

Marcelo H. del Pilar was also a model of indefatigable energy and industry. Forced to seek sanctuary in Spain from political and religious persecution in his native land, without means and thrown upon the generosity of his friends he rolled up his sleeves and cheerfully braced himself for the task that was to bring him to an early grave. With indomitable courage and tenacity, he faced every difficulty on his way to carry out his mission of propaganda against the abuse, tyranny and corruption of the Spanish administration in the Philippines. He never knew the meaning of procrastination and he never missed any opportunity to harass the enemies of his country with his stinging wit and lashing satire. According to a biographer, if all his articles, essays and monographs, whether published independently or scattered throughout the newspapers and reviews, were gathered together and published in one collection, "they would make at least five or six volumes in quarto, of 400 pages each, and would have no equal in the Philippine bibliography so far as wealth of local and international information and serenity and fearlessness in journalistic controversy are concerned."

When Edilberto Evangelista arrived in the Philippines after finishing the civil engineering course in the University of Ghent, the revolution was already in progress and he lost no time in offering his services to General Aguinaldo. He plunged into the work assigned to him with such zest that he was soon promoted to the rank of General and placed in command of the Engineer Corps. In the words of a Spanish writer, "he conceived the daring enterprise of converting the defenses of Cavite into a single redoubt." He built several trenches in different places but he was not able to carry his plans to completion because he fell heroically at the battle of Zapote Bridge on February 17, 1897. But the trench which he built at Binakayan which was three meters wide and one kilometer long attested to his military engineering skill. The Spanish Army was repulsed here with great losses on November 9, 1896, and when the fortification finally fell into the hands of the enemy after the death of Evangelista, the Spanish general after examining it exclaimed; "I am satisfied; because if I did not conquer it then (referring to the attack of November 9th last), I understand that it is one of those that would check any army." His death was a great loss to the revolutionary army which suffered terrible reverses thereafter.

The Filipino priests who strove for the secularization of the clergy, which struggle incidentally furnished one of the impelling motivations of the revolution, were characterized by their zeal and enthusiasm in their patriotic work. Worthy of special mention was the initiator of the movement, Dr. Pedro Pelaez. His supreme obsession was the Filipinization of the local clergy and when he died in the earthquake of June 3, 1863, Dr. Jose Burgos carried on his work. As learned as his predecessor, Dr. Burgos carried the campaign through the columns of the *La Discusión*, a newspaper published by the Regidor brothers. He disdained half-way measures and in bringing the issue to public notice he was even accused of injecting politics into a purely ecclesiastical affair. The enemies of the cause could not rest easy under the tirade of Dr. Burgos' brilliant logic until the Cavite Revolt of 1872 furnished the flimsy excuse for his execution together with Fathers Mariano Gomez and Jacinto Zamora.

That these classic examples of Filipino initiative, enterprise and loyalty to duty may not lapse into futility, it behooves us present-day Filipinos to cultivate these virtues not only for our personal advancement but for the progress and prosperity of our fatherland as well. Without the will to work, industry degenerates into drudgery and is no better than slavery. Only by adopting a correct attitude towards our work and giving ourselves wholeheartedly to the proper fulfillment of our duties shall we be able to give full play to whatever talent is given us and justify our existence in this world. In the words of Emilio Jacinto, "Work is a gift to humanity, because it awakens and gives vigor to intellectual power, will, and body, which are indispensable for progress in life."

#### XIV

**CONTRIBUTE TO THE WELFARE OF YOUR COMMUNITY AND PROMOTE SOCIAL JUSTICE. YOU DO NOT LIVE FOR YOURSELVES AND YOUR FAMILIES ALONE. YOU ARE A PART OF SOCIETY TO WHICH YOU OWE DEFINITE RESPONSIBILITIES.**

The individual lives not for himself and for his family alone. His life is a community life. He has, therefore, larger interests

to serve. He should take interest in the affairs of his government and of the community in which he lives. Civic conscience is a feeling of responsibility, courage and pride. Rizal said "Man's object is not to satisfy the passions of another man; the object is to seek happiness for himself and his kind by following the road of progress and perfection."

Our Constitution ordains the "promotion of social justice to insure the well-being and economic security of all the people." (Sec. 5, Art. II, Constitution.) Social justice is a vital principle in human relationship. It implies square deal and fairness in our social and economic relations with our fellowmen. It means human sympathy and concern for the welfare of others. It is against exploitation, oppression, extortion or plunder.

Luis R. Yangco shared his profits with his employees in addition to giving them regular salaries. The Reverend Valeriano Malabanan, beloved teacher of Mabini, who left a legacy of cultured and useful citizens to his country, admitted poor students to his school free of charge. In the administration of the Centro Escolar, Librada Avelino established a reputation for boundless generosity by contributing out of her personal funds to the education of poor but deserving students.

It is our duty to help in the promotion of social justice so that every Filipino may have the opportunity to acquire, through toil, his necessities in food, clothing and shelter, together with reasonable comforts, and a leisure which will permit cultural self-improvement and a participation in the blessings of an enlightened civilization.

---

## XV

### **CULTIVATE THE HABIT OF USING GOODS MADE IN THE PHILIPPINES. PATRONIZE THE PRODUCTS AND TRADES OF YOUR COUNTRYMEN.**

It is important that we develop our local industries with the aim in view of diminishing our imports, retaining our wealth within the confines of our country and increasing the earning capacity of our people. Enterprising men and women have heeded this

call to develop domestic production, and as a result, factories have sprung up in our towns, and even in the barrios we witness the expansion of household industries. But unless we patronize their products, the efforts of these men and women are doomed to failure. We should cooperate in the building up of our national economy and where we can not actively produce we should at least, as a matter of patriotic duty, buy locally-made products in preference to imported goods.

Roman Ongpin, whose love for things Filipino was so ardent that throughout his whole lifetime he wore no other garment than the simple *barong tagalog*, on his deathbed asked his children to dress his body in Filipino apparel. Lorenzo Guerrero was required to wear a European coat on the occasion of the award to him by the Spanish Government, of the medal of civil merit for services rendered during the cholera epidemic of 1882, but he declined to obey the order, saying: "Let them pin the medal on my *pechera* (Filipino dress). Why, isn't my Filipino shirt worthy to wear a medal as any European coat?"

Rizal realized the necessity of patronizing the trades of our countrymen as a means of insuring our economic advancement. During his exile at Dapitan, in order to supplement his medical practice which, although extensive, was not remunerative enough because most of his patients were poor, he established a commercial house for the purpose of offering competition to the Chinese who monopolized the retail trade in Mindanao as elsewhere in the Philippines. His letter to Blumentritt, dated August 29, 1894, describes his venture as follows:

"Here I have become half physician, half merchant. I have founded a commercial firm here. I have taught the poor inhabitants of Mindanao to unite and engage in commerce so that they may become independent and free themselves from the Chinese and thus be less exploited. But I have to talk much to the local Governor who, in spite of being a good man, is, however, in favor of the Chinese, and he prefers the Mongols to the inhabitants of Mindanao. Fortunately, the company is prospering; we gain something, and the poor people of Dapitan become active and contented."