

and by so doing, thou shalt be honored, and being honored, thou shalt glorify God."

XIII.

DO YOUR WORK CHEERFULLY, THOROUGHLY, AND WELL. WORK BADLY DONE IS WORSE THAN WORK UNDONE. DO NOT LEAVE FOR TOMORROW WHAT YOU CAN DO TODAY.

A nation of energetic and busy people, a people working cheerfully and thoroughly, all shoulders to the wheel, with muscles swelling, with hearts pounding, a people finding in work the consummation of all their hopes and all their desires, a people who considers a duty well done as its own sufficient reward, is a nation destined, under God, to be great and strong.

The fourth precept of the *Duties of the Sons of the People* prepared by Bonifacio tells us that:

"Calmness, constancy, reason, and faith in all work and actions crown every good desire with success."

And in the seventh rule of *Katipunan Primer* prepared by Jacinto, we find the following injunction:

"Do not squander time; lost riches can be recovered; but time lost can not be regained."

Rizal exemplified these virtues to no mean degree in his passion for industry, thoroughness and determination to finish any work he had set out to accomplish. His advice to Mariano Ponce in a letter dated June 27, 1888, from London epitomizes his idealism in this respect:

"The fact that you have had little success in the newspapers does not mean that you may not be of any use as a writer. Not all of us are newspapermen, nor were born newspapermen, and not all literary men are newspapermen. I take it that the question of writing with more or less literature is a secondary thing; the principal thing is to think and feel straight, work for a goal, and the pen will take charge of transmitting it. The principal thing that should be required of a Filipino of our generation is not to be literary, but to be a good man, a good citizen who may help with his head, with his heart and, if need be, with his arms in the progress of his country. *With*

the head and with the heart, we can and should work always; with the arms, when the moment arrives. Now the principal instrument of the heart and of the head is the pen; others prefer the painter's brush, still others choose the chisel. I prefer the pen. Now, the instrument may not be to us the primal object. Sometimes with a bad one, say the Philippine bolo, great deeds are accomplished. Sometimes with a bad literature great truths may be stated."

In another letter to Ponce, dated at London, October 12, 1888, he revealed that upon being offered the opportunity to direct a newspaper to carry on the Filipino propaganda in Spain, he had to prepare himself by studying day and night in order to be better able to discharge his new responsibility. He said:

"With respect to the newspaper, I am very grateful for your wish, but I am already engaged, or somewhat, to manage one. Now I am devoting myself night and day to certain studies, for I should not want to manage any paper without having certain knowledge of the country, its history, its administration, because, as I understand, we shall have to fight much, and it would be nice to fight and defeat the enemy. For this, I shall have much use for the very rich collection of the British Museum, a collection that is not found anywhere else, for which reason I shall still remain here for a long time. From here it is easy for me to go to Belgium, Sweden and Norway, by way of Holland, Germany and Denmark."

According to a Tagalog parable which Rizal quoted in a letter written in Europe sometime in October, 1891, "Tunay at masama ang panahon, payat ang lupá, mabálang, magabgyó at inililipad ng hañgin ang tanim, ñguni at sa kaiingat ay may palos na matutuklasan." (It is true that the weather is bad, the land is barren, there are many locusts, it is stormy, and the plants are being carried by the wind; but if the field is well prepared, an eel is usually found in it.) Rizal also had occasion to quote the English adage "Do not leave for tomorrow what you can do today," in a letter to Ferdinand Blumentritt dated at Brussels, July 5, 1890, by way of advertence to the Spanish government to immediately effect reforms in the administration of the Philippines before it was too late.

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