

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.

"Whatever is useful, whatever tends to make life easier, that let us support because it is a result well worthy of our efforts.

"He who toils keeps away from a life of disorderly and bad habits and boredom, finds diversion in labor, and becomes strong, prosperous, and cheerful.

* * * * *

"God wants us to work, because if we see ourselves surrounded with all we need and swim in abundance, it is the result of our efforts, hence, without doubt, work is neither punishment nor a penalty, but a reward and blessing bestowed by God upon man through the grace of his great love."

Bonifacio said in his *Duties of the Sons of the People*:

"Diligence in the effort to earn means of subsistence is the genuine love of one's self, one's wife, son, daughter, brother sister, and compatriot."

Jose Acosta after many years of continuous hard work was able to acquire large tracts of land and leave a legacy which constituted one of the biggest fortunes in the province of Ilocos Norte. "Work unceasingly," he was wont to tell his children, "for if a man does not work, the soil will produce only weeds and thorns."

Esteban Manalo of Rizal, who was able to eke out a competence from the humble business of duck-raising, illustrated patience, assiduity and love of work. To save what he would otherwise have paid for wages, he did the odd jobs in his business whenever he could. Moreover, he employed his student sons during vacations to accustom them to the habits of work.

General Miguel Malvar of Batangas, famed revolutionary hero, exemplified in his private life the dignity of labor. Said Villamor of him: "Since his childhood he showed a love of work, even going as far as to mow grass which he himself carried on his shoulders to sell in town. Far from giving himself up to leisure and entertainment during the long vacation he employed his time in the purchase and sale of articles, the proceeds of which he gave to his mother. In order to make his occupation more profitable he employed himself in the care of domestic fowls." Such was his industry that after the revolution he devoted himself anew to agriculture

and commerce with fervor and enthusiasm that he was able to leave his children extensive farms at the time of his death.

Dr. Pardo de Tavera offers us the following keen analysis of the Filipino soul:

"Our very concept of happiness in life is erroneous: it seems as if we base it on the ideal of tranquility, and want to conquer peace by always fleeing away from the struggle, from all work that signifies bodily or mental exertion. We want a carefree life; a livelihood that banishes away all worries of penury; a tutelar and kindly government composed of just and wise men into whose hands we can commend everything so that they may take charge of punishing malefactors, destroying locusts, extinguishing fires, maintaining roads, repairing bridges, training men, establishing hospitals, extending railroad lines, lowering taxes, improving our conditions of living, chastising our enemies, and at the same time acquitting us when the Penal Code catches us in its toils. We also want lucrative sinecures so that we may be able to earn more remuneration with less work. We cannot attain true welfare by this mode of thinking. The dignity, utility and necessity of labor; a life of activity for the maintenance of intellectual as well as muscular suppleness, for the conservation of peace and order, for the increase of our material welfare, and for the extension of mutual help for the benefit of all — these are the elements that ought to characterize our mentality."

Not alone among the rich few, softened by luxury and devitalized by idleness, but also among the poor multitude, resigned to a life of misery and want, should the gospel of work be taught, and taught hard. We must live by the sweat of our brow. Brain and brawn must join together in productive enterprise.

The meagerness of our national wealth production and national income is due to the fact that the Filipinos do not work enough, and what is worse, many Filipinos do not work at all. We should bear in mind that only by hard and sustained work can men and nations live and survive. And in work lies our salvation as a people. Indolent people are doomed to extinction. It is, therefore, extremely important that we develop the natural resources of our land, bring forth its hidden powers and wrest from the bowels of the earth the treasures that await the cal-

loused hands of labor. We should not allow our muscles to be atrophied by indolence. Men are sent to this world not to stand the whole day idle, but to go forth to work and to labor until evening, not the evening of a day only, but the evening of life.

XII.

RELY ON YOUR OWN EFFORTS FOR YOUR PROGRESS AND HAPPINESS. BE NOT EASILY DISCOURAGED. PERSEVERE IN THE PURSUIT OF YOUR LEGITIMATE AMBITIONS.

Our life is what we make it. If we are to succeed, it is necessary that we possess self-reliance, courage, and perseverance, for out of these qualities, new strength is born which will enable us to overcome adversities and conquer difficulties. Even a bended tree finally succeeds in ascending the sky and resisting the winds by its own self-sufficiency. Therefore, trust yourself, be courageous, and persevere in your task.

In the life of Apolinario Mabini, we see a shining example of the triumph of self-reliance and perseverance over dire poverty and physical infirmity. Born of poor parents, his life was a constant struggle against untold hardship and suffering. His studies were repeatedly interrupted for lack of funds and yet by dint of hard work and sheer tenacity and self-denial he was able to finish his law course, which though belated, was attained with highest honors. Friends and admirers offered him financial assistance during his student days but he consistently refused their proffer of generosity. He feared that if he owed favors to anybody he might be forced later on to do an act against his convictions out of gratitude to his benefactor. He was thus able to maintain an unshakeable firmness of purpose and singular independence of thought and action to the end of his life.

Stricken with paralysis in his later years which deprived him of the use of both legs, his physical handicap did not deter him from taking an active part in the revolution, first as propagandist, then as principal adviser to General Aguinaldo and later as Secretary of Foreign Affairs and Prime Minister of the Revolutionary Cabinet, which positions he discharged with such earnestness and brilliance that he is known to this day as the Brains of the Revolution.

He was finally appointed Chief Justice of the Supreme Court, which office he was not able to assume because of the success of American arms and the consequent defeat of the ephemeral Philippine Republic.

In his biography of Mabini, Rafael Palma aptly said: "The study of the life of Mabini affords very important teachings. It shows how poverty, far from being a sign of malediction, is a strong stimulus which goads a man to improve his condition; how labor and study contribute to the formation of character, open to a man all the opportunities to rise and reach the heights, and help him maintain himself with dignity in any reverse of fortune, whether it be lucky or unlucky; how perseverance and determination win over difficulties and obstacles, and how success in all cases is the reward of consistency, perseverance and firmness of determination."

Teodoro M. Kalaw said the following of Mabini: "Agree with me in that a great part of his life was a life of poverty, of sufferings and of abnegations. The inspiration of a poet would find (in it) a theme for an elegy. Rarely would the tragic picture of pain be found hovering above man and endeavoring to dominate the vision of his future. Rarely would privation be found intimately connected with sickness, until it ends in a horrible death. But agree with me also in that poverty of origin and life's misfortunes were not insurmountable obstacles to the attainment of that human greatness, that extraordinary frame of mind, that we admire in Mabini. Mabini triumphed over his century, and he triumphed not only as a patriot and statesman, but as a man as well. Fate persecuted him from his birth and he triumphed against Fate. Through his own efforts, he made a career, by fighting against such obstacles, a thing which few in the world would have been able to do. He was a real *self-made man*."

Ignacio Villamor was another youth who rose from obscure poverty to positions of honor and responsibility in three distinct epochs of Philippine history, namely: the Spanish regime, the Philippine regime, and the American occupation. Because his parents lacked the means to defray his education, he enrolled in the Seminary of Vigan, Ilocos Sur, as an *agraciado*. In the Colegio de San Juan de Letran at Manila he worked his way first by helping his *casera* in her household and religious duties