

Pedro Cui of Cebu was not content with helping the poor and contributing liberally to the cause of the Revolution during his life time. On his death, he donated one-half of his fortune valued at one million pesos to the Hospicio de San Jose of Barili, which still exists to give refuge, food and clothing to invalid natives of Barili, Dumangas, Ronda, Alcantara, Moalboal, Carcar, Aloguinsan, Pinamunghahan, Toledo, Balamban, all of the province of Cebu; and to maintain permanently three fellowships for poor students of both sexes who are natives of Cebu; one in the Cebu High School, another in the College of Medicine of the University of the Philippines, and the other in the School of Pharmacy of the same University. In the University of the Philippines, there also exist several scholarships for poor students, notable among which are the Limjap scholarships in engineering and the Bailon-De la Rama scholarships in medicine and other professions.

Charity is manifested in kind deeds by men whether endowed or not with material wealth. In the *Katipunan Primer*, we are told that, "To do good for some personal motive and not because of a true desire to do good is not virtue." As Jacinto expressed it, "From love and helpfulness for our fellow-men spring sincerity and charity, that beautiful flower of the heart, that gentle and sweet balm of the unfortunate."

Be courteous but dignified.—Ignacio Villamor said:

"Courtesy gains all and costs nothing. This is a truth especially applicable to our country where everything can be obtained through politeness; that is, where the manner counts far more than the strength. Often, good words spoken with kindness convince better than good arguments uttered with arrogant petulance.

"Courtesy, politeness, right conduct are those acts which make our relations with our fellow-beings pleasant. They are the expressions of good education, and good education is just as essential to the man of high position as it is to the ordinary man as well as to everyone else who lives in society."

It is simple courtesy and not slavishness for the people to show respect and consideration for the men whom they themselves have elevated to high positions in the government. As Jacinto tersely puts it, "Do not let anyone believe that the equality proclaimed is contrary to the respect due all authority governing the people; no, this pre-

eminence, which was created by the people, the people respect; but the representative of the authority, as a man, is a man just like the rest."

IX.

LEAD A CLEAN AND FRUGAL LIFE. DO NOT INDULGE IN FRIVOLITY OR PRETENSE. BE SIMPLE IN YOUR DRESS AND MODEST IN YOUR BEHAVIOR.

Cleanliness is next to godliness. Life is more than a gift,—it is a trust which we must not abuse. We owe it to our Creator to conserve life and that we can do only by observing clean habits, both of mind and body. Cleanliness is closely associated with frugality. Frugality means the simple life,—both physically and morally. In its material aspect, it means bodily health and conservation of wealth and energy. From the spiritual standpoint, it means modesty of conduct, cleanliness of thought and speech, refinement of taste and behavior.

Rizal amply demonstrated this two fold development. When he was a boy he was sickly, but his uncle Manuel developed his physique until he had a supple body of silk and steel although he did not entirely lose his somewhat delicate looks. According to Retana, "Rizal although slim in build, and with an appearance that did not show great energy, yet showed extraordinary vigor and dexterity. From the time he was a child he was given to gymnastics which he perfected during his stay in Japan. From that time on he became some sort of an acrobat and daily exercised according to Japanese methods. He was well-to-do but he did not waste his time in frivolity, because it would undermine not only his health but also his character. In comparing him with other youths who went to Europe, Tavera said: "The young men who left the Philippines to go to Europe did so in compliance with the will of their elders when they undertook the voyage for educational purposes, or on their own initiative when their purpose was to see the world and have a good time. Rizal desired to go to Europe in order to educate himself, to become more useful to his people. He was not moved by the wish to have a good time and to enjoy life." In a letter to Mariano Ponce dated at London, June 27, 1888, Rizal expressed a becoming modesty

when he referred to the manner in which he was being idolized even by foreigners for the publication of his *Noli Me Tangere*: "I am not immortal nor invulnerable, and my greatest joy would be to see myself eclipsed by a group of my countrymen at the hour of my death." He welcomed criticism. In another letter to Ponce dated at Hongkong, May 23, 1892, wherein he asked to be furnished with clippings containing attacks against him, he said: "...for I am interested in knowing what they write against me because sometimes there are truths that are profitable. I have always wanted to hear attacks because they improve him who wishes to improve himself."

Mabini was thrift and modesty exemplified. Raymundo Alindada in whose college Mabini taught to partly defray the expenses of his law studies, speaks of him thus: "His extreme fondness for study, to which he devoted himself with edifying earnestness, availing with undiminished vigor, of every leisure time, by day as well as by night, afforded by his duties as *aspirante de Hacienda* and as assistant professor in my College, filled me with admiration... Never during this period of time was he seen to take part in games and indecent jokes, or to frequent places of dissipation, or to allow the shortcomings of others recounted in his presence. These are points which I do not want to omit because of the brilliant evidence afforded by them in forming an idea of him." Rafael Palma sums up the modesty of Mabini and the simplicity of his manners as follows: "Remembering his humble origin, he always preserved a plain modesty and a delightful simplicity of manners. Even during the days of his greatest intimacy with Aguinaldo, he neither grew conceited nor felt the giddiness of the heights. He appeared to his former childhood friends with the same affability and familiarity of old and he never tried to put distance between himself and his fellow-man, however humble he may be, by reason of his high position."

Cayetano S. Arellano, famed Filipino jurist, was likewise the embodiment of simplicity and modesty. He rose from humble beginnings to become the first Chief Justice of the Supreme Court of the Philippines under the American regime. He entered the Colegio de San Juan de Letran at the age of five as an *agraciado* so that he could finish his primary and secondary courses. He never indulged in extravagance or frivolity though he could well afford the luxuries of

life in later years. He continued to be simple in his dress and unassuming in his behavior. His exemplary moral rectitude was manifested in his spotless private life and official conduct.

Of such a type also was Librada Avelino, founder and directress of the Centro Escolar de Señoritas, later Centro Escolar University, largest and most successful college for young women in her time. In writing the story of her life her biographers confessed that one of their fundamental aims was "to honor in a modest way the life of a woman who was herself the very soul of modesty, but who had accomplished so much for her people in the field of education." "Here is a woman," they said, "without hypocrisies and superficialities. While it was the fashion of the day for women to be timid, to be full of sighs... this little teacher of powerful eyes and serene countenance remained natural, quiet, and preserved a moral fortitude which influenced those with whom she came in contact. She was devoid of all affectation in her manners. Neither was she of a showy sort of disposition, nor was she a woman fond of displaying that literary erudition and vast culture that by right was hers,—a temptation hard to resist in those days when a self-educated woman was considered a phenomenon, constituting the subject of conversation in social circles."

Frugality and modesty are also conducive to personal and material well-being. In Julian Mercado of the eastern coast of Leyte, we have an example of a simple man who built a fortune on a foundation of thrift. He was a musician when he was not busy as a fisherman. When he finally became one of the wealthiest men in his province, he never gave up his habits of simplicity and moderation. While he sat to eat his usual dish of rice and fried dried fish for breakfast, some one criticized his economy. "My dear friend," the rich man replied, "it is better to eat that which is familiar to me and which gives me health and strength than those delicacies which shorten life and energy." Mariano Pamintuan of Pampanga who, although he possessed only the rudiments of reading and writing, came to accumulate one of the largest fortunes in his province, was so thrifty that in spite of his ample means, now and then he would caution his student son: "Don't spend more than you can earn." Juan Sison of Pangasinan was, because of his thrift and business acumen, able to convert the small in-

heritance which he received from his parents into vast property holdings. He never boasted of his riches and with exemplary modesty he presented himself with the same simplicity and poverty to which he was accustomed before he became rich.

In common with Rizal, Mabini, Arellano, and Librada Avelino, we should lead a life of modesty and moderation; and like Julian Mercado, Mariano Pamintuan and Juan Sison, a life of frugality and simplicity.

X.

LIVE UP TO THE NOBLE TRADITIONS OF OUR PEOPLE. VENERATE THE MEMORY OF OUR HEROES. THEIR LIVES POINT THE WAY TO DUTY AND HONOR.

A nation will not long endure if it is wrought in the midst of foreign and exotic ideals. Just as a tree will not grow up straight, strong and luxuriant, unless it is native to the soil and air so a nation will not assume girth and strength unless its roots are planted deep into its own past and its soul is nourished by its own traditions. This does not mean that we should reject everything that is not Filipino but it does mean that we should discard that false concept that everything foreign must be good and, therefore, must be imitated. We must use discrimination and prudence in adopting foreign models. If we have to follow foreign patterns, we should blend them with our own customs, traditions and ideals, purifying them first of whatever grossness or imperfection they may be afflicted with.

Paraphrasing the language of President Lopez of the Federated Government of the Bisayas, asserting the authority of the Central Government of Malolos in defiance of the forces of American occupation on January 9, 1899: Filipino nationality is founded on the sacred bonds of blood, customs, ideals and common sacrifices.

The possession of a common imperishable tradition is the most potent of all factors in nation-moulding. The essence of nationality is sentiment. It is pride and glory in a common inheritance which strengthens the bonds of union. Our national heroes embody the character and ideals of our country. Their memory should thrill us with the spirit of emulation. The recollection of their glorious

deeds should serve to rekindle in our hearts the love for freedom.

The veneration of our heroes implies our recognition that in playing their part, they did with courage and wisdom what their patriotic duty dictated them to do; it means also that in playing our part we assume the obligation to do in the light of present conditions what our heroes would do if they were alive. Each epoch has its own responsibilities. It behooves us now to discharge ours, with the same honor and dignity with which our leaders of the past discharged theirs. With virility and courage and with unswerving resolve, we must safeguard our magnificent national heritage, for our future lies not in slavish imitations of foreign ideals but in our native qualities, and in the "composite voices of our great heroes that once trod our soil."

XI.

BE INDUSTRIOUS. BE NOT AFRAID OR ASHAMED TO DO MANUAL LABOR. PRODUCTIVE TOIL IS CONDUCTIVE TO ECONOMIC SECURITY AND ADDS TO THE WEALTH OF THE NATION.

Life is work. Man perfects himself by working. Man reinforces himself by industry. Great ends necessarily demand great labor. There is virtue in the spade and in the hoe. There is as much nobility in plowing the field as in writing on philosophy.

Labor leads the mind of men to serious things; it sharpens the mind of men by study; it inspires manly vigor by exercise and discipline; and, it leads to the intense cultivation of land, so essential to the life of an agricultural nation. By labor, by work, by industry, jungles are cleared, barren lands are made to yield, fair fields arise, and stately cities born.

Emilio Jacinto said:

"... Many are ashamed to work, principally the wealthy, the powerful, and the learned who make a vain show of that which they style the comforts of life or corporal well-being.

"And they finish in the mire, leading a miserable and abject life that tends to bring about the destruction of the human race.