

for disarmament and for the prohibition of these weapons and to appeal to the nations principally concerned and to world opinion, to bring about such disarmament and prohibition.

The Conference considered that effective international control should be established and maintained to implement such disarmament and prohibition and that speedy and determined efforts should be made to this end.

Pending the total prohibition of the manufacture of nuclear and thermo-nuclear weapons, this Conference appealed to all the powers concerned to reach agreement to suspend experiments with such weapons.

The Conference declared that universal disarmament is an absolute necessity for the preservation of peace and requested the United Nations to continue its efforts and appealed to all concerned speedily to bring about the regulation, limitation, control and reduction of all armed forces and armaments, including the prohibition of the production, experimentation and use of all weapons of mass destruction, and to establish effective international control to this end.

G. Declaration on the Promotion of World Peace and Cooperation

The Asian-African Conference gave anxious thought to the question of World peace and cooperation. It viewed with deep concern the present state of international tension with its danger of an atomic world war. The problem of peace is correlative with the problem of international security. In this connection, all States should cooperate, especially through the United Nations, in bringing about the reduction of armaments and the elimination of nuclear weapons under effective international control. In this way, international peace can be promoted and nuclear energy may be exclusively for peaceful purposes. This would help answer the needs particularly of Asia and Africa, for what they urgently require are social progress and better standards of life in larger freedom. Freedom and peace are interdependent. The right of self-determination must be enjoyed by all peoples, and freedom and independence must be granted, with the least possible delay, to those who are still dependent peoples. Indeed, all nations should have the right freely to choose their own political and economic system and their own way of life, in conformity with the purposes and principles of the Charter of the United Nations.

Free from mistrust and fear, and with confidence and goodwill towards each other, nations should practice tolerance and live together in peace with one another as good neighbors and develop friendly cooperation on the basis of the following principles:

1. Respect for fundamental human rights and for the purposes and principles of the Charter of the United Nations.
2. Respect for the sovereignty and territorial integrity of all nations.
3. Recognition of the equality of all races and of the equality of all nations large and small.
4. Abstention from intervention or interference in the internal affairs of another country.
5. Respect for the right of each nation to defend itself singly or collectively, in conformity with the Charter of the United Nations.
6. (a) Abstention from the use of arrangements of collective defence to serve the particular interests of any of the big powers.

(b) Abstention by any country from exerting pressures on other countries.

7. Refraining from acts or threats of aggression or the use of force against the territorial integrity or political independence of any country.

8. Settlement of all international disputes by peaceful means, such as negotiation, conciliation, arbitration or judicial settlement as well as other peaceful means of the parties' own choice, in conformity with the Charter of the United Nations.

9. Promotion of mutual interests and cooperation.

10. Respect for justice and international obligations.

The Asian and African Conference declared its conviction that friendly cooperation in accordance with these principles would effectively contribute to the maintenance and promotion of international peace and security, while cooperation in the economic, social and cultural fields would help bring about the common prosperity and wellbeing of all.

H. Conclusion:

The Asian-African Conference recommended that the five sponsoring countries consider the convening of the next meeting of the Conference, in consultation with the participating countries.

BANDUNG, 24 April, 1955

CONSIDERACIÓN DEL S. NO. 438

(Continuación)

Senator PRIMICIAS. Mr. President, I now ask for resumption of the consideration of Senate Bill No. 438.

The PRESIDENT. Resumption of the consideration of Senate Bill No. 438 is now in order.

Senator PRIMICIAS. Mr. President, the distinguished gentleman from Batangas was sponsoring this bill yesterday, and he will continue now.

The PRESIDENT. The gentleman from Batangas has the floor.

PONENCIA DEL SEN. LAUREL

(Continuación)

Senator LAUREL. Mr. President and gentlemen of the Senate: I express apology for not having been able to finish my sponsorship of this bill yesterday morning, due to my hyper-tension. I express recognition for the courtesy extended by you and the members of this body for permission to resume my sponsorship speech.

This morning after waking up from my slumber and going over the newspapers, I saw a caricature picturing the second execution of Rizal with three distinguished senators as the "verdugos" of this execution. I think that—what shall I say?—I do not want to say "cruel," but it is unfair to the three distinguished members of this body. I think we should approach this problem with calm, with composure, because we are interested in the unity of our people and, as I announced last time, we should avoid any religious conflict or dissension amongst

ourselves, because I know that the three Senators mentioned are not anti-Rizal. I have approached them and talked to them, and they are all Rizalistas, in so far as Rizal preached the gospel of Filipinism, of patriotism. They idolize Rizal and I am sure, as Filipino, they cannot dissent from the historical fact that Rizal was the greatest Filipino that ever lived. Now, of course, they have their own religious,—what shall I say—religious bearings, and I think verity, and as far as that is concerned, in a free country like the Philippines where there is religious freedom, freedom of thought and freedom of worship, that we should at least respect what they believe in as part of their religion and part of their religious faith. The only reason, Mr. President, why I am extending my remarks is because in sponsoring this measure in behalf of the members of the Committee on Education and my distinguished colleagues who signified conformity to this idea if I would want to be specific I would want to point out particularly to those teachings and to those principles and to those great thoughts and ideals which Rizal through the actors in that historic drama endeavored to convey to our people in his fight for national dignity and honor in those historic days. That is why to be quite specific that Rizal was not an atheist, that he was a deep and profound believer, he recognized God and had faith in Him because he taught our people, and he is preaching through his great novels the fact that man in this world is a small creature, that he needs faith and that is why he taught not only the recognition, the existence of the creator and the sustainer of the universe. And as a corollary to that, besides loving his country more than his own life, he had in his own life demonstrated that he believed not only in material things but he believed in those things that are intangible, impalpable, imperceptible and immaterial and yet real; in justice, in freedom, in those fundamental Christian virtues, in those things which while they may not be essential to the physical and brutal life of man are still things without which life would not be worthwhile living. And so I ended my sponsorship yesterday by calling attention to the fact that Rizal fought tyranny and oppression because he loved freedom and he loved his country and his people. Mr. President, I think, when I finished my remarks and observations yesterday, I was making reference to that famous conversation between Crisóstomo Ibarra and Elías in his NOLI. I am going to continue this observation for one important reason. That at least it can be made a matter of record that in advocating for the adoption and the obligation in all schools, colleges and univer-

sities, public or private, for the reading and study of the novels of Rizal that I was particularly interested in the youth of this land knowing, familiarizing themselves with the great teachings of Rizal, the principles he advocated in the plays and transmitted and expressed by the great personality, that fictitiously he might transmit them to the Filipinos and to generations perhaps yet unborn. I made reference to his faith in God, I made reference to his love of God and I made reference to the intangible things in life that man does not live by bread alone and that is the reason why Rizal was so eloquent, so affirmative, and even so categorical in the transmission of these great thoughts and ideas. The next things intangible in character that I want to emphasize, and my personal reason is and I am sure the reason likewise of the distinguished members of this Body, is that Rizal believed in Christian virtues. In fact as this is historical in character it can be said, and I am going to cull from portions of the NOLI, that Rizal believed as we should that we should teach the young men and young women, the boys and the girls in all schools that virtue is the only foundation of national greatness. I repeat virtue is the only foundation of national greatness and the Filipino Nation cannot be great unless that nation has founded, it has erected itself on that solid foundation of the rock of virtue and that in the language of the bible and the language of Saint Luke, "The winds may blow, the typhoons may come, the air and the sun shine and the hurricanes can enter our house, but if the foundations are strong and impregnable, the nation will always remain united and strong." And the Filipino Nation will live and will continue to live because it is founded on that solid rock. He said, through Father Florentino again, in the conversation with Simoun the following:

"La gloria de salvar a un país no la ha de tener el que ha contribuido a causar su ruina! Usted ha creído que lo que el crimen y la iniquidad han manchado y deformado, otro crimen y otra iniquidad podrían purificar y redimir! ¡Error! El odio no crea más que monstruos; el crimen, criminales; sólo el amor lleva a cabo obras maravillosas, sólo la virtud puede salvar!

"No;—continuaba diciendo el Padre Florentino,—si nuestro país ha de ser alguna vez libre, no lo será por el vicio y el crimen, no lo será corrompiendo a sus hijos, engañando a unos, comprando a otros, no; redención supone virtud, sacrificio y sacrificio, amor!

What a lofty idea could there be transmitted, not only read, imbibed, talked, infiltrated in the young minds, in the young hearts of our boys, our children, our girls in the old school. And I want to go further. This will be a very good point even

to utter now, and that is probably one of the reasons why I am giving emphasis to this portion of the teachings of Rizal, pointed to those in the mountains, to the recalcitrant elements of our society, to those who would want to destroy, and remind them that the glory of saving our country cannot belong to those who would want to destroy. And that what crime and inequity have brought about, violence cannot purify much less redeem. Hate never produces anything but wounds and criminals in the language of Rizal, and that love alone, affection, unification, Christian brotherhood, compactness and unity amongst our people, regardless of political parties and religious differences, or as stated by him, love is the only salvation. Yes, Mr. President, and if I may give another example, although to be frank I would not want to take up so much of the time pointing to these examples, but at least for my purposes, lest I be misunderstood in the years to come when I shall have been gone, when I shall no longer have the privilege of echoing my voice on a question so vital, or be accused of having preached this and that doctrine attributable to Rizal, I want just right now to point out specifically to these principles and thoughts and ideas that I would want my children and the children of my children not only to know, to imitate, but to practise and to defend. In the conversation, the same conversation between two great personalities, referring again to my favorite personalities in these two great novels, as I said, to me the most brilliant, the most towering and the noblest figure was Father Florentino who said to Simoun the following:

"Un Dios justísimo, señor Simoun, contestó el sacerdote; un Dios que castiga nuestra falta de fe, nuestros vicios, el poco aprecio que hacemos de la dignidad, de las virtudes cívicas . . . Toleramos y nos hacemos cómplices del vicio, a veces lo aplaudimos; justo es, justísimo que suframos sus consecuencias y las sufran también nuestros hijos. Es el Dios de libertad, Señor Simoun, que nos obliga a amarla haciendo que nos sea pesado el yugo; un Dios de misericordia, de equidad, que al par que nos castiga nos merezca, y sólo concede el bienestar al que se lo ha merecido por sus esfuerzos: la escuela del sufrimiento templado, la arena del combate vigoriza las almas. Yo no quiero decir que nuestra libertad se conquiste a filo de espada; la espada entra por muy poco ya en los destinos modernos, pero, sí, la hemos de conquistar mereciéndola, elevando la razón y la dignidad del individuo, amando lo justo, lo bueno, lo grande hasta morir por él, y cuando un pueblo llega a esa altura, Dios suministra el arma, y caen los ídolos, caen los tiranos como castillo de naipes, y brilla la libertad con la primera aurora! Nuestro mal lo debemos a nosotros mismos, . . .

which I may say is still a good thing to know . . . no echemos la culpa a nadie. Si España nos viese menos

complacientes con la tiranía, y más dispuestos a luchar y sufrir por nuestros derechos, España sería la primera en darnos la libertad, porque cuando el fruto de la concepción llega a su madurez ¡desgraciada la madre que lo quiera ahogar! En tanto, mientras el pueblo filipino no tenga suficiente energía para proclamar, alta la frente y desnudo el pecho, su derecho a la vida social y garantizarlo con su sacrificio, con su sangre misma; mientras veamos a nuestros paisanos, en la vida privada sentir vergüenzas dentro de sí, oír rugiendo la voz de la conciencia que se rebela y protesta, y en la vida pública callarse, hacer coro al que abusa para burlarse del abusado; mientras los veamos encerrarse en su egoísmo y alabar con forzada sonrisa los actos más inicuos mendigando con los ojos una parte del botín, ¿a qué darles libertad? Con España y sin España serían siempre los mismos, y acaso, acaso peores!

¿A qué la independencia si los esclavos de hoy serán los tiranos de mañana? Y lo serán sin duda porque ama la tiranía quien se somete a ella! Señor Simoun, mientras nuestro pueblo no esté preparado, mientras vaya a la lucha engañado o empujado, sin clara conciencia de lo que ha de hacer, fracasarán las más sabias tentativas y más vale que fracasen, porque, ¿a qué entregar al novio la esposa si no la ama bastante, si no está dispuesto a morir por ella?"

These are beautiful words which, I think, should be culled and emphasized with reference to the proposal that we require as compulsory reading material these two great historical novels, the *Noli Me Tangere* and the *El Filibusterismo*.

I am not going to dwell any further on that, but to give a real picture, particularly because of what appears to be a misinterpretation, in my opinion, of the writings of Rizal and the overlooking of the fact that Rizal was combatting evil, he was resorting to the form of presenting a novel to depict the practice of Christian and Catholic virtues, and this may be implied from reading his works, looking at him through his works in connection with his life.

Continuing with that conversation, because I am not yet through with that conversation, when Father Florentino preached charity, when he preached mercy—which I would want all religions of this country to practice if they are any religion at all—Rizal believed in the remission of sin. When I was reading this portion of Rizal's work, I thought I was in my prayers repeating, and in Latin, the faith of Rizal when he said:

"Credo in unum Deum Patrem omnipotentem, factorem caeli et terrae visibilium omnium et invisibilium. Et in unum Dominum Iesum Christum, Filium Dei unigenitum."

And Padre Florentino continued addressing Simoun: "Dios le perdonará a Ud. . . . Sabe que somos falibles; ha visto lo que usted ha sufrido, y al permitir que usted halle el castigo de sus culpas recibiendo la muerte de mano de los mismos que ha instigado, podemos ver su infinita misericordia!"

Because Simoún was then the radical, the Ibarra of the *Noli* converted into Simoún. He had a radical and disastrous past.

"El ha hecho abortar uno a uno sus planes, los mejor concebidos, primero con la muerte de María Clara, después por una imprevisión, y después misteriosamente . . . ¡acatemos su voluntad y démosle gracias!"

I thought that I was hearing my ordinary Sunday mass when our priests were saying and singing:

"Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis."

I thought I was again reciting in my ordinary prayers the Pater Noster:

"Pater noster, qui es in caelis: sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua . . ."

which were the very words uttered to Simoún:

"acatemos su voluntad y démosle gracias."

I am making particular reference to this point of Rizal's preaching, coupled with the exemplary life that he himself lived, as an admonition to those who would perhaps look for a better and more perfect man, a better and more perfect Filipino, than Rizal himself after his consecration as a national hero, which we cannot obliterate from our national history, being a part of what we are, Filipinos. Not only that, as a political scientist, as a reformer and as a moralist, I think we should remind ourselves of what he said, if not the young men and the young women who are to succeed us, so as to rid ourselves of the relationship between the governors and the governed. What should be the relationship between the governors and the governed? We here in the Senate are elevated to position and power. Magsaysay is the President invested with tremendous powers of government. Many years ago, when Rizal wrote the *El Filibusterismo* in 1891 in Germany, in that famous conversation between Señor Pasta, the lawyer, and Isagani, when Abogado Pasta advised Isagani, who wanted to have the Spanish language taught, saying that he was encountering difficulties of all sorts, finally Pasta almost told Isagani:

. . . "no se meta usted en tonterías. Usted es joven aún . . ."

And Isagani, the Filipino teacher, who had ambition, who had dreams, said the following to Pasta:

" . . . cuando por medios legales un pueblo pide algo a un gobierno, es porque le supone bueno y dispuesto a concederle un bien, y este acto, en vez de irritarle, le debiera halagar: se pide a la madre, nunca a la madrastra. El gobierno, en mi inexperta opinión, no es un ser omnisciente que puede ver y prever todo y aun cuando lo fuese, no podría ofenderse, porque ahí tiene usted a la misma Iglesia

que no hace más que pedir y pedir al Dios que todo lo ve y conoce, y usted mismo pide y exige muchas cosas en los tribunales de ese mismo gobierno, y ni Dios ni los tribunales hasta ahora se dieron por ofendidos. Está en la conciencia de todos que el gobierno, como institución humana que es, necesita del concurso de los demás, necesita que le hagan ver y sentir la realidad de las cosas. Usted mismo no está convencido de la verdad de su objeción; usted mismo sabe que es tirano y déspota el gobierno que, para hacer alarde de fuerza e independencia, todo lo niega por miedo o por desconfianza y que sólo los pueblos tiranizados y esclavizados son los que tienen el deber de no pedir nada jamás. Un pueblo que deteste a su gobierno no debe exigirle más sino que abandone el poder."

And in the case of that conversation when Isagani was being persuaded by the lawyer to give up his idea, this is what Isagani said: "Well, I would want to do something. I know that whatever I do will not revive my beloved mother."

This was later on the conversation in which Basilio intervened, and as we know, Basilio was the brother of Crispín and Sisa, the mother, was the one who became *non compos mentis*. And in an effort of Isagani, when Pasta pointed to his experience, to his gray hair, he said:

. . . "Cuando tenga canas como ésas, señor, . . . y vuelva la vista hacia mi pasado y vea que sólo he trabajado para mí, sin haber hecho lo que buenamente podía y debía por el país que me ha dado todo, por los ciudadanos que me ayudan a vivir, entonces, señor, cada cana me será una espina y en vez de gloriarme de ellas, me he de avergonzar."

That is perhaps part of human nature, and that is true among us Filipinos. There is a great deal of selfishness, and egoism; I might say there is a tendency to breathe in for himself and for themselves, but very little tendency to breathe out more egoism, less altruism, in so far as the great problems of the nations are concerned.

Mr. President and gentlemen of the Senate, are not these ideas of Rizal worth pondering, and that judging Rizal, not by mistakes, not by the frailties of the human nature, not by the errors, not in thought and in other aspects of his national life, that Rizal was great in the midst of his frailties, consider Rizal great in the midst of his great mistakes and errors, that we should the more and with greater emphasis, idolize him, because he was great as a man, he was great as the creature of God, and he was great as a Filipino and the founder of Filipino nationality?

The other day, or yesterday, I was sorry to call on Senator Sabido to read that portion of the speech of Dr. Ernesto Giménez Caballero, ambassador of good will and professor of the Universidad Central de Madrid regarding the teaching of the novel of Rizal in the Spanish schools, and regret that we are not doing as effectively as they do.

Now, if you will allow me, I am going to refer to an American who was here, whom I had the privilege of receiving myself, because I was with Dr. R. Turner in Cornell University and, as you know, when some of them come here they go to clubs or visit some places to look for friends from that school. He visited the Philippines two or three years ago and was interested in delving deep into the writings of and the literature about Dr. Rizal. And then later on he wrote in an American weekly, SATURDAY REVIEW, that is the name, and made his conclusion that it was Rizal, who through his writings and preaching of nationalism over Asia, the first cry that the Filipinos are a people, we are a people, and that was the time he said when the natives of colonial countries as were our colonizers were made mere instruments for wealth, getting something more intelligent than animals and less costly than steel or machine and here it was his purpose to destroy this concept and this practice recreating the human dignity of his people and thus prepare them for a life of social justice that Rizal labored so diligently and so brilliantly for the awakening of his countrymen to their inalienable right and duty as a human being and a member of a distinguished nation and race that Rizal fought so hard and all throughout made use of his intellect unafraid to the extent of martyrdom. Rizal knew what many of our contemporary reformers seemed to forget. That in order to enjoy the blessings of social justice the people themselves must know how to assert and defend their rights and liberties and must consciously show all their social and civic responsibility and not depend on others to discharge such responsibilities for them. As I was reading this article, Mr. President and gentlemen of the Senate, I almost shed tears and said this is true. Regarding minor differences of opinion, because we differ in political creed, in religious creed, and many other creeds, here is an American scholar, a professor, in addition to the Spaniard himself, telling us that here was a Filipino who for the first time in this particular part of the world announced that we are a people and who fought through his writings so that this people may know how to assert their rights, human rights. I was not speaking of political rights, but of human rights which are the foundation stone, the starting point in our never ending pilgrimage to freedom, political and economic. How can there be, Mr. President, a valid argument with all these historical facts, this opinion, this analysis that I am making regarding the writings and the preachings of Rizal? I would not understand and I do not think there is any member of this Honorable Body who has so in-

dedicated, notwithstanding the excitement probably perhaps the unreasonableness, perhaps the passion, why there are still some people who are against Rizal and whose creed, whose personal history are even known to me and not only that, I fought so hard to make them members of the Senate in my campaign for the Nacionalista Party. My approach, as you will see, is objective, impersonal—social justice for which doctrine President Quezon made himself famous. One of the lessons that can be read and scattered over the pages of the works of Rizal in the words of Ibarra, of Padre Florentino as I have indicated, of Kabesang Tales and Basilio, in the peasant thoughts of Simoun and Elias, in all social justice which is a dynamic and active provision in our Constitution whose insertion in the Constitution is due to the members of the Constitutional Convention who are members of this Body, not to speak of the distinguished President of that Convention, Senator Cuenco, Senator Locsin, the latter who made me work there to translate this ideal because I was just a kind of a helper although I am a member of the Constitutional Convention. Social justice, national dignity, self-respect—these were the fundamental objectives of Rizal, not what he said about the purgatory, not what he said when he attacked individually the representatives of the church or religion, no. As to that I pretend to learn nothing. As to that I would not judge the greatness of Rizal on the basis of his intellect assuming that he made those mistakes. And my plea to you, Mr. President and members of this Body, is that we do not overlook, minimize or try to parcel out the greatness of Rizal on the basis of those little remarks found in the so many statements and expressions that he had made. To be just to Rizal . . .

Senator ZULUETA. Mr. President, will the gentleman yield?

THE PRESIDENT. The gentleman may yield, if he wishes.

Senator LAUREL. Yes, Willingly.

Senator ZULUETA. After listening to Your Honor's eloquent and illustrative dissertation on the subject, may I ask that the consideration of the bill be postponed until tomorrow morning and reserving my right to ask certain questions, not in opposition but for clarification?

Senator LAUREL. Yes, Your Honor. In reality, I have no objection to this. In fact I would be happy provided I have the permission of the Senate that I will be allowed to continue. I want to enumerate things which I wish specifically to impress upon our minds. Mr. President, with the

permission of the Floor Leader, I ask that we suspend my sponsorship speech until such time as the Senate may want me to continue.

MOCIÓN DE APLAZAMIENTO

Senator PRIMICIAS. Mr. President, I ask that further consideration of Senate Bill No. 348, be postponed until tomorrow morning.

The PRESIDENT. If there is no objection on the part of the Senate, the motion is approved. (*There was none.*)

CONSIDERACIÓN DEL S. NO. 375

(Continuación)

Senator PRIMICIAS. Mr. President, I now ask that we resume consideration of Senate Bill No. 375.

The PRESIDENT. Continuation of consideration of Senate Bill No. 375 is now in order. The gentleman from Camarines Sur is recognized.

Senator CEA. Mr. President, we are now in the period of amendments.

Senator SUMÚLONG. Mr. President.

The PRESIDENT. Gentleman from Rizal.

Senator SUMÚLONG. Before we proceed to the period of amendments, I think the sponsor will remember that on the first day that we discussed this measure, I requested for certain information regarding the sugar mills which were producing and operating in 1941 as compared with those which are operating and producing at present. May I be favored by the sponsor with this information.

Senator CEA. Certainly, I have that information. I have here the list which is quite long. Your Honor's first question then was how many sugar centrals are now operating. There are twenty-five.

Senator SUMÚLONG. Is that the present number of sugar mills?

Senator CEA. Yes, Your Honor. There were thirty-three before the war. Now, we have only twenty-five.

Senator SUMÚLONG. Twenty-five are still operating. So, how many have ceased to operate since before the war?

Senator CEA. Eight. There were thirty-three before the war. There are only twenty-five now.

Senator SUMÚLONG. May I know the reason why these eight sugar centrals have ceased to operate.

Senator CEA. Well, maybe it just was not too profitable for them to operate. There were financial difficulties, perhaps. But the fact is that they have ceased to operate.

Senator SUMÚLONG. But in spite of the fact that they have ceased to operate, now under the present bill, they will continue to have quota rights.

Senator CEA. Your Honor means to say the old quota holders? They have transferred their quotas and their successors in interest are enjoying the quotas they formerly had.

Senator SUMÚLONG. That is if they have transferred their rights to others.

Senator CEA. They have transferred their rights, Your Honor.

Senator SUMÚLONG. Will Your Honor please favor me with the names of the twenty-five sugar mills operating until now?

Senator CEA. I have a list here, Your Honor.

Senator SUMÚLONG. I would like to make that appear in the records of the discussion of this bill.

Senator CEA. Your Honor wants me to read the list of these twenty-five centrals?

Senator SUMÚLONG. Yes, Your Honor.

Senator CEA. Well, we have Calamba—En Real, Del Carmen, Don Pedro, Manaoag, Mindoro, Norte, Paniqui, PASUDECO, Tárlac, Asturias, Bacolod—Murcia, Bais, Binalbagan—Isabela, Bogo—Medellín, Dánao, Hawaiian—Philippine, La Carlota, López, Ma-ao, Ormoc—Rosario, Pilar, San Carlos, Santos—López, Talisay—Silay, and Victorias—Manapla.

Senator SUMÚLONG. Now, out of these twenty-five, how many are Filipino owned? Are there any of the twenty five the majority of whose stock or interest belong to non-Filipinos?

Senator CEA. Well, the gentleman from Negros Occidental, Senator Locsin, can inform us about this. The gentleman is more conversant with the ownership of these centrals. I also wish to inform Your Honor that Senator Locsin has been instrumental to the Committee in drafting the final Committee amendments.

Hawaiian—Philippine is foreign owned, Your Honor, according to Senator Locsin. Bais also, and Luisita.

Senator SUMÚLONG. Bais, what is the nationality of those who control?

Senator CEA. Spaniards.

Senator SUMÚLONG. And how about Hawaiian—Philippine? I suppose that is American controlled?

Senator CEA. Yes, Your Honor.

Senator SUMÚLONG. How about the other one?

Senator CEA. Luisita. It is Spanish controlled by Tabacalera.

Senator SUMÚLONG. All others are Filipino owned or controlled?

Senator CEA. Yes, Your Honor, Philippine owned.