave and ten side chapels, the line of which is broken in the right aisle by an ornate

wooden pulpit in the fashion of high baroque. The altars however are not of the same style, some being baroque and some contemporary.

With the destruction of the rare books and other religious articles in the sacristy and vestry, the most interesting parts of San Agustin are the staircase to the monastery and the choir. The staircase is solid granite, out of which is hewn forty-four steps as wide as they are smooth. It is said to have been imported from Canton, as were the choir and the tall richly-carved lectern which is one of the choir's artistic treasures.

The choir is a museum in itself. It is supported by two huge arches and its principal attractions are probably the sixty-eight (68) carved molave chairs with their stunning inlays. The backs of the chairs look on first blush nothing so much as fine embroidery. On the lectern usually rests one of the Church's two-hundred-year-old colored parchment cantorals.



The choir is a testimony to the devotion of the Augustinians to religious music. When the organ was installed, the British were knocking at the gates of Manila in 1762. It suffered only minor damage, however, and has been in use since then.

Many famous names in Philippine music were associated with the choir of San Agustin. In the middle of the nineteenth century, the church specialized in the training of boy sopranos. When the famed Marcelo Adonay became director of the choir in 1870, he organized an orchestra which played not only religious music, including his own, but also the music of the classical European masters.

Adonay was replaced for a time by another noted Augustinian composer, Father Manuel Arostegui, who continued the fine tradition of music making set by his predecessor. But the latter resumed active direction of the orchestra when Father

Arostegui was transferred to Guadalupe on account of poor health. The Augustinians in the Philippines had in fact a long musical tradition dating back from the early 16th century when Fray Marcelo de San Agustin, a composer himself, began teaching vocalization. In the first years of the seventeenth century, a band was established in the order's Guadalupe convent. In the middle of the 18th century, Fray Ignacio de Jesus, who directed a chorus in the same convent, wrote (the legend says in his own hand) the cantorals which are probably still in use in the San Agustin choir.

But Augustinian music reached its zenith in the days of Adonay and Arostegui. Adonay himself was a product of the church's school of music, along with such other fine Filipino composers as Jose Vallejo, Pedro Navarro and Tomas Mellaren.

No account of San Agustin church, however brief, would be complete without mention of Fray Manuel Blanco, the author of the monumental *Flora de Filipinas* originally published in 1837 and in its day the most complete study of Philippine plants and flowers. A corner of the monastery grounds was set aside for his botanical experiments and it quickly became a showcase of the church. It has been destroyed, of course, along with many other fine treasures of San Agustin.

The church of the Augustinians is the last remaining relic of the old walled city, if we except the ruins of Fort Santiago overlooking the Pasig and the parts of the walls spared by the bombs and the artillery during the liberation of Manila in 1945. But while Fort Santiago and its dungeons, to which the odor of degradation still clings, will never, we hope, ever be used again, San Agustin continues to be a point of pilgrimage to devotees of art and religion. And in its own way, it is a memorial to durability and persistence and to the sheer capacity of the human spirit to triumph over adversity. ●





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CONTRIBUTORS



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MANGAHAS

ARMANDO D. MANALO (The Pasig River) has always been enchanted by the legend and the history of the country's best known river. The article is a result of his extensive research into the subject.

SIXTO K. ROXAS (Identifying The Philippine National Interest) is an economist and an old *Quarterly* hand. The article reprinted in this issue was delivered before the Manila Rotary Club.

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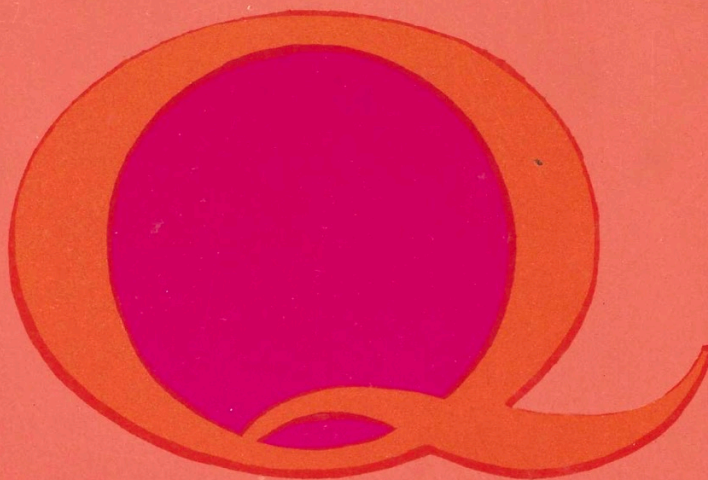
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COVER. This detail from the series of murals of Manila painted by Carlos V. Francisco shows Soliman, the rajah of Manila, who for a while repelled the Spanish invaders. The murals are in Manila's City Hall.