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Shadows from the Rising Sun: An American Family's Saga During the Japanese Occupation of the Philippines by Paul R. Lindholm

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altogether bad thing for it does, in fact, provide the scholar-reader a glimpse of the mindset of a bureaucrat who deals with extremely emotional issues and concerns, practically on a daily basis.

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PAUL R. LINDHOLM

Shadows from the Rising Sun: An American Family's Saga During the Japanese Occupation of the Philippines

Quezon City: New Day, 2009. 188 pages.

Although there is no lack of memoirs by American nationals in the Philippines during the Japanese Occupation, *Shadows from the Rising Sun* by Paul R. Lindholm stands out because of its perspective. Lindholm; his wife Clara; their children Beverly, Dean, Jamie, and Janet were an American Presbyterian missionary family assigned to Silliman University in Dumaguete, Negros Oriental. They thus spent the war years in the mountains and forests of Negros Oriental living closely with Filipinos rather than in Camp O' Donnell with the Bataan Death March survivors or the Santo Tomas Internment Camp on the campus of the University of Santo Tomas with civilian Americans.

Shadows from the Rising Sun is a record and personal narrative of those years. It begins with the family's arrival in Manila from China, where they had lived since 1931. They arrived in Silliman University in February 1941. Lindholm had barely begun his missionary work there when Pearl Harbor was bombed and the Pacific War erupted. The Lindholm family, together with other American missionaries, evacuated to the mountains of Negros Oriental. Constantly on the move to escape detection by the Japanese, they lived in a variety of shelters ranging from caves to nipa huts to the comfortable houses of Filipino friends and acquaintances. They experienced shortages of food, clothing, and medicine and had to rely on their creativity and the generosity of Filipinos to survive. They encountered "wild men" of the mountains, Filipino guerrillas, and former church members. Amid all these, Lindholm kept his fledgling mission work alive by organizing church activities,

officiating at church rites, and conducting training for young church leaders. In May 1944 the American missionaries in Negros, including Clara and the Lindholm children, were evacuated by American submarine and taken back to the United States. Lindholm remained in Negros until the war's end and was finally reunited with his family in July 1945.

The book is a chronological narrative of their experiences and is useful both as a record of events in Negros Oriental and as a chronicle of daily life during the Japanese Occupation. Experiencing the war in the margins of the theatre of action, Lindholm is at best an observer from the sidelines—receiving updates on the war over the radio (KGEI San Francisco) owned by a Filipino church member, messages and warnings brought by Filipino runners, and Japanese propaganda flyers. He mentions such events as the progress of the war in Europe, various naval battles in which Japanese ships are sunk, and the activities of well-known persons such as Negros governor Alfredo Montelibano and guerrilla leader Col. Wendell Fertig. Much of this information can be found in greater detail and quality in other sources.

The strength of the book lies in its chronicle of the Lindholms' daily life on the mountains of Negros Island. Lindholm's account differs vastly from the majority of the memoirs of Americans most of whom were locked up in internment camps. In contrast, Lindholm and other missionaries roamed the mountains of Negros Oriental and enjoyed the protection and help of Filipino communities, yielding experiences and points of view that can provide historians and other researchers fresh data and insight. Notably, although food was scarce, there was none of the desperate starvation experienced by those in the internment camps. The Lindholms and other Silliman missionaries never really produced any food consistently but depended on what Filipinos shared with them or what they could forage in the mountains. They always had a supply of some rice or corn; had no shortage of bananas, coconuts, and other fruits; and even enjoyed the occasional chicken. Feasts were not uncommon as in July 1943, when Lindholm inaugurated a Sunday school building in Busilak. There was no difficulty in producing a spread of corn meal and two pigs, with the guerrillas getting their customary share of one leg from each pig (68). It seemed that what the Lindholms missed the most were white flour and sugar for baking American goodies such as cakes and pies.

Family life went on during the occupation and that of the Lindholms' was no different. There were birthday celebrations and adventures in the forests but also anxiety, illness, and discomfort. It is interesting to note that

they made use of indigenous medicines, such as green bananas for diarrhea and the bark of the *dita* tree (*Alstonia scholaris*) for malarial fever (39). Lindholm also continued his activities as a Presbyterian missionary by holding church meetings, officiating at weddings, and teaching Sunday school. That this was still a paramount concern despite the ongoing war reveals Lindholm's dedication to his calling.

The account is also interesting because it reveals a complex Filipino community organization despite the absence of a formal working government. In this situation, it was apparent that most of the large landowners were also recognized as lay leaders of the Presbyterian church in the area. They were also heavily involved in the war effort because they assembled, fed, and supported the local guerrillas; Filipino USAFFE soldiers, both those who had surrendered and those who had not; and even the Silliman ROTC (36). In fact, it was the Presbyterian lay leader Enrique Malahay who led the local bolo battalion of about 100 men (35). These same individuals or their families sheltered, fed, aided, and protected the American missionaries.

The narrative is also peopled with diverse and interesting characters, such as the former bandit-turned-guerrilla known only as "Wild Eye" (161); Mr. Ericido, who owned and ran a cockpit in the mountains (60); and even Edith and Edilberto Tiempo, who brought pies to the missionaries (105). There is also Melchor Siao, the former Silliman student-turned-itinerant peddler, who could be relied upon to bring anything from rice to thimbles, ink, and needles to the mountains (92). There are also the two household helpers of the Lindholms, known only as Foni and Dulia. Although often mentioned peripherally by Lindholm, these two obtained food, cared for the children, helped the family move around, and often bridged the gap between the Americans and the local community. There are also countless nameless Filipinos, such as the "orphan lad" who dug sweet potatoes, grew onions, and kept hens for Lindholm (122); the many *cargadores* (porters) and guides who helped them travel; and even the Pakwan Drama Cavalcade that staged plays and musicals for the missionaries (48).

Lindholm's writing, however, is sometimes confusing since he does not supply enough facts and specific data. Interestingly, Clara Lindholm contributes one chapter of the narrative (Chapter 11: "Clara Experiences Battle and Battle Fatigue"). Her writing is much better because she provides more data and specific facts that make it easier to follow the story. Whereas Paul Lindholm simply writes that his family was evacuated by submarine, Clara

notes, for example, that it was the USS *Creville* under the command of Lt. Cmdr. Francis D. Walker Jr. (113), among other details that she reveals. Lindholm also quotes letters, directives, and other sources but does not supply sufficient footnotes or a bibliography. This lack is understandable since the narrative is a personal one. Nonetheless, because this book is supposed to be a new edition and it had been edited and verified, there should have been better citation of references.

All in all, *Shadows from the Rising Sun* is not only a good story for general readers but it is also a document that can be useful for researchers and scholars who study the Japanese period, the Presbyterian mission, childhood experiences during the war, and the complex social relations in Negros and the rest of Philippines society. In telling the contemporary reader of his war-time experiences in the mountains of Negros, Lindholm also suggests that there are still so many narratives that have yet to be unearthed: those of the Filipino church members, guerrillas, ordinary townsfolk, and even those of the nameless, voiceless "orphan lad" who provided food for the Lindholms.

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OTTO VAN DEN MUIJZENBERG

The Philippines through European Lenses: Late 19th Century Photographs from the Meerkamp van Embden Collection

Quezon City: Ateneo de Manila University Press, 2008. 357 pages.

Eureka! The author must have exclaimed thus when he stumbled upon the never-before-seen photographs from the collection of P. K. A. Meerkamp van Embden. Meerkamp was a Dutch businessman who arrived in the Philippines in 1889, along with many other Europeans, to venture into the lucrative tobacco business after the Spanish government ended its monopoly of the cash crop. Meerkamp stayed until 1927, or about four decades, working as both private planter and honorary consul of the Netherlands. Some of the photos were taken by Meerkamp himself, others by his friends; and the rest he collected from that era. The collection varies from family to