

tue of the fearless and faultless knight, because the habit of protecting the honor and life of the weak and defenseless is certainly an indication of big-heartedness and nobility of soul. And let it be remembered that this virtue is not a simple necessity of the legendary era of romanticism, but one of the great necessities of the life of nations, because if the woman finds simple respect and consideration within the sphere in which she habitually moves, she soon acquires that sense of dignity that saves her from many a weakness, which dignity, transmitted to her children, inspires them with courage and vigor for great undertakings, for acts of heroism."

Rizal knew that honor is nurtured by the virtue of womanhood and he minced no words in impressing his countrymen with this idea in his letter to the young women of Malolos. He said: "A people that respects woman, like the Filipino people, must know the truth of the situation in order to be able to do what is expected of it. It seems an established fact that when a young student falls in love, he throws everything to the dogs—knowledge, honor, and money, as if a girl could not do anything but sow misfortune. The bravest youth becomes a coward when he marries, and the born coward becomes shameless, as if he had been waiting to get married to show his cowardice. The son in order to hide his pusillanimity, remembers his mother, swallows his wrath, suffers his ears to be boxed, obeys the most foolish order, and becomes an accomplice to his own dishonor. It should be remembered that where nobody flees, there is no pursuer; when there is no little fish, there cannot be a big one. Why does not a girl require of her lover a noble and honored name, a manly heart offering protection to her weakness, and a high spirit incapable of seeing her satisfied with engendering slaves? Let her discard all fear, let her behave nobly and not deliver her youth to the weak and faint-hearted. When she is married, she must aid her husband, inspire him with courage, share his perils, refrain from causing him worry and sweeten his moments of affliction, always remembering that there is no grief that a brave heart cannot bear and there is no bitterer inheritance than that of infamy and slavery. Open your children's eyes so that they may jealously guard their honor, love their fellow-men and their native land, and do their duty. Always impress upon them that they must prefer dying with honor to living in dishonor. The women of Sparta

should serve as an example in this..."

In the nobility and chivalry of Rizal, Jacinto, Del Pilar and Mabini, we learn that honor is as valuable, if not more so, than life itself. And in the sterling integrity of Palma and Araullo, the lesson is brought home to us with telling force that to be poor but honorable is a thousand times better than amassing all the riches in the world at the cost of one's good name. We should strive, therefore, to keep our reputation unblemished to the end of our days, and ever bear in mind that an honored name is the most precious legacy which we can leave to our children and our children's children. "A good name is rather to be desired than great riches and loving favor than silver and gold."

VIII.

BE TRUTHFUL AND HONEST IN THOUGHT AND ACTION. BE JUST AND CHARITABLE, COURTEOUS BUT DIGNIFIED, IN YOUR DEALINGS WITH YOUR FELLOW-MEN.

Character is life dominated by principles. Truthfulness, honesty, charity, justice and courtesy are the qualities that round up a real man or woman. These are the virtues that give force and worth to the race.

Be truthful.—We should not only tell the truth but we should also welcome it. Only by knowing the truth are we able to correct our defects and shortcomings. Rizal realized this in his dedication of his *Noli Me Tangere*:

"TO MY COUNTRY: Recorded in the history of human sufferings is a cancer of so malignant a character that the least contact arouses in it the most acute pains. Now then, every time, in the midst of modern civilization, I have wished to evoke thee, now to keep me company with thy memories, now to compare thee with other countries, so often did thy dear image appear to me with a similar social cancer.

"Desiring thy welfare, which is our own, and seeking the best treatment, I shall do with thee what the ancients did with their patients: they exposed them on the steps of the temple so that every one who should come to invoke the Deity might suggest them a remedy.

"And to this end, I shall attempt to reproduce faithfully thy condition, *without considerations*; I shall lift a part of the veil that cloaks the evil, *sacrificing to truth everything*, nay self-esteem itself, since,

as a son of thine, I likewise have thy shortcomings and weaknesses."

In his letter to his friend, Dr. Blumentritt, enclosing one of the first copies of the book, he said:

"The novel tells of many things that until now have not been touched upon. They are so peculiar to ourselves that we have been sensitive about them. In this book I have attempted what no one else seems to have been willing to do. For one thing, I have dared to answer calumnies that for centuries have been heaped upon us and our country. I have written of the social condition of the Philippines and of the life of the Filipinos. I have told the truth about our beliefs, our hopes, our longings, our complaints, and our sorrows. I have tried to show the difference between real religion and the hypocrisy that under its cloak has impoverished and brutalized us. I have brought out the real meaning of the dazzling and deceptive words of our countrymen. I have related our mistakes, our vices, our faults. I have exposed how weakly we accept miseries as inevitable. Where there has been reason for it, I have given praise. I have not wept over our misfortunes, but rather laughed at them.

"No one would want to read a book full of tears, and then, too, laughter is the best means of concealing sorrow.

"The incidents that I have related are all true and have actually occurred."

In his dissertation on the character of Rizal, Dr. T. H. Pardo de Tavera observed:

"If he had not been a fervent disciple and investigator of truth, he would never have had all the beautiful moral qualities which we have mentioned and which like self-control, constancy, firmness of opinion, for example, can not exist unless one has first *worshipped at the shrine of truth.*"

It is necessary to maintain a reputation for truth, because once it is lost or impaired it is not easily regained.

Be honest.—Honesty is always the best policy. Ignacio Villamor, in his *Industrious Men*, mentions Lorenzo Guerrero of Manila who "was so honest that he never wished to enter into any business which would cast the faintest shadow upon his immaculate honor. He was so active, so dutiful, that at times even if he was indisposed, he gave at his home lessons in drawing and painting. He abandoned them only five days

before his death which occurred on April 8, 1904. He was so punctual in the performance of his duties that he made it a point to arrive at the house of his pupils five minutes before the lesson hour. More than with words he made use of exemplary practice to preach honesty and industry to his children." One proof of the moral integrity and conscientiousness of Lorenzo Guerrero was his refusal to accept professional fees, unless he had earned them. Villamor also mentions Esteban Villanueva who, by the use of correct measures in his store, was able to survive in competition with Chinese merchants, which success laid the foundation of one of the largest fortunes in Vigan, Ilocos Sur.

With regard to the good faith and honesty of the early Filipinos, a Chinese trader wrote in the 14th century that after the Filipinos and the traders had agreed upon the price, the former were allowed to take away the goods and to bring their native products in exchange later. The traders trusted them for they never failed to live up to their stipulated bargains.

Be just and charitable.—In Bonifacio's enumeration of the Duties of the Sons of the People, the eighth precept enjoins: "In so far as it is within thy power, share thy means with every indigent or unfortunate person." The *Kartilla* of Jacinto went farther, its sixth rule being "Defend the oppressed and fight the oppressor." This theme Jacinto elaborated in his essay on *Liwanag at Dilim* (Light and Darkness), under the heading *Ang Pagibig* (Love), as follows:

"Of all human sentiments, none is more sublime than love—love for the fellow-man. Without it, the peoples would disappear from the earth and the communities, the associations, and life itself would resemble the dry leaves of the tree swept away by the wind. For its sake, the greatest deeds are performed and one's own life and well-being sacrificed. But rascality and fraud reap their harvest under the guise of love, hiding their ferocious selfishness behind an infinitesimal quantity of charity.

"The compassion for our fellow-beings who are the victims of misfortune, which impels us to share with them what little is ours; the solicitude and even boldness which we show in the defense of the rights of the oppressed, and true charity for our fellow-men, from what source do they spring but from love?"

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