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Mabini
m-b-p-30

Turning Point

Mabini is remembered in Guam

By **SALVADOR H. LAUREL**
*Former Vice President of the Philippines
Chairman, National Centennial Commission*

I WAS in Guam during the weekend to launch the Philippine Centennial Movement Chapter under the auspices of the Filipino Community of Guam (FCG).



The FCG, headed by a respected and dynamic civic and business leader, Mr. Emelio Y. Uy, was founded in 1954 as the umbrella organization of the sixty or so Filipino associations in Guam.

During its 44-year existence, the FCG has served as the unifying force in harnessing the powerful potential of the Filipinos in Guam. It is estimated that there are about 45,000 now Filipinos in Guam, roughly one-fourth of the island's total population. As a political force, Filipinos in Guam who have become naturalized American citizens readily deliver 13,000 "swing votes."

11/22/61

of the highlights of my visit was the wreath-ceremonies at the Mabini Shrine in Asan, a barrio south of Agana, Guam's capital. The shrine, which was built by the Philippine American Council in Guam and inaugurated in July 4, 1961, stands on the spot where Apolinario Mabini, together with Artemio Ricarte, Pablo Ocampo and other Filipino patriots were exiled by the Americans from 1900 to 1902.

By the middle of 1900, American military authorities in the Philippines were optimistic that resistance to American military occupation was waning and that the Filipinos were ready to accept American rule. They were disappointed.

The Filipinos, under Gen. Miguel Malvar and others, continued to wage guerrilla warfare against the Americans. It was at this point that the US War Department authorized General Arthur McArthur to exile to Guam all those:

"whose overt acts have clearly revealed them as in aid of, or in sympathy with the insurrection, and the irregular guerrilla warfare by which it is being maintained and whose continued residence in these islands, is, in every essential regard, inimical to the pacification campaign."

Among those exiled was Mabini whom he described later as:

"the most active agitator persistently and defiantly re-

(Cont'd on page B-12)

SALVADOR LAUREL

2/10/98 (Cont'd from page 12) M.B.P. 312

fusing amnesty and maintaining extensive correspondence with insurgents in the field while living in Manila under protection of the United States."

On January 15, 1901, Mabini was brought on board the transport "Rosecrans" which sailed for Guam the next day. They landed in barrio Piti on February 12 and from then brought to Asan where they were quartered in a place previously used as a leper hospital.

As days, weeks and months passed, Mabini became lonelier and was disillusioned by the political events in Manila. It was at this point that he started writing on the Revolution. *La Revolucion Filipina* was an analysis of the major personalities during the Revolution.

On August 24, 1902, the Americans announced to the Filipino exiles that they would be set free and could return to their motherland provided they swear allegiance to the United States. Many did, but Mabini and Ricarte refused. Sickness and suffering, however, eventually weakened

Mabini and on February 26, 1903, he agreed to return on board the "S.S. Thomas". Before disembarking, he took his oath of allegiance to the United States in the presence of General Artemio Ricarte. He justified his decision as follows:

"When the people launched the war, I believed that it was my duty to be by their side and help them in their struggle to the very end. Now that they feel they have lost the strength to continue fighting for their rights, I believe that I ought to be by their side, to tell them that they should not despair but that they should have confidence in themselves and justice, and hope in the future."

Mabini did not live long after his return. He died of cholera on May 13, 1903.

As a fitting tribute to the Brains of the Philippine Revolution, the man who despite his paralysis was described by the Americans as "irreconcilable" and "intransigent", the Filipino Community of Guam plans to erect a larger-than-life statue of Apolinario Mabini at the lonely place where he was incarcerated.

Una.

Ibigin mo ang Diyos at ang iyong puri nang lalo sa lahat ng bagay; ang Diyos na siyang bukal ng buong katotohanan, ng buong katwiran at buong lakas; ang paghahangad ng puri ang siya lamang makaakit sa iyo na huwag magbulaan, kundi laging manuto sa katwiran at magtaglay ng kasipagan.

Ikalawa.

Sambahin mo ang Diyos sa paraang lalong minamatuwid at minamarapat ng iyong bait at sariling kalooban, na kung tawagi'y konsensiya sapagkat sa iyong konsensiya na sumisisi sa gawa mong masama at pumupuri sa magaling ay doon mangungusap ang iyong Diyos.

Ikatlo.

Sanayin mo at dagdagan ang katutubong alam at talos ng isip na ipinagkaloob ng Diyos sa iyo sa pamamagitan ng pag-aaral at pagsasalita mo sa buong makakaya ng gawang kinahihilingan ng iyong loob, na huwag kang sisinsay kailanman sa daan ng magaling at ng katwiran, nang mapasailo ang lahat ng bagay na dapat mong kailanganin at sa paraang ito'y makatulong na sa ikasusulong ng kalahatan; kung gayo'y magaganap mo ang pinatutungkol sa iyo ng Diyos sa buhay na ito, at kung may puri ka may ipatatanghal mo ang kaluwalhatian ng iyong Diyos.

Ikaapat.

Ibigin mo ang iyong bayan o Inang Bayan na pangalawa sa Diyos at ang iyong puri na higit sa iyong sarili, sapagkat siya ang kaisa-isang Paraisong pinaglalagyan sa iyo ng Diyos sa buhay na ito; bugtong na pasunod sa iyong lahi, kaisa-isang mamamaya mo sa iyong mga ninuno; at siya lamang pag-asa ng iyo'y kaanak; dahil sa kaniya'y humawak ka ng buhay, pag-ibig at pag-aari; natatamo mo ang kaginhawahan, kapurihan at ang Diyos.

Ikalima.

Pagsakitan mo ang kaginhawahan ng iyong bayan nang higit sa iyong sarili at pagpilitan mong siya'y pagharian ng kabaitan, ng katwiran at ng kasipagan; sapagkat kung maginhawa siya'y pilit ding giginhawa ikaw at ang kasambahay at kamag-anakan.

Ikaanim.

Pagpilitan mo ang kasarinlan ng iyong bayan, sapakat ikaw lamang ang tunay na nakapagmamalasakit sa kanyang kadaklaan at ikatatanghal, palibhasa'y ang kanyang pagdakila ang magdadala sa iyo ng lahat mong kailangan at ang kaniyang pagtatanghal ang siya mong kabantugan at kabuhayang walang hanggan.

Ikapito.

Sa iyong baya'y huwag kang kumilala sa kapangyarihan ninumang tao na hindi palagay ninyong magkababayan, sapagkat ang buong kapangyariha'y sa Diyos nagmumula at ang Diyos ay sa konsensiya ng bawa't tao nangungusap; kayat ang sinumang ituro at ihalal ng mga konsensiya ng lahat ng mamamayan ang siya lamang makapagtataglay ng wagas na kapangyarihan.

Ikawalo.

Ihanap mo ang iyong bayan ng Republika, yaon bagang ang lahat na nagpupuno ay palagay ang mga mamamayan, at huwag mong payagan kailanman ang pamahalaang makahari sapakat walang binibigyan ang hari ng kamahalan kundi ang isa o ilan lamang na mag-anak upang maitanghal ang sarili niyang kamag-anakan na siyang panggagalingan ng lahat na maghahari; hindi ganito ang Republika na nagbibigay ng kamahalan at karapatan sa lahat ayon sa bait ng bawat isa, ng pagdakila alang-alang sa kaluwagan at kalayaan at ng kasaganaan at karilangang tinataglay ng kasipagan.

Ikasiyam.

Ibigin mo ang iyong kapwa-tao paris ng pag-ibig mo sa iyong sarili sapagkat binigyan siya ng Diyos at gayon din naman ikaw ng katungkulang tulungan ka at huwag gawin sa iyo ang di niya ibig na gawin mo sa kanya; ngunit kung ang iyong kapwa ay nagkukulang dito sa kamahal-mahalang katungkulan at nagtatangka nang masama sa iyong buhay at kalayaan at pag-aari, at dapat mong ibuwal at lipulin siya sapagkat ang nananaig ngayo'y ang kauna-unahang utos ng Diyos na mag-ingat ka at iniingatan ka Niya.

Ikasampu.

Laging itatangi mo sa iyong kapwa ang iyong kababayan at lagi namang aariin mo siyang tunay na kaibigan at kapatid o kundi ma'y kasama, palibhasa'y iisa ang iyong kasayahan at kadalamanhatian, at gayon ding magkakaayon ang inyong mga hinahangad at pag-aari.

Kayat habang tumutulay ang mga patuto ng bayan sa ibinangon at inalagaan ng pagkakani-kanya ng mga lahi at angkan, ay sa kanya lamang dapat kang makisama at tunay na makipag-isa sa hinahangad at pag-aari, upang magkalakas ka sa pakikibaka sa kaaway ninyong dalawa at sa paghanap ng lahat na kinakailangan sa kabuhayan ng tao.

**Sampung kautusang
pinagtibay ang
Diwang Pilipino
mula sa
tinitingalang
Utak ng
Himagsikan**

TUNAY NA DEKALOGO Apolinario Mabini



Makatarungan,
matalas ang pangdama
at malawak ang pang-unawa
na labis sa panukat ng
kanyang mga kapanahon
at mga kahalili,
si Apolinario Mabini
ang katauhan
ng isang matalino
sa gitna ng himagsikan.

Ipinagkaloob niya sa atin
ang Tunay na Dekalogo.

Bigyan natin ng
bagong buhay
ang mga itinuro ni
Apolinario Mabini.

**Ating gunitain ang
ika-99 Anibersaryo ng
Tunay na Dekalogo**

**Pairalin ang
Diwang Pilipino**



MABINI AND THE UNFINISHED REVOLUTION

The Nation Celebrates The Sublime Paralytic's Centenary On The 23rd Of This Month — A Good Time To Look Back At What Mabini Stood For And Ponder Its Relevance To This Generation.

by Napoleon G. Rama

STAFF MEMBER

THE U.S. military government and armed forces during the Philippine-American War feared one Filipino above all others. Ironically, he was an invalid and already in captivity.

Apolinario Mabini, prostrate from paralysis, was considered by the Americans the "most dangerous man." And, from their point of view, with reason. He had stirred the imagination of the nation with his writings. Even from his sickbed, he kept the revolutionary ideal aflame. A defiant prisoner, spurning the blandishments of his captors, refusing to take an oath of allegiance to the American government, he had become the symbol of the nation fighting for its freedom.

Even while in captivity he defied the Americans with the scornful courage of one convinced of the righteousness of his cause. In jail he kept on writing his incisive, revolutionary pieces for newspapers here and abroad. He kept on stoking the fires of the Revolution. He could not be bought, silenced or intimidated as were most of the captured leaders of the First Republic.

No one man has caused the government in Washington more embarrassment. It had no answer to Mabini's indictment that in subjugating the Philippines by force, the American government had betrayed the principles of equality among men, human dignity and man's inalienable rights enshrined in the

American Constitution and the Declaration of Independence. Mabini reminded the Americans that he asked for his country merely the same rights and liberties that their forefathers had fought and died for in the American revolution against the British.

Washington soon heard of Mabini — the magnificent rebel who couldn't be silenced and who could be killed only at great peril to the American campaign in the Philippines. The military government didn't know what to do with Mabini. It finally decided to exile him in Guam in a jail house that permitted him no view of the world outside except "a small strip of this island and a slice of the sea" — "un pedazo de esta isla y un retazo de mar," as Mabini put it.

When he was also denied the benefit of amnesty — a return to his beloved country and personal liberty — because he still refused to take the oath of allegiance to the American government, a condition of the amnesty, the U.S. senate stepped in.

Senator Hoar fired off an appeal to the U.S. president on behalf of Mabini. He tartly observed that the United States, a world power, could not really be in danger from an "old man" after having demonstrated its ability to overcome resistance in the Philippines.

He followed through with another letter to the president in four days. This appeal was accompanied by a few pub-

lished articles of Mabini and a clipping referring to Mabini's letter to his brother Alejandro in which Mabini explained why he had refused to take his oath in Guam.

Hoar's letter to the U.S. president reads in part:

"Whatever may be the opinion of the War Department, or whatever may be the fact, is it not a lamentable confession that this great country is in the wrong, when it keeps a paralytic old man in exile from his home and native land, because he will not, even if from a mistaken sense of duty, take an oath of allegiance — an oath never required as a condition of mere residence anywhere by a free and just government, except in a time of war or danger; as I understand our claim, the time of danger and war is gone by in the Philippine Islands...."

Invoking American traditions and the American Constitution, Hoar raised the basic issue whether Mabini could be denied the "right of dwelling at his home among his kindred because he cannot conscientiously take an oath of allegiance to what not only he, but a large part of the American people themselves, believe a usurping foreign power."

Hoar's pleas, however, fell on deaf ears.

The American president sought the counsel of his secretary of war, Elihu Root, and William Howard Taft, then

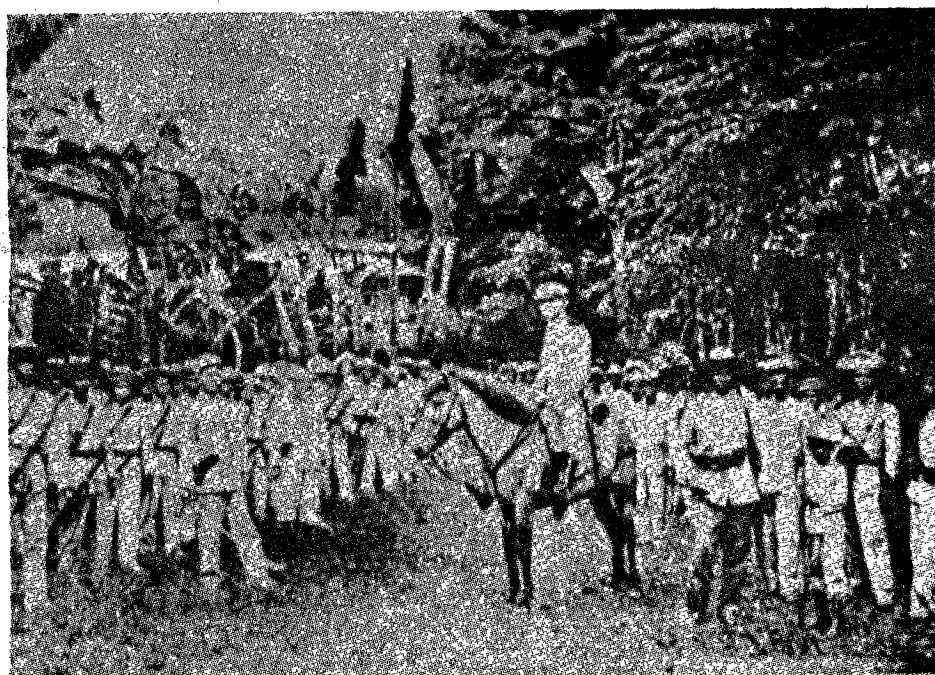
civil governor of the Philippines, regarding Mabini's case. Root's memorandum to the president warned that Mabini's continued refusal to take the oath was "fair notice that if he returns he will continue to plot for insurrection as he has hitherto." It was in the interest of peace and public order that Mabini be kept from returning to the Philippines as long as he didn't take the oath. Root stated that Mabini was no longer a prisoner and was free to go anywhere in the world except to his native land.

In his prize-winning book "Apolinario Mabini, Revolutionary," Professor Cesar Majul recounted:

"The American president, upholding the opinion of Root who had consulted Taft on the matter, tried to explain his position to Senator Hoar. He frankly expressed his disagreement with Hoar's estimate of Mabini. . . Taft's estimate of Mabini's character and the possible consequences of his return without taking the oath is best expressed in a letter to Root, who was in active correspondence with him on the problem of Mabini. Taft considered Mabini a 'consistent opponent of American sovereignty and a persistent inspirer of rebellion and insurrection. . . and may be said to be the most prominent irreconcilable among the Filipinos.'

"Taft then expressed his fears that upon his return, Mabini 'would form a

(Continued on page 94)



REVOLUTIONISTS IN THE 1890s.
Political freedom.



FILIPINO FARMERS IN 1964.
Economic bondage.

MABINI AND THE...

(Continued from page 2)

nucleus for all the discontented elements which he would be certain to encourage in every form of plot and conspiracy against the existing government."

On January 15, 1903, Senator Hoar dissatisfied with the president's explanation, filed a resolution in the U.S. senate requesting the president to give the senate information regarding the nature of the charges against Mabini and "on what valid basis should an oath of allegiance be required of inhabitants of the Philippines beyond the boundary limits of the country."

The irreconcilable patriot had written his brother that he felt he would soon be reaching the end of life's journey. How he must have longed to see his beloved country once more. But he would not take the oath in Guam. He considered it a form of disloyalty to take the

oath far away from home and behind the back of his people. If he would take the oath, he would do so in his country, among his people. He had his way. Thus did the rebel continue to fight, long after the revolution and war were over.

Apolinario Mabini has been called "the brains of the Philippine Revolution." This is an understatement. He was also its soul and its conscience, its prophet and its philosopher, its strategist and its lawyer, its preacher and its reformer, its historian and its director.

It was he who articulated for the voiceless people what they were fighting for and why. He spelled out the strategy, aims and ideals of the revolution. He provided the rationale of the revolution — its soul.

He defined the role of the revolutionist and that of the civilian leader. He prescribed the rules and norm of conduct for the rebels and the civilian partisans. In his pamphlets and in decree after decree that he wrote for Emilio Aguinaldo,

president of the revolutionary government and commander in chief, he insisted that a revolutionist be not only brave but "virtuous." Again and again, he warned against abuses against the civilian population. A revolution, he said, is nourished by the support and sympathy of the civilian population. Without this support, it is bound to collapse.

In his "decatalogue," he equated love of God with love of one's honor. His exhortation that honor must be upheld was a pertinent message to all oppressed peoples whose dignity and sense of personal worth were apt to have suffered from centuries of subjugation.

Mabini did not merely seek to liberate the country. He sought to redeem the Filipino. His aim was to let the Filipino stand before the world not only as a free man but also as an honorable one.

When the Americans suggested that the Filipinos were fighting a lost battle against vastly superior forces — a useless and foolish battle — Mabini replied:

"The Filipinos realize that they cannot expect any victory over the American forces. They are fighting to show the American people that they are sufficiently intelligent to know their rights... to know how to sacrifice for (their own) government which assures them their liberty and which governs in conformity with their wishes and needs."

Mabini had only scorn for those who belatedly joined the revolutionary government, for those who wanted to be patriots and safe at the same time. While some such leaders in the Malolos congress were for capitulation or for com-

promise that would turn the country into a U.S. protectorate, Mabini insisted that the revolution go on.

Aguinaldo, who adopted Mabini's advice, said in his book "A Second Look At America":

"We neither hoped for victory over the Americans nor hated them. But we wanted to gain their respect. Dewey, Pratt and Wildman had disowned their promises (to fight only the Spaniards and keep the Philippines for the Filipinos). Dewey seemed to have taken our cooperation for granted and had later denied us the consideration of decency and honor as they are known among civilized men.... President McKinley himself had refused to give our pleas serious consideration.

"How could we prove that the Americans were wrong? (The pet notion then was that the Filipinos were an unregenerate tribe unfit to govern themselves.)

"Our only recourse was to show them that we knew how to fight for our rights and our ideals with fierce courage and to die for our native land with unbowed pride. It was our hope that, if we ourselves should perish, we would at least earn for our children the decent respect of others, especially the Americans who now seemed set to govern us in place of the Spaniards.

"One of my greatest satisfactions is that, even before our full sacrifices were known, some of the ranking American leaders in the field had already begun to show us respect and admiration. For instance, General Lawton. Taking into account the disadvantages they had to fight against in arms, equipment and military discipline — without arms, short of



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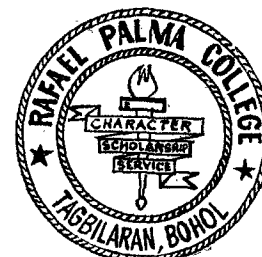
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are called Jeunesse and when they go waving their spears into battle, their bodies covered with painted zebra stripes, they are a ferocious sight. The central government's superstitious army fled before the Jeunesse and could be turned around only after being convinced that the rebels did not indeed have *anting-anting* that made them impenetrable to bullets.

The U.S., which looks upon the Congo as one of the world's crisis spots, next perhaps only to Southeast Asia and Cyprus in explosive potential, is anxiously watching the rebellions financed by the Red Chinese, whose diplomat-coaches operate from nearby Baundi and the former French Congo. Still, the gloom is not unrelieved. The Congolese economy has a sturdy life of its own that somehow thrives despite death and disorder. And the same president, Joseph Kasavubu, is still in office after the violence and tribulations of three years.

The Congo may or may not go communist. If it does, the rest of the new states of Africa will be easier targets for revolutionary communism. Thirty-one of them, at various stages of political and economic growth, have become independent in the past eight years alone and while none is as convulsed with torturous problems as the Congo, most of them are engaged in a task, as immense as Africa itself, of erecting a bridge that will bear the strain of peoples moving from a tribal and colonial past into the confused present and on, hopefully, into the modern future.

★

WHAT NARCOTICS...

(Continued from page 4)

trying a drink of spiked coke. Just to show that she was a good sport, she tried it. But, apparently, she could not take it and, after a while, complained of dizziness.

A young man in the group volunteered to remedy her predicament. He fished a capsule out of his pocket which he dropped into a glass of water. Then he asked the girl to gulp down the glass of water ostensibly to relieve her of her dizziness. But instead of being relieved, the girl became more dizzy and weak. She had been drugged.

The young man then came up with another bright idea. A whiff of fresh air, he said, would rid her of her dizziness. He took her out in his car, supposedly for an airing. However, once they were away from the party, he drove her straight to a downtown hotel. In her weakened condition, the girl could not put up any resistance. She was ravished.

In her shame, she did not want to return home. She sought out a former classmate who took her into her home. But she could not stay in the home of her friend forever and she began flitting from one friend's home to another.

Then she met a nightclub hostess who induced her to earn a living the way she did. As she needed the money, she agreed and became a hostess under an assumed name. The two became fast friends and agreed to share an apartment.

They also shared many other things, including the drug habit. They made good money at the nightclub but most of it was spent for drugs to soothe their nerves so that they could live in that

false euphoria which was theirs only when they were under the influence of drugs. When business was slow at the club, they went to a "hop joint" for their injections of morphine.

It was during one of these trips to their favorite "hop joint" that they were apprehended by agents of the anti-narcotics unit of the PC. In the course of the interrogation, PC investigators were surprised to learn that the girl whose downward plunge we have described came from a prominent family in one of the suburban towns.

She begged them not to expose her real identity. It would only bring shame to her family. It was too late, she said, for her to retrace her steps and return to her family. She had burned her bridges behind her.

The case of a schoolboy, aged 12, tells how school children may be introduced to the drug habit. The boy picked up the habit through spiked cigarettes given him by casual acquaintances.

At first, he got the cigarettes for free. As his craving for the "loaded" cigarettes

increased, he had to pay for them. His daily allowance of P1 was inadequate for transportation and his other needs if he had to pay for the spiked cigarettes.

He sold his books one by one until he had none left to sell. He began stealing things from his own home and he sold them in order to get the money to pay for his cigarettes. These petty thefts continued until his parents were alarmed by the loss of so many things in the house, like the electric iron and the electric fan.

They finally traced the petty thefts in the house to him and he got the beating of his life. But he continued to steal and he continued to get more beatings.

In despair, his parents sought the advice of neighbors. One of them happened to be a doctor of medicine. His advice was: "Why not try the drug angle?"

The boy's parents followed this advice and, sure enough, it was the drug habit that had forced their son to steal.

Do you want your son, daughter, husband or wife to become a drug addict?

Of course not, but the proof is clear. It could happen to someone in your household.

How are we to stamp out the vicious drug racket? Or is it too late?

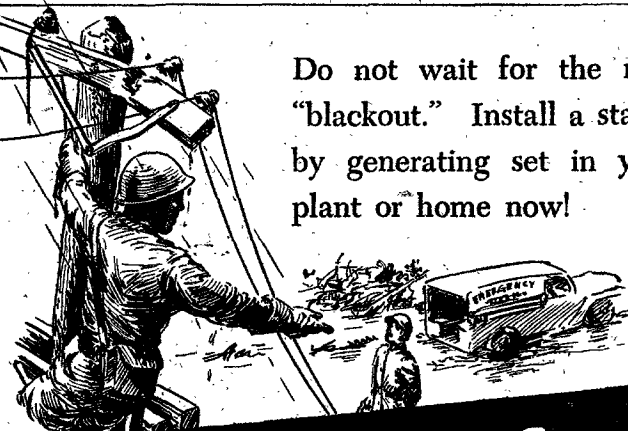
(To be continued)

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PENDATUN TO BLAME?

Speaker Pro Tempore Salipada Pendatun should be blamed for the non-passage of H.B. No. 5725 which would divide the province of Cotabato into two, even though he authored the bill. I do not think he worked hard enough for its passage. Does Pendatun fear that once the province of Cotabato is divided, the electorate of the district which he will represent will not support his reelection bid because of his failure to fulfill his 1961 promises — to give the people of Cotabato barrio roads, school buildings, irrigation systems and other beneficial projects? — JOSE V. TORRES, Kidapawan, Cotabato.

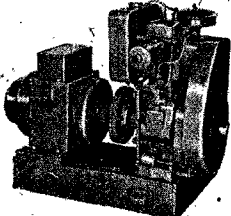
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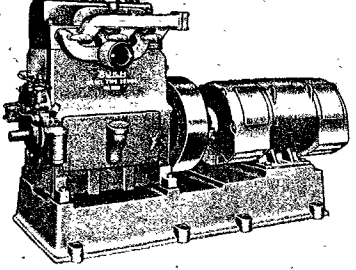


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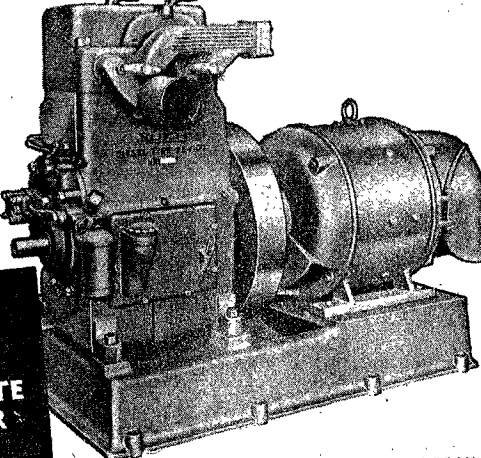


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ammunition, powder, inferior, shells re-loaded until they are defective, inferior in every particular of equipment and supplies," said the General, "they are the bravest men I have ever seen.... What we want is to stop this accursed war.... These men are indomitable."

Aguinaldo, in his memoirs, gave credit to Mabini, his adviser, who formulated the reasons for continuing the struggle against tremendous odds. In fact, almost every decree or instruction promulgated by Aguinaldo during the revolution was inspired and ghost-written by Mabini.

To those who argued that the early end of the war would bring benevolent peace terms from the Americans, Mabini had a sharp reply. Fighting on, he said, was a demonstration to the Americans that we prized our rights and freedom and knew how to fight and die for them. This would make them more disposed to grant Filipinos their inalienable rights.

When the Americans decreed an amnesty for the political prisoners, Pedro Paterno, one of the surrendered leaders of the revolutionary government in Malolos, organized a "fiesta for peace" and invited Mabini. The Batangueño patriot fired off a terse letter to Paterno:

"What we need are not fiestas but freedom of speech and the press — not celebrations dictated by fear and convenience."

To Felipe Buencamino who went along with Paterno in advocating a truce to secure generous terms from the Americans, Mabini snapped:

"We do not need the generosity of the Americans, only justice. Generosity implies the giving to another what he does not have. Justice is to render unto everyone what is due him."

Again and again, throughout the Revolution, Mabini expounded on a theme which in subjugated Asia then amounted to political heresy or wishful thinking — that every country is entitled, by natural law, to the right of self-determination; that every individual is endowed with natural and inalienable rights; that no nation or man has the right to strip another of such natural rights and liberties; that revolution is a prerogative of a people to regain their natural and inalienable rights by overthrowing a government and substituting it with another "more in consonance with reason and justice"; that the "tendency toward betterment or progress is a necessity or a

law found in all beings, whether individually or collectively. Thus, a political revolution, which is generally intended by a people to better their conditions becomes an irresistible necessity.... A people that has not yet arrived at the fullness of life must grow and develop; otherwise its life stagnates, the people must

employ all its energies in order that a government which impedes its progressive development may be destroyed...."

He hammered away at the principle that the first requisite for the happiness, progress and prosperity of a people was

their political freedom and independence — a government that exists and rules by their consent.

Majul, in his book, notes that Mabini viewed a government as acceptable that would "guarantee the citizens the high-
(Continued on next page)

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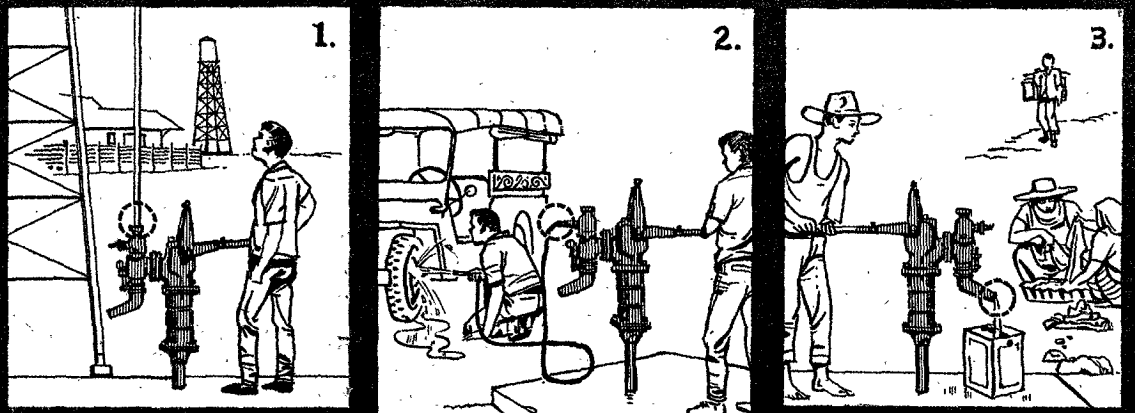
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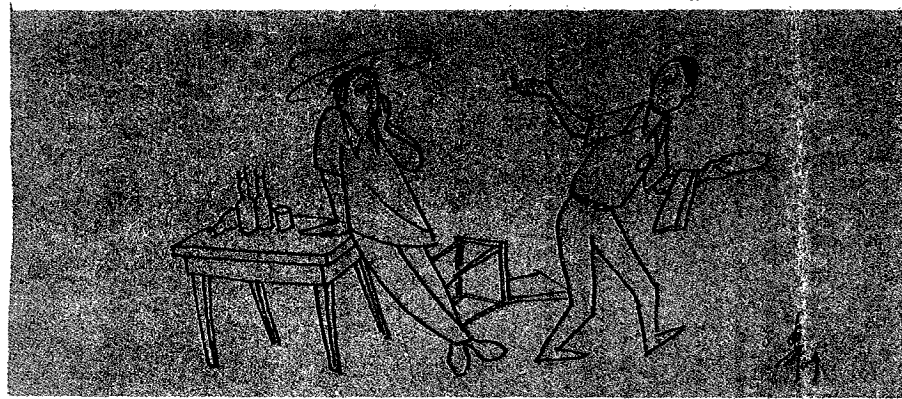
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Pedro: "Heart failure." — VENANCIO L. RIVERA, 1401-D Pampanga St., Tondo, Manila.

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HIGH RESOLVE

Good-time Tony (to himself): "Procrastinating is my sin. It brings me endless sorrow. I really must stop it. In fact, I'll start tomorrow." — ERLINDA T. REYES, 2186 Garrido, Sta. Ana, Manila.

UNANSWERABLE

The Sunday school class was reviewing the wonderful lesson of Jacob when he used a stone for a pillow and had the dream of the angels ascending and descending on the ladder above him. The young lady teacher asked if there were any questions.

"If the lovely angels had wings," asked a 12-year-old, "what did they have to climb up and down the old ladder for?" "Ahem," said the teacher, "are there any more questions?" — FRANCIS C. BARICUATRO, San Vicente St., Carcar, Cebu.

(Continued from page 95)

est degree of personal security, the greatest number of rights, the maximum satisfaction of economic wants, and the best possible education. In turn, the citizens were to be law-abiding, obedient to authority, virtuous and eminently patriotic.

"Mabini sincerely believed that it was through the agency of a good political institution that man could be virtuous and truly free and where his talents and energies would be productive of his very best. He conceived, too, that a good government was one that adhered to the tenets of natural law and its success was in proportion to such an adherence...."

"The moment a government fails in its fundamental purposes, as when it favors a special segment in society or it violates the rights of the individual, it forfeits the claim to exact political obedience and its right to govern. And should such government refuse to abdicate its power, revolution against it is thoroughly justified."

A revolution, Mabini maintained, is "intended by the people to better their conditions." Mabini's political revolution is over. Absolute political independence has been won. Now we have a government of, by and for the Filipino people. But the revolution of the Filipino people to better their conditions is, as President Macapagal correctly stated, still "unfinished."

The revolution for political freedom is over, the President has said. "Now we are in the second stage of our revolution, the revolution for economic freedom and prosperity."

In a sense, the objectives of the Revolution have remained up to now unfulfilled. For as Mabini envisioned it, freedom would bring progress and happiness to the people.

Have our people attained progress? Are they happy?

The evidence surrounds us. The unemployed are legion and increasing every year. None can miss the pinched look of the Filipino common tao, with his big family and an average income of P400 a year. It is a miracle how a great segment of the population, with an income of less than two pesos a day, can manage to feed their families, to survive at all, with the price of rice now at P2 a ganta or more. What kind of a life do they lead? A question that every politician in this country should ask himself is: "How long can the people endure this kind of subhuman living?"

Everywhere we find and hear politi-

cians proclaiming their love for the people. Do they really care about the people or just for their reelection? Is collecting a million pesos of the people's money in four year's time an expression of love for the people? Is it part of the New Era's unfinished revolution? A revolution that will finish the people?

We have an opposition party whose only obsession is to topple the administration, obstruct its program, capture Malacañang and, of course, divide the political spoils. Is this its idea of a revolution? Political wrangling is the order of the day. The people can go to the dogs. Politics has poisoned the national atmosphere.

The administration says the right things and does the wrong things, if it does anything at all for the people. It is still bumbling along. Agrarian reform is still unrealized, though we have a good land reform law. When will it be implemented with vigor and speed?

The problems, of course, are tremendous. The unfinished revolution includes also the revolution being waged by all underdeveloped and emerging countries against the industrial countries that continue to exploit them in other forms — among which is the dictation of the price at which the poor countries must sell their raw materials and the price at which they must buy industrial products.

There is oppression from within and oppression from without. If the leaders of the country are aware of this, there is little evidence to show for their concern. The people starve but the representatives of the people are engaged in the business of robbing the country blind.

The revolution for a better life for our people is still unfinished. And yet many of those whom the people have elected to help lead this revolution have, like some *ilustrados* in the revolutionary government at the time of Mabini, already betrayed it. What would Mabini have said about them?

Our revolution is unfinished. The question is who will lead it? Can the present leaders of the country do so? Are they virtuous and intelligent and patriotic enough to lead?

Today the country faces another kind of crisis in its way as trying and deadly as that faced by Mabini in his time. As the nation observes the great patriot's centenary on the 23rd of this month — it should look into its heart and soul to see whether it has been worthy of the courageous and inspiring legacy of Apolinario Mabini whose aspirations and example were indeed sublime.

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THE "SUBLIME" in Apolinario Mabini has long made its mark in Philippine history books. The "paralytic" aspect of his personality, however, is yet to be fully explained. The cause of his paralysis still remains a mystery today, 86 years after he contracted an illness, and 78 years after he fell victim to a cholera epidemic that swept Manila in 1903.

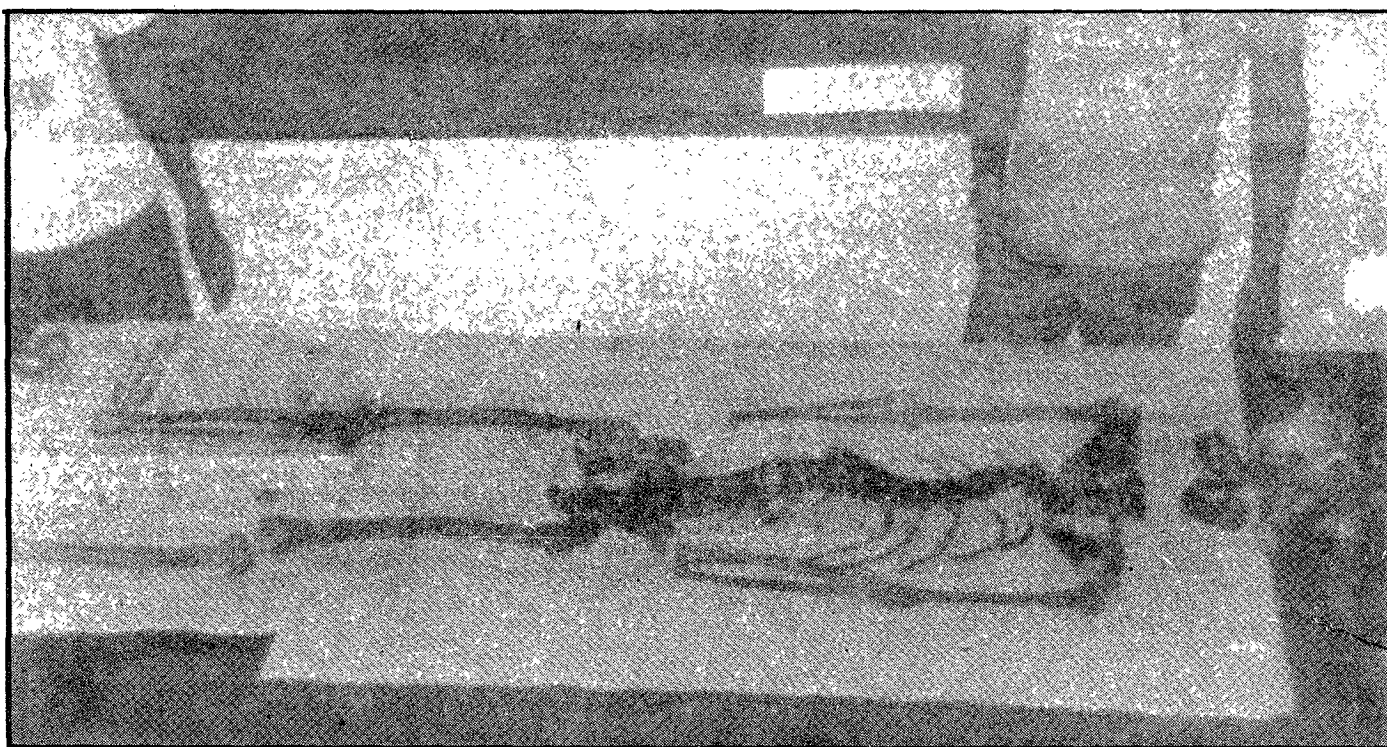
One of the leading authorities on Mabini—Dean Cesar Majul, an eminent historian and professor at the University of the Philippines—has tried to explain the cause of Mabini's paraplegia but this has proven difficult because as he admitted, the case was something "not written about." The four doctors known to have treated him—Dr. Ariston Bautista Lim, Dr. Isidoro de Santos, Dr. Santiago Barcelona and Dr. Trinidad H. Pardo de Tavera—were not of much help because whatever records they must have kept were either destroyed or proved intractable.

Only historian Rafael Palma, one of the most authoritative biographers of Mabini came up with an explanation of the possible cause of the man's illness. Palma's status—a contemporary of Mabini, he claimed to have had intimate talks with some of Mabini's friends and even his doctors—tended to give strength to his explanation on the mystery surrounding the cause of Mabini's paralysis. This proximity somehow overshadowed other possible causes brought up by others on the subject.

In his book *Apolinario Mabini: Estudio Biografico*, Palma cited Mabini's inclination not to get himself deeply involved in love affairs. Referring to this self-effacing Batangueño, Palma said: "His lack of inclination to and his convictions on the matter, and his singular inexperience with love and women, might have been the cause (underscoring supplied) of his having been the victim of a disillusion, the consequence of which led him to contract a paralysis that constituted the greatest misfortune of his life."

American writer Austin Craig who tried to discredit Mabini's place in Philippine history was more direct. In an article in the August 22, 1926 issue of *The Sunday Tribune*, he wrote: "Mabini's paralysis came from an incident which can arouse no

NOW IT CAN BE TOLD: IT WAS POLIO, NOT SYPHILIS, THAT CAUSED APOLINARIO MABINI'S PARALYSIS



Post mortem: Victim of disillusion, a great misfortune in his life.

sympathy."

These accounts were the closest ever written about the cause of his illness. It had never been stated categorically in books and other articles but not a few historians held the view that syphilis caused Mabini's paralysis. This theory would explain why the cause of Mabini's illness, as Dean Majul said, "was not written about." It further reinforced Craig's belief that the origin of

Mabini's paralysis "can arouse no sympathy."

Had Mabini not been a central figure in the Philippine Revolution, his affliction, believed by some to have been syphilis, would have caused ripples only among immediate members of his family. But Mabini was of great stature, and what caused his paralysis inevitably became a great source of speculation and controversy.

Through his pen, Apolinario Mabini displayed the range of his vision for his country and with his incisive mind, brought a remarkable perspective that gave direction to the Philippine Revolution of 1898. It was for this that he became known as "the Brains of the Revolution." He was the man who, frail as he was, braved a long journey in a hammock to answer his country's call in Cavite, where he later emerged as

the first secretary of state under the Republic of Gen. Emilio Aguinaldo. He was the same man whose selfless work and dedication earned him the other title of "Sublime Paralytic."

Recently, an extensive research undertaken by a team of doctors from the National Orthopedic Hospital (NOH), however, indicated that syphilis could not have caused Mabini's paraplegia. Although it was one of the three diseases considered on the basis of symptoms described by Mabini himself, the team had to shelve syphilis as a probable cause of his illness in the light of the new medical data they unearthed.

On Sept. 4, 1980, the team of doctors headed by Dr. Jose M. Pujalte, NOH director, exhumed Mabini's remains. With Dr. Franklin Dizon Jr. and Dr. Andres Borromeo, both of the NOH staff, the team proceeded with the project after securing the approval and full support of Philippine Historical Commission Director Esteban de Ocampo.

Although a bit musty, the doctors found Mabini's remains to be in good condition, a result of what they thought to be the embalming work. His hair, portions of muscles in his arms and legs were still intact but what shocked them was the slovenly manner Mabini's remains were handled. Apolinario Mabini was buried in the North Cemetery in 1903 but his remains were transferred to his hometown after the Second World War when the government dedicated a shrine in his honor. The medical researchers found his remains contained in a wooden box much smaller than his actual length and cut into four major portions—from his skull to his chest, from his chest to his thighbones, from his thighs to his knees and down to his feet.

Unveiling the mystery surrounding Mabini's paralysis started way before the exhumation materialized. As a young resident-physician at the old NOH site, Dr. Pujalte joined a staff excursion that brought the group to the Mabini shrine in Barrio Talaga in Batangas. There, he learned of the stigma beclouding Mabini's reputation and stature as a leading Filipino hero primarily because syphilis had never been disproved to be the cause of his paralysis.

It was only when he was designated as National Orthopedic Hospital director last year that
(Continued next page)

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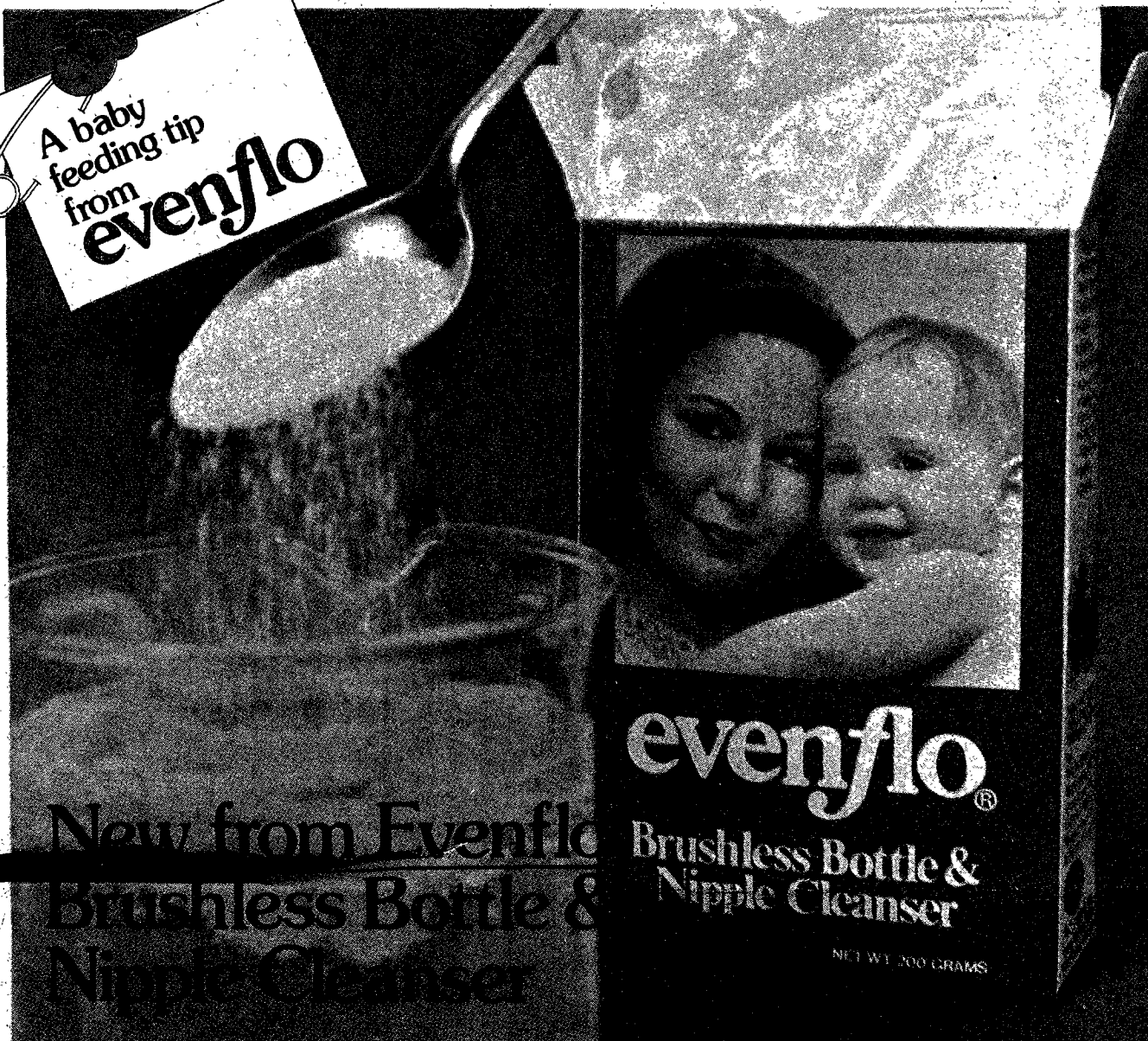
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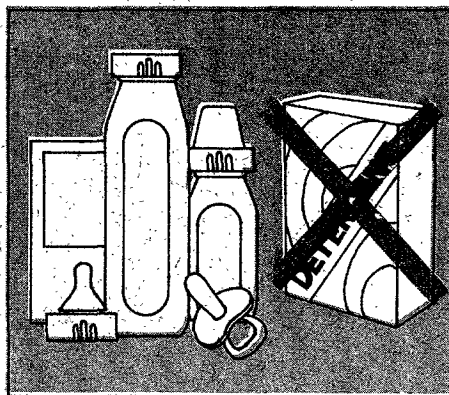
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Dr. Pujalte worked seriously by organizing a team to help him look into this subject. From the roster of competent NOH staff, he selected Dizon and Borromeo to help him sift through all the available documents which they expected to help them clear once and for all, the blot attached to Apolinario Mabini's paralysis.

For Dr. Dizon, piecing all the bones together was like going back to medical school. Dr. Borromeo thought it more like solving a man-sized jigsaw puzzle. After almost a month of working with wires and glue, the team completed Mabini's skeleton with only minor bones missing. Based on his reconstructed bones, the team found Mabini's height to be about five feet and seven inches. After taking x-rays of his bones, the team bought a new coffin for Mabini's formal interment on Nov. 21, 1980. That time, they made sure that his coffin suited his height and stature perfectly.

Results of x-rays conducted proved very encouraging. Mabini's bone configuration had no damage at all. Pleased with this result, the team to the pertinent records gathered to enable time to list possible causes of his illness.

Based on historical records, Mabini was about 31 years old when the onset of paralysis struck him. It was reported that it was preceded by a fever which, some said, was caused by a severe fall from a horse. The first signs of his developing paralysis were brought to the attention of Dr. Ariston Bautista Lim after they were noticed sometime in January, 1895. Dr. de Santos and Dr. Barcelona, a licentiate of medicine, later treated him but failed to stop the growing paralysis.

In a span of one year, Mabini had lost the use of his legs. He became paralyzed. Available documents were silent on how Mabini's physical condition deteriorated during this period. From a letter to his friend, Miss Luisita Blanchard, on Nov. 9, 1900, the team gained insight on the turn his illness had taken. From his home in Nagtahan, he wrote: "Since January, 1896, I could not stand because of weakness in my waist and legs. I do not suffer any other ache and I look as if I were not sick." Other records showed that three years after his paralysis, he even visited the thermal baths in Balungaw, Pangasinan, in the hope that they could provide him relief.

At that time, Mabini was over-

worked and pressured. The war between the Philippines and the United States had been on for three months. American forces had taken the seat of government in Malolos, forcing its transfer to San Isidro, Nueva Ecija.

Excitedly, the doctors pursued several points in their research when they stumbled upon this valuable account of Mabini's paralysis from no less than the paraplegic himself. They asked themselves more questions. Were his limbs numb and insensitive or were they normal? Could he have developed pressure sores as a result of this possible numbness? How significant were the thermal baths? And since he was paralyzed from the waist down, was he capable of controlling his bowel and urinary functions?

From a wide range of diseases considered, the team narrowed the list down to three that shared closely the symptoms Mabini experienced: syphilis, potts disease or tuberculosis of the spine and poliomyelitis, commonly known as polio.

In the absence of medical records and with the scarcity of materials about his illness, the team relied on documents gathered on the subject. Most of these were personal letters of Mabini. His letter to one of his doctors, Dr. de Santos, provided a clue but also raised doubts about the capacity of his waist down to have normal sensation. From Balungaw, where he stayed for some time, he wrote: "I spent the whole month of June (1899) here without finding any improvement in my health. The water is very hot and very salty, just like that of the sea."

This letter was a clue, all right, but it did not say that his legs could feel. The heat could have been felt by his hands or the upper part of his body while the salinity of the water could only have been tasted by the letter-writer himself. The doctors, however, had strong reason to believe that Mabini's limbs were normal because had they been numb or anaesthetic, pressure or bed sores could have developed. They found it significant that Mabini's memorabilia and other documents they examined did not mention his having pressure sores.

The team also deduced that it would also be unlikely for Mabini to remain taking thermal baths for a month had he developed

(Continued next page)

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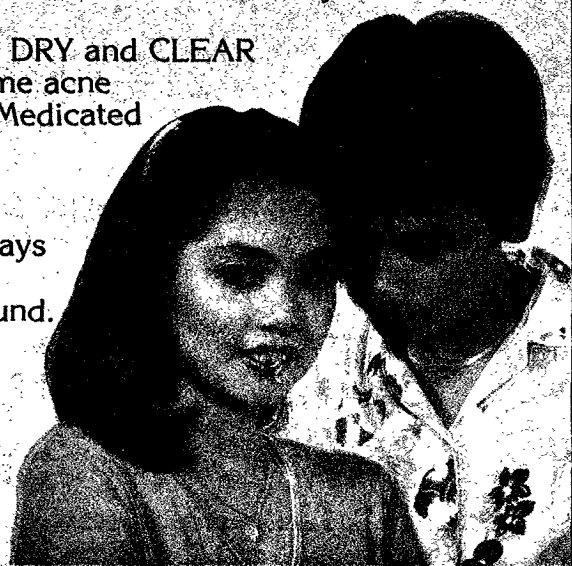
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sores from his waist down otherwise, he would not have dared seek relief from the mineral waters of Balungaw. Had sores developed, the team was sure that Mabini would never have thought of going to the hot springs because soaking his body in the baths would render the sores most susceptible to infection.

The doctors also held that Mabini had full control of his bowel and urinary functions. They supported this by Majul's account of Mabini who, in his capacity as secretary of state in Cavite, "would sit for as long as four hours a day to receive visitors." To the doctors, this demanding role would be almost impossible for Mabini to perform continuously had he no control of his body functions.

An account of Dr. T. Pardo de Tavera, a contemporary of Mabini, further supported the team's view on this matter. During the early days of the republic, Pardo de Tavera visited Aguinaldo in the house he shared with Mabini in Bacoar, Cavite. Describing the visit, the doctor found himself looking at Mabini "in a room nearby, seated, and receiving people, and it was evident that he was the man who was directing affairs and who was the source of all inspiration." Lame as he was, the team believed that Mabini would have a difficult time commanding respect and much more be "the source of all inspiration" if he could not control even his basic body functions.

These indications directed the team's post mortem diagnosis away from potts disease and from syphilis which many historians believe, although privately, to be the real cause of his paralysis. In the course of their research, the doctors found it hard even to entertain the thought that Mabini had contracted syphilis. His highly intelligent writing at the time he was practically bound to his wheelchair could not have come from one who had the disease, they argued. Much more, this social disease in its last stages affect a person's mental faculty a great deal, but the team encountered no mention or indication that Mabini's intellect had deteriorated. Neither was there any record of his having suffered epileptic seizures, irrational behavior or even blindness which are the common manifestations of syphilis in its advanced stage.



NOH doctors going through Mabini's remains.

In various articles and interviews conducted, the team found one significant point made by one of Mabini's biographers. It was the statement of Mabini's elder brother, Prudencio, who recalled the big black spot on the lower portion of his brother's back. The historian placed importance on this black spot which, to him, could have been induced by anti-syphilis drugs, particularly arsenic, which he believed were the ultimate factor that aggravated Mabini's paralysis.

Although arsenic and other mercurial drugs were known as the earlier treatment for syphilis, the team did not find it probable to have caused the worsening of Mabini's paralysis. The doctors said arsenic, popularly known as "Salvarsan," was discovered in Germany in 1907. The drug could not have been available here for use during Mabini's time of illness because the first signs of his developing paralysis were noticed in January, 1895. Salvarsan could not have been brought here even at the time of his death in 1903, the doctors added.

Likewise, the doctors had to eliminate Potts disease or tuberculosis of the spine. When this affects the spinal column, it leads to the gradual destruction of the vertebra, progressing in paralysis

and eventually, death. Mabini's x-ray results did not substantiate this diagnosis because his spinal column bore no trace or damage by tuberculosis. It was still intact.

The x-ray results also led the team to dismiss traumatic fracture or dislocation of the spinal column as another possible cause. Mabini was reported to have fallen from a horse and such fall, the team admitted, could result in traumatic fracture whose effect is sudden paralysis. The Batangueño's paralysis did not come suddenly and his x-rays wiped out this possible cause as they showed no bony alterations of his spinal column. This further strengthened the team's belief that it was polio that caused the paralysis.

The classical pattern of paralysis in polio is usually preceded by influenza-like symptoms—the feeling of pain in the joints and muscles which Mabini must have felt, according to the doctors. With polio, paralysis tends to worsen slowly and progressively or it does not worsen at all. It is common medical knowledge that paralysis caused by polio also rarely involves all muscle groups although it tends to make some muscles weaker than the others. Polio also causes lower extremities to become paralyzed, lame or

weak, as Mabini's did. Yet the effect of polio the doctors found most pertinent in their study is that the afflicted person retains the sensation in the affected portion of his body, thus allowing him to control his bowel and urinary functions.

Although polio ordinarily afflicts children, it can strike adults who have low resistance to the virus as Mabini apparently had. He caught the virus at a mature age of 31. A number of prominent figures have been stricken by polio in middle age. American President Franklin Delano Roosevelt was so stricken at age 39 in 1921, years before he became US president. Like Mabini, he felt similar symptoms such as chills, fever, muscle aches and joint pains, and he even tried seeking relief through thermal baths.

Although Mabini suffered the same infantile paralysis as Roosevelt did, Mabini was not as fortunate as the President. Aided by modern medicine, Roosevelt took up a long battle against polio to recover partial use of his legs. Mabini had more difficult odds to face. His steadfast nationalism brought him to the hills of Kuyapo, Nueva Ecija, where he waged a continuous struggle against the Americans who captured him in December 1899. This led to his exile for two years in Guam, a fate he received with stoicism as his illness.

Although Filipino political prisoners were fairly treated in Guam, Mabini suffered more hardship. Aside from physical disability, he lived in a camp with lepers, pined for his country and hungered for meat and vegetables (the prisoners' usual diet consisted of canned goods). Coupled with his disillusion over the defection of his comrades to the American side, his health took a bad turn. He got sick while finishing what would be the longest and last of his works, *La Revolucion Filipina*, his personal account of the leading events and personalities involved in the revolution.

In his letter to his brother, Mabini expressed his longing to go home. He fulfilled this wish on Feb. 26, 1903, but his return was not enough to make him recover. The hardship, loneliness and disillusion that hounded him in exile proved psychologically and physically telling on his frail constitution. Two months and 17 days after his arrival, he died a victim of a cholera epidemic that swept Manila. ● MARIO B. MAGALLANES

Mabini's Birthday: July 22 or 23?

by CARLOS QUIRINO



APOLINARIO MABINI

SEVERAL months ago, Director José Villa Panganiban of the Institute of National Language raised the question of correct birthday of Apolinario Mabini, whose centenary we are celebrating this month.

He stated that since the copy of a baptismal certificate dated July 23, 1864, claimed that the parish priest of Tanauan, Batangas, had baptized the child of Inocencio Mabini and Dionisia Maranan named Apolinario who was "one-day old" (*niño de un día nacido*), the true birthday, therefore, of the Sublime Paralytic was July 22 and not 23.

This allegation is based on a copy of the baptismal records made by Fray José Díaz of the Augustinian order, successor to Fray Benito Baras who had actually performed the baptismal rites.

The document, dated May 29, 1887, reads as follows:

Fray José Díaz of the Augustinian order and parish priest of Tanauan, Batangas province, certified that in one of the canonical books of baptism of this parish, on folio 31 is found an entry as follows:

"On July 23, 1864, I the undersigned parish priest of Tanauan solemnly applied the holy oils in this church under my care to a boy one day old on whom I placed the name Apolinario, legitimate son of a legitimate marriage of Inocencio Mabini and Dionisia Maranan, indios of this town in the barangay of D. Felix Libertino of the barrio of Santa Potenciana; his godfather was Agustin Opiña, indio of the same town who was advised of the spiritual parentage he had incurred; paternal grandparents Felipe (Mabini) and Eugenia Lira; maternal grandparents Juan Maranan and Florinda Magpantay; and to the truth thereof I hereby sign, Fr. Benito Baras."

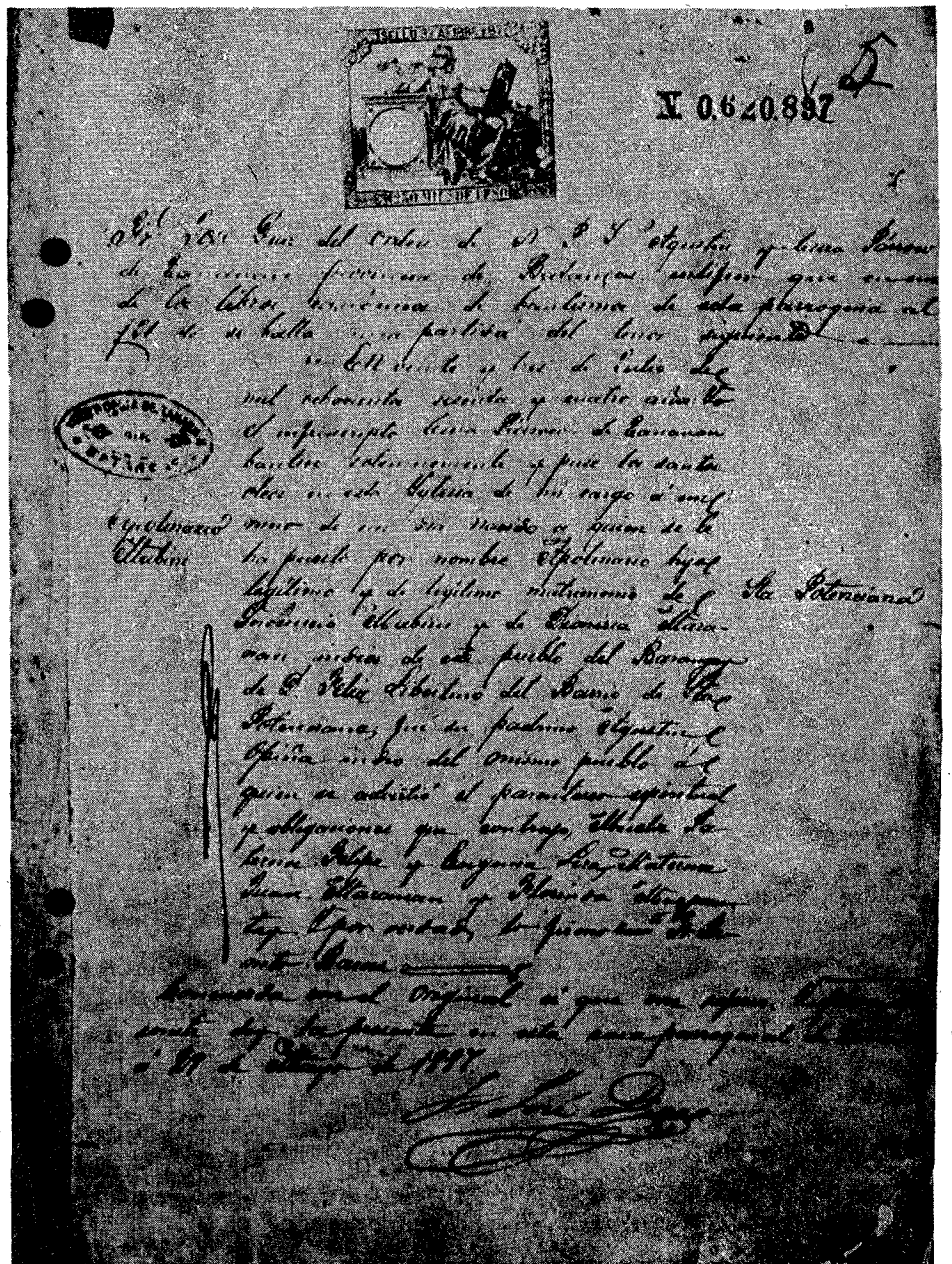
In accordance with the original to which I refer. And in view thereof I am issuing this [document] in this parish of Tanauan on May 29, 1887.

(Sgd.) Fr. José Díaz

Inasmuch as we are observing Mabini's centenary this year, this vital matter was referred to the Philippine Historical Committee, composed of the most eminent Filipino historians, for a decision. The committee of nine members, with one exception, decided that July 23 was the correct birthday of Apolinario Mabini based on these facts:

(1) Mabini, in a letter dated September 17, 1900, to a U.S. Army Captain, wrote that "I was born in Tanauan town, province of Batangas, on July 23, 1864."

(2) Again, in a letter to his brother (presumably Alejandro who died a few years ago) dated August 25, 1902 from the Asan Prison in Guam, Mabini wrote as follows: "Last July 23rd, the 38th anniversary of my birth, we received for the first time notice of publication on the 4th of that month of a general amnesty..." The originals of these letters were burned during the liberation together with thousands of other manuscripts



Facsimile of the copy of Mabini's baptismal certificate made in 1877.

in the National Library, but appear in the book entitled *Las Cartas Políticas de Apolinario Mabini*, edited by the late Director Teodoro M. Kalaw in Manila in 1930 (pages 2 and 346 respectively), and whose authenticity is beyond question.

(3) The official Catholic calendar lists July 23rd as the feastday of St. Apolinar, a bishop-martyr of the Church. Scrutiny of the 1864 calendar published in the *Guia de Forasteros* reveals the name of this saint listed under the 23rd day of the month of July. On the other hand, the 22nd lists San Platon, martyr, as male patron saint of the day.

Since it was the custom during the Spanish era in the Philippines for parents to name their children after the saint whose feast fell on the day the child was born, the Committee deemed it reasonable that Mabini's mother, a deeply religious woman, named her son after the bishop-martyr whose feast fell on the same day that he was born. Had Mabini been born one day earlier, the Committee concluded, his mother would have named him after San Platon whose feastday fell on the preceding day, or on July 22.

Professor Teodoro A. Agoncillo, who

(Continued on page 28)

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(Continued from page 26)

has written extensively on the Philippine Revolution, nevertheless maintained his stand based on the statement of the officiating priest that "... I... applied the holy oils in this Church under my care to a boy of one day old on whom I placed the name Apolinario..." Hence, Agoncillo reasoned out, if Mabini was a day old on the 23rd of July, it logically follows that he was born on the preceding day — the 22nd of July.

Professor Esteban A. de Ocampo, head of the history department, University of the East, observed that the legal interpretation of one day is 24 hours; so that if we are to base our conclusion solely on the baptismal certificate, Professor Agoncillo and Director Panganiban would have grounds for their contention. Former Director Luis Montilla then advanced the axiom that it was the custom in those days for the sake of expediency to refer to recent-born infants brought before the priest for baptism as being "one day old." He cited the verbal belief widely held by the Mabini family that Apolinario was born "around midnight between the 22nd and the 23rd," and the father might have been confused as to the exact day of birth.

"Who knows," rebutted Agoncillo, "perhaps Mabini himself might have confused his baptismal certificate for his birth certificate!" The committee members objected to this argument on the belief that Mabini was a highly intelligent person who could distinguish between a baptismal and a birth certificate.

Director Galo B. Ocampo of the National Museum then mentioned the fact that his own baptismal certificate con-

tained an error; his baptismal record states that he was born on the 16th of October, when he was actually born a day earlier. Baptismal certificates are not always free from error, he said.

Doctor Eufonio M. Alip, president of the Philippine Historical Association, in support of Director Ocampo, mentioned that while his baptismal certificate stated

his given name was Apolonio, he has been always called by his parents and friends Eufonio, after the saint whose feast fell on the day he was born.

The matter was thoroughly discussed by the Committee members and put to a vote. All the members — with the exception of Professor Agoncillo — agreed that July 23, 1864, is the correct birth

date of the Sublime Paralytic. The members of the Committee are: Dr. Domingo Abella, past president of the International Association of Historians of Asia, Professor Celso Al. Carunungan, novelist; and Father Horacio de la Costa, S.J., head of the History Department, Ateneo de Manila.

★

JULIO.	
Tiene 31 días, la Luna 30.	
1. Juev. S. Teodoro presb. y S. Simón conf.	14. Juev. S. Buenaventura card.
2. Sab. En el obispado de N. Cáceres. La Visión de Nra. Sra. Los Santos Proceso y Martirio mres.	15. Viern. S. Enrique emperador c. y S. Camilo c. y fund.
3. Juev. S. Teodoro presb. y S. Simón conf.	16. Sab. El triunfo de la Sra. Cruz, Nra. Sra. del Carmen y S. Sisendo mr.
4. Juev. S. Teodoro presb. y S. Simón conf.	17. Dom. S. Alejo c. y Sta. Marcelina v.
5. Sab. En el obispado de N. Cáceres. La Visión de Nra. Sra. Los Santos Proceso y Martirio mres.	18. Lun. Sta. Sinfonía y su esposo S. Genlio con siete hijos mres. y Sta. Marina v. y m.
6. Juev. S. Teodoro presb. y S. Simón conf.	19. Mart. Las Stas. Justa y Rufina vv. y mres. San Vicente de Paul c. y fund. y S. Simón p. c.
7. Sab. En el obispado de N. Cáceres. La Visión de Nra. Sra. Los Santos Proceso y Martirio mres.	20. Miér. Las Stas. Margarita y Librada vv. y mres. S. Elías profeta y S. Pablo diácono mr.
8. Juev. S. Teodoro presb. y S. Simón conf.	21. Juev. Sta. Práxedes v., S. Daniel profeta y San Víctor mr.
9. Sab. En el obispado de N. Cáceres. La Visión de Nra. Sra. Los Santos Proceso y Martirio mres.	22. Viern. Sta. María Magdalena y S. Platon m.
10. Juev. S. Teodoro presb. y S. Simón conf.	23. Sab. Vigilia y ayuno. S. Apolinar ob. mr. y S. Laborio ob. c.
11. Sab. En el obispado de N. Cáceres. La Visión de Nra. Sra. Los Santos Proceso y Martirio mres.	24. Dom. Sta. Cristina v. y mr. S. Francisco Solano confesor, y S. Víctor y compañeros mres.
12. Juev. S. Teodoro presb. y S. Simón conf.	25. Lun. Sta. Santiago ap. Patron de España y los Stos. Cristóbal y Cusufate mres.
13. Sab. En el obispado de N. Cáceres. La Visión de Nra. Sra. Los Santos Proceso y Martirio mres.	26. Mart. Sta. Ana Madre de Nra. Sra. Pastor presb.
14. Juev. S. Teodoro presb. y S. Simón conf.	27. Miér. Los Stos. Pantaleón y Jorge diáconos.
15. Sab. En el obispado de N. Cáceres. La Visión de Nra. Sra. Los Santos Proceso y Martirio mres.	28. Juev. Los Stos. Nazario, Celso y Víctor p. c.
16. Juev. S. Teodoro presb. y S. Simón conf.	29. Sab. En el obispado de N. Cáceres. La Visión de Nra. Sra. Los Santos Proceso y Martirio mres.
17. Sab. En el obispado de N. Cáceres. La Visión de Nra. Sra. Los Santos Proceso y Martirio mres.	30. Juev. S. Teodoro presb. y S. Simón conf.
18. Dom. S. Alejo c. y Sta. Marcelina v.	31. Sab. En el obispado de N. Cáceres. La Visión de Nra. Sra. Los Santos Proceso y Martirio mres.

Catholic calendar for 1864 showing name of saints for July 22 and 23.

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Mabini Life Up At Meet

Director of Private Schools Jesus E. Perpiñan enjoined yesterday all heads of private secondary schools in the country to send at least five delegates each to the sixth annual convention of junior members of the Children's Museum and Library, Inc.

The convention will be held September 25-27 at the San Beda College auditorium with Senator Maria Kalaw Katigbak as the keynote speaker.

Its theme will be "*Mabini and Today's Youth*"

in line with the celebration of the centenary of Apolinario Mabini this year.

Among the topics set for discussion are "Revitalizing and Redirecting the Energies of Our Youth," "What Success Means to Me," and "Youth in International Affairs."

Perpiñan said participation in a national convention of this nature will undoubtedly bolster the citizenship training of our youth.



Mrs. Conchita Hechanova led the list of donors to the Mabini centenary fund drive during kick-off ceremonies held at the National Library building. The wife of the finance secretary also heads the ladies committee of the Mabini centenary fund campaign. Photo shows former Senator Geronima Pecson and Mrs. Hechanova.



MEDIUM RARE

No seer after all

By JULIE V. YAP

* * * * *

Vicente del Carmen, officer-in-charge of the National Heroes Commission, is in search of a movement that will culminate in the formation of an organization that will perpetuate the memory of Apolinario Mabini. As envisioned by Del Carmen, the organization could be patterned after either the Knights of Rizal or the Alagad ni Bonifacio and would be made up of "ardent admirers and fellow professionals of Mabini."

The Manila Chronicle

"The noblest motive is the public good."

4

Tuesday, February 18, 1964

That fatal spark

MY HUMBLE OPINION

by

Carmen Guerrero Nakpil

Letters to
the Editor

DESPITE yeoman work by historians and editorialists, the execution of Fathers Gomez, Burgos and Zamora ninety-years ago continues to be unintelligible to many Filipinos.

Why indeed should the death by garrote at the hands of the Spanish government of three Catholic priests, two of them Creoles (meaning Spaniards born in the Philippines) for a complicity never adequately proved in a mutiny in a Spanish navy-yard be taken as the start of Filipino nationalism and the entire independence movement?

Father Jacinto Zamora, the parish priest of Marikina, was noted mostly for having once given offense to the governor of Manila by denying him traditional honors. He was led to his death in a state of non compos mentis. Father Jose Burgos, personable and friendly parish priest of the Manila Cathedral, broke into tears at hearing his sentence and behaved so unstably at his execution that Rizal deplored it in writing many years later. Father Mariano Gomez, over 70 and a Chinese mestizo, alone was composed enough to give his benediction to the thousands of Filipinos (Indios was the word for them then) who waved their salute to them during their death march.

The three had in common only that

they were secular priests, (meaning that they were not friars and did not belong to any of the powerful religious orders), that they had in various ways favored having more Filipino secular priests and that they were accused by the authorities of "instigating the Kabite mutiny" and of "plotting the independence of the Philippines."

They were not the most distinguished or the most active of the hundreds of Spanish-Filipinos and Indios who were arrested and sentenced after the mutiny of the Cavite navy-yard but only the three of them were made examples of and sent to their death.

If a contemporary parallel must be drawn, it was as if three university professors, two Americans born in the Philippines and one mestizo, were put to death after a mass arrest for subversion because they advocated the employment of more Filipinos in American bases and agitated for the revision of the American bases treaty!

Yet the death of these three vague heroes galvanized the Filipinos and became the inspiration of both the Propaganda Movement and the Philippine Revolution! One can only conclude that the political climate was such that only the smallest spark was needed for the great explosion of revolution.

Deport Mabini again?

Sir:—The book "Memorias de la Revolucion Filipina," edited by the Department of education (1960 edition) gives an idea of the great mind of Apolinario Mabini while it makes us familiar with the principles of National Independence, democracy and justice of the first Philippine Republic born out of two epic struggles: the revolution against Spain and the war with America. After Mabini was caught by the Americans in Cuyapo, Nueva Ecija on Dec. 10, 1899, he was imprisoned in Anda St., Manila for several months. While imprisoned he continued publishing nationalistic articles advocating Philippine Independence until he had a debate with Generals Taft, Bell and Wheeler on the right of the Filipinos to be independent. He also wrote against the Partido Federal which wanted the annexation of the Philippines to the U.S. Because of these articles he was deported to Guam where he stayed for 25 months.

I came to know these facts after reading "Memorias de la Revolucion Filipina," by Apolinario Mabini which is a required textbook for the implementation of the 24 units of Spanish. As a book of history in our public and private schools we must study the works of Mabini because they are never translated into English. If we abolish the 24 units as some misguided Filipinos are advocating, the writings of Mabini will be withheld from the knowledge of our students. This will be like deporting Mabini on the very celebration of his centenary to oblivion. —MILAGROS COJUCUM, La Liga de Jovenes Filipinistas (Manila Chapter).

The Manila Times

May 20, 1963

We, the people

An appeal to preserve Mabini shrine at Nagtahan

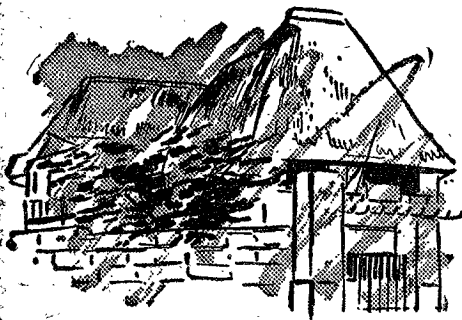
Dear Editor:

In the May 13 issue of your newspaper, there was an article entitled "A landmark faces destruction" by A. C. Leaño Jr., and in the May 18 issue, there was a letter about our much forgotten hero Apolinario Mabini.

It is indeed very heart-warming to know that there are still some who remember and are willing to sacrifice a portion of their precious time to perpetuate the memory of the Sublime Paralytic. Many Filipinos know so little about Mabini and if those concerned will not do something about it, I am afraid that in the years to come, some Filipinos may start wondering whose face it is that they often see on the peso bill.

There are indeed very few things by which "Kakang Pule" can be remembered. But is it not high time for us to do something to preserve these very few things?

Sometime ago, I read in the newspaper that they are planning to move Mabini's nipa house at Nagtahan to Batangas because it stands in the way of the new



bridge which will be constructed there. Mabini died in that house at Nagtahan and if we are going to preserve the historical value of the house, could we not move it instead — with the permission of the Ampil family — into the Ampil compound which was its original site?

I know this is asking too much from the Ampil family. But because of financial reasons we cannot offer to buy the lot from them as Agapito Mabini, my grandfather and younger brother of Apolinario Mabini, did in 1937, which apparently did not get much attention.

On July 23, this year is the 99th birth anniversary of Mabini, and next year, 1964, his centennial. Are we going to celebrate these anniversaries with the destruction of his house?

In behalf of Mabini's kin, we send to those concerned our many thanks and sincere gratitude for whatever things they can do to save the shrine.—ONESIMO I. MABINI, 3159 Limay st., Manuguit Subd., Manila.

The Manila Times

4-A

Aug. 26, 1964

By Teodoro F. Valencia

* * *

"Apolinario Mabini, Revolutionary," the prize-winning biography by Cesar Adib Majul has just been placed in the market by the National Heroes Commission. This green-jacketed book is selling at ₱6.20, excluding cost of mailing. Write or call at the National Heroes' Commission Offices at the National Library building if you want a copy. All proceeds go to a fund for publishing the other works of Mabini.

* * *

The Manila Times

4-A

Sept. 4, 1964

By Jose L. Guevara

Despite the quite modest preparations of the government and private groups, the Mabini Centennial celebration this year is proving to be quite impressive.

Newspaper and magazines have come out with special Mabini Day numbers, a Mabini prize-winning biography has been published, commemorative coins, medals and postage stamps have been issued, a life-size monument has been ordered, smaller statues have been unveiled in certain towns and offices, a painting contest has been held, and conferences, symposia and programs are being held now and then.

But Vicente del Carmen, officer-in-charge of the National Heroes Commission, believes that in order to make the Filipino people ever conscious of the life, works and teachings of the Sublime Paralytic, a national organization composed of ardent admirers and students of Mabini should be formed.

The group should probably be patterned after Knights of Rizal or the Alagad ni Bonifacio.

Now somebody please start the ball rolling?

* * *

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THE DAILY MIRROR, SEPTEMBER 18, 1964

PEOPLE, POLITICS

Washington schooling

By VICENTE M. TAÑEDO



Isn't it about time that our intellectuals and other men of good will, who admire Apolinario Mabini, should band themselves into an organization with the same spirit that spurred the emergence of the Knights of Rizal or the Alagad ni Bonifacio?

As officer-in-charge Vicente del Carmen of the National Heroes Commission declares, the undertaking will "arouse the right dose of cultural as well as patriotic fervor," that is, not too little and not too much.

So why don't we set up something like "Mga Tagahanga ni Mabini?" Despite the efforts of historians, there is somehow the feeling that Mabini only belongs to the Batangueños. A national society to perpetuate Mabini's memory may enable us to reclaim him from Batangas. I am sure that they are not selfish enough to give him back to the rest of the nation.

THE SATURDAY MIRROR, SEPTEMBER 19, 1964

PEOPLE, POLITICS

MPD in despair

By VICENTE M. TAÑEDO



* * *

Is there no enterprising one among admirers of Apolinario Mabini who can set things moving for a Mabini Society?

Such an organization can subsist on an uncomplicated charter sworn to the simple chore of making the masses accept Mabini not merely as that languid face on the peso bill.

There are some illustrious politicians willing to lay the foundation for a Mabini organization. But why spoil it all by allowing them to take a proprietary interest in his memory?

Besides, there is always the risk that they might start comparing themselves to Mabini. So, before it is too late, let the genuine admirers of Mabini come to the rescue.

* * *

Mabini group project snowballs

The plan to form an organization of Apolinario Mabini admirers patterned after that of the Knights of Rizal, or the Alagad ni Bonifacio, has gained enthusiastic endorsement from youth groups, newspapers and professional circles.

This was revealed by Vicente del Carmen, officer-in-charge of the National Heroes Commission, who conceived the idea of perpetuating the memory of the hero through the formation of a Mabini organization.

Backing indicated

Del Carmen said he has received letters from government, as well as private sectors and youth groups endorsing the plan.

He said should a Mabini club be formed, it will have closely similar aims as that of the Knights of Rizal or Alagad ni Bonifacio.

The Knights of Rizal and Alagad ni Bonifacio are civic organizations dedicated to the perpetuation and better understanding of the life and labors of the two heroes.

Another Rizaliana group, the Squires of Rizal, is composed of college students.

Del Carmen bewailed the fact that up to this time there is no organization that has shown interest in perpetuating the life and works of Mabini.

'Unfortunate'

"It is rather unfortunate that a man as great as Mabini who is considered the greatest Filipino political thinker of his time has not received the gratitude and acclaim of the very people for whose cause he experienced untold suffering," he added.

Del Carmen also said he expects to hold exploratory talks on the proposed organization soon. Letters will be sent to those who have written the National Heroes Commission inquiring further information on the proposal, he added.

24

Hero's kin hails move to form Mabini society

TALAGA, Batangas, Sept. 29 — Relatives of Apolinario Mabini in this town expressed elation over plans now gaining momentum in Manila to form a society of Mabini admirers.

Apolinario Mabini III, nephew of the hero, hailed the proposal as a step towards perpetuating the memory of his great uncle.

Important move

Mabini III said he has received a letter from Vicente

(Special to The MANILA TIMES)

del Carmen, officer-in-charge of the National Heroes Commission, sounding him out on the proposed organization.

In his reply to Del Carmen, the Mabini kin said he viewed such an undertaking as one of the most important proposals in this year's observance of the 100th birth anniversary of the hero.

Public support

He said he was informed

by Del Carmen that the NHC is now holding exploratory talks with school and government officials, youth groups and private individuals in an effort to enlist public support of the movement.

He observed that most universities and colleges have societies dedicated to perpetuating the memory of Rizal while not one organization in honor of Mabini exists.

Batangas Folk Praise Mabini Society Plan

TALAGA, Batangas, Sept. 29 — Relatives of Apolinario Mabini in this town expressed elation over plans now gaining momentum in Manila to form a society of Mabini admirers.

Apolinario Mabini III, nephew of the hero, hailed the proposal as a step in the right direction towards perpetuating the memory of his great uncle.

Mabini III said he has received a letter from Vicente del Carmen, officer-in-charge of the National Heroes commission, sounding him out on the proposed organization.

In his reply to Del Carmen, the Mabini kin said he viewed such an undertaking as one of the most important proposals in this year's observance of the 100th birth anniversary of the hero.

He said he was informed by Del Carmen that the

ploratory talks with school and government officials, youth groups and private individuals in an effort to enlist public support of the movement.

Del Carmen also said the result of these exploratory talks will determine whether the formation of a Mabini society will start among youth groups or among professionals.

He observed that most universities and colleges have societies dedicated to perpetuating the memory of Rizal while not one organization in honor of Mabini exists.

He also said he is looking for ways and means to help provide libraries of organizations dedicated to Filipino heroes with Filipiniana books at minimum cost.

Mabini III said he will confer with Del Carmen on the proposed organization

Mabini Centenary Fund Now P18,605

Hopes for more donations to the Mabini centenary fund campaign brightened late last week when P4,605.45 was contributed to the Mabini fund kitty.

This amount represents the contribution collected during the last two weeks of last month and brought the total of the Mabini centenary fund to P18,630.30.

Donors for this month were: Mabini Movie Festival, P2,650; GSIS, P1,000; Kwangsen Young, P220; anonymous donor, P200; Chinese embassy and Spanish embassy, P100 each;

National Shipyard & Steel Corporation and Immaculate Academy of Malolos, P50 each; Marikina School of Arts and Trade, P38; Bureau of Posts, P26.95;

Chinese General Hospital School of Nursing, P25; Our Lady of the Angels Seminary, Our Lady of the Rosary, House Financing Corporation and Mother M. Constancia, P20 each;

Our Lady of Fatima Academy (San Pablo City) and Teledano College (San Fernando, Pampanga) P10 each; and Mater Boni Consilii Seminary, P7.50.

*First Mabini centenary***Hymn honoring hero published**

(Special to The MANILA TIMES)

**MABINI**

BATANGAS, Batangas, Oct. 8—A patriotic hymn written about half a century ago in memory of Apolinario Mabini, was published for the first time recently by the heir of the composer on the occasion of the first centenary of the birth of the hero.

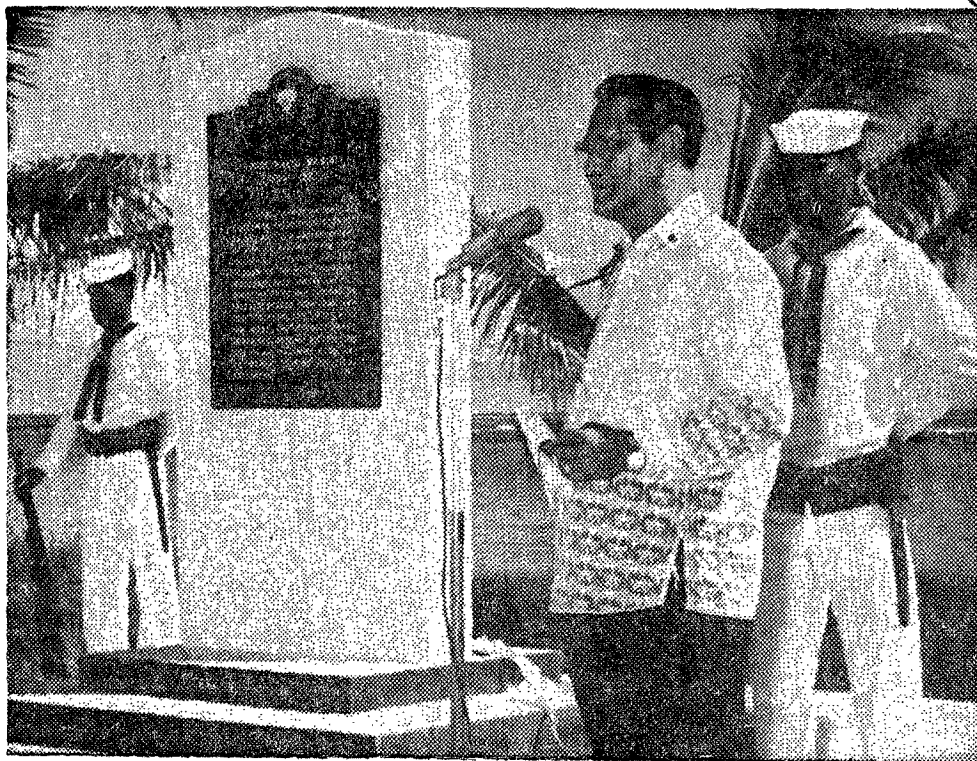
The piece entitled "Imno Mabini," was composed by the late Lorenzo S. Ilustre, noted composer and musician of this capital town, who was born in 1866. Ilustre died in 1922.

During his lifetime, Ilustre had written some 50 musical compositions

among which are Imno Rizal, Imno General Malvar, Filipinas, Sa Aking Bayan, Diwa ng Bagumbayan, Mi Ultimo Adios, Tagala Batangueña, Bayan Ko, Mga Kabataan, Maghandog kay Rizal, Harana, Recuerdo Un Amor, O Sintang Iniibig, Dalagang Uliran, Salves, Hosanas, Virgen Divinos and Letania Batangueña.

Tagalog lyrics.

The lyrics of the hymn in Tagalog were supplied by the late Perfecto Condez, a distinguished son of this town. The hymn was arranged by Pastor de Jesus and copyrighted by Cipriano G. Ilustre.



MABINI MARKER

A marker at the site where Apolinario Mabini spent his years of exile in Asan, Guam, was unveiled recently by the Philippines Historical Committee. Dr. Domingo

Abella, who represented the PHC, is shown delivering his address at the unveiling rites held in connection with the hero's first centenary this year.

THE MORNING STAR

"Light of the Barrio People"

July, 1964



THE FIRST COPY of "Mabini — Brains of the Revolution", a pamphlet published by Caltex (Philippines) Inc., is turned over by Dr. J. L. Mathay, public relations manager, Caltex, to Vicente del Carmen of the National Heroes Commission. Look-

ing on are Pedro Alaras (in coat) also of the Commission, and J. G. Garcia, assistant public relations manager, Caltex. Some 10,000 copies of the pamphlet were distributed free by Caltex.

Nation Observes Mabini Centenary

The nation observed the centenary of Apolinario Mabini, "Brains of the Revolution", last July 23.

In fitting ceremonies all over the country, the national hero was honored by government and school officials, civic and business leaders, and the general public. In Manila, a civic and military parade was held in front of the Luneta grandstand. Dean Cesar Adib Majul of the University of the Philippines, and author of the prize-winning biography of Mabini, was guest speaker. He was introduced by National Museum Director Galo Ocampo.

Mrs. Evangelina Macapagal, The First Lady, unveiled Mabini's monument, assisted by Manila Mayor Antonio Villegas, Secretary Alejandro Roces and living relatives of the hero. President Diosdado Macapagal motored directly to the

Monument from a trip to Camarines Norte.

In Tanauan, Batangas, former Chief Justice Ricardo Paras paid homage to the hero, saying that "the greatness of a man is measured ... by the sincerity of his thoughts." Paras spoke before a crowd during the Batangas celebration.

Rep. Joaquin R. Roces, speaking in a program at the Mabini Elementary School in Quiapo, Manila, also said that "nationalism is the only answer to the many problems of the Filipinos today as a people."

In Baguio, a monument to the Sublime Paralytic was unveiled at Leonard Wood Street, by Mrs. Teodora de Guzman, wife of the mayor, and Mrs. Lorna Perez Laurel, assisted by Patricio Mabini,

nephew of the hero, and Col. Godofredo Mendoza, PMA superintendent.

Caltex (Philippines) Inc. published 10,000 copies of "Mabini — Brains of the Revolution" for free distribution to public school children and government and civic offices. The brochure, first in a series on national heroes by the oil company, draws in retrospect, a biography of the great hero.

The Caltex publication was praised by writers and critics in national newspapers.

Meanwhile, during the Luneta ceremonies, Majul said that should the True Decalogue of Mabini prevail, then love of country would be the outcome. Only through the development of a national consciousness could a national community be born, he added.

July, 28 1951

Editorial

Mabini, Man Of The Masses

He spoke our language, the language of the common man. He was truly one of us because he himself knew how it was to be poor. He was born poor, lived poor. Records say that there was a time when he had to go without shoes.

People who have handicaps — economic and physical — can draw consolation from the fact that this man — now honored as a national hero — overcame his disability by sheer conviction, spirit, and what it takes to be a man.

Apolinario Mabini was a paralytic, but he turned his misfortune into something great. That is why he is now called the "Sublime Paralytic". Humility converted into sublimity.

He taught us that one doesn't have to be big to be a hero. One doesn't have to be powerful. Ideas can be mighty powerful, too. We who say that we haven't got much to live for, or to fight for, can take a lesson from this man who appeared to have nothing to fight *with*. He did, though. And he won. Perhaps, just by living from day to day is in itself a kind of heroism.

Ultimately, he proved that no matter what the circumstances are, you can't put a good man down. What he's got will always show.

Caltex (Philippines) Inc. joins the nation in celebrating Mabini's Centenary. We have produced a pamphlet which might prove helpful to school-children so that they may know this man more. However, this pamphlet is for everybody. It is, after all, not too late to learn our lessons.

On this issue is a coupon which the reader may fill out to ask for copies of the pamphlet. Send it to us, and know more about Mabini. He is a man worth the knowledge.

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Bankers ass'n contributes to centenary fund campaign

The Bankers Ass'n. of the Philippines recently donated P6,400 to the Mabini Centenary fund campaign being sponsored by the National Heroes Commission bringing the total of the Mabini fund drive to P13,424.85.

The BAP donation represents the biggest single contribution to the hero's fund drive which started last July.

Mariano H. Laurel, president of the Philippine Banking Corporation, and Manuel J. Marquez, chairman of the board of directors of the Commercial and Industrial Bank presented

the BAP's check to Education Secretary Alejandro R. Roces, concurrently chairman of the NHC.

Other donors for the month of August were: United Arab Republic embassy, Cabanatuan Rural Bank, 2nd Bulacan Development Bank, Office of the Economic Coordinator, and the Savings Bank of Manila, P50 each.

Central Surety and Insurance Co., P20 and Manila International Airport contributed P15 each.

The Mabini Fund Campaign has been extended to Dec. 31, 1964.

Mabini fund drive donations bared

A total of P13,424.85 has been donated to the Mabini centenary fund drive since it was launched last July by the National Heroes Commission.

This was learned from Education Secretary Alejandro R. Roces, chairman of the NHC.

President Macapagal has proclaimed July-Dec. 31 as Mabini centenary fund campaign period to enable the Commission to meet expenses incurred in the celebration of the Mabini centenary celebration this year.

Donors for the month of August were: Bankers Association of the Philippines, P6,400; Armed Forces of the Philippines, P1,000; National Power Corporation, P200; Tagaytay City government, P61.35;

Vietnam Embassy, United Arab Republic Embassy, Cabanatuan Rural Bank, 2nd Bulacan Development Bank, Meycauayan, Bulacan, Office of the Economic Coordinator and Savings Bank of Manila, P50 each;

Rural Bank of Arayat,

Phoenix Surety and Insurance Co., and Continental Bank, P25 each; Central Surety and Insurance Co. and Manila International Airport, P15.

22

Mabini relics

Kin wins back items

(Special to The MANILA TIMES)

CABANATUAN CITY, Sept. 18 — Personal belongings of Apolinario Mabini were returned to the hero's sister-in-law, Maria Amis vda. de Mabini, upon order of Judge Meliton Pajarillaga of the municipal court in this city.

Maria Amis vda. de Mabini is the wife of Prudencio Mabini, eldest brother of the Sublime Paralytic.

Three items

The relics are Mabini's picture, in a narra frame, his cloak ("balabal") and his ink stand. They were taken by the provincial sheriff from one Alejandra vda. de Abad of Cabanatuan City who had been holding them for sometime now.

Mabini's sister-in-law, through her counsel, Atty. Bernardo Abesamis, filed Sept. 2 a re-amount of P1,000 for very of the relics.

Museum display

Mabini's sister-in-law alleged in her recovery suit that upon the death of her husband Prudencio Mabini, he left her the said belongings of the hero, but that sometime after, the late Nicanor Abad, husband of Alejandra Vda. de Abad, borrowed the relics from her for display at the University of Sto. Tomas museum.

She averred further that despite her repeated demands to the said Alejandra vda. de Abad to return the relics, the latter refused to do so, causing her to file the recovery suit.

Bond executed

In executing the order, Judge Pajarillaga said inasmuch as Mrs. Maria Amis vda. de Mabini had given a bond executed to the defendant in the amount of P1,000 for the return of the items



Mrs. de Abad
and Mabini's relics.

in case of adjudgement, and inasmuch as she had duly complied with all the legal requirements for the delivery of the items, Mrs. Alejandra vda. de Abad should give the items to the hero's sister-in-law.

23

Mabini's relics up in court

Special to The MANILA TIMES

CABANATUAN CITY,
Sept. 11 — Apolinario
Mabini's relics are now
the subject of a com-
plaint filed before the
local municipal court by
Mrs. Maria Amis vda. de
Mabini, the Sublime Par-
alytic's sister-in-law.

Narra frame, initials

The complainant, who
is the widow of Pruden-
cio Mabini, the hero's
eldest brother, seeks re-
covery of the items from
Mrs. Alejandra vda. de
Abad.

The relics consist of
Mabini's picture in a
narra frame, a silk cloak
with Mabini's initials,
and an ink stand.

Mrs. Maria Amis vda.
de Mabini averred that
despite her repeated de-
mands, Mrs. Alejandra
vda. de Abad has refus-
ed to return the relics.

Commission offer

The complainant said
she inherited the hero's
mementos upon her hus-
band's death but lent
them to the late husband
of Mrs. Abad when he
borrowed the relics on
the pretext of exhibiting
them at the UST mu-
seum.

It was learned the
National Heroes Com-
mission has offered to
buy the relics from Ma-
bini's sister-in-law who
is now residing in Gapan,
Nueva Ecija.

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MABINI FUND DRIVE OPENS. Mrs. Conchita Hechanova led donors to the Mabini centenary fund drive during kick-off ceremonies held at the National Library building. The wife of the finance secretary also heads the Ladies committee of the fund campaign which is composed of prominent civil leaders and wives of high government officials. Photo shows former Senator Geronima Pecson and Mrs. Hechanova.

TITLE	NEWSPAPER	DATE (1964)	PAGE
Mabini monument, Wreath-laying for here	Phils. Herald	July 24	46
Mabini was RP's foremost political thinker	Mla. Chronicle	July 24	47
Mabini birthday observed passion for truth extolled	Mla. Chronicle	July 24	48
Mabini was RP's foremost political thinker (last issue)	Mla. Chronicle	July, 24	49
Honorable, virtuous life personified by Mabini	Mla. Chronicle	July 23	50
An argument for better /less but better public celebrations - Licuanan	Sat. Chronicle	July 25	53
Unveiling caps Dagupit Observance	Mla. Times	July 23	54
Mabini bust to JPL museum	Mla Times	July 28	55
Villegas urges fund approval for Mabini Shrine	Mla. Chronicle	July 28	56
Tilt on Mabini's political ideas is on: prizes bared	Mla. Times	July 29	57
Mabini fund drive gets extension	Mla. Times	July 30	58
Mabini fund : P 3,188.05	Mla. Times	July 31	59
Elegy to nationalism	Herald magazine	August 1	60
The 100th year of Mabini: A sparse crowd paid Homage	Herald Magazine	August 1	62-63
The winning Painting	Mla. Bulletin	Aug. 17	63
Habitual winners of art contest	Mla. Bulletin	Aug. 17	64
An Aesthetic perspective of History			65
Bankers top donors list	Daily Mirror	Sept. 1	66
Bankers help Mabini fund	Mla. Times	Sept. 5	67

TITLE	NEWSPAPER	DATE	PAGE
Mabini's birthday	Mla. Times	July 23	22
Relics of Mabini on exhibit July 10	Mla. Times	July 9	23
Mabini exhibit	Phils. Herald	July 11	24
Mabini Centennial painting Contest winners announced	Evening News	July 1	25
Mabini book off the Press	Mla. Times	July 18	26
July 23 made a special holy day *	Sun. Chronicle	July 19	27
Apolinario Mabini	Mla. Chronicle	July 20	28
Mabini Centennial- T. Valencia	Mla. Times	July 20	29
Mabini Shrine to be visited	Phils. Herald	July 22	30
Batangas set Mabini rites	Mla. Chronicle	July 22	31
Mabini Celebration - Jose I. Guevarra/	Mla. Times	July 22	32
Mabini weeps- F. H. Magno	Daily Mirror	July 23	33
Hero won fame, suffered in war	Evening News	July 23	34
Unveiling of the Mabini monument	Daily Mirror	July 23	35
Apolinario Mabini- Editorial	Mla. Chronicle	July 23	36
The brains of the revolution is 100 years old	Mla. Chronicle	July 23	37
Mabini day today, Parade set at Luneta	Phils. Herald	July 23	38
Mabini Centennial observed today	Mla. Chronicle	July 23	39
Mabini, the cripple who fought from a chair	Evening News	July 23	40
Apolinario Mabini - Editorial	Mla. Times	July 23	41
T. M. Kalaw tribute to the greatness of Mabini	Mla. Times	July 23	42
Mabini like Rizal- A. Roces	Mla. Times	July 23	43
Nation pays high tribute to Mabini	Phils. Herald	July 24	44
Mabini Virtues extolled	Phils. Herald	July 24	44
Mabini qualities extolled	Mla. Times	July 24	45
Mabini monument , Wreath-laying			

TITLE	NEWSPAPER	DATE	PAGE
		1964	
Mabini fund drive okayed	Mla. Times	April 15	1
Mabini painting Contest bared	Phils. Herald	April 2	2
Mabini death recalled	Daily Mirror	April 27	3
New P 1 coins(okayed) to be minted	Mla. Times	March 3	4
Three donate to Mabini fund	Mla. Times	March 3	4
Minting of new P1 coins okayed	Mla. Chronicle	March 4	5
DM launches Mabini Drive	Mla. Times	May 8	6
Mabini's death anniversary	Mla. Times	May 14	6
Mabini died 3 years ago	Mla. Times	May 13	7
Mabini fund drive set	Mla. Times	May 13	8
Mabini death marked today	Mla. Times	May 13	8
Mabini honored today	Evening News	May 13	9
Matrons help Mabini drive	Sunday Times	May 17	10
P2,000 donated to Mabini fund	Mla. Times	May 18	10
Mabini's writings out soon	Daily Mirror	May 18	11
Student's give P52 to project	Mla. Times	May 20	11
Mabini Centenary	Mla. Times	June 4	12
Mabini fund-raising drive	Evening News	June 4	13
Mrs. Macapagal's Contribution	Phils. Herald	June 5	14
Mabini fund-drive extended to Dec.	Mla. Chronicle	June 11	15
	Evening News	June 10	15
G ovt. has neglected the Mabini Shrine/	m la. Times	June 16	16
Projects celebrating Mabini Centennial /	Sunday Times	June 19	17
M abini, De los Reyes works to be			
published	Mla. Chronicle	May 25	18
Apolinario Mabini molded first repub-			
lic in Asia	Phils Herald	June 12	19
History of Phil. Independende day	Phils. Herald	June 12	20
Nati/on celebrates Mabini day today	Mla. Times	July 23	21

Bankers help Mabini fund

The Bankers Association of the Philippines has donated ₱6,400 to the Mabini centenary fund campaign being sponsored by the National Heroes Commission, bringing the total of the Mabini fund to ₱13,424.85.

The BAP donation represents the biggest single contribution to the hero's fund drive which started last July.

Check to Roces

Mariano H. Laurel, president of the Philippine Banking Corporation, and Manuel J. Marquez, chairman of the board of directors of the Commercial and Industrial Bank, presented the BAP's check to Education Secretary Alejandro R. Roces, concurrently chairman of the NHC.

Also present during the presentation ceremony were Vicente del Carmen, NHC officer-in-charge; Isabel Olegario, Mabini fund campaign coordinator; and Atty. Pedro M. Alaras, NHC acting administrative officer.

From AFP

A donation of ₱1,000 was also received from the Armed Forces of the Philippines, representing the second biggest contribution to the fund campaign so far. National Power Corporation and an anonymous donor donated ₱200 each.

MABINI FUND DRIVE

Bankers top donors list

The Bankers Association of the Philippines bolstered the Mabini fund campaign by donating a check amounting to P6400 to the National Heroes Commission.

The donation was made through the combined efforts of Mariano H. Laurel, president of the Philippine Banking Corp. and Manuel J. Marquez, chairman of the board and president of the Commercial and Industrial Bank.

Education Secretary Alejandro R. Roces, concurrently chairman of the NHC, received the check from the two Bankers Association officials.



Also present during the presentation were Vicente del Carmen, NHC officer-in-charge; Isabel Olegario, Mabini Fund campaign coordinator; and Atty. Pedro M. Alaras, NHC acting administrative officer.

The Armed Forces of the Philippines also chipped in P1000 and was the second highest donor for the campaign in the month of August. The check was personally delivered at the office of the NHC.

Donors for the month of August were: United Arab Republic Embassy, Cabanatuan Rural Bank, 2nd Bulacan Development Bank, Meycauayan, Bulacan, Office of the Economic Coordinator, and Savings Bank of Manila, P50 each;

Rural Bank of Arayat, Phoenix Surety and Insurance Co., and Continental Bank, P25 each;

National Power Corporation, P200; Manila International Airport, P15; and Central Surety and Insurance Co., P20.

The Mabini Fund Campaign has been extended by President Macapagal until Dec. 31, 1964.

PRIZEWINNERS:
 "Huling Paalam" (below)
 first prize, 1960 International Art Contest
 of the Rizal Centennial Commission,
 and (right) "Kakang Pule," second prize,
 Mabini Centennial National Art Contest.



By TIBURCIO BAGUIO

Rody Herrera's paintings:

PERSPECTIVE OF AN AESTHETIC HISTORY

UNLIKE MOST FILIPINO painters, and like the few who have decided to go along with the tides of nationalism, Rody Herrera is fired with an inner urge to recapture the dramatic intensity of the Filipino past.

His is a vision of history and the heart. He has given impetus to the consciousness of a national identity through his Filipiniana paintings as he creates in his audience an awareness of the legacy of the past. Through his visual interpretations in paint, the past takes on a sense of reality and immediacy.

Herrera has won recognition through the remarkable feat of winning the major prizes in four historical art contests, including the recent Apolinario Mabini centennial where he copped the second prize.

Herrera, however, has also concerned himself with other subject matters under his own concept that an artist must also try his hand at other painting categories if he is to acquire a firmer grasp of his art. Indeed, Herrera also made his mark as a winner in other painting categories since he started out to make his bid in the local art world. In the years 1951 to 1955 he won major prizes in the national art contests conducted by the Art Association of the Philippines, then went on to cop in two successive years the first prize in the annual

United Drug national art contest.

Aside from his prize-winning historical paintings, Herrera has also been doing portraits of national heroes that include Rizal, Juan Luna, Bonifacio, Mabini, Dagohoy and others. The commission for a portrait of Rizal came from a surviving kinsman of the hero himself. Other commissions for a portrait were likewise received from surviving relatives of Juan Luna, Mabini and Miguel Malvar.

Herrera's other Filipiniana works include oil paintings of events memorable in our history, among which are "The First Mass in the Philippines," "Blood Compact," "The Discovery of the Katipunan," "The Battle of Manila Bay," "The Death of Magellan," and "The Battle of Zapote Bridge." The latter painting now

hangs on the wall of a public school in Manila which had commissioned the work.

Other historical figures that Herrera has put on canvas are Miguel Lopez de Legaspi, Admiral Thomas Dewey, and General Douglas MacArthur.

Art must serve

Certainly, all of Herrera's work in the historical category reflect a conviction that art must also serve while it must also satisfy esthetic needs. It is for this reason, he has declared, that he never fails to participate in historical art competitions. In this, his dedication to historical art, Herrera may be compared to the painter-hero Juan Luna and may indeed be Luna's spiritual heir.

With his "Huling Paalam," the oil painting that won the grand prize in the 1960 International Art Contest

the Rizal Centennial Commission, Herrera established himself as a historical painter. For the painting, he took as his subject the tragic farewell scene between Rizal and his aged mother inside the hero's cell at Fort Santiago. It easily won recognition for its originality and fresh insight.

Another oil painting, "Gabriela Silang Being Led to the Gallows," was awarded second prize in the nationwide contest held by the Gabriela Silang Bicentennial Art and Philatelic Exhibition last year. In the painting, Herrera showed with realistic effect the heroine's final public humiliation.

In "Pugad Lawin," the entry that won the second prize in the Manila Bonifacio Centennial Commission's national



"Silang Being Led to the Gallows," another winning piece.

convenient. At any rate, the painting was not the product of fancy, according to Herrera. The scene was done to suggest at the same time the image of the famous scene of St. Christopher carrying the Child. It was also a symbolic representation of Mind being carried by the Body. Actually, he had done quite a lot of research before he started the work on canvas, going as far as Tanauan, Batangas to interview Mabini's surviving relatives in addition to visits at the National Library where he ransacked books and magazines for information on the hero.

At present, Herrera contemplates putting on canvas a really huge scene — the historic Death March after the fall of Bataan. As he envisions it, the painting will be comparable to Juan Luna's *Spoliarium* in sweep and grandeur. In preparation for this gigantic task, Herrera has been collecting data over the years from history books, magazine articles and other sources. The finished work, he is certain, will serve as his masterpiece.

THE EXPONENT OF DAILY PHILIPPINE PROGRESS

MANILA BULLETIN

Human Interest Page

SEBASTIAN CATARROJA—editor

MONDAY, AUGUST 17, 1964

I

OUTSTANDING PAINTER

Habitual Winner Of Art Contests

By JOSE P. ABLETEZ

Every time the nation observes the centenary — 100th birthday anniversary—of this hero or that heroine, a painting contest highlights the observance. And one painter who has regularly participated in the art competitions has proved a perennial winner—Rodolfo M. Herrera. He romped away with either the first or second prize, from the Rizal to the Mabini centennial contests.

In the 1961 Jose Rizal Centenary art competition, Herrera won the top purse—P5,000. The entry of the artist-illustrator of a vernacular magazine (Bannawag) depicted the national hero being embraced by his grieving mother, while a sister and two Spanish officers look on shortly before he was marched to his death in Bagumbayan. The winning painting (55-½" x 79-¼") was done in oil, and was still wet when he submitted it hours before the deadline. Entitled "Huling Paalam," the winning piece now hangs in one of the rooms of the National Library in Manila.

"It took me two weeks to do that painting of Rizal," recalls the 36-year-old artist. "I had to take a leave from my work in a magazine if only to devote my time to research and actual painting of the entry. I had to go to Fort Santiago to see the room where Rizal was confined before he was executed."

From his success in the Rizal art contest, he went on to win in the Diego Silang and later Gabriela Silang centennial competitions. Both observances were managed by Ilocandia's young historian, J. P. de los Reyes, who's also a sportsman and businessman on the side.

Then in the Bonifacio centenary art contest, Rodolfo again participated. His entry, titled "Pugad Lawin, portrays the cedula-tearing scene in the historic spot where the Supremo was supposed to have exhorted his followers to do away with their cedula—the symbol of their oppression and en-

slavement to the Castilians. For emerging second place, he received P2,000.

"It took me about a month to work on my entry, since I had to conduct some research on the Katipunan founder," said the Manila-born painter. "After a series of attempts on what particular theme or scene to do, I settled for the cedula-tearing chapter in our history played up importantly in our history books."

The most recent centenary competition was that of Mabini. Again, he won the runner-up place—and collected P2,000. His winning entry depicts the Sublime Paralytic being car-



RODOLFO M. HERRERA

...perennial winner

ried on the back of his brother while crossing, with a queue of fleeing revolutionaries, a river.

The fine painting, which is now on display in the National Library, is entitled "Kakang Pule"—an apt title indeed for the first secretary of foreign affairs of the First Republic was known to his folks as such, "Kaka" being a title of respect for an elder brother.

Besides winning in centenary art competitions, Herrera has proved a perennial prizewinner in other painting jousts. He has the annual United Drugs-won three top prizes in sponsored art contest,

three years in a row.

The curly-topped artist believes that painting should involve more than the application of assorted colors to a canvas. It entails preparation, much research on the subject you want to capture in canvas. It means knowledge of history, a sense of history, and the faith in the person or subject—be he a national figure or not.

A product of the University of the Philippines, this painter has indeed proved that much research, thorough preparation and painting talents can spell success—and the purse that goes with it.

However, he considers his success not yet full, even with the national prestige he has won in the different contests. He feels that the birth of a son or daughter in the near future would make him and his lovely wife much happier—and triumphant.

mila. Bustamante
August 17, 1964



THE WINNING PAINTING of Rodolfo M. Herrera in the last Mabini Centenary Art contest, entitled 'Kakang Pule' is shown above. It won the second prize of P2,000 for the perennial art contest winner.

The 100th Year of Mabini: A Sparse Crowd Paid Homage



FIRST LADY, assisted by Mayor Antonio Villegas, unveils Mabini monument.

ATHOUGH it was decided with haste, still the National Heroes Commission made it possible that Apolinario Mabini, the "Sublime Paralytic," was given tribute on his 100th birthday.

The observance—which aimed at setting the true dimensions of Mabini's greatness, stressing his patriotic accomplishments—was significant.

Some thought it was a belated honor to a hero who was revered by Filipino greats like Jose Rizal and Andres Bonifacio.

Mabini led an exemplary life and his principles made him great. "Patriot, brain and soul and conscience of the revolution," these were what he was.

Mabini, despite his physical handicap, awakened the minds of his countrymen during the turbulent years of struggle for freedom of his country.

The basic purpose in commemorating his centenary is: to be able to bring his life's example to the young generation and, thereby, have them emulate him.

It is a way of bringing them to a closer understanding of their heritage.

Mabini's role in history could be clearly grasped and that way Mabini would be closer to them.

MABINI fought without arms, except his intellect and powerful pen.

In 1898 Mabini joined the revolution against the Spanish. Later, he used his mind against the Americans.

He believed reforms could be instigated in peace. He was with the reformers. But he would resort to arms in defense of country.

He was seized by the Spaniards when the Katipunan was discovered.

On June 12, 1898, however, he was adviser to General Emilio Aguinaldo. And, once, he advised Aguinaldo to change the government to a "government of revolution."

He wrote the "True Decalogue" containing principles about God, people, one's self and country. The "Decalogue" brings timely message to the present generation.

He held high political positions in Aguinaldo's government and was elected president of the Supreme Court.

Captured by the American forces on December 10, 1899, in Manila, he was imprisoned until September 29, 1900.

Mabini lived in Nagtahan after his release, in a shack—now a shrine. Exiled to Guam, he was offered freedom with the condition he swore allegiance to American sovereignty.

He refused.

He yielded later, however. And only because his health had deteriorated.

Back home, he did not enjoy his freedom well. He died of cholera on May 13, 1903.

MABINI was born in Tanauan, Batangas. Poor, he struggled hard to earn his law education at the University of Santo Tomas. At 32 he was paralyzed. He indulged in writing.

Endowed with brilliant mind, Mabini was the most influential cripple in the country during his time.

He advocated peace and freedom, abhorred violence and haste. Calm and with a keen political insight, he wrote with dedication and embellished his works with high rationality and philosophy.

Known as a political philosopher, he believed that "a revolution is always just if it tries to destroy the government that is foreign and usurper."

Mabini was also distinct as a realist who sought facts.

His deeds gave him a part in Philippine history.

On his 100th birthday observed last week, the nation focused the honorary tribute on his birthplace in Tanauan, Batangas.

Filipinos commemorated him for his "passion and truth."

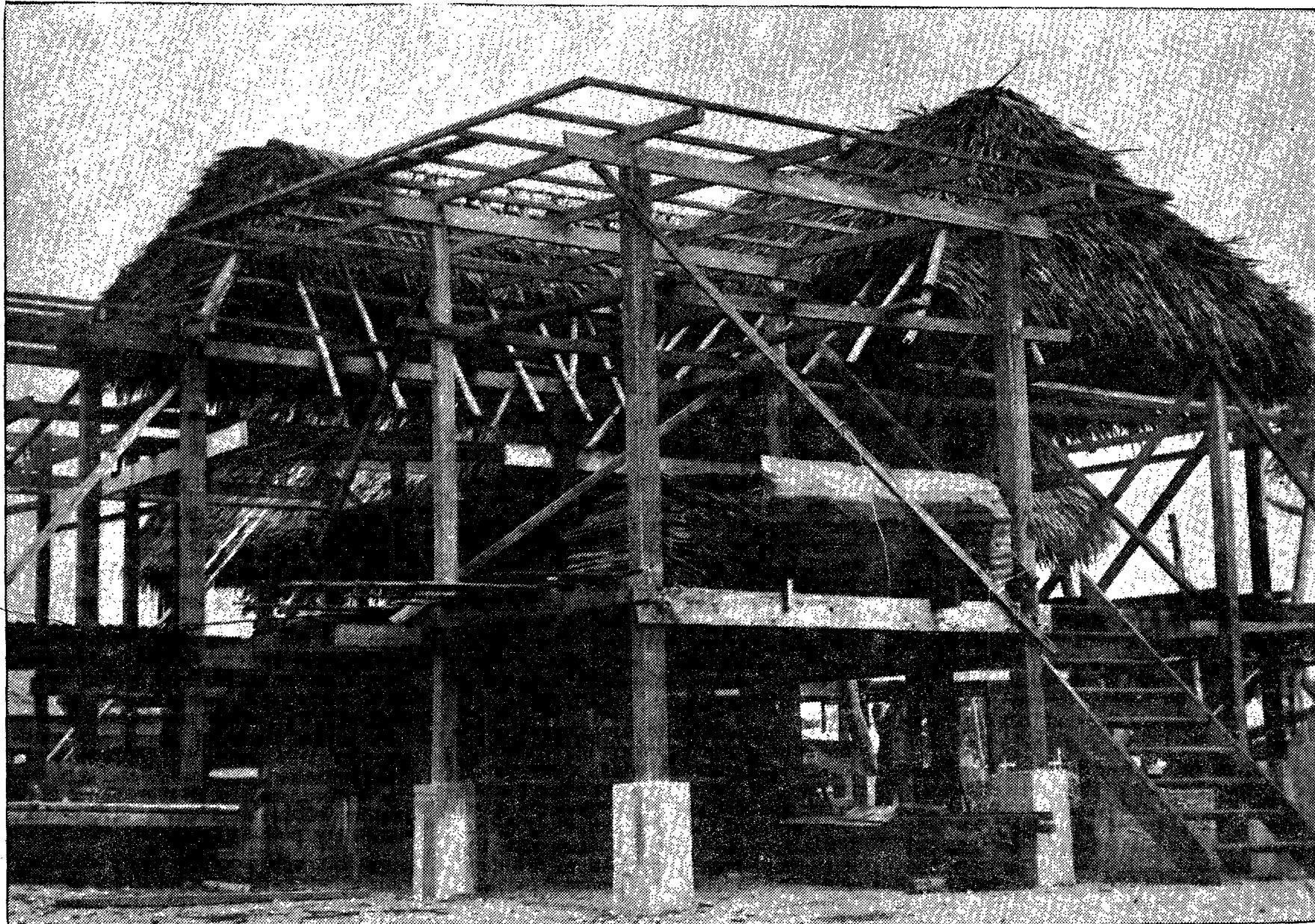
In Manila the President and Mrs. Macapagal headed the national celebration. He unveiled the hero's monument at the rotunda on Otis street and United Nations Avenue. Other rites were rendered.

A program—sponsored by the National Heroes Commission at the Quirino grandstand—and a civic-military parade highlighted Mabini's centennial celebration with 23 floats featured. But there was only a sparse crowd.

—GLORIA P. TONSAY



INCLEMENT weather dispersed crowd at the Luneta during Mabini Day celebration.



THE MABINI SHRINE at the foot of Nagtahan bridge in undergoing construction.

August 1, 1964

Ifs, Whys, Buts

Elegy to Nationalism

It was a long dismal day, the kickoff of the Apolinario Mabini centenary.

To be kind, one may call it a 'rite'. But not a 'celebration'.

Only a sprinkling few was in attendance in the rite, led by the First Lady who, more than anybody else, saw duty and performed.

This sets in bold study how it was.

There was hardly any animation about it. Which made it an ugly, pathetic rite, something like going through the thing and be over with it.

And why?

Not because, surely, as some feeble minds assert, of the leaden skies and occasional showers.

This is plain nonsense.

This is hokum, bumble, apology. We don't swallow this.

The Apolinario Mabini shrine, uprooted from where it stood to give way to jazzing up the city, was for one thing, not even in a patched-up state where it had been moved months back.

For another, Mabini Day was decreed as a national holiday—fittingly, all will agree—and yet the Day gave way to the next with hardly any ripple in the social mass, hardly any semblance of celebration, except in Manila and in Batangas, the Sublime Paralytic's home province.

If handling there was, nobody noticed it.

The state of the Shrine, still a skeleton of beams and half-placed thatch, in fact, reduces to absurdity whatever claims of planning may be made.

Which raises a question: was there planning, actually?

If there was, one could only wish the centenary will not have as meshy a finish as its start.

Now, about the social mass. The people just utterly lacked that thing which goes into patriotic combustion.

The people, lamentably, have lost sight of the national historical, political and cultural perspectives.

Whatever roots there were, these seemed to have



surfaced, instead of deepening.

But the people may be condoned, even forgiven for their gory general neglect.

But no those who buggle their nationalism.

Where were they, those trumpeting nationalists and ultra-nationalists, on Thursday, July 25?

Somewhere, surely, but not in the centenary celebration.

Lost to them, it seems, was Mabini's exhortation to countrymen. In his ageless Decalogue, Mabini exhorted:

"4. Thou shalt love thy country after God, and thy honor more than thyself; for she is the only paradise which God has given thee in life, the patrimony of thy race, the only inheritance of thy ancestors, and the only hope of thy posterity; because of Her, thou has life, love and interest, happiness, honor and God."

Mabini, to be sure, is not country. But he is part of the patriotic heritage that ought to make the nation pulsate with love of country.

And surely, Mabini is worth elevation to the pedestal of worthy patriots, which, to mind, is what the centenary is for.

And yet the nationalists found no time to join in his elevation.

The worst thing, it is sad, but must be noted, has happened: our nationalism has deteriorated to speeches and to prose—to lip-service.

We are now a people who must re-search for our national soul, who must regenerate fervor into our patriotism, who must rekindle attachment to our heritage.

Among the people of the world, as things are, we are among those worst situated. For we do not hang on to our heritage.

To simply mouth nationalism and do nothing, we submit, is shamefully indecent.

The long dismal day that was made to pass as the kickoff of the Mabini centenary is, sadly, an elegy to our nationalism.

Mabini fund: ₱3,188.05

A total of ₱3,188.05 has been collected by the National Heroes Commission in the fund-raising campaign for this year's observance of the first centenary of Mabini.

This was announced yesterday by Education Secretary Alejandro R. Roces, NHC chairman, as he appealed for more public support to the drive.

Donors were: Central Bank, ₱1,000; Development Bank and Trust Co., ₱500; NHC personnel, ₱485.55; Mrs. Evangelina Macapagal, Pacific Banking Corp., Republic Bank, Progress Insurance, Philippine Banking Corp., General Bank & Trust Co., Overseas Bank of Manila, and the Meycauayan Rural Bank, ₱100 each; National Life Insurance Co., Reliance Surety and Insurance Co., Consolidated Bank, and Knights of Mabini, ₱50 each;

Star Life Insurance, ₱30; Mutual Security Insurance, Pampanga Development Bank, James Kirke, and Far Eastern Surety & Insurance Co., ₱25 each; Paramount

Surety & Insurance Co., Inc., Manuel Collas, and Dr. J. Ortañez, ₱20 each; Philippine Christian Colleges students, ₱7.50, and Victory Surety & Insurance Co., ₱5.

The fund drive has been extended by President Macapagal until Dec. 31, 1964.

Mabini fund drive gets extension

President Macapagal has extended the fund-raising campaign for the centennial celebration of Apolinario Mabini this year up to Dec. 31, 1964, it was announced by Education Secretary Alejandro R. Roces, chairman of the National Heroes Commission, yesterday.

Among the projects to be undertaken by the NHC are the publication of Mabini's works and the improvement of his shrines in Nagtahan, Manila and in Talaga, Tanauan, Batangas.

Head of the ladies' committee spearheading the fund campaign is Mrs. Conchita Hechanova, wife of the finance secretary.

Tilt on Mabini's political ideas is on; prizes bared

The American Historical Committee announces that it has launched a literary contest for Filipino university students on the theme of "Sources of Mabini's Political Thought."

The competition has been arranged as a highlight of this year's centennial celebration of the birth of the Filipino hero, Apolinario Mabini.

Three prizes

The contest is open to both undergraduate and graduate students of accredited universities who major in history, political science or both. The first prize will be P1,000. Second and third place awards will be P500 and P250, respectively.

Mabini wrote a number of books, articles and letters during his lifetime. His best known work was his two-volume "La Revolucion Filipina." This work indicated that the American Revolution and the subsequent development of the American Republic had an important bearing on his political thinking.

US-inspired

In the work written in 1902, Mabini expressed this thought:

"... If the government of the United States had been able to guide the Union through the road to prosperity and grandeur, it was because its actions had not deviated from those theoretical principles contained in the Declaration of Independence and the Rights of Man."

Thus an interesting area of inquiry arises as to the degree and nature of inspiration Mabini may have drawn from the political philosophy of the American Revolution.

However, the committee has pointed out that participants in the contest need not limit themselves to this area of research.

In the Historical Committee's competition, the manuscripts are to be written in English, and are to range from 5,000 to 10,000 words in length.

Manuscripts

The manuscripts are to be submitted to the committee, through the offices of the various university heads, by October 31. The awards will be based on the originality of research and clarity with which the topic is presented.

All papers submitted in the competition will become

the property of the American Historical Committee, which will preserve them in the American Historical Committee, which will preserve them in the American Historical Collection Library in Manila.

This is considered to be the richest collection of Filipiniana in existence, covering mainly the American period and built up since the war.

Library

The Historical Committee

was organized in 1949 and the library was set up a short time afterward.

Its purpose is not only to maintain a rich collection of historical information and objects of historical study, but also to cultivate better understanding between Filipinos and Americans.

The collection consists of books, government reports, manuscripts, photographs, movie films, coins, seals, medals, flags, weapons and paintings.

Villegas urges fund approval for Mabini Shrine

Mayor Villegas urged the enactment of an ordinance appropriating the sum of P39,709.75 for the restoration of the Mabini Shrine.

The Shrine has been relocated from its old site in Nagtahan to the compound of the Bureau of Animal Industry across

the Pasig River.

Villegas requested the Board to take immediate steps to appropriate the amount "considering the importance and urgency of this project."

The appropriation urged by Villegas will complete the restoration and beautification work on the shrine. The amount of P11,368.50 was earlier raised by the Manila Times through public contributions. The estimated cost of the work is P50,000.

Villegas meantime released a tagalog poem he composed and delivered at the unveiling of the Mabini monument at the Otis Rotunda in Paco at which he assisted the First Lady, Mrs. Evangelina Macapagal:

"APOLINARIO MABINI

Iyang paglilingkod sa
sa sariling lupa
ay di tumutubo sa mga
bunganga;
inagaw ni ANDRES ang
ating bandila
sa gulok ng tapang sa
pananalasa;
hinanap ni Rizal ang ating
paglaya
sa dulo ng kanyang
panitik ng diwa;
sa kanyang pintura ay
tinalinghaga
ni Luna ang ating layang
pinithaya.
Sapagka't ang bawa't
pag-ibig sa bayan
ay mula sa puso na may
kagitingan;
hindi dinakila ang lakas
at tapang
kung hindi ginamit sa
mabuting bagay,
subali't ang tao, kahi't
mahina man
ay binabayani sa gawang
mainam...
ang sinasaksi ko'y LUMPO
kung turingan
nguni't sa paglaya ay
naging patnubay!"



MABINI RITES

Members of the Rotary Club of Batangas headed by Domy Cruz, president, and other residents held a pilgrimage to the Mabini monument in Lipa City last July 23.

Among those shown above are Rotarians Quinoy Quinio, Dick Meeker, Ual Perez, Rufy Recto, Rafael Orosa, June de Leon, Norma Aguila and Meeker.

Mabini bust to JPL museum

(Special to The MANILA TIMES)

BATANGAS, Batangas, July 27 — The provincial government of Batangas through Gov. Feliciano Leviste has donated to the Dr. Jose P. Laurel Memorial Library and Museum in this town in connection with the celebration of the 100th birthday anniversary of the Filipino patriot.

In turning over the donation to the museum, Gov. Leviste expressed the hope that the Filipinos, especially the youth, will emulate the examples set by Mabini and that they will live up to his ideals and principles.

Cabanatuan rites

(Special to The MANILA TIMES)
CABANATUAN CITY, July 27 — A historical mar-

ker indicating the place where Apolinario Mabini, the Sublime Paralytic, was captured by the American forces on Dec. 10, 1899, was unveiled in Cuyapo, Nueva Ecija, last July 23 on the occasion of the nationwide celebration of the Mabini Centenary.

Prof. Teodoro A. Agoncillo of the University of the Philippines was the guest speaker.

The marker was blessed by Msgr. Pacifico B. Araullo, vicar-general of the diocese of Nueva Ecija and Cabanatuan City.

Gov. Eduardo L. Josen and Mrs. Rosario Jose, wife of Mayor Democrito Jose of Cuyapo, unveiled the marker.

Unveiling caps Baguio observance

(Special to The Manila Times)

BAGUIO CITY, July 22 —The unveiling of a monument to the memory of Apolinario Mabini will highlight the observance of the Sublime Paralytic's centenary in this city tomorrow, July 23.

The local observance is sponsored by the Baguio Mabini Centennial Committee headed by former Councilor Filomeno Biscocho.

The monument, a simple but imposing structure, was constructed with funds raised from voluntary donations by the committee. It cost P10,000.

Incidentally

By VIRGINIA BENITEZ LICUANAN

An Argument For Less but Better Public celebrations was the dismal proceedings at the Luneta Grandstand Thursday to celebrate the Mabini Centennial. Such poorly organized and lukewarm ceremonies defeat the very purpose of public holidays to honor our national heroes. Instead of honoring their memory and heightening patriotic fervor, these half-hearted proceedings are an insult to those noble men and encourage an attitude of indifference on the part of the people. We should have less of these public celebrations and those that we do choose to celebrate should be well thought out and well planned. Better no celebrations at all than these disgraceful displays of public indifference.

* * *

Mabini personified honorable, virtuous life

By Senator LORENZO SUMULONG

(Speech before the Escolta Walking Corporation, July 22, 1964)

I feel much honored by the invitation to address you on the occasion of Apolinario Mabini's centennial birthday anniversary.

There is a proverb which says, "Show me the man you honor, and I will tell you the man you are."

Whom did Mabini honor when he was alive? He honored and followed the leadership of Rizal and Del Pilar during the propaganda movement, and after the execution of Rizal when it became patent that it was futile to continue campaigning peacefully for political and social reforms from Spain, he joined the revolution and without any pre-condition or expectation of pecuniary or material reward he placed the might of his brains and pen at

the command of Aguinaldo and became the most eloquent and effective expounder of the rationale and justice of the cause of Philippine independence for which the revolutionists fought and died first in the revolution against Spain and then in the war with the American military forces. In other words, Mabini followed and honored leaders who could offer him nothing of power, nothing of riches, nothing of spoils and sinecure — nothing but blood and toil, tears and sweat, in the service of country and fellow-man. He followed and honored them because he believed in the reason and justice of the causes and the principles for which they lived and died. He followed and honored them because they

personified the honorable and virtuous life which he firmly believed men and nations must pursue if they want to enjoy the blessings of freedom and of progress.

That was the type of leaders Mabini honored, and that was the type of leader Mabini was.

He was for moral regeneration. Through his True Decalogue, he sounded a call for the strengthening of the moral fibre of our people to prepare them for the trials and tribulations that would surely ensue upon resumption of the revolution against Spain which he foresaw would surely come after the outbreak of the Spanish-American War. In his view, the revolution had two aspects: the external aspect whose purpose was to free our people from Spanish tyranny and rule, and the internal

aspect intended to instill morality and sense of honor among the masses of our people so that they would be able to restrain themselves from committing the abuses and excesses and the reign of terror which had marred past revolutions in other lands such as the French Revolution in the eyes of civilized mankind. Yes, he was for moral regeneration, but he applied his code of honor and morality to all — not only to political adversaries or the small fry, but to himself and to all those belonging to the same school of political thought as he. Let but an abuse be brought to his attention, and he would immediately dispatch a note for its investigation or denounce it in public. He spared no one — not Generals Luna, Mascardo, Diokno, Lukban, Pio del Pilar — not even

Aguinaldo. How different, indeed, from this new era which prosecutes — or shall we say persecute — its anti-graft and anti-vice campaign only against its political opponents and critics, and sees no evil, hears no evil, of itself and its political yes-men and allies.

Mabini was for simple living. He was a poor man when he entered public office. He was still a poor man — maybe poorer — when he left it. He was the Prime Minister and Secretary of Foreign Affairs when Aguinaldo was President of the Malolos Republic. He was the chief adviser of Aguinaldo from June 1898 to May 1899 when he resigned. He was the power behind the throne so to speak, yet when he resigned he was destitute. He had no money. Aguinaldo had to give him P150, and this

was soon spent for his food and his transportation by hammock from place to place until he was captured by the Americans in Cuyapo, Nueva Ecija. After his capture, he was imprisoned in Anda Street, Manila. There he lived on the charity of friends. A friend Dr. Isidoro de Santos, sent P60 to help him in his expenses. Another friend, Dr. Aquilino Calvo, brought him milk to drink every day. He had to request friends in Hongkong to pay his bill for newspapers he asked for his reading while in prison. He died poor, so much that in his will, after giving what little worldly goods he had to his brother Prudencio who had accompanied and cared for him since he became a paralytic he asked his other brothers and sisters to forgive him if he had nothing to leave them for a remem-

brance. This was simple living as Mabini exemplified it while holding public office and after retiring to private life. Today we have a new brand of simple living, which Mabini would not be able to recognize if he were still alive today, and which he surely would denounce as hypocrisy pure and simple, because it is simple living practised in the reverse.

Mabini was a man of principle who never bartered his convictions for a mess of pottage. After reverses suffered by Filipino troops due to superiority of American arms, there was a move led by Paterno and Buencamino to negotiate for peace with the American military commander on the basis of autonomy. This was opposed by Mabini. As Prime Minister in the government of Aguinaldo, he deemed it his duty always to be guided by the will and wishes of the people who supported the revolution and the establishment of the Malolos Republic. He refused to negotiate with the American military commander unless the latter would agree to a 3-month armistice to enable the government of Aguinaldo to ascertain if the people preferred to give up the armed struggle for independence and negotiate for peace. When these terms for negotiation were rejected by the American military commander, Mabini resigned when he sensed that Aguinaldo wanted to form a new Cabinet to give the group led by Paterno and Buencamino a chance to try their hand in negotiating for peace with the Americans. The Paterno Cabinet did not fare any better either, because the American military commander insisted on unconditional surrender and the laying down of all Filipino arms before he would talk of peace with the Filipinos.

struggle with the Americans. The Filipinos must show to the Americans that they had the courage to die if need be for the independence they believed they were entitled to. To cover and submit to the demand for unconditional surrender would be a sign of weakness and would surely cause the Filipinos to lose their self-respect as well as the respect of the American people. In this conviction, he never wavered. He expounded and defended it in his press statements and in his writings. He took issue with General Otis, Governor Taft, General Arthur MacArthur (the father of Douglas MacArthur), and other Americans. Before his exile to Guam, he was offered positions in the judiciary, if he would only recognize U.S. sovereignty. He turned them down. Upon his return from his exile to Guam he was offered the position of Register of Deeds, which was considered an important position at that time. He turned it down. To the last moment of his life, he held fast to the belief that it was better to die with honor than to live in shame. In a letter to one of his brothers, he gave this parting advice: "wherever you may be and whatever your station in life, strive to live honorably and avoid that which may stain our name, always remembering that our parents, though poor and ignorant, bequeathed it to us pure and unsullied." In another letter, to another brother, he said that in the solitude of his cell in Guam the ticking of his watch made him feel the passing of time, and this in turn served to remind him that all worldly sufferings as well as all worldly pleasures will pass with time. In these two letters was

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In these two letters was
epitomized Mabini's philo-
sophy: Worldly pleasures
and pains are unimportant
and will pass with time;
it is sense of honor and
righteousness which exalt
men and nations and they
should be passed as a pre-
cious legacy from genera-
tion to generation till time
is no more. This was the
same thought he expressed
in the opening line of his
True Decalogue: "Love
God and your honor above
all things." The constant
lesson which Mabini
taught to his kith and
kin and countrymen was
to attach more importance
to things of the spirit
than to material things,
to moral values than to
material values, for it was
only in this way that they
could mold men of char-
acter, men of principle,
whose convictions are not
for sale, to lead and
guide their government
and their society.

To be continued

Mila Channel - Monday - July 23/64

Honorable, virtuous life personified by Mabini

By Senator LORENZO SUMULONG

(Conclusion of the text of speech delivered before
the Escolta Walking Corporation, July 22, 1964)

may be asked: Do we not barter their convictions for a mess of potage to lead our country and our people? Or have we produced leaders with skin-deep convictions who like Mabini will change their loyalties and

their flags as often as it suits their personal convenience or advantage? Have we come to such a pass that turncoatism no longer dismays and shocks us, and instead of being reproached and blacklisted is countenanced and even praised by the highest officials of the land as the act of patriots? How much longer shall we see lavish spending and scandalous vote-buying making a mockery and a farce of democracy in our conventions and elections? Shall we allow ourselves to sink deeper and deeper into the mire of sordid materialism, or shall we now resolve on this occasion of Mabini's Centennial Celebration to return to his code of moral and spiritual values so that principle rather than convenience will shape and forge the thoughts and actions of our people and their leaders?

To honor Mabini, it is not enough to declare his centennial birthday anniversary a special public holiday. It is not enough to unveil a new monument in his honor at the rotunda of Nagtahan Bridge. It is not enough to beautify the memorial ground in his homeplace at Talaga, Tanaunan, Batangas. It is not enough to hold parades and deliver speeches as tributes to his memory. Without all these, the name and fame of Mabini would still have a secure place in history, for as Pericles said, illustrious men have the whole world for their sepulchre. If we want to honor Mabini so that we may become the type of citizen and the type of leader that he was, then we must strive every day of our lives to live honorably and rigorously, avoiding that which may stain our name and that of our country, always remembering that it is our duty to pass it on to our posterity as pure and unsullied as when it was bequeathed to us by our forbears.



MABINI DAY OBSERVANCE—President Macapagal makes a floral offering at the new life-size monument of Apolinario Mabini on the rotunda of Otis street and UN avenue yesterday. The monument was unveiled by the First Lady, Mrs. Evangelina M. Macapagal, as part of the nation-wide observance of the 100th birth anniversary of the "Brains of the Revolution."

Mabini birthday observed; passion for truth extolled

Apolinario Mabini, the paralytic who provided the "soul and conscience" for the Revolution, was given his rightful place among the nation's greats when the country observed his 100th birth anniversary yesterday.

An inclement weather threatened to rain out the ceremonies in Manila but failed to stop the celebration.

The observance focused on his birthplace of Talaga, Tanauan, Batangas, and on Nagtahan, Manila, where he died on May 13, 1903.

At the celebration in Tanauan, the Sublime Paralytic was extolled by former Supreme Court Chief Justice Ricardo Paras who paid tribute to Mabini's "passion for truth."

The First Lady, Mrs. Evangelina M. Macapagal, led the ceremonies in the city by unveiling a monu-

ment to the hero at the rotunda on Otis street and United Nations Avenue in the morning.

A civic-military parade featuring 23 floats was held at the Luneta starting at 2:30 in the afternoon.

Mabini was born on July 23, 1864. Exiled to Hongkong for refusing to pledge allegiance to the United States, he symbolized the country's resistance to foreign rule.

He also earned the admiration of the late Gen. Emilio Aguinaldo who took him in as adviser of the revolutionary government.

At the House of Representatives, Speaker Cornelio T. Villareal today described Mabini as the "symbol of the indomitable will to freedom of the Filipino people and as the constant inspiration and guidance of the nation in its unfinished re-

volution."

In a message to the people of Cuyapo, Nueva Ecija, where the brains and soul of the Philippine Revolution was captured in 1899, and where a marker was unveiled yesterday, the Speaker conveyed the greetings of the House of Representatives on the occasion.

He said the Mabini Centennial Year is an act of historical consciousness, and the unveiling of the marker in Cuyapo is "a part of that national act of awareness for a significant event."

TANAUAN, Batangas, July 23 — (PNS) — Former Chief Justice Ricardo Paras today extolled the heroism of Apolinario Mabini, dubbed as the "Sublime Paralytic" and "The Brains of the Revolution," on the occasion of his 100th birth anniversary.

To page 2, col. 1.

Mabini birthday observed; passion for truth extolled

From page 1

This place is the hometown of Mabini, having been born in barrio Talaga where a Mabini shrine now stands.

Justice Paras declared that Mabini was "sincere and good" with a overruling passion to tell the truth no matter how pain-

ful it might be.

Speaking at a literary-musical program, Justice Paras said that Mabini was the kind of a leader that the country needed in the past and still needed today.

"The greatness of a man is measured not by the eloquence of his language, but by the sincer-

ity of his thoughts," Paras said.

Obliquely taking a dig at some leaders of the country at present, Justice Paras said that Mabini did not limit himself to preaching emptily honesty, integrity and other virtues, but saw to it that he practised what he preached.



Mabini Monument

A bust of the Sublime Paralytic, Apolinario Mabini, is unveiled by the First Lady assisted by Manila Mayor Antonio Villegas at the rotunda of United Na-

tions Avenue on the occasion of the 100th birth anniversary of the Filipino hero.



Wreath-Laying For Hero

Filipino hero Apolinario Mabini, also known as the "brains" of the 1896 Philippine revolution against Spain, was honored at a wreath-laying ceremony at his Nagtahan residence in Sampaloc, now a national shrine, on the 100th an-

niversary of his birthday. In picture are Lazaro Banag, Eduardo Maloles, Terry de Guia, Oscar Arellano, Maria Mabini, a niece of the hero; Jose Eres-tain, Carlos da Silva and Prof. Felipe Padilla de Leon.

July 24/64



MABINI CENTENARY

A civic parade yesterday afternoon featured the celebration of the 100th birthday anniversary of Apolinario Mabini, the Sublime Paralytic. Top:

one of the floats in the parade, depicting a phase in Mabini's life when he was carried in a hammock to escape advancing American troops.

Mabini's qualities extolled

The greatness of Apolinario Mabini was extolled yesterday by various speakers on the occasion of his 100th birth anniversary.

Center of yesterday's celebration were the Mabini Shrine in Nagtahan, Manila where he died, and in barrio Talaga, Tanauan, Batangas where he was born.

DM leads nation

President Macapagal led the nation in observing the hero's birthday by laying a wreath at the newly installed monument of the Brains of the Revolution at Otis rotunda yesterday morning. The monument was unveiled earlier by the First Lady, Mrs. Evangelina M. Macapagal.

Highlighting yesterday's celebration was the civic and military parade and program at the Luneta Independence Grandstand. Dean Cesar Adib Majul of the University of the Philippines was the principal

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Mabini the thinker **THE CHAIR** IMPRISONED HIS BODY, BUT DEVELOPED HIS MIND

By RODOLFO G. TUPAS

WHAT DOES an active and aggressive patriot do when he is suddenly crippled by paralysis? How does a paralytic feel when he realizes he can no longer use his legs to serve the country he loves so dearly?

He suffers and he broods day by day, minute after minute,—until the pain becomes unbearable and then he gathers all the courage he can muster and turns a handicap into an advantage.

This, probably, is what Apolinario Mabini, the thin, pitiful-looking shabbily dressed adviser of General Aguinaldo did when he first stared at his legs, tucked under a blanket, and thought of his colleagues who fought in the battlefields, using their arms and legs to serve their country.

Thus, Mabini developed the faculty that was left to him — his mind. It was a mind that set up objectives and pursued them relentlessly, almost ruthlessly. It was a mind that grappled with logic and arguments, with problems and impediments, and gazed into the future. It was an alert mind, a searching mind — a great mind.

Apolinario Mabini was a thinker and he thought beyond his time. A man condemned to sit on a chair for the rest of his life, with little else to do, makes of thinking a preoccupation, a sharpened instrument. He sees things from a perspective; details quickly fall into place, like a jigsaw puzzle. Thus, Mabini became the brains of the Philippine Revolution, the index of his age, the guide into the future.

There was nothing glamorous about Mabini. He was in fact a pathetic sight. He had a delicate frame, a conspicuous forehead and eyes that looked forlorn. He looked so pitiful that even General Aguinaldo, after seeing him for the first time, entertained second thoughts about taking him in as an adviser.

General Aguinaldo had previously heard a good word about Mabini from Felipe Agoncillo while he was in Hong Kong. Upon his return home he ordered twelve municipalities of the rebel government to prepare a hammock and men to carry the invalid to the general's Cavite headquarters. The general momentarily wondered whether all this trouble was worth it. But once Mabini began to speak and argue rather forcefully the general began to discover a great mind. Aguinaldo

said of him later: "I like the clearness and logic with which he expressed his ideas, and the serenity and sincerity with which he argued."

A scholar from the start

Mabini's parents were peasants but he never showed a love for the farm. He had a penchant, instead, for study and as a boy he liked to be alone with his thoughts. In unpublished pages from his manuscript, Mabini said: "Since I was a small child there was manifest in me a great desire to study, coupled with a strong aversion to field work. They were accustomed to say that I was not content with the miserable life of a shepherd or a farmer, a life which if it is miserable in appearance is in its depths the most happy and tranquil."

Mabini was a working student and was too poor to afford textbooks. Because he worked mornings in the *Intendencia General*, he was often late for his law classes. Once his professor, exasperated by his tardiness, threatened to send him out into the streets if he could not explain the lecture of the previous day. Mabini astounded his professor when he recited and explained the lecture almost word for word. Mabini, it turned out, was an attentive student and wrote out the class lectures and discussions to make up for his not having any textbooks.

Having gone through the difficulties of life, Mabini's political philosophy was not so much a rigid system of thought but a way of life. His was, in short, an attitude, an attitude that made him incredibly devoted to his principles and endowed him with an extraordinary foresight. His philosophy was somewhat pragmatic but once he set his goals, he pursued them doggedly.

He saw what others did not

Because of his intellectual prowess, Mabini saw dangers and opportunities which others did not. This is, says Ernest Dinat, the thinker — a man who sees what others do not.

When General Aguinaldo proclaimed Philippine independence in Kawit on June 12, 1898, nobody questioned the wisdom of the proclamation except a frail-looking invalid who was borne on a hammock. Mabini believed the republic was not yet a republic in form and accordingly deplored the non-participation of civil elements in the proclamation of independence. Besides, Mabini asked Aguinaldo what assurances he had from the Americans that gave him enough confidence to

make the proclamation. The general replied he had none.

"Then," Mabini pointed out, "the proclamation was ill-advised. It was premature and imprudent. We reveal our purposes while the Americans conceal theirs."

These were words of wisdom. The insurgents were buying arms from China through the American consuls in that country and naturally if the Americans felt the arms would be turned against them, they would stop aiding the Filipinos.

While Aguinaldo proclaimed the republic over his adviser's objections, on June 18 and 20, the general issued decrees prepared by Mabini.





which called for the reorganization of provincial and municipal governments, steps leading to a constitutional republic. Mabini had always held that it was important for the republic to convince foreign powers that it was stable and competent enough to discharge its republican duties.

A week after June 12, Manila fell into the hands of the American forces, the insurgent armies which had besieged it for weeks were not allowed to enter the city. Mabini's prophecy came true: the Americans, fearing rebel guns would be turned against them, regarded the Filipinos as their next enemy.

The Filipino insurgents were itching to wage

war against the Americans but it was Mabini — the cool, brilliant mind — who argued against it. He said: "We have not yet finished the war with Spain, and we should not provoke another war with America. We are in no position to fight two wars."

Earlier, Mabini had asked Aguinaldo to demand a written promise from the Americans to leave the Philippines to the Filipinos after the fall of Manila.

Opposition to Biac-Na-Bato

Nobody shook his head while the Te Deum was

being sung in the Manila Cathedral to celebrate the belief that the Pact of Biac-Na-Bato had finally terminated the war between Filipinos and Spaniards. Nobody—except Mabini.

If Aguinaldo was optimistic about the Pact, Mabini was not. Mabini was proven right when he suspected the Pact would be violated in bad faith on both sides. The insurgents' decision to keep the ₱400,000 intact in Hong Kong was a breach of the provision not to use the money to buy arms against Spain. On the other hand, Spain's punitive measures against Filipinos, such "as placing prisoners in the walls of Manila, so that with the rise of tide prisoners are drowned" were gross violations of the Pact.

Mabini also was quite emphatic about his ideas on political and economic independence. He was against creating a climate that would build the Philippine economy into that of the United States. His fear was that economic independence had to go hand in hand with political independence. His apprehensions were far-reaching and quite accurate.

One quality of a thinker is to state the truth as he sees it rather than to argue endlessly. In a sense, the thinker is unreasonably impatient and tends to dictate his wishes on others. This is understandable. He is convinced he sees the truth and fearing others may not see it, tends to force his ideas on others.

This seemed evident in the conflict Mabini had with the Filipino ilustrados who framed the Constitution in Malolos. He was convinced that the time was not yet opportune for a Constitution since in time of war the President should not be controlled by Congress. Moreover, his strategy was to leave the door open for negotiations with the Americans and bargain for time.

But Mabini lost out. The Malolos Congress voted against his "Constitutional program." Mabini reacted sharply. He posed three alternatives to Aguinaldo: to remove the appointive members of Congress and change them with men of his confidence, to veto the constitution, or to let him resign from the Cabinet should the general decide to approve the Constitution.

Congress remained firm and Mabini had to yield. He was offered the presidency by Aguinaldo but turned it down. Instead he accepted the premiership.

In time, after the tide of war turned against the Filipinos, Mabini resigned to give way to a "Peace Cabinet," the last of the short-lived Republic. Four months later, Congress elected him president of the Supreme Court but some people objected on the ground that his paralysis was a handicap. To this he said: "Is the president of the Supreme Court a messenger who must walk constantly? No. Then a man without legs can hold the post, so long as he has the head and the hands suited to the task."

Life was unfair and yet . . .

Indeed, Mabini employed his head and his hands for the service of his country. Life was unfair to Mabini. In times of crises, he was a cripple. After he returned home from exile in Guam he died unceremoniously of cholera. There were no bugles blaring or guns barking, the way it was in the battlefield.

And yet, Mabini served history so well because he was a thinking creature and his ideals were not only eloquently articulated in his "True Decalogue" but practiced by himself. Mabini's genius was in linking what he thought with what was realistic and in accordance with the wants of the time. Mabini was a thinker and manhood is attained not by growth but by thinking. Man, after all, was born a thinking creature and there is nothing more worthy of his being than the use of his thoughts for the benefit of his fellow men.

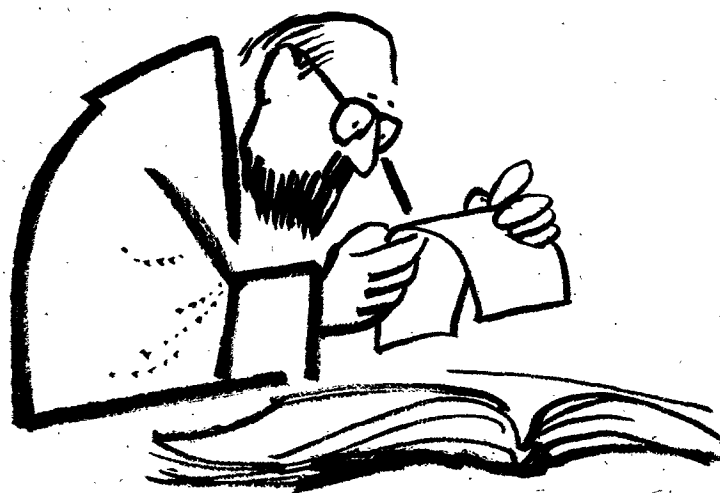
A philosopher once said that the "greatest events of an age are its best thoughts." In the time of the Revolution, the best thoughts belonged to Mabini. And they lived beyond his time.

EVERY year we celebrate the birthday of Apolinario Mabini, the Sublime Paralytic, on the twenty third of July. For a quarter of a century the hero's date of birth has remained unquestioned.

Our historians for the past years have always agreed July 23 was Mabini's natal day. To this effect the national government through its National Heroes Commission has set aside this date every year in commemoration of the hero's birthday anniversary. Recently however, the man's date of birth became a confusing and controversial issue between our historians when a document, said to be Mabini's birth certificate was brought to light by Fr. Jesus Gayo O.P. a Dominican friar who at present holds the position of chief archivist of the Pontifical University's museum.

Father Gayo was leafing through old documents of the Spanish era, in the archives of the Pontifical University when he stumbled on a well preserv-

Was he born on July 22 or 23?



ed document which turned out to be Mabini's birth certificate. The document bears July 22 as the date of birth.

The document was later referred by Fr. Gayo to Dr. Jose

Villa Panganiban, director of the Institute of National Language and a noted historian in his own right, who in turn lost no time in calling the attention of the proper authorities.

The unearthed document showed that a boy was born to Inocencio Mabini and Dionisia Maraňan in Barrio Talaga, Tanauan, Batangas on July 22, 1864. It was the following day, July the twenty third that the boy was baptized in the Tanauan parish and given the name Apolinario Mabini.


Though the document bearing the true date of Mabini's birth has been brought to light and referred to authorities, the claim of historians that the later date is Mabini's natal day still stands firm. As evidence to this claim, they refer to a letter written by Mabini to Captain Del Ejercito of the United States Army in which he stated that he was born on July 23, 1864.

The controversy regarding the hero's date of birth may remain a controversial issue among historians and other authorities, until further evidence can be gathered to clear the matter.

— LEON MANAHAN

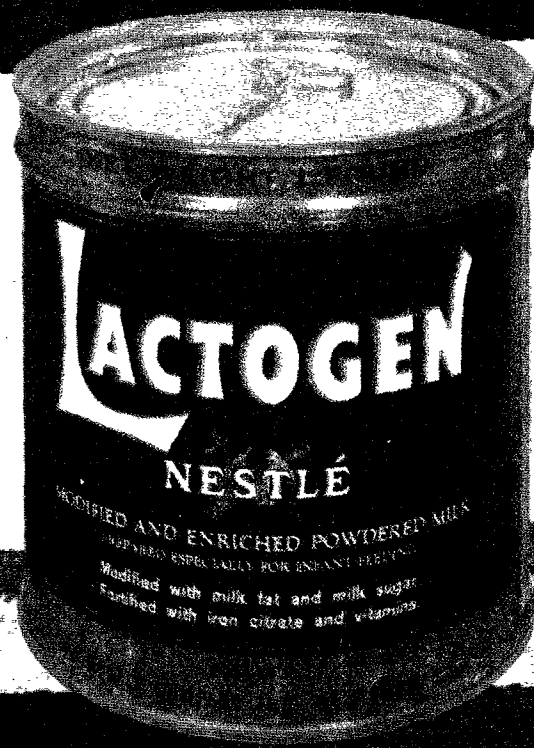
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ON a worn-out rattan chair sits a paralytic. The late afternoon sun falls on his face, revealing an unusually high forehead, rounded cheekbones, and eyes with a distinctively plaintive expression.

His collar-button is closed. His hands do not grip the arms of his chair; they fall on his knees in repose. His shoulders—perhaps the most striking feature about him—are slightly hunched.

There is nothing dynamic about the picture. It is that of a man whose life is being wasted away. Yet long after this man is dead, historians will refer to him as one of the country's greatest statesmen. Poets will call him the Sublime Paralytic.

His name: Apolinario Mabini.

He would have been precisely 100 years old on Wednesday, July 23, 1964. Today, on the spot where once stood his wooden house roofed with palm-leaf thatch, are pillars of steel under a huge crane, to serve as the skeletons of a new bridge that would span the Pasig on Nagtahan.

Mabini was not a man of steel. Yet cripple that he was, he tried to be a bridge to his people.

Bridge to his People

It will hardly do, in telling the story of Mabini, to merely say that he was a great man. The reason is simple. Mabini's period in Philippine history produced many great men. In 1892, when Mabini began his political activities, Rizal's "Noli Me Tangere" was already being secretly distributed in Manila. His second novel, "El Filibusterismo," was ready for the printer at Ghent, Belgium.

Marcelo H. del Pilar, then 42 years old, was in Madrid putting out the propaganda newspaper, *La Solidaridad*, which he had inherited from Lopez Jaena. Andres Bonifacio, only a year older than Mabini who was then 28, would soon become the Supremo of the Katipunan. Emilio Jacinto was barely 17 years old.

One then has no choice but to define the greatness of Mabini. For one thing, he was not what present-day psychologists would call a compulsive hero. No demon of the subconscious drove Mabini to seek fame. What he wanted was power — as a means to an end: Independence. And when he had that power, he conspired, intrigued, and plotted the course of the Revolutionary movement with such detachment from human emotions.

Mabini and Richelieu

Like Richelieu, he might have said: "My only enemies are the enemies of the State." And so he reaped, as Richelieu did, as many enemies as a man could. It was all a calculated affair. He knew that he was bound to be perhaps the most hated and envied man in the Philippines toward the end of the 19th century.

In 1898, paralyzed from the waist down, Mabini was initiated into power. He became the adviser of General Aguinaldo who asked 12 municipalities to provide the men who would carry Mabini in a hammock to Cavite. It has been said that soon after his meeting with Aguinaldo on June 12, 1898, the General seldom rendered any decision on state matters without consulting Mabini.

There was nothing charismatic about Mabini's personality. Neither was he obsequious nor servile in his relationship with Aguinaldo. In fact, we are told that Aguinaldo, at first, was not impressed by the man. But what must have dispelled

whatever doubts he had about Mabini was the fact that Mabini had a systematic plan for the Revolution.

Like Machiavelli, Mabini was both scientific and an ardent patriot. Unlike Machiavelli, however, Mabini did not fall into the error of divorcing from the study of politics the study of ethics.

His Threefold Objectives

Mabini, the statesman, set out to do three things: First, to prove that Filipinos were not only desirous of self-government but also had the machinery to achieve this legitimate aspiration. Secondly, to integrate the *ilustrado* elements with the peasant segment of the country under a common objective. Thirdly, to embody in his person the uncompromising ideals of a people committed to the cause of independence.

When Spain declared war on the United States on April 13, 1898, on account of the belligerent attitude of the United States on her internal policies in Cuba, Mabini knew that it was only a matter of time before the American fleet steamed into Manila Bay.

Foremost in his mind was not the outcome of the war: Would Spain or America win? His main concern was how to take advantage of the crisis to pave the way for Philippine independence.

Mabini, it will be noted, even before his first meeting with Aguinaldo, had two sets of plans. One described the activities of the revolutionary chiefs in the event that America won the war. Another outlined the operations which would be put into effect should Spain emerge victorious.

Both plans, however, had one thing in common. They were to harness, in a manner Mabini hoped no foreign power could ignore without risking the condemnation of history, the military with the ideological potentials of the revolution. He needed a disciplined army and a duly constituted government.

The Three Decrees

In June, 1898, Mabini prepared three decrees which Aguinaldo proclaimed. They were issued on June 18, 20, and 23, of that year. Their threefold objectives: (1) To establish a Dictatorial government which would be the basis of municipal and provincial governments. (2) To provide procedural guides on meetings as well as to define the powers, among other things, of the judiciary and the police. (3) To transform the Dictatorial government into a Revolutionary government with a Congress designed to cooperate in an advisory capacity.

Mabini, of course, did not know how well he succeeded in demonstrating — at least, to Admiral George E. Dewey — the Filipinos' capacity for self-government. Leon Wolff, an American historian, noted in his book *Little Brown Brother*, that Admiral Dewey forwarded copies of the Mabini-prepared documents to Washington with an accompanying letter which stated in part:

"In my opinion these people are superior in intelligence and more capable of self-government than the natives of Cuba, and I am familiar with both races." Despite this favorable appraisal of Dewey, however, Washington maintained a "glacial silence," refusing to indicate approval or disapproval of the infant government.

The range of Mabini's activities, it will be observed, extended into all parts of the life of the Revolution. This would even reach out into the realm of international politics when, for lack of a Secretary of Foreign Affairs, (Cayetano Arellano had resigned) Mabini would be given control of that office.

Recognition of Independence

What he set out to do was to try to win foreign recognition of Philippine independence. Mabini, of course, failed. Yet observe how Mabini

Mabini the statesman A BRIDGE TO HIS PEOPLE

By AURELIO B. CALDERON



went about trying to achieve international recognition for the Revolutionary government.

First, he formally notified the representatives of foreign powers in the Philippines of the existence of the Revolutionary government which had control of 15 provinces, an army of 30,000 soldiers, and some 9,000 Spanish prisoners.

Secondly, he convinced Aguinaldo to create the Hongkong Junta whose objectives, among other things, would be to work for Philippine independence by preventing the signing of any treaty between the United States and Spain which contains provisions unfavorable to the country.

Thirdly, he broached the plan to Aguinaldo of allowing British merchants and their vessels to call on any port controlled by the Revolutionary troops without the usual payment of customs duties in order to gain the sympathy of the British government.

Mabini and the Vatican

There were other schemes, according to Prof. Cesar Adib Majul in his book, *Mabini and the Philippine Revolution*, which Mabini would have taken to gain international recognition of the Revolutionary government.

One of them would have involved the Vatican. On March 13, 1899, Prof. Majul noted in his book, the Vatican instructed the Archbishop of Manila, Bernardino Nozalda, to seek the freedom of some 400 Spanish civil and religious prisoners being held as hostages by the Revolutionary army.

Mabini refused to release the prisoners. In fact, a letter was prepared by Mabini which emphasized, among other things, the injustice committed against the Philippines in the Treaty of Paris, rebuking the Vatican for her concern over the fate of a few friars while she apparently showed little concern for the welfare of eight million Catholic Filipinos.

Another historian, however, Dr. Antonio Molina, author of *The Philippines Through the Centuries*, told this writer that this particular letter prepared by Mabini was rejected by Aguinaldo in its original form on account of the undiplomatic language used by Mabini.

Suffice it to say though, that Mabini's attempts to focus the attention of the world on the Philippines during this period — for all his cunning and invocation of justice — was a complete failure.

The Growing Tension

Meanwhile, trouble with the Americans began as early as August 13, 1898 when Manila fell to the combined forces of Filipino soldiers and American troops. Filipino infantry men were not allowed to enter the city as stipulated in the secret negotiations between Spaniards and Americans. Mabini, on the other hand, insisted that there was no reason why Filipinos should be denied their right to enter the fallen city.

That evening, we are told, some 4,000 Filipino soldiers began to press against the American troops at Malate. General Thomas Anderson was forced to send an urgent telegram to Aguinaldo. The message read:

"Serious trouble threatening between our forces. Try and prevent it. Your forces should not try to force themselves into the city until we have received the full surrender. Then we will negotiate with you."

Mabini's fear had been confirmed: the danger of Filipinos being handed from one master to another was real. Only about six weeks ago, the Revolutionary government, presumably upon Mabini's advice, was transferred from Bacoor to Malolos. Reason: Malolos was not within the range of the guns of the American fleet riding at anchor in Manila Bay.

The growing tension between Filipino and American troops was one problem. Another one, equally acute, was the growing cleavage between

the conservative and radical Iustrado groups.

Trouble From Within

It will be recalled that within a month after the fall of Manila, the Revolutionary Congress met at Malolos, Bulacan. There, members of Congress decided to promulgate a constitution. This was contrary to the over-all plan of Mabini who wanted a strong executive over which he had control.

Those who opposed Mabini, on the other hand, declared that if the objective was to win recognition of Philippine independence by foreign governments, then it was imperative that a republican form of government, as embodied in a constitution, should be established.

"Under these circumstances," Mabini insisted, "a military dictatorship is very necessary, not in order to subjugate the town people, but to repress the abuses of the army, which can only be done by the chief."

This then was the crisis of the Republic: Should the Army, under Aguinaldo, control Congress? Or should Congress, true to the Republican spirit, control the Army?

On January 14, 1899, Mabini advised Aguinaldo to veto the constitution approved by Congress, reminding the General that it was within his power to do so. "In such critical times as the present," he said, "if the government cannot do anything without consulting Congress, it would be difficult to cope with any immediate danger because in order to apply a remedy, a discussion in Congress is previously required."

The Opposing Views

Historians are divided on the merits of the opposing views. There are those who say that many of the Iustrados who favored the constitution were only thinking of using it to protect their own selfish interests and "were the last to defend it and the Republic it established."

Others, however, believe that the absence of a constitution at a time when the country was frantically trying to demonstrate to the foreign powers, its ability to govern itself along democratic principles would invite such a claim to serious doubts.

At any rate, we are told that Mabini never forgave Aguinaldo for giving in to the demands of the constitutionalists. Mabini was, for all his prudence, an absolutist. "No revolutionary people should adopt a perfect constitution," he said, "but should confine themselves to a declaration of those principles that would guide them to complete their task."

Against a phalanx of some of the most gifted Filipino intellectuals, Mabini stood his ground. Mabini's intransigence, fired by an unswerving loyalty to the cause of the Revolution, would win for him the adulation of the younger generation of Filipinos. It is said that they worshipped him "above Aguinaldo and only below the memory of Rizal."

Within two weeks after Aguinaldo proclaimed the constitution, hostilities broke out between Filipino and American forces. It was to be a different war from the one they had fought against Spain. The Americans were aggressive and moved with lightning speed. Besides, the enemy was using brand-new telescopic sights, 1.65 Hotchkiss revolving cannons, Gatlings, and guns which fired five-hundred-pound shells. There was even an ironclad which came to reinforce the American fleet in Manila Bay.

Rejection of Armistice

The war was to go badly for the Filipinos. On March 31, Malolos would be captured by the Americans. Mabini, aware of the seriousness of the situation, would send Colonel Arguelles to the American line to negotiate for a three-month

armistice. This would be rejected by General Elwell Otis.

On May 4, 1899 — partly because of his failure to work out an armistice for the harassed Filipino troops — Mabini's Cabinet resigned. The resignation was accepted by General Aguinaldo. The new cabinet would be headed by Pedro Paterno, a Filipino intellectual with a reputation for appeasement.

"Paterno," the historian Teodoro Agoncillo described in his book, *Malolos: The Crisis of the Republic*, "as the main architect of the fall of Mabini, triumphantly wrote his brothers and sisters in Manila telling them of his appointment as head of the Cabinet. At the same time, he painstakingly explained that the fall of the Mabini Cabinet was caused by Mabini's failure to make peace with the Americans."

Even after his resignation, however, Mabini would be consulted on important matters by the Revolutionary leaders. It was Paterno, for instance, who broached his autonomy under American sovereignty plan to Mabini. This was rejected by Mabini who bitterly denounced any plan that would accept the sovereignty of a foreign power.

"Thus to him," said Majul, "for all practical purposes, those seeking autonomy were in the same boat as those seeking annexation by the United States. He classified all of them as belonging to the same breed of dog with a different collar."

Fanatics and Traitors?

There is a way of approaching history, of course, which would make everything tidily black and white. From one angle, the absolutists like Mabini look like fanciful fanatics; from the other, traitors to the Revolution. The fact remains, however, that most of our historians who have access to the documents of the Revolution, are almost unanimous in their condemnation of Filipinos with inclinations either towards autonomy or annexation by the United States.

No truism is more tired than to say that Mabini embodied the ideals of the Revolution. Yet the strength of the platitude is in its truth. Long after the war between the Philippines and the United States would have ended, when many of his friends and associates would have accepted positions of influence from the Americans, Mabini would refuse to compromise his concept of sovereignty and independence.

What was that concept? Was it so idealistic to be hopelessly impractical?

The Plan for Independence

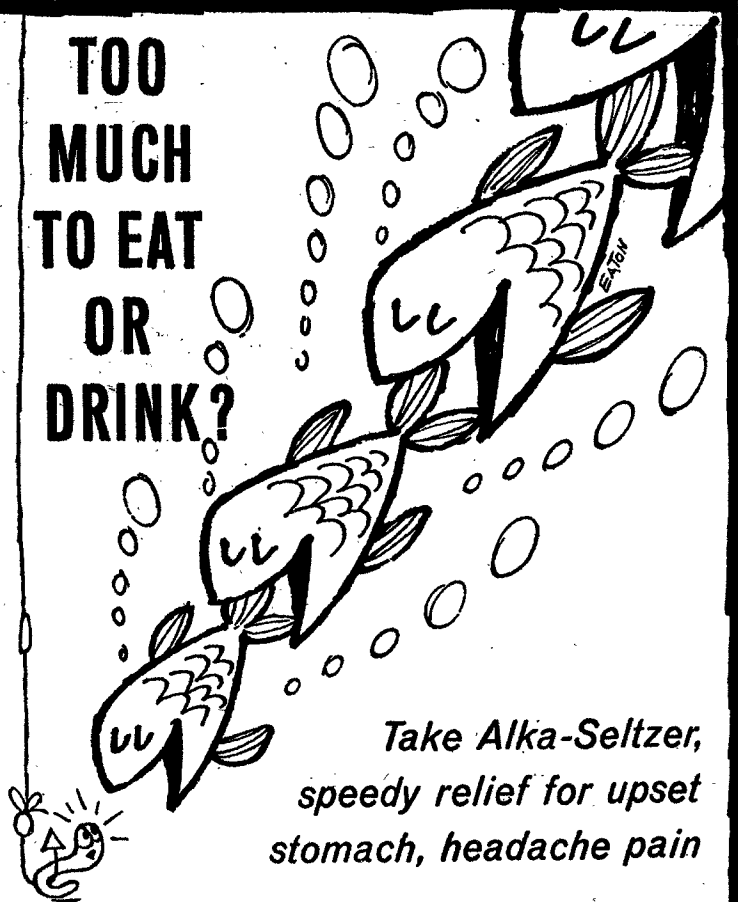
In his "Plan de Independencia," Mabini stipulated the following: The Philippines will agree to recognize and announce to the world that the United States was her Liberator. She would also be given special trade privileges with regard to Philippine imports. Moreover, the Philippines would be willing to pay the twenty million pesos Washington had given to Spain as one of the provisions of the Treaty of Paris.

However, Mabini refused to grant any concession to the United States to exploit the country's natural resources. "A people that is economically dependent on another," said Mabini, "cannot be independent in fact."

Years later, Paul H. Clyde, an American historian who would write about the Philippines with a view to examining U.S. political record in the Islands, would admit: "It was the test of America to prepare them (Filipinos) for that independence. Although this was the popular purpose, American official policy in the Islands was never quite so simple as this would suggest. The American right hand often pointed the way to political independence while the left hand held the Islands to economic dependence."

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History would prove Mabini right.

Capture of Mabini

A man with hunched shoulders, two legs paralyzed, who had to be carried on a hammock most of the time, could not have long escaped capture. Mabini fell to the Americans on December 10, 1899 in Kuyapo, Nueva Ecija. He was 35 years old.

But what he perhaps did not know was that he had barely four more years to live. Within that time, he would be quartered at Anda Street in Intramuros, be released for about three months to live in Nagtahan, be re-arrested for deportation to Guam, and be offered his freedom after two years of exile.

Within that short period, too, he would write some of the most critical articles against the American administration which most of the Manila papers would be afraid to publish. He would also engage in oral and written controversies with Generals Wheelers, Otis, MacArthur, and Bell.

This, at a time when the cause of Philippine independence was largely a forgotten one. It is said that Mabini had been offered, at least on two occasions, a high judicial position while still an exile in Guam and that of Registrar of Deeds shortly after his return to the Philippines.

**Mabini was the
bridge which
neither swayed
nor faltered**

Mabini Refuses Offers

Mabini politely declined these offers. His written refusal to accept the positions offered him by the American government is quoted by Tecfilo del Castillo in his biography of the hero:

"Fearing that my infirmity might have been the principal causes of the inefficiency of my labor and that it might make me unfit for the work which is demanded by the great problems of the present situation, I am going back to the obscure position from which, impelled by circumstances, I have come, in order to hide my shame and anguish, not for having committed an unworthy act, but for not having been able to do better service.

"It is true that I am not one called on to declare whether I proceeded well or not, rightly or wrongly; however, I will not conclude without saying that I have no other balm with which to soothe the bitterness of my painful life than the satisfaction produced by the conviction of not having committed any error knowingly. May I say the same at the hour of my death."

It is a matter of history that Mabini did take his oath of allegiance to the United States. On July 4, 1902, President Theodore Roosevelt proclaimed the end of the insurrection in the islands and at the same time granted amnesty to all those who had participated.

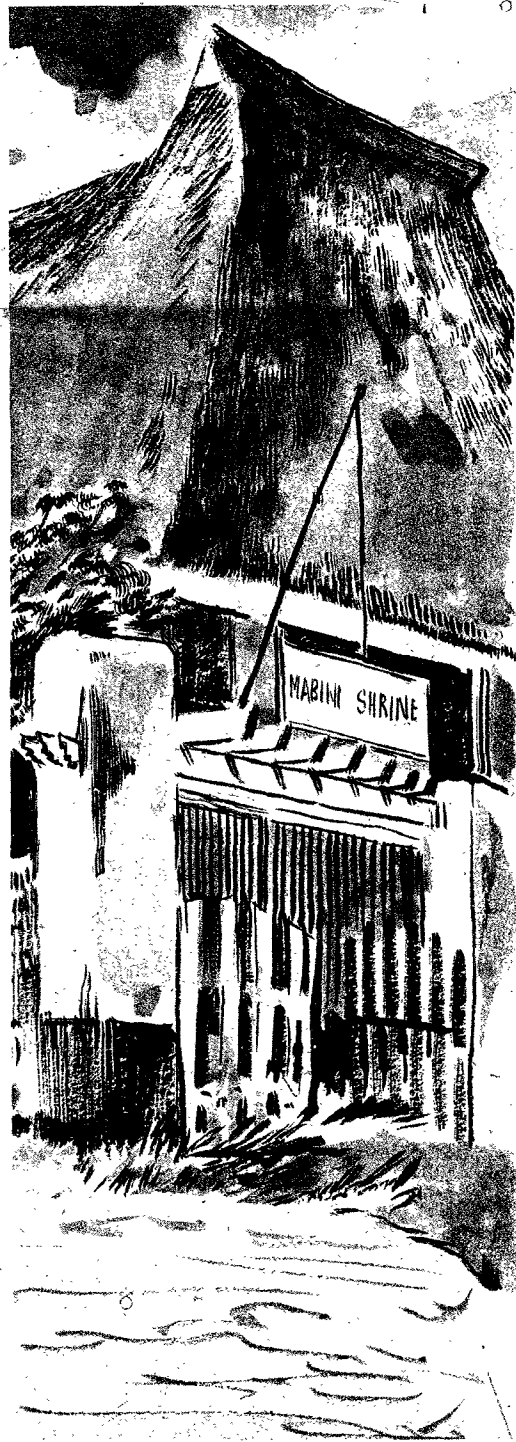
The Death of Mabini

On February 26, 1903 — just before he disembarked from the transport, "Thomas," Mabini took his oath of allegiance. It was exactly two months and seventeen days before his death.

Perhaps there will be those who will say that Mabini should have died an exile in Guam. There may be a few, even today, who may think that had Mabini never recited the oath of allegiance to the United States, his stature as a hero would have soared even higher.

But what they are forgetting is that Mabini never wanted fame. He had no use for it. And when power — that mysterious energy which this paralytic drew from a united people — abandoned him in the end, there was perhaps only one thing in his mind: to die in his native land.

Mabini, we said in the beginning, wanted to be a bridge to his people. That is true. But it is false to say that his people, in crossing that river which divides the land of slaves from that of freemen, chose the bridge which neither swayed nor faltered.



Photographed by EVARISTO NIEVERA

Text by LYDIA C. GUTIERREZ



PLAQUE marking hero's birthplace is installed on the front wall of reconstructed house.



TWO STURDY pillars dominate shrine built by architect Juan F. Nakpil in 1956.



HOME IS THE HERO

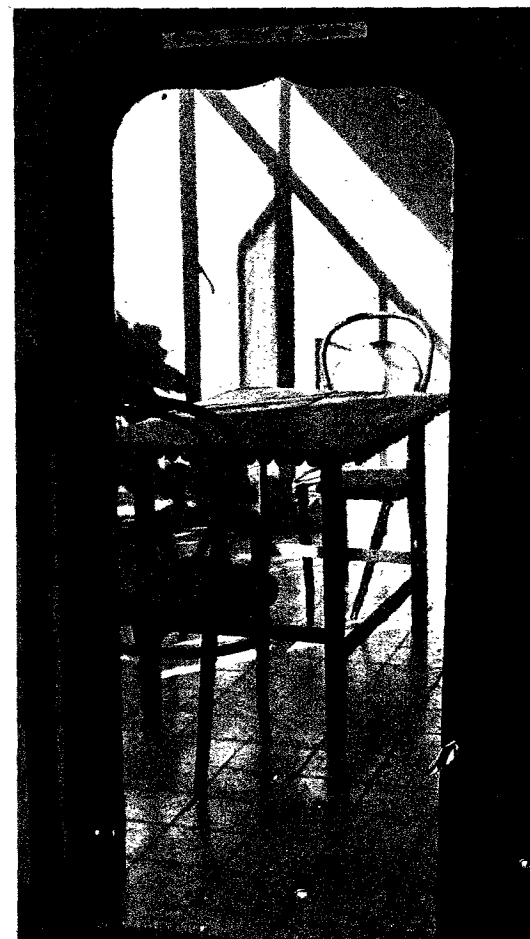
WHERE have they laid him? That we may come and venerate, that we may place flowers by his grave and light a candle?

The man, Apolinario Mabini, now rests in his hilly birthplace Barrio Talaga, in Tanauan, Batangas. His remains had been buried in a crypt at the North Cemetery. But in July 1956, just a few days before his 92nd birthday anniversary, his remains were exhumed and brought home. Borne on an army caisson, hero's remains were escorted by a cavalry unit and a long procession of admirers. At the Tanauan Catholic church, townspeople came to join in the "Te Deum" intoned by Alejandro Olalia, the Bishop of Lipa. Then the funeral procession wended its way to the shrine for the blessing and re-interment of the hero's remains. Above, planes from the nearby airbase gave an aerial salute, dropped flowers. Volleys were fired and taps was played. After the rites the followers walked a few paces behind the marker to view the reconstructed hut where the hero was born and which contained a few mementoes.

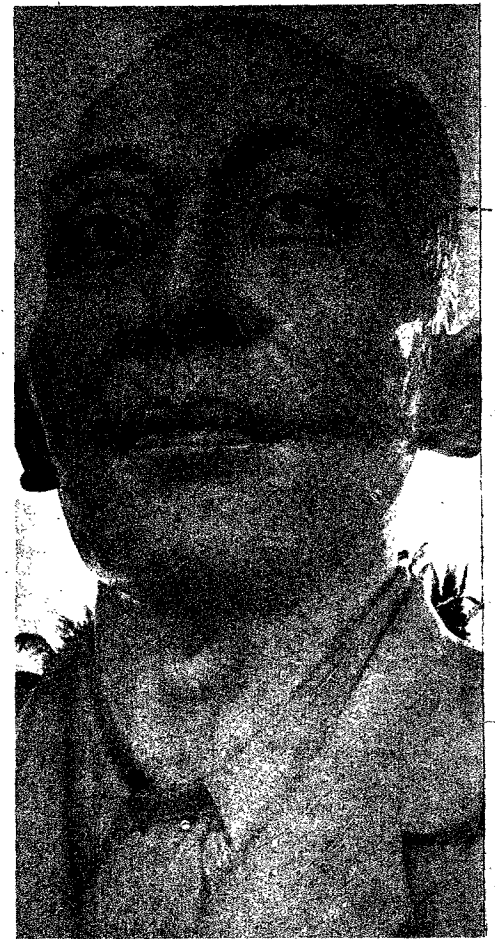
Year after year, he is remembered here. And people who travel through for the first time, stop, even for a little while, even in the dead of night, to pay their respects to the hero, to admire the imposing architectural design, to touch the chair upon which he sat, (see cover), to flash a little light on the black marble slab with the simplest inscription: **Here lie the remains of Apolinario Mabini.**



HOUSE WHERE MABINI WAS BORN IS BEHIND MARKER.



FAMILY MIRROR reflects narra table and chair used by hero. Other relics; cane, clock, eyeglasses.



HERO'S CHARACTER is reflected in bust set atop a white pillar.

Sidelight on the Hero's Life

AS A YOUNG boy Apolinario Mabini was always conscious of the fact that his mother at all times sacrificed for his sake. In turn, a close and happy relationship developed between mother and son. The young Mabini never let worry come his mother's way. Making his mother always happy was one of his life's supreme purposes.

One day, Mabini's mother arrived in their hometown bringing with her the money that the young boy had asked to buy new clothes he needed for school. The young lad at that time was engaged in a lively conversation with his classmates.

Upon seeing his mother, looking worn and tired, her dress soiled (she had hiked barefoot from their hometown to Manila and back again), Mabini begged to leave the company of his classmates. With open arms he ran to meet her.

After a while, the lad led his mother silently to the sala where he had left his classmates and in a big, bold and proud voice introduced her to them. Such a gesture overjoyed Mabini's mother and relieved her of the exhaustion from hiking a long distance.

Mabini in his lifetime was unbelievably quiet and humble despite the great honors heaped upon him. His humility was once seen when he was a student at the Colegio de San Juan De Letran. It was the time when a contest for a scholarship in universal history was held in the college. Among the many contestants was young Mabini.

After the board of judges had gone over the submitted entries, the piece written by the young lad was chosen. He was awarded a silver medal and a diploma, besides a scholarship. During the awarding ceremony, Mabini humbly and quietly received his prize amidst his friends and mentors.

Though the honor of receiving the much coveted scholarship was his, young Mabini never for once showed arrogance.

As a student, Mabini was well acquainted with the hardships of poverty. In school he was always short of the things his fellow classmates had the privilege to enjoy. For a time he was provided money by his mother and during this period he always made the effort to lessen his expenses. His savings in turn were spent primarily in buying small gifts for his mother on her birthdays.

Mabini, while pursuing his studies in law, worked as a houseboy and helper in the houses of his mentors. At the same time he was employed as an assistant clerk of court. There was an instance wherein the Spanish judge whom the young Mabini worked for, dismissed him for wearing his black coat too often.



However, the dismissal of the young Mabini was withdrawn when in his defense the clerk of court approached the Castilian judge. "Your Honor," pleaded the clerk of court, "I know that this is not what you mean to do. May I show you something?"

The clerk hurried to a small cabinet and brought out a neat bundle of papers, these he presented to the judge. The papers were documents that had been neatly and accurately done by the young Mabini. Seeing the documents done by the lad, the judge withdrew his action.

In an age of transition; a few of our national heroes remained bachelors all their lives. One of them was Mabini. As his younger brother Don Alejandro Mabini once recalled, the Sublime Par-

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REYNOLDS
Aluminum

fe

By LEON MANAHAN

alytic was a man who was ever indifferent to women.

One Sunday morning the streets were filled with young women on their way to church. Don Alejandro and his other brothers, Prudencio Mabini and Agapito Mabini, with Prudencio Alzona (the private secretary of Apolinario) were oggling at the young women. The Sublime Paralytic heard them talking loudly. Irrked by the noise, he approached the group and shut the windows altogether advising them not to gaze at the passing women below.

Apclinario Mabini's indifference to women, explained his younger brother was more because of extreme poverty which prevented the man from seriously thinking of matrimony. Don Alejandro before his death in an interview with Librado Austria, a free lance writer, stated that only because of great perseverance was the hero able to continue his studies. More important to him than marriage was his great concern for the welfare of his brothers and sisters.

Though Mabini was said to be indifferent to women historians tell us that such an attitude had not always been so. In his late twenties, Apolinario Mabini bore an affection for a young French lady and her pet horse. Surprisingly it is said that because of this the young Mabini was struck with paralysis, crippling him for life.

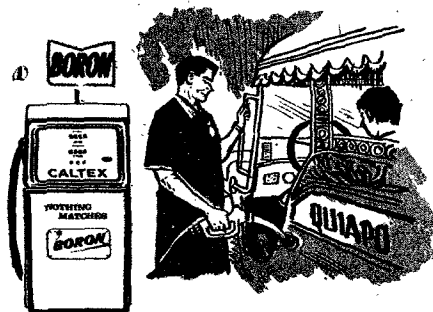
Mabini had given the horse to the French woman. One day, historians tell, the horse got away from the young woman and wandered in the vicinity of Malacañang Palace. Wanting to retrieve the horse for his lady love, Apolinario Mabini set forth into the strong rain. Soaked and chilled to the bone the hero returned with the horse. A few days later a fever struck him leaving him paralyzed from the waist down in time to come.

(SOURCE: excerpts from "The Character of Our Heroes" by Leo Agaton)

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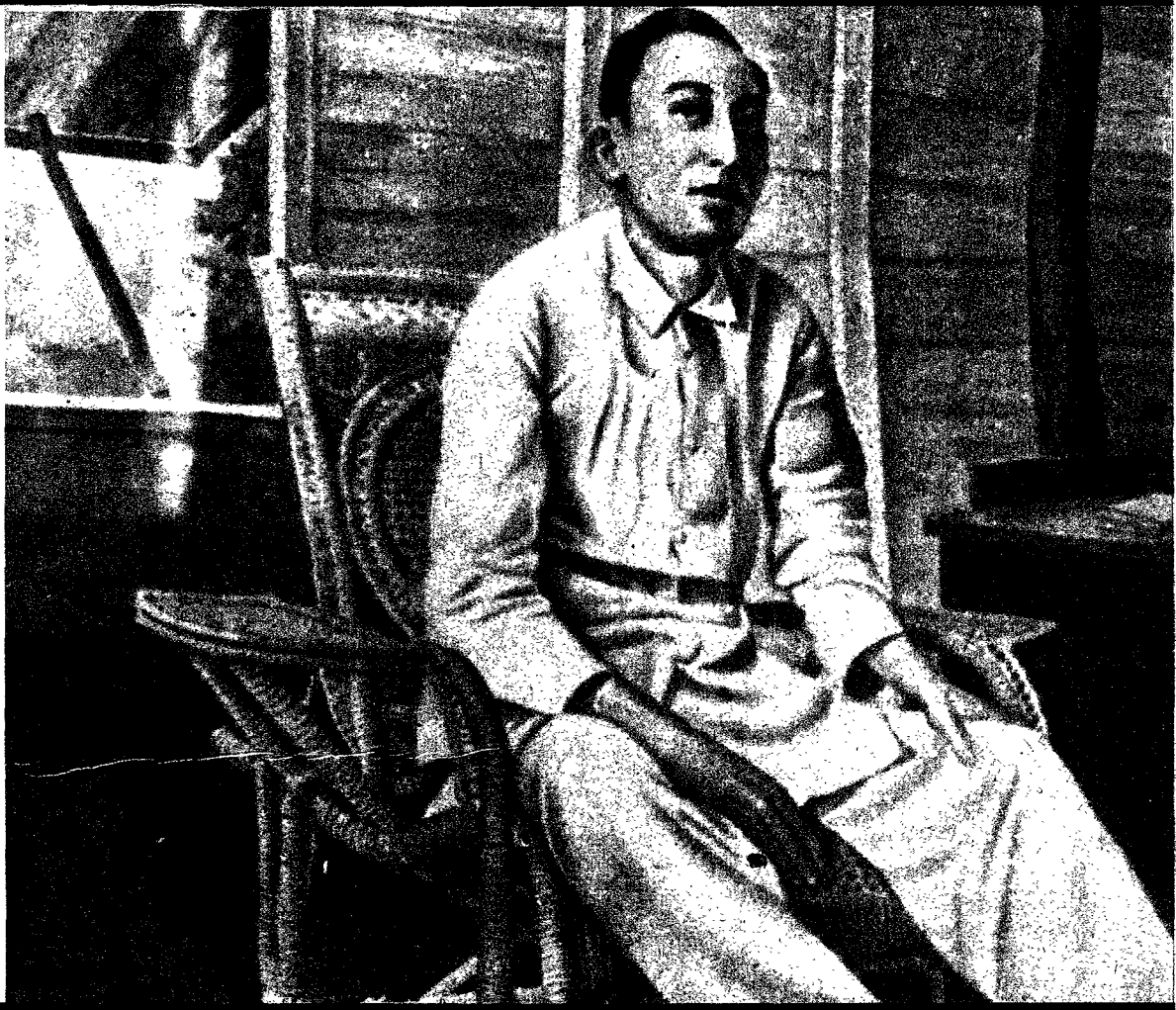


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THE HERO IS HUMAN



THE HERO as statesman, thinker, philosopher, patriot, as the embodiment of any or all the qualities that contribute to the preservation of the hero-image, makes for absorbing reading. Human nature, thriving as it does on the uplift that hero-worshipping evokes, is quick therefore to enlarge on such material as would promote that image.

On the other hand, human nature being what it is, it relishes those bits of information that throw light on the hero as man, since these render him more accessible, more human, so to speak. The hero, it seems, gains in stature if in the evaluation of the man, the extraordinary qualities that set him far above his fellow-men do not obscure the ordinary traits that make him look less forbidding.

But then, to attempt a synthesis of the qualities of the hero as man would be to invite misrepresentation. It must be remembered that the subject, at the time he lived was not yet the legend that he would eventually develop into, outstanding as his position may be at the time. Whatever is known of him is often traced to his contemporaries who, in the telling of their memoirs in later years, understandably tend to idealize his personality.

There are other sources, of course. The researcher can turn to the hero's writings and by a method of deduction glean from them the salient clues relevant to his subject's character. But unless the researcher is careful, his analysis on the basis of the compulsions and convictions that produced the written material, runs the risk of degenerating into a piece of psycho-analytical treatise that would be more concerned with the motives than with the media, with fancy than with fact. Much of it would lean heavily on hypothetical assumptions evolved from the pet theories of the researcher himself, and sometimes shaped in the perspective of his own personality.

Or one could rely on historical accounts of the time and distill one's impressions of the hero as man from the consistency of his actions, from his daring, his foresight and his stand in political matters.

tical matters.

These are precisely the sources that one must fall back on in writing about Apolinario Mabini, the man. Unlike General Aguinaldo whose life span moved on to the succeeding generation that is now preoccupied with evaluating the personalities of the men involved in the nation's history, Mabini died too soon, thus throwing our perspective too far back for accuracy.

Much of the biographical data that refers to him is by now common knowledge to all.

The schoolboy who studies him in history class knows for example that he was born poor, that he worked as a houseboy to earn his board and lodging and to be able to go to school. The stories tell of his great love for his mother whose self-sacrifice he was acutely aware of. They tell of the formal education that took longer than usual because of the countless postponements that interrupted his studies again and again.

And who has not heard of his near-legendary scholastic eminence and his triumphs over his classmates; of his unusual degree of self-discipline in matters of leisure and study? We are told of his rise in politics, and how through it all he remained the same shy, un-

assuming, reserved, and prudent man he had always been.

His biography takes on heroic proportions during the period when he contracted paralysis and he was limited by his condition to a dreary existence for which, it seemed, his habit of self-discipline and incredible patience had prepared him.

Then came his capture followed by the years of exile in Guam and the repeated denials of lucrative offers in exchange for his oath of allegiance to the United States: these are as nearly compelling as the tragic pathos that attended the manner of his death, a victim of cholera.

That the story of his life should hold such wide appeal is understandable. The interplay of poverty and the guts to rise above it strikes a sympathetic response among the great masses who share an affinity with him in the circumstances of their social status. The idea of the great hero's humble origin assumes specific significance against the particular nature of their own experience. How did he live? What did he subsist on? Where did he sleep? What were the discomforts that he had to bear with? How did he react to the vexations that physical inconveniences provoke?

For he was as human as anyone of us and not all the emphasis on his unusual self-discipline can discount the possibility that he too might have given way to some valid expression of distress or ill-temper.

Certain biographical accounts have given hints that Mabini disliked agricultural work, something which he could not escape, however because his family lived by planting. There was no doubt that he was a dutiful son, accepting chores without question. But that such a conflict could have raged in him occasionally will be appreciated by children of his age, and even by adults, who at one time or another find themselves torn between a personal choice and the needs of the family.

The young men today will be especially interested to know how the young Mabini passed his manhood. It is on record that as a young man, he was somewhat indifferent to women, and that he looked with disfavor on the habit of the swains in those days of ogling at the women passersby. This rather unnatural attitude provides rich gist for modern psychoanalysts who would pursue their inference to some traumatic experience in the man's past. The questions that will be asked will

**We know
much of him
as a hero
but not enough
as a man**

By **GLORIA G. GOLOY**

seek to uncover the likelihood that he was just as vulnerable to feminine charms, in spite of himself. The fact that he was so vocal about his opinion on this matter suggests an ambivalence of emotion that surely troubled him in his weaker moments.

However, the incipience of paralysis at the age of 32 seven years before his death, now beclouds the issue of whether he might have remained a confirmed bachelor or married ultimately had he lived long enough to disprove embarrassing suspicions about his virility.

In passing, one would be tempted to inquire: was he a man completely devoid of humor? Did his immersion in deep intellectual forays so absorb him as to cut off all avenues of conviviality and cheer? One invariably pictures him as a man whose sternness with himself hardly jibed with images that reflect jovial moods. And yet he had friends, who sought him out for his advice, who formed his intimate coterie around which wit and camaraderie must have circulated.

Besides, it is known that his favorite game, before he contracted paralysis, was *pa*, which he could not have enjoyed with nary a yell, a whoop, and a guffaw. So that when he subse-

quently contracted the malady that pinioned him to his chair, his frustration must have known no bounds. Only those who have been denied the use of their limbs know what it feels to be suddenly immobilized. It is in the contemplation of Mabini's situation that our esteem for the hero reaches its peak.

Speaking about it in a privilege speech delivered while he was still a congressman, Sen. Marcos said, "... Mabini more than other men was compelled to be patient by the tyranny of circumstance. I can see him tied to his bed while lesser men moved about him in the godly prowess that is man's legacy. In the futility of idleness, I can feel the discontent in him rising. He must have protested against his destiny — against the waste of his long years in the never-ending cycle of non-productive days."

References to Mabini's illness in Cesar Adib Majul's "Mabini and the Philippine Revolution" echo a similar conjecture. It is the belief of the author that Mabini felt no less distraught about his illness and that he betrayed his personal feelings bordering on self-pity in his penchant for signing journalistic treatises with the nom de plume "Paralytico."

Whether or not he meant

to call attention to his singular affliction as a means of identifying himself or of advertising his plight is beside the point. The fact remains that he too was not above such spells of brooding anxiety as would have gripped any other man in similar straits, a veritable fact which we tend to submerge in the flurry of dramatizing his heroic forbearance with his condition.

In like manner, we point out his tenacity in denying himself opportunities for self-glorification — such as that instance when Aguinaldo offered him the presidency after the government was transferred to Malolos — little realizing the inner turmoil that later recriminations may have plunged him into following the incident.

For like all men, his mind was a battlefield where opposing forces clashed in a rugged, trying struggle that tested human integrity.

All these are not meant to diminish the stature of Apolinario Mabini, the hero. Rather, they serve to single out the human aspects of his personality in an effort to illuminate the quality of his heroism.

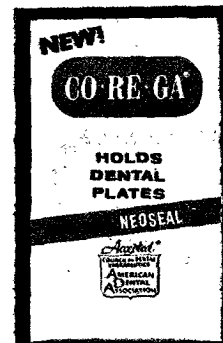
And it is to his credit that he has proven himself as human as the next Filipino and thereby earned his distinction to be called a hero of his people.

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Good News for Typists

The Max-Planck-Institute for Work Physiology in Dortmund, West Germany, is presently testing a proposed new typewriter key-board suggested by a group of German engineers. The advantages of this innovation are obvious to any person who spends any time at the type writer. The new keyboard does not have four straight rows, as present machines, do, but is divided into a right and left field. The keys correspond to the ana-

tomous factors of hands and fingertips and are thus arc-formed. This enables each of the different fingers to reach the keys without any trouble. No more energy is needed than when using an electric typewriter. The entire key board is not placed in a horizontal position but at a 30° angle. The increase of certain illnesses such as infected hand tendons and tendon-sheaths prompted the engineers to develop the new typewriter.

—(DAD)

BASICALLY, the social structure in Apolinario Mabini's time was not much different from today's. The country then, as it is still now, was agricultural. At that time, too, cause of the growing unrest among the masses were the abuses of landlordism. Most of the arable lands were in the hands of the friars who had acquired their possessions with the support of the civil authorities.

The clerics, through the prerogatives of colonial conquest, staked claim after claim on choice parts of the country's agricultural area. Filipino tenants groaned under the weight of the canon (tributary land tax) which increased periodically. The only reason the suffering tenants persevered was their deep attachment to the soil which had been their only source of livelihood long before the coming of the Spaniards.

Worse, not a few independent Filipino farmers found themselves becoming tenants overnight on the very land they had long owned and tilled through some legal technicalities which the Spanish authorities brought to bear on the bewildered landowners. The agrarian situation was such that, towards the second half of the 19th century, the country had taken on a feudalistic look similar to that of medieval Europe.

The political life of the people then was virtually controlled by the churchmen who invoked the unity of Church and State in justifying their positions of influence in the social milieu. The civil government granted such concessions to the clerics by necessity, seeing as it did the impossibility of running the affairs of the state in a land that had fragmented into so many parishes. In many out-of-the-way communities all over the Islands the parish priest was master, exercising both religious and civil functions.

Appeal for redress by the people to the authorities was almost futile because they would have to reckon with the very persons against whom they had a common complaint. There arose the need for Filipino participation in government affairs. Some of the enlightened Filipinos, known as the *ilustrados*, saw this need for political reforms. At the start, however, Filipino reformists as a whole reacted against Spanish oppression not so much to improve the general welfare of the people as to protect their personal interests. In voicing their rights, the reformists necessarily touched on the people's plight to bolster

their arguments. Only when such selfless individuals as Rizal, Marcelo H. Del Pilar and Graciano Lopez Jaena entered the picture did the reform movement take on a popular note. These patriots truly identified themselves with the people in launching the first propaganda movement in the Philippines.

Actually, the Philippine Revolution against Spain was fought on two fronts: here on the homeland and the other abroad. Significantly enough, the Filipino cause made more headway in the latter front principally because the political climate there was more favorable. At that time Spain, as in other European countries, was being swept by the huge wave of liberalism. Europeans, in trying to throw off the feudalistic yoke, readily understood the cause for which the Filipino reformists were fighting. Many a Spanish liberal thinker sympathized with the Filipino propagandists and helped them air their grievances in the court of Spain.

Meanwhile, Mabini, as a student of law, was deeply aware of the injustices being committed by the landed gentry. Later he was to write extensively of the agrarian situation as a direct cause of the Revolution.

At this stage of Mabini's life, it would be not quite accurate to say that the Reform Movement precipitated the Revolution. In fact, the Reform Movement — both here and abroad — sought to forestall a revolution. When Rizal returned from Spain to Manila in 1892, he organized the *Liga Filipina* whose platform was premised on the ideal that remedial measures for his people could be attained through peaceful negotiations with the Spanish authorities.

History does not tell much of Mabini's membership and participation in Rizal's *Liga*. The fact that "Rizal and Mabini hardly met" (as implied in Cesar Adib Majul's prize-winning biography of Mabini, "Mabini and the Philippine Revolution") would indicate that Mabini was perhaps biding his time in the face of an impending split among the people on

A period of ferment MABINI'S POLITICAL MILIEU

MABINI'S political career neared its climax when he consented to serve as legal adviser to General Emilio Aguinaldo in his revolutionary government. Shown at right is the Malolos Congress at the time declaration of war against America was drafted.



the question of what course to take in the struggle for political emancipation.

Two schools of thought existed: the first, as exemplified by Rizal and fellow reformists, was for "peaceful co-existence" with Mother Spain; the second, as led by Bonifacio and his *Katipuneros*, was for a general armed rebellion. The first frowned upon violence, its advocates still holding on to the hope that with the idea of liberalism seeping into the country through their propaganda work authorities would heed the plea for reform; the second, however, was convinced that further negotiations were fruitless because on many occasions the authorities had shown indifference to the people's complaints — only a revolution could decide the matter once and for all.

The *ilustrados*, or Filipino families of means, represented the first group; the peasantry, or those belonging to the lower stratum of

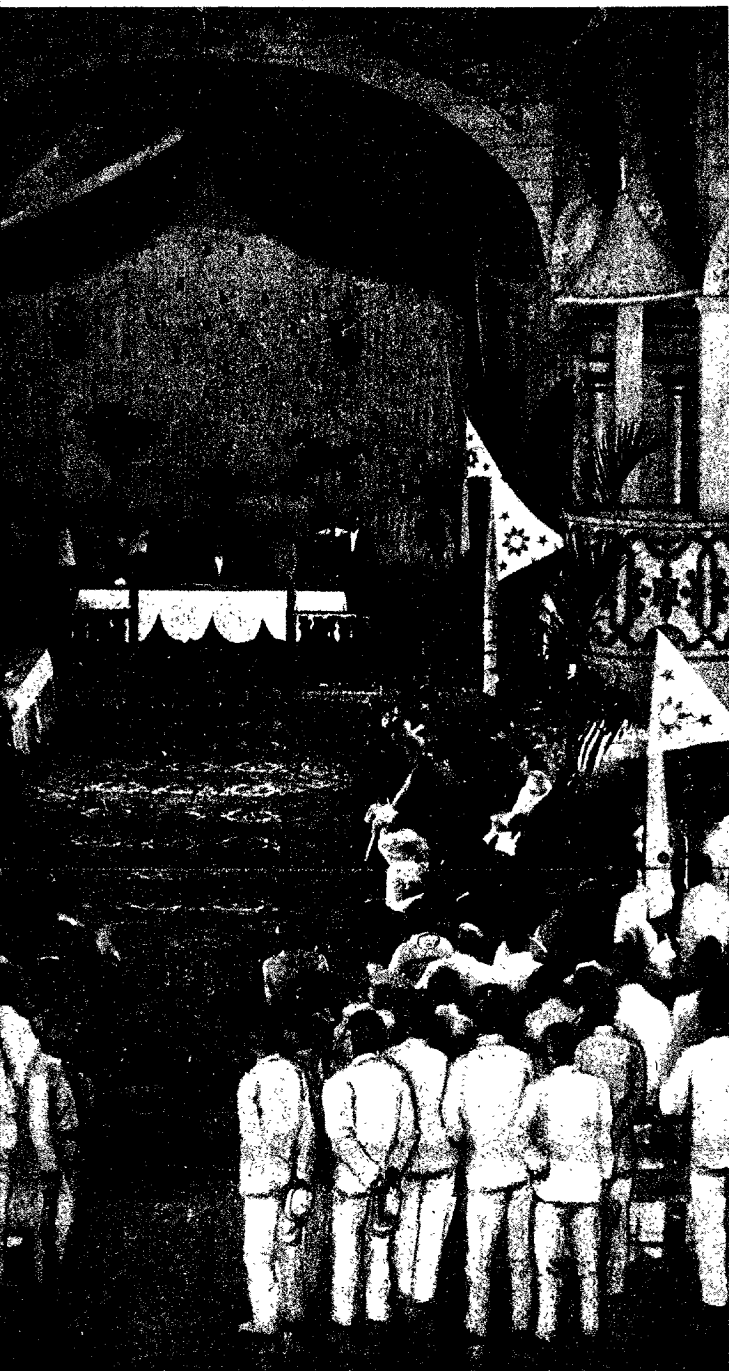
society, composed the second group. However, not a few of the *ilustrados* were not disinclined towards the idea of a revolution. They would support the popular movement should the worse come to the worst. What was needed now was the kind of leadership that would reconcile the two conflicting schools of thought to the idea that neither social and political amelioration for the people under a liberalized Spanish authority nor the overthrow of that authority would suffice. The supreme and ultimate aim of any popular government would be the achievement of the opportunity for the people to demonstrate their capacity for self-government.

With the dissolution of the *Liga* following Rizal's arrest and deportation to Dapitan, the issue hung precariously on the balance. Mabini contributed to the need for intellectual leadership with his active participation in the revival of the *Liga* even

as Bonifacio's secret society of the *Katipunan* continued to gain more adherents throughout the country.

Membership in the second *Liga* was not denied the *Katipuneros*. Bonifacio himself helped in the reconstitution of the *Liga* in the hope of infusing the new organization with the revolutionary ideas of his own *Katipunan*. Since the second *Liga* was meant as a continuation of the Reform Movement, its non-*Katipunero* members frowned upon the injection of radical views. The struggle for leadership within the *Liga* resulted in another dissolution. In its stead emerged the *Cuerpo de Compromisarios*, in September 1894, with Mabini as its secretary.

Among the *Cuerpo's* contributions to the Reform Movement was the moral and financial support it lent to the Filipino propagandists in Spain. For a time it attended to the circulation of propaganda materials.



throughout the country in trying to keep alive in the people the hope that the Spanish authorities would eventually yield to the people's demands for more political rights.

In 1896, history took a series of vital turns. Death claimed both Marcelo H. Del Pilar and Lopez Jaena; the Katipunan was discovered. There was no alternative but to rise in arms.

In the ensuing battles, Mabini became a marked man. In October 1896, he was arrested by the Spaniards. His confinement in San Juan De Dios Hospital in Manila (because of paralysis) was "a blessing in disguise," so to speak. He was spared the death penalty, a fate which befell many of his compatriots.

After his release by the grace of the Pact of Biaknabato, Mabini thought for a while that the political climate was now more favorable for the revival of the Reform Movement. The vio-

lation of the Pact by the Spanish authorities and the consequent renewal of armed hostilities blasted this thought. Mabini at long last had to reconcile himself to the idea that a revolution was necessary. His active participation in Aguinaldo's Philippine Republic confirmed the transition.

Mabini's personal transition coincided (in point of time) with his own country's transition from Spanish sovereignty to American rule. But by now, Mabini's position was well-defined. He knew exactly where he stood. The Sublime Paralytic stood firm on the belief that his people were ready to assume the responsibilities of self-government.

Mabini lived through the Fil-American war, surviving capture and exile, long enough to put his intellectual prowess to work in the exacting task of guiding the country along the path of independence.

—A. OLIVER FLORES

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ELECTRONIC LARYNX

ROCK ISLAND, ILL. (AP) — An artificial larynx may prove a boon to persons afflicted with loss of voice due to cancer.

John R. Arp, representative of the Illinois Bell Telephone Company, says the electronic device enables users to converse by holding the battery powered unit to their throats.

The device was developed and made available through the Bell system on a nonprofit basis.

Recently compiled data shows that there are about 35,000 persons with larynx removed across the nation.

Some persons who have lost their voices are able to communicate by speaking with air which is first swallowed and then released from the esophagus in a controlled, gulping manner.

CHRISTMAS IN AUTUMN?

NEW YORK (AP) — Where would we be today without Leap Year?

In February 1964 we'd be November 1963, say watchmakers of Switzerland. They've taken a booth at the New York World's Fair Swiss Pavilion to point out fascinating oddities of time.

Leap Year was set up by astronomers appointed by Pope Gregory XIII in 1582 because the earth takes approximately 365 and one-quarter days to revolve around the sun. Without that day every four years to even things out, the watchmakers say, by now we'd have Christmas as the leaves start to turn color and Labor Day in the spring.

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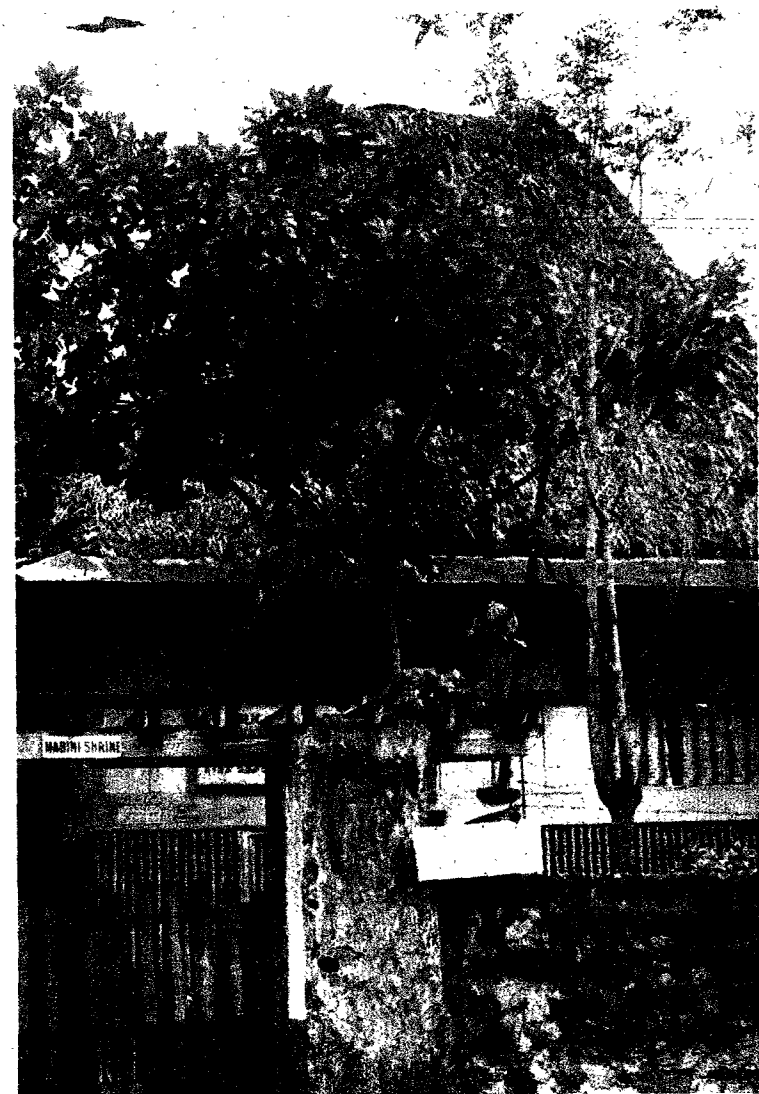
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OLD MABINI house at foot of Nagtahan bridge in Pandacan, Manila, had been "dismantled" and moved to another site.

AN OLD HOUSE

UNTIL about the first week of December last year, there stood at the north approach of the Nagtahan Bridge in Pandacan, a nipa-roofed house with a quaint 19th century air hanging about it. On a wooden shingle, in faded paint, was a sign which said: Mabini Shrine. Here, in this house, people were generally told, Apolinario Mabini died.

The house has been empty for a long, long time, the nipa roofing taking on a frayed and brittle look, the patina of age showing on its dilapidated and deteriorating wooden parts.

The house had long been a picture of neglect, getting into the news and drawing national attention once a year whenever public officials gather about it to pay tribute to the paralytic patriot, who perhaps, more than any other Filipino had sought to give political meaning to the Philippine Revolution, who died of cholera on May 13, 1903, shortly after he had returned from an exile in Guam.

The house belonged to Mabini's brother, Agapito.

Here, Mabini stayed when he was in Manila. The shrine had long been under the care of Agapito's son, Igmidio Mabini, 37, under the employ of the National Shrines Commission.

During the hero's 99th birth anniversary, Mayor Villegas promised to find a more suitable site for the shrine—in the face of plans to construct a new concrete bridge at Nagtahan. With some allocation from the bureau of public highways, the city engineer's office started making plans for the transfer of the Nagtahan Mabini Shrine.

Charged with the dismantling and reconstruction of the shrine and the subsequent landscaping of the new site was Architect Carlos E. da Silva of the Mayor's Office, who quickly found a new location for the shrine: the foundation of an old Spanish output guarding the river, across the old site and back of the bureau of animal industry compound.

On the 1st of December 1963, dismantling work was begun on the shrine. At the same time, the Manila

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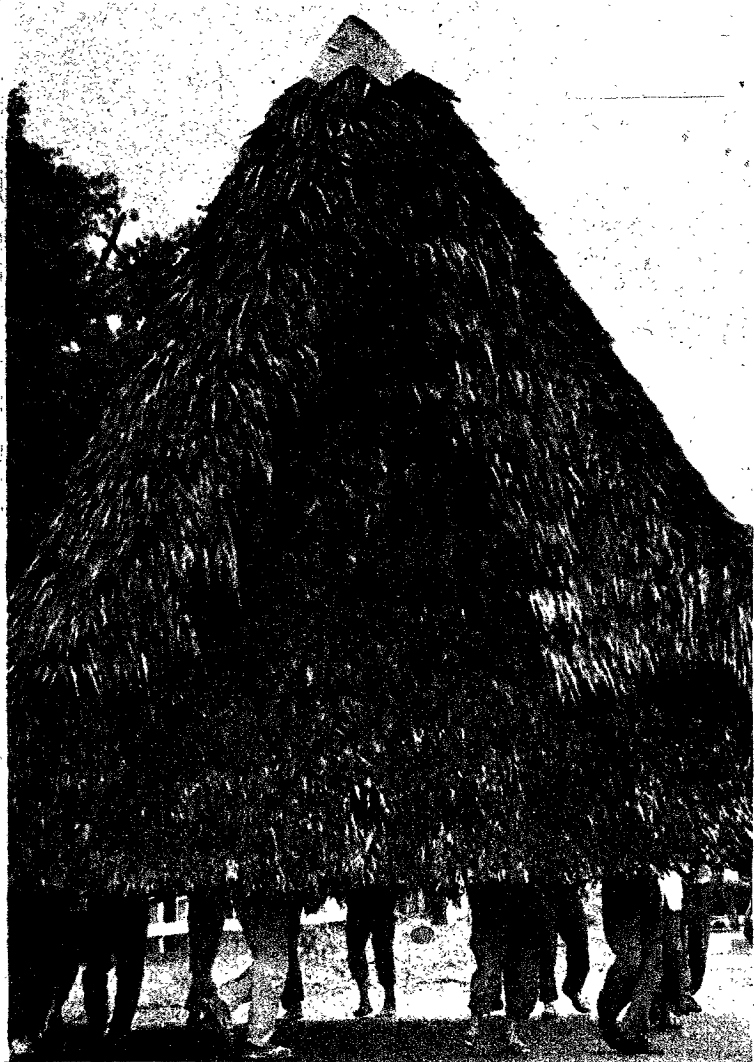
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NIPA ROOF of the Mabini house was carried, "bayanihan" style, to its new memorial site inside the BAI compound.

AT NAGTAHAN

Times launched a fund drive to help complete the transfer and the beautification of the shrine at its new site.

As the engineers began work on the new bridge, which incidentally would cut across the shrine site, a giant crane began moving parts of the house dismantled by a team of carpenters. The entire structure, beam for beam, sidings, floorings, gabled roofs, was moved by trucks to the new site. Incidentally, this was not the first time the shrine was being moved to a new site.

The original nipa house where Apolinario Mabini had spent his last days used to stand in the yard of the late Don Isaac Ampil, across the road from the new site at the foot of the bridge. It was removed from the old site in 1938 and set up at the foot of the Nagtahan Bridge. The original structure used to face east. The reconstructed shrine across the river will restore the house's orientation.

Needed to complete the restoration of the shrine, according to estimates made by

the mayor's office, is P30,000. The Times fund campaign has so far only generated funds amounting to some P11,000.

The old framework of the house has been mounted, parts of the hardwood structure coming from contributions. The nipa roofing is being put together, but a shortage of funds has terribly slowed down the work. On top of this, the Tanauan people have also launched a beautification program for the Mabini Shrine in the hero's birthplace, where the furniture which once belonged to the Nagtahan house has been moved.

Mayor Villegas had said he was interested in keeping the shrine in Manila, restoring it on the new site, in a much better condition and possibly making representations with the National Shrines Commission to reclaim the original furniture.

The new shrine is supposed to be turned over to the National Museum on July 23—the Mabini Centenary, this year.

—S. F. DE OCAMPO

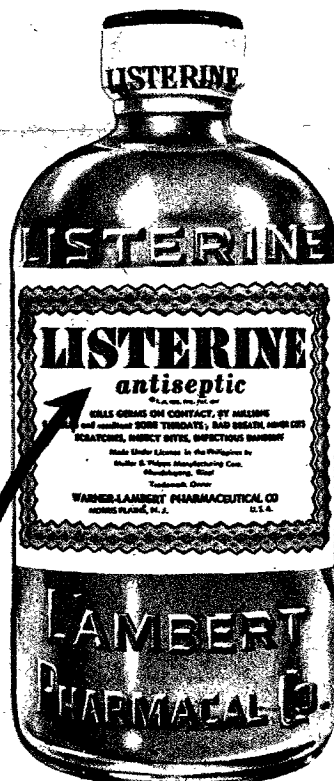
LINES TO AN UPROOTED TREE

Who dared tell you
with pre-dawn treachery?
Did I hear you groan
when your dreamy xylem snapped
and severed your shivering parenchymas?

You once concealed
a somnambulating pair
and some cadets and their lousy captain,
while your countless mesophylls
strained to keep a date
with the phloems' one-way traffic.

Farewell—some sons and daughters
have scavenged your sawed-off trunk,
in makeshift cars (certainly not cars)
for their mothers' blackened stoves
of clay.

AUGUSTUS C. MAMARIL



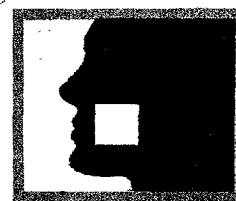
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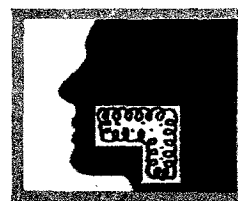
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FIRST. Thou shalt love God and thy honor above all things; God as the fountain of all truth, of all justice and of all activity; and thy honor, the only power which will oblige thee to be truthful, just and industrious.

Second. Thou shalt worship God in the form which thy conscience may deem most righteous and worthy; for in thy conscience, which condemns thy evil deeds and praises thy good ones, speaks thy God.

Third. Thou shalt cultivate thy special gifts which God has granted thee, working and studying according to thy ability, never leaving the path of righteousness and justice, in order to attain thy own perfection by means whereof thou shalt fulfill the mission to which God has appointed thee in this life and by so doing, thou shalt be honored and being honored, thou shalt glorify thy God.

Fourth. Thou shalt love thy country after God and thy honor and more than thyself; for she is the only Paradise which God has given thee in life, the only patrimony of thy race, the only inheritance of thy an-

MABINI'S TRUE DECALOGUE



cestors and the only hope of thy posterity, because of her, thou hast life, love, and interests, happiness, honor, and God.

Fifth. Thou shalt strive for the happiness of thy country before thy own, making of her thy kingdom of reason, of justice and labor; for if she be happy, thou, together with thy family, shalt likewise be happy.

Sixth. Thou shalt strive for the independence of thy country; for only thou canst have any real interest in her advancement and exaltation, because her independence constitutes thy own liberty; thy own glory and immortality.

Seventh. Thou shalt recognize in thy country the authority of any person who has not been elected by thee and by thy countrymen; for in the conscience of every man the person designated and proclaimed by the conscience of a whole people is the only one who can use true authority.

Eight. Thou shalt strive for a Republic and never for a monarchy in thy country: for the latter exalts one or several families and founds a dynasty; the former makes a people noble and

worthy through reason, great through liberty, and prosperous and brilliant through labor.

Ninth. Thou shalt love thy neighbor as thyself; for God has imposed upon him, as well as upon thee, the obligation to help thee and not to do unto thee what he would not have thee do unto him; but if thy neighbor, failing in his sacred duty, attempt against thy life, thy liberty, and thy interests, then thou shalt destroy and annihilate him, for the supreme law of self-preservation prevails.

Tenth. Thou shalt consider thy countrymen more than thy neighbor; thou shalt see in him thy friend, thy brother or at least thy comrade, with whom thou art bound by one fate, by the same joys and sorrows and by common aspirations and interests.

Therefore, as long as national frontiers subsist, raised and maintained by the selfishness of race and family, with thy countrymen alone shalt thou unite in a perfect solidarity of purpose and interest, in order to have force, not only to resist the common enemy but also to attain all the aims of human life.

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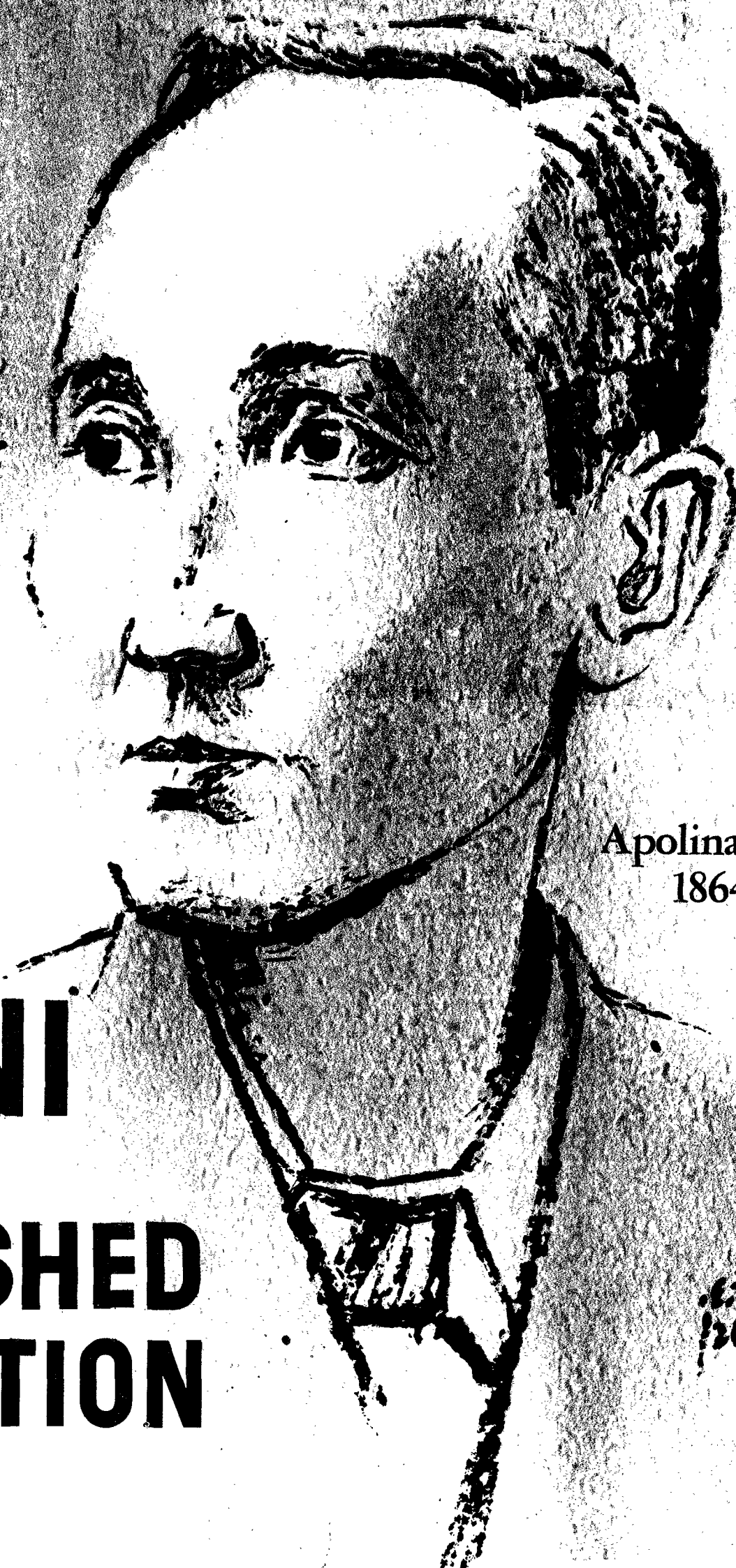
*Vitamin A	*Calcium
*Vitamin D	Phosphorous
*Ascorbic Acid	*Iron
*Thiamine	Copper
*Riboflavin	*Flourine
Pyridoxine	Cobalt
Vitamin B12	Sodium
Pantothenic Acid	Chlorine
*Niacin	Magnesium
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Choline	Potassium
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Carbohydrate	*Protein Fat

*Nutrients for which daily allowances are recommended by the Food and Nutrition Research Center

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Apolinario Mabini
1864 - 1964

MABINI AND THE UNFINISHED REVOLUTION

SEE PAGE 2

62.
120N

Mabini's qualities extolled

From page 1
speaker.

Paras's tribute

In Tanauan, Batangas, former Chief Justice Ricardo Paras paid tribute to Mabini. He said Mabini was "sincere and good" and had an "overruling passion to tell the truth no matter how painful it might be."

Addressing the crowd, Paras said Mabini was the kind of leader that the country needed in the past and still needs today. "The greatness of a man is measured not by the eloquence of his language, but by the sincerity of his thoughts," Paras said.

On nationalism

"Mabini's nationalism, was not of the narrow or chauvinistic kind. Though he was a creature of his age, he saw beyond the times. He saw the Philippine Revolution as the vanguard in the destruction of colonialism and imperialism among the Malay peoples," Majul said.

He said Mabini took his Decalogue so seriously that he could call it "true." He believed that should his maxims be followed, love of country would prevail and national consciousness would ensure. Thence a national community would be born," he said.

Mabini biographer

Dean Majul wrote the prize-winning biography of Mabini. He was introduced by Museum Director Galo B. Ocampo.

During the Luneta rites, Education Secretary Alejandro R. Roces awarded the prizes to the winners of the recently concluded Mabini painting contest.

President Macapagal motored to the Mabini monument shortly after his arrival in Malacañang at past 9 a.m. yesterday from Camarines Norte.

After meeting with his cabinet, the President received Prof. Alfredo Veloso who presented him with a set of books on Mabini.

The books were English translations by Veloso of national documents at the request of the President.

The two volumes were Memoirs on the Philippine Revolution and Testaments and Political Letters of Apolinario Mabini.

Love of country

Rep. Joaquin R. Roces, speaking in a program to celebrate the Mabini centennial at the Mabini elementary school in Quiapo, Manila, said that "nationalism is the only answer to the many problems of the Filipinos today as a people."

"There is nothing wrong with the present govern-

ment, and with our government officials, for that matter, that a little more love for our country and our people will not cure."

"Nationalism," said the Manila solon, "was the answer when the Filipinos suffering under the Spanish rule had to strike a blow for freedom. Nationalism united the country then and gave it victory as it brought forth men like Rizal, Aguinardo, Bonifacio, and Mabini whom we are rightfully honoring today. But 50 years of American rule divided us anew, and the nationalism that flowered during the revolutionary era suffered a setback then."

Mabini kin helped

Two of Apolinario Mabini's living kin will be employed at the Manila post office Acting Postmaster General Jose Lachica said yesterday after the unveiling of the hero's monument on Otis st., Paco.

They are Eduardo Mabini Isidro, 19, son of Juliana Mabini, one of the hero's living sisters; and Benedicto Constantino, 38, Eduardo's uncle and husband of Natividad Mabini, another sister of the "Brains of the Revolution." Earlier, Lachica presented to Mabini's relatives a frame containing the first sheets of new postage stamps issued by the bureau of posts commemorating the Mabini centenary. Juliana and Natividad received the frame in behalf of the Mabini family.

Baguio rites

(Special to The MANILA TIMES)

BAGUIO, July 23 — The monument to the Sublime Paralytic was unveiled here today as the main feature of Mabini centennial observance held in front of the Mabini elementary school on Leonard Wood st.

The simple, but impressive monument was unveiled by Mrs. Teodora de Guzman, wife of Mayor Norberto F. de Guzman, assisted by Patricio Mabini, nephew of the hero; and Mrs. Lorna Perez Laurel assisted by Col. Godofredo F. Mendoza, RMA superintendent.

The unveiling rites were followed by floral offering by civic organizations, schools, and government offices led by Filomeno Bischo, chairman of the Baguio centennial committee which initiated the construction of the Mabini monument through popular subscription.

Friday, July 24, 1964

Nation Pays High Tribute To Mabini

Philippine News Service
TANAUAN, BATANGAS

President Macapagal and the First Lady led the nation yesterday in observing the 100th birthday anniversary of Apolinario Mabini.

The President laid a wreath yesterday morning at the newly-installed monument of the "Sublime Paralytic" at the Otis rotunda in Paco, Manila.

Earlier Mrs. Evangelina Macapagal unveiled the new monument of the "brains" of the Philippine Revolution.

Mr. Macapagal motored to the monument shortly after his arrival in Manila at past 9 a.m. yesterday from

(Continued on Page 9, Col. 3)

THE PHILIPPINES HERALD

Mabini Virtues Extolled

(Continued from page 1)

Camarines Norte where he had inaugurated the construction of a highway connecting the province and the Bicol region with the rest of Luzon.

Former Chief Justice Ricardo Paras extolled yesterday the heroism of Apolinario Mabini—the "Sublime Paralytic" and "brains" of the revolution — on the occasion of his 100th birth anniversary.

Mabini was born in barrio Talaga here where a shrine now stands in his memory.

Justice Paras said that Mabini was "sincere and good" with an overruling passion to tell the truth no matter how painful it might be.

Speaking at a literary-musical program, Justice Paras said that Mabini was the kind of a leader that the country needed in the past and still needs today.

"The greatness of a man is measured not by the eloquence of his language, but by the sincerity of his thoughts," Paras said.

Obliquely taking a dig at some leaders of the country at present, Justice Paras said that Mabini did not limit himself to preaching honesty, integrity and other virtues, but saw to it that he practised what he preached.

Earlier in Manila, a lifesize monument of Mabini was unveiled yesterday at the corner of Otis and United Nations Avenue.

In Manila, meanwhile, two of Mabini's living relatives will be employed at the Manila post office effective today, it was announced by acting Postmaster General Jose Lachica after the unveiling of the hero's monument on Otis street in Paco.

To be added to the roster of new casuals at the Manila post office are Eduardo Mabini Isidro, 19, son of Juliana Mabini, one of the hero's living sisters; and Benedicto Constantino, 38, Eduardo's uncle and husband of Natividad Mabini, another sister of the hero.

Earlier, Lachica presented to Mabini's relatives a frame containing the sheets of new postage stamps issued by the bureau of posts commemorating the Mabini centenary.

Juliana and Natividad received the frame in behalf of the Mabini family.

Mila Times - July 23/64, Thursday

Light and shadow

Lonely figure



By Alfredo R. Roces

Philippine history is replete with great men who marred their heroic image because of overwhelming circumstances. Bonifacio, for instance, would be a greater hero were it not for the fact that history records his execution or assassination by the revolutionary government. Had Aguinaldo not been captured through a ruse, and had he died in battle, he would have become a shining hero, but this frustration trailed him all his life, plus the responsibility for the death of two prominent figures in the Philippine revolution. Even Rizal, had he not been martyred but allowed his wish to join the Spanish forces as a medic in the Cuban struggle, would not have the high regard we now place on him. Up to the last moment Rizal steadfastly refused to involve himself in an armed struggle which he felt was futile.

Mabini, like Rizal, sought the intellectual approach to the problem of Philippine independence, but once the din of battle raged and blood was spilled, Mabini was swept into the struggle. In the fever of nationalistic flag-waving and of unrealistic optimism regarding US magnanimity and altruism, Mabini remained the intellectual who saw the facts and read the signs of doom, and ulterior motives. But he was alone. His ideas were not for the enthusiastic and impatient warriors, nor for ambitious, self-seeking opportunists. His words became reality, his intentions proven sincere, only in the loneliness of his exile, trapped in a chair as a paralytic and banished from the battlefield of ideas through exile.

He finally swore allegiance to the United States. Thus, like our other Filipino heroes, overwhelming forces, and an acceptance of the futility of circumstances, made Mabini accept a bitter pill. Even during this moment, Mabini proved prophetic. Upon his release from Guam, on the day he sailed for home, he issued this statement to the press: "After two long years of absence I am returning, so to speak, completely disoriented and, what is worse, almost overcome by disease and sufferings. Nevertheless, I hope, after some time of rest and study, still to be of some use, unless I have returned to the islands for the sole purpose of dying." This is the most touching statement Mabini ever made; the appeal could still hold true for the many lonely intellectuals who must needs walk an independent path today. And it proved prophetic for Mabini. Three months later, at the young age of 38, he died a victim of cholera.

We celebrate the 100th birth anniversary of Mabini today, July 23, 1964. It is characteristic of Mabini's life and his role in our history that his name and his memory, his ideas and his convictions, remain heard and understood only by a few. Mabini never sought glamor nor personal exaltation; he delved in ideas, and he sought to place these ideas firmly in the hard ground of reality. But how many like to look reality in the face? And how many can purge personal ambition, materialistic and selfish considerations, from their espousal of ideas? Mabini chose a lonely road. He evaluated the enemy objectively and did not spare his friends the sting of truth. Were he alive today he would still be a solitary and lonely figure.

July 23/64 - Thursday
We, the people

Teodoro M. Kalaw tribute to the greatness of Mabini

Dear Editor:

In a speech delivered in Spanish some 40 years ago, the late Teodoro M. Kalaw, lawyer, statesman and writer, paid a tribute to Mabini whose centenary we are celebrating on July 23. We have translated into English the speech, a portion of which is quoted below:

"You could hardly register in the history of human adventures a commitment so great in a situation full of reverses and dangers—Broken brusquely the ties which for centuries tied us with the Spanish government that was destroyed piece by piece;



the laws that for so long a time ruled our customs suspended or at least debated; the localities without basic authority; the people in arms against an invisible enemy; the war with its monstrous face; and in all parts the cries of joy in the liberated towns. All this seemed doomed to fall into catastrophe. Here at this time when the creative genius of Apolinario Mabini intervened, as called by the Providential Design, to bring light from chaos, order from confusion, stupendous harmony of the de-centered elements, illuminating the bloody road with his writings, sustaining the hesitating faith, moderating the excessive enthusiasm, inviting to sense of reflection and responsibility and preparing, in summation, that administration simple but efficient, notable for having adapted properly to the exigencies of the almost abrupt abnormality.

phencies which almost all became true. He predicted that the annexionist theory invented by the federals will become a myth, and impossible; he predicted that the ideal of independence will be each time stronger in the people's heart opposite to the annexionist ideal; he predicted that a government run by Filipinos and assisted by Americans will be a temporary satisfactory formula until the independence has been subsequently recognized; and finally he predicted that the Philippine independence is not the objective but is only the means of the Revolution, and that the objective of the Revolution is the social emancipation of all the Malayan race—now degraded and maligned—in order to maintain alive and bright in the faraway Oceania the torch of Liberty and Civilization. What a sublime and great thought this last, destined to crystallize in the space and time as the most marvelous task of the generations in this unfortu-

"So, it is not strange that some had baptized Mabini with the name of "The Brains of the Revolution," that others had called him the "Sublime Paralytic" and that all claimed for him the great civil glory of the Republic. It will not be strange either that some day one more careful historian may gather his articles of faith, his plans and decrees of organization, and, grouped in a Code of Liberty, may show the world the type of Malayan statesman of the highest stature, without previous experience, without political universalist culture, great for his gifted sagacity and prevision and powerful for the force of his firmness and patriotism.

"Probably we would not find among the gallery of men of our Revolution a figure which stood out in that condition of spirit which attracts the ire or the admiration; the enmity or the adhesion. Thus neither the Americans or the Spaniards ever had a more feared adversary nor a most loyal friend. In the councils of Aguinaldo he represented the indomitable tenacity, the straight firmness of purpose, the supreme authority without distortions. He understood the situation the way he saw it and outlined his program of government: a President with almost absolute powers; a representative Congress acting as counsel; a local government to suppress anarchy; a foreign policy working for the recognition of the independence; a disciplined Army to the service of the Revolution; strict morality, and finally, independence or death.

"Mabini followed this dogma of faith to the letter while he was in the government. He was accused of being absolutist. Others called him the "Black Chamber" of Aguinaldo. Many pointed their fingers to him as an enemy of liberty. Still many others blamed him for the failure of the diplomatic negotiations. The truth is that within and outside the government, the people continued listening to Mabini as their favorite Oracle and all, Americans, Spaniards and Filipinos considered him always, each time he emitted his ideas, as the excellent mouthpiece of the Great Cause of the Revolution.

"Mabini left for the posterity some pro-

nate corner of the globe!—MARIANO R. REYES, Manila.

* * *



Mabini's was the lone voice against compromise over the question of independence

PHILOSOPHER OF FREEDOM

BFM — July 25/45
By FRANCISCO VILLANUEVA, Jr.

THE GENIUS of Apolinario Mabini influenced the Philippine political scene during one of the most chaotic and crucial but definitive periods in our history.

Mabini, philosopher and savant, did not believe in fanciful theories or in half-baked policies. Nor did he believe in protectorates, trusteeships, commonwealths, or any form of government with touches of foreign control or color.

Mabini was the first Oriental who bravely and unequivocally enunciated the bold formula of complete and absolute freedom and independence for his people.

In two commandments (sixth and eighth) of his famous DECALOGUE, Mabini underscored that formula for freedom.

His honesty

In a period of so much moral, social, and political degeneration and depravity during the Spanish colonial regime, Mabini's honesty, decency, dignity and delicacy were above reproach.

Mabini was born in the barrio of Talaga, municipality of Tanauan, province of Batangas, on July 23, 1864, of very poor parents. He finished his secondary course

at the San Juan de Letran College through a free scholarship obtained in open competition. Later he obtained his Bachelor of Laws degree at the Santo Tomas University. He supported himself and his brothers as "cochero" or horse cab driver, when he was out of the university. He did not buy any books but used to spend hours reading at the libraries.

Once Mabini's mother sent her son a bag of money which constituted the old woman's modest savings from the sale of fruits and vegetables in the "talipapa" of Talaga. When Mabini received the money, he wept deeply. A few weeks later he went back to Tanauan and returned to his mother the bag of money, intact.

(When Mabini became Prime Minister of the Aguinaldo Cabinet, he did not collect any salary for his services to his country nor touch a single centavo of the public finances. He did not enrich himself at the expense of the people.)

When Mabini composed

his Decalogue, the Batangas savant did not forget to emphasize the value of honesty and dignity in this bit of wisdom and high morality:

"FIRST. Love God and your honor above all things; God as fountain of all truth, of all justice, and all activity; honor is the only power that will oblige you to be truthful, just and laborious."

After graduating in law from the Santo Tomas University, Mabini worked as deputy clerk in the office of the court of first instance of Manila. After a while, he practised law.

One morning, while Mabini was having treatment for his paralysis in Los Baños,

a squad of soldiers appeared in his cottage and told him that they were instructed by General Emilio Aguinaldo to fetch him and carry him to the office of the General in Kawit, Cavite.

Mabini was greatly surprised; he, however, obeyed the orders of the commander-in-chief of the Filipino rebels, then recently arrived from the British Colony of Hong Kong, where he had stayed for some time after the signing of the Pact of Biak-na-Bato.

When Aguinaldo saw Ma-

bini, an emaciated, paralytic and disabled man, who could not walk, General must have thought, "I am much disappointed that it was a mistake to have Mabini to come. Of what use could such a very sick man be to the cause of the Philippine Revolution? Could he do in time of war?"

There were momentary differences between the two men: the military general and the jurist of Batangas.

But when Mabini began to speak, Aguinaldo heard the wisdom of his words and the depth of his ideas and thoughts. General Aguinaldo was immediately convinced that he was in the presence of a genius, of the kind that he needed most to lead in the great task of freeing the Filipino people from foreign rule and founding a new and vigorous nation worthy of becoming a member of the Free World.

Aguinaldo offered to give Mabini the position of Adviser. The Batangas lawyer refused his apologies and explained that he was a sick man, but when Aguinaldo appealed to his sense of patriotism, Mabini not only accepted but answered the call of duty.

Mabini advised General Aguinaldo that in order to strengthen his government there was need to obtain the support of the people. For this purpose, he suggested that a Congress of delegates from different provinces be summoned to gather at the Barasoain Church in Malolos, Bulacan, to ratify the Declaration of Philippine Independence of June 12, 1898, and to support the policies of the new, free and independent government.

Aguinaldo believed in Mabini, and the delegates of the Malolos Congress were summoned: Aguinaldo with Mabini and the other officials moved to Malolos, Bulacan.

The fundamental and principal problem that Mabini had to handle since he arrived in Malolos was to consolidate the power and rule of Aguinaldo.

When Aguinaldo proclaimed Philippine Independence in Kawit, Cavite, on June 12, 1898, he had control only over eight Tagalog provinces, namely: Cavite, Laguna, Batangas, Bulacan, Pampanga, Tarlac, Morong, and Nueva Ecija.

However, with regard to the rest of the regions of the Philippine Archipelago, he had no jurisdiction at the time.

Aguinaldo had then appointed Mabini Prime Minister, and as such, head of the Council of Ministers.

Mabini was then 34 years of age. He was the first Oriental to become Prime Minister of a democracy.

Mabini knew that the three most important regions of the Islands had also declared their independence and were separated from Spain under three different leaderships, separated from, and independent, of each other: Luzon under the Kawit Government headed by General Emilio Aguinaldo; Visayas, under the Republic of Visayas headed by Roque Lopez and Francisco Villanueva, Jr.; and Mindanao, under the leadership of Sultan Hamdani Kiram, Sultan Sa Ramain Alonto and Datu Piang.

When the Malolos Congress was convened in the church of Barasoain, Malolos, Bulacan, on September 29, 1898, the Visayan leader sent Francisco Villanueva, Sr. (war hero, hero, lawyer, scholar, and writer) as their delegate to confer with General Aguinaldo and Mabini and other members of Congress and to propose that Visayas be joined with Luzon and Mindanao to form a

strong united nation powerful enough to offer resistance to the Spanish invaders.

Aguinaldo, Mabini and other members of Congress approved the proposal of Villanueva, Sr., and for the first time in Philippine history a single juridical entity, a true Philippine nation, valid and effective and truly sovereign from the international and legal points of view, was born. It was named "Filipinas" in Spanish, "Pilipinas" in Tagalog, and "Philippines" in English.

Spirit of nationalism

After consolidating the three important regions of the Archipelago and strengthening national unity, Mabini had to solve many other problems of the Congress, of the state, and of the people.

Mabini helped Aguinaldo and Congress in the drafting of the new Philippine Constitution which was originally written by Felipe G. Calderon, and which was proclaimed by General Aguinaldo on January 21, 1899.

Mabini continued his fight for his country's freedom even with the coming of the Americans. When the American forces advanced towards Bulacan in 1899, they bombarded the Barasoain church in Malolos. Aguinal-

do mock and he continued writing letters to generals and other army officials and preparing manifestos urging the soldiers not to falter.

Later, peace negotiations were offered by the Americans.

Pedro Alejandro Paterno proposed an American protectorate of the Islands. Felipe Buencamino, Sr. came out with more open peace proposals. Trinidad H. Pardo de Tavera was very vocal with his bold proposal for the union and annexation of the Philippines, as a federal state of the United States of America.

Cayetano Arellano, Benito Legarda, and others were for peace.

In the middle of the great crisis of the cause of Philippine freedom the brave but crippled Apolinario Mabini remained steadfast in his idea of complete and absolute independence for the Philippines.

But in Cuyapo, Nueva Ecija, in his cottage, while he was writing his appeal to the Philippine soldiers and officers and to the people, he was captured by the Americans and brought to Manila, where he was imprisoned at Fort Santiago.

In jail, an American sentry pointed his bayonet against the heart of Mabini urging him to take the oath of loyalty to American sovereignty. But Mabini, with admirable courage, answered him in a loud voice: "I love my country the Philippines. I want her complete and absolute independence. If you please, sentry, you can fire at me right now. I refuse to abdicate and change my loyalty to my country and my people."

However, Mabini was not executed by the Americans. He was simply deported to Guam with 53 other Filipino prisoners.

When peace was established in the Islands, the Americans issued in 1901 a general amnesty for war prisoners, and Mabini with other Guam exiles was repatriated to Manila and given his liberty.

Mabini was helpless, sick and penniless. He lived only on the charity of his relatives and friends at his house at Nagtahan street, Sampaloc, Manila, where the Sublime Paralytic died of cholera on May 13, 1903.

The hero did not live long enough to see the triumph of his formula. But his countrymen, the Filipinos who survived him, are now enjoying the blessings of liberty and the fruits of his sacrifices.



do had to transfer the seat of his revolutionary government to San Isidro, Nueva Ecija.

Mabini was carried from town to town, from battlefield to battlefield in a ham-

IN THE NEWS

Mabini, the cripple who fought from a chair

Apolinario Mabini, known by school children as the Sublime Paralytic, and the Brains of the Revolution, whose centenary is being celebrated today, was born in Talaga, Tanauan, Batangas, on July 23 (some say it's July 22), 1864. There were eight children in the family.

Mabini's parents were so poor that when one was sent to school the next child would have to wait awhile for his chance. Being the second in the family, Apolinario tagged along with his elder brother who went to school.

Although he was merely an "observer" he learned his lessons faster than his brother did. Truly, Apolinario was a diligent and conscientious student. According to historians, young Apolinario was so consumed with his books that he would cover himself with blanket and proceed to read, oblivious of everybody.

After learning everything that his grandfather could teach him, Apolinario, then ten years old, decided to support himself through school and applied as a servant to a tailor. Working in the household, Apolinario found time to study further under the direction of Fr. Valerio Malabanan.

Apolinario's schooling was an off-and-on affair. He stopped school and taught as assistant Latin teacher when he was not yet in his twentieth year.

Later, he decided that the schooling he had had was not enough and that he wanted to learn more. He went to Manila to study at the University of Santo Tomas.

In the university he did not impress his professors. He was very poor and could not afford to dress properly. Worse, he was always late to class.

It was said that, one day, when Apolinario came to class very late, the professor who saw him sneak in asked him to recite the lectures of the day before. The professor was dumbfounded when young Mabini went down almost word for word the lectures of the day before.

When he was 32, had finished his law and had passed the bar, Mabini was stricken ill. When he recovered, both his legs were paralyzed and he was then confined to a chair.

His physical incapacity did not hamper



MABINI

him. He became the brains behind the Revolution.

Although he did not take part in the first epoch of the Revolution and believed that reforms could be instigated not by force, Mabini was seized by the Spanish authorities two months after the discovery of the Katipunan. Mabini was captured only because he was connected with the reformers.

His active involvement in the Philippine Revolution started in 1898. On June 12 of that year, Mabini arrived to meet with Aguinaldo, swinging in a hammock carried by several men.

The young lawyer became the adviser of the military leader. He advised Aguinaldo to change his government from dictatorship to "government of the revolution."

It was at this time that Mabini wrote the *True Decalogue*, wherein he sought to present a few rules to a people struggling to understand the new tenets of democracy. The *True Decalogue* contained principles on such values as God, one's neighbors, one's self, and country.

Soon, however, hostilities broke out between the Philippines and the United States. On February 4, 1899, a Filipino sentry was shot in the now-called Pinaglabanan bridge in San Juan.

The months following were bitter and painful ones. Mabini went on writing. His enemies called him "stubborn." In the end, he had to resign as premier of Aguinaldo's cabinet.

Shortly after this, he was elected president of the Supreme Court. However, his enemies objected to his election saying

that he was physically incapacitated.

To this, he answered: "Is the president of the Supreme Court a messenger who must walk correctly? No? Then a man without legs can hold the post, so long as he has the head and the hands suited to the task."

But he was never able to assume the post.

On December 10, 1899, he was captured by the American forces in the town of Cuyapo, Nueva Ecija. Sent to Manila, he was locked up in prison until September 23, 1900.

After his release, he lived in a nipa shack in Nagtahan. Although he was kept under strict surveillance, he did not hesitate to voice his convictions and dissatisfactions.

Again he was arrested. This time, he, and some 20 others were exiled to Guam. The two years of his stay in the island was agony being away from the country he loved.

In 1902, following the amnesty concluded between the U.S. and the Philippines, the exiles were allowed to return to their homeland provided that they take an oath of allegiance to the United States. Mabini refused and was left by his companions who went back to the Philippines.

Perhaps because of his knowledge that his strength was failing him and the fear of dying in a place far from the land he loved, he gave in and was allowed to return to the Philippines.

Back in Manila, he was offered a government position which he declined. He then led a quiet, obscure life: "I am going back to the obscure condition from which, impelled by circumstances, I have come, in order to hide my shame and anguish, not for having committed an unworthy act but for not having been able to do better service."

A few months after his arrival, he died of cholera. That was May 13, 1903.

Mabini was RP's foremost political thinker

By SOTERO H. LAUREL

President, Lyceum of the Philippines
and Philippine Association of Colleges and Universities

It is a great privilege to deliver a Mabini centenary address before this patriotic gathering of Baguio City's most outstanding citizens, fellow Filipinos all and friends who by this very observance of a distinctly Filipino anniversary certify their historic sense and rededicate themselves, as it were, to the vision and values of what the Sublime Paralytic from Batangas — "brains of our Revolution" — had deemed to be the inspirational as well as the dominant ingredient of our cultural and national identity. Permit me, then, to discuss for a brief while Apolinario Mabini's vision of

an independent Filipino national community, and the cultural values which should give it identity, distinction, dignity and honor among members of the family of mankind.

Any serious student of Mabini's life and writings will agree with me, I believe, that the Filipino thinker and activist who has won from historians, Filipinos as well as American, the accolade of being the "foremost political philosopher" the Filipinos have produced so far (Majul), "the most truly Filipino in ideas among his revolutionary contemporaries" (James Leroy) did not only think profoundly

of the social and political problems of the Filipinos but also explicitly prescribed for them, in his better-known writings, the moral and ethical virtues which, in his judgment could bring forth our unity as a nation, our cultural identity, no less than our progress and happiness.

The more we study Mabini's writings the more we are amazed, indeed, at the vast scope of his understanding of the science of society, particularly the science of government; and, likewise, the more we are impressed by his accurate insights not only about the weaknesses of our people but also about the proper remedies for such defects. The principal moral and ethical concepts, or as we would say now in the jargon of the sociologists, the "values" which he projected for the regeneration and development of his people will be briefly discussed in a little while.

Permit me to advert meanwhile to Mabini's vision of what a dignified, happy, and prosperous national community of Filipinos should be. To begin with it was a vision compounded of his comprehensive knowledge of history and of the mundane forces and conflicts that make the warp and woof of the historical record which an imaginative writer once called "the tapestry of the story of Man"; of his understanding also of the social, political, and economic conditions of the inhabitants of this Archipelago before the coming of the white man; and, likewise, of his uncorrupted heart and mind which enabled him to understand objectively and realistically our social, ethical, political, and economic problems.

Mabini, like Rizal before him, learned through scientific research and systematic meditations, with the Grecian courage "to see life steadily and see it whole," — in the phrase of Matthew Arnold — what the conditions of their people had been before the coming of the Spaniards, and what motives revealed

Filipinos, as well as in his reprint and annotation of Morga's *Sucesos de las Islas Filipinas*, not to mention his two novels, brought out authoritative hard facts about the conditions and ways of life, culture, and high sense of dignity (incontestably, a major moral value) of the pre-Spanish Filipinos. These writings of Rizal Mabini thoroughly studied and subjected to the regirous analysis of his keen and well-trained intellect. He wrote, indeed, a very penetrating critique of Rizal's novels. In many of these works of Rizal, but particularly in *Sobre la indolencia*... as well as in the book of Morga, Mabini and other enlightened Filipinos of the time learned — and those who would write validly on the Filipinos' cultural traditions must seek to acquire a similar knowledge — how industrious, progressive, honest, honorable, self-reliant, well-governed in their own way, and urbane in general behavior were our remote ancestors of four to five centuries ago.

Dr. Antonio de Morga, Antonio de Pigafetta, Padre Chirino and other objective and highly cultured Spanish writers of the late 16th and early 17th centuries (Morga's book originally came out in Mexico in 1609) had testified, Rizal revealed, to the admirable personal qualities and highly-developed culture — according to the standards of those times — of the ancient Filipinos, and how those qualities became gradually debased and that culture destroyed or suppressed because of the maladministration, abuses, corruption, and obscurantism of the Spanish colonial dispensation in which Church and States were two sides of the same more or less tarnished coin. Mabini knew of all this quite well, and his vision for a Filipino national community was further broadened by his actual participation at high policy level in the two-phase Filipino Revolution of 1896-1901, no less than by his contact — perhaps, debate is the better word —

Washington more embarrassment" (than Mabini), Mr. Rama writes. "It had no answer to Mabini's indictment that in subjugating the Philippines by force, the American government had betrayed the principles of equality among men, human dignity and man's inalienable rights enshrined in the American Constitution and the Declaration of Independence. Mabini reminded the Americans that he asked for his country merely the same rights and liberties that their forefathers had fought and died for in the American Revolution against the British." (end of quotation)

(To be continued)

Mabini was RP's foremost political thinker

By SOTERO H. LAUREL

President, Lyceum of the Philippines and
Philippine Association of Colleges and Universities
(Conclusion)

In suppressing the Filipinos' First Republic and subsequently colonizing the Philippines, the Americans, it is but truthful to say, destroyed likewise the dynamics of Mabini's vision of a free, sovereign, and progressive Filipino national community. But, how had Mabini arrived at the vision which he opposed to the designs of what Walter Millis, in his book, "The Road to War," as America's obsession with "Manifest Destiny" at the turn of the century? One avenue which led him to the bright vision was his well-considered assessment of the damages to the Filipino character and God-given opportunities inflicted by the earlier Spanish colonization, especially the educational policy of that regime.

To make the point clear, I shall now beg your indulgence for quoting at length, Dr. Majul's words and Mabini's own on how an earlier cultural identity of the Filipinos had been destroyed almost completely by Spanish colonization. There is no space to quote in extenso from Rizal's own *Sobre la indolencia*... so I may just urge its reading, or re-reading on those who would be interested to know the processes, in detail, whereby the Spanish colonial regime had ravished both the moral integrity and the natural resources of the Filipinos of an earlier time. Here, then, is what Dr. Majul, foremost biographer of Mabini, in the former's treatise entitled "Mabini and the Philippine Revolution" published in *The Diliman Review of the University of the Philippines*, issue of January-December, 1957, pp. 86-87:

"Rightly or wrongly, Mabini believed and maintained that the Spanish authorities, both civil and ecclesiastical, deliberately tried to stifle the intellectual growth of the Filipinos in order to better perpetuate their colonial

domination of the country. This belief was shared by all the propagandists (i.e., the Filipinos of the Propaganda Movement like Rizal, Del Pilar, and others). To know Mabini's view on this subject, it is worthwhile quoting him at length."

Dr. Majul then quoted the following long paragraph from Mabini's critique on the Spanish educational system which is found, in its original Spanish text in Volume II of Mabini's own *La Revolucion Filipina*, pp. 280-281. The paragraph hereunder is Dr. Majul's own English translation. Mabini said—

"If the Spaniards were to maintain their domination they had to perpetuate the ignorance and weakness of the indio. Since science and wealth signify strength, it is the poor and ignorant who are weak. However, it was deemed indispensable to give the indio some religious education in order to prevent him from returning to his ancient superstitions. It was the kind of education that was meant to accustom him to keep his eyes fixed on heaven so that he would neglect the things of this world. The indio was to know how to read his prayers and the lives of the saints which were translated into the native dialects; but it was deemed necessary that he should not know any Spanish, for if and when he would come to understand the laws and orders of the authorities he would cease to consult the friar curate. He was not supposed to read dangerous books, and thus those books coming from abroad or published locally had to pass a rigorous censorship on the part of ecclesiastical authorities. Commerce with neighboring countries which

professed Islam was prohibited. There was a ban on Japanese immigration and there was also a restriction on Chinese immigration. They (the Spaniards) tried to stifle the echoes ... of the revolutions of the American colonies against England, of France and the Spanish colonies, in order not to awaken the Filipinos from their long slumber ... In brief, the Spanish government in collusion with the friars succeeded in isolating the Filipinos, both intellectually and physically, so that the Filipinos would not receive any impression except that which was thought expedient to allow them to have."

Remembering now Mabini's statement that "education is one of the most powerful factors for social progress" in conjunction with the above critique of his on the Spanish colonial educational system and his later contention against America's motives regarding the Philippines, one should readily see clearly enough how both the vision and the moral and ethical values of the Filipinos, as well as the construction of what might have been their national and cultural identity, were disrupted if not demolished by a succession of colonizations which they underwent over a period of four centuries and a half. Of the nature of American colonization and its over-all effect upon our national vision and moral and ethical values, this is neither the time nor the occasion to say anything more than what was stated and implied in the previous quotation from Mr. Rama's *Free Press* article.

So, allow me instead to make a few remarks on Mabini's critique on the Spanish colonial system. To my mind, if we are to meet squarely the challenge of our times, nay, the pressing need for the rediscovery and reconstruction of our national identity, and the reacquisition of those moral and ethical values, we must turn to the lessons to be

derived not only from the above-quoted critique of Mabini, but also from recent and contemporary history, not to mention Rizal's writings also. What, then, are some of these lessons which, I humbly suggest, we should learn, principally I may add through education in which, modesty aside, I happen to be deeply involved? I have only time and space to discuss briefly a few of them.

The first lesson is, since it is colonialism which disrupted and destroyed, or at any rate weakened our national vision and our ancient moral and ethical values, then it is colonialism, or its vestiges in any form which we must resolutely fight against and banish from our society, if we are to reacquire both national identity and the dynamics of development. This is not a harking back to, nor a nostalgic yearning for an ancient past, long "gone with the wind," but a deliberate reconnection, through the instruments of historical, archaeological, and anthropological research, to our ancient virtues. Biologically, as my esteemed father, Dr. Jose P. Laurel, used to say, we are presumed to carry still in our bloodstream "the chromosomes of ancient greatness." It is also but an obedient and loyal observance on our part of Rizal's dictum that "in order to know the present we must understand the past, and in order to prepare properly for the future we have to understand the present."

The second lesson, I believe, is that in terms of the imperatives of our present-day world, we cannot afford the luxury of an isolation which breeds a parochial attitude, such as the Spanish colonial regime had imposed upon us, and which today our close attachment to a former sovereign makes us practice to a certain extent. We should, if we are to break down completely the walls of an unhealthy isolationism, open our doors and our windows, so to speak, to all winds of doctrine, to all contemporary ideas from whatever source, instead of immersing ourselves within the septic walls of ignorance and pre-conceived notions.

The facts of history and geography are beyond repeal; nor do they have any bias in favor of wishful thoughts. Historically, our nationalistic revolution is still "unfinished" amidst a region where similar revolutions have fared better; and geographically we belong in the shelf of archipelagos extending from the

northern islands of Japan to the southern territories of Indonesia; the normal regional interests of which relate inevitably to the whole of Asia. Because we are so placed by Providence and are heir to such an unfinished revolution, a durable national identity for us cannot but be, ultimately, a resolute struggle for the completion of our nationalistic revolution, and an equally resolute "coming home to Asia." To paraphrase Ecclesiastes, all else would be folly. This is the third lesson we have to bear in mind as Filipinos seeking to recapture a dissipated vision and to reacquire a valid set of moral and ethical values. Conformity to the designs of Providence which are vastly larger and more profound than those of any earthly empire is after all the most valid moral value any people can hold on to.

The premises of the three lessons discussed briefly here, I may add, are not only supported by Rizal's and Mabini's teachings, and by the facts of history, but were stoutly reinforced by numerous injunctions to all nations by the two great encyclicals of the late, much-lamented Pontiff, Pope John XXIII; namely, *Mater et Magistra* and *Pacem in Terris*, wherein the rights to self-determination of all peoples are recognized, the duty of all men to seek socio-economic reforms which all imply repudiation of the status quo is enjoined, and a continuing and indefatigable search for ecumenicity and peace among all men is actually commanded.

As we contemplate today depressing conditions of our national life we feel a pain in our hearts, a nostalgia for the sound teachings of Apolinario Mabini, and perhaps a fresh desire to resolve to keep his example before our "mind's eye" at least, so that we might summon up our energies and our idealism and together fight against these evils which history and our own negligence have brought upon us.

May we guide our lives by those precepts of Mabini on self-reliance, diligence and integrity and recall, often, and with pure hearts and patriotic minds, his own solitary example — the example of a great mind who, amidst poverty, and despite a crippling physical infirmity, became, by dint of hard, unremitting, and well-directed labor, not only the "brains" of the Revolution, the architect of our political philosophy, but also the immortal guide and counsellor as much of Aguinaldo and of the First Philippine Republic as of this and all future generations of Filipinos.

Editorials

Apolinario Mabini and the First Republic

The genius who laid the legal foundations of the First Philippine Republic is remembered by a grateful nation today on his 100th birthday anniversary. This man, Apolinario Mabini, has been called the "Brains of the Revolution." Of all the names conferred by Filipino writers and historians on the heroes of the revolutionary epoch, none is more appropriate than this. Mabini not only provided the legal thinking for the military leadership. With his liberal and nationalistic ideals he imbued the Revolution with concepts that are still valid today.

One of the products of his prolific pen, "The True Decalogue," set forth the moral obligations of the citizen to his country, defined freedom of worship, and affirmed the right of the people to be governed by their own elected representatives.

The welfare of the nation is the only true source of the people's happiness, Mabini declared in the Decalogue. From God emanates all that is true and just, but in worshipping the Creator, man is free to choose the form that is acceptable to his conscience. Inflexible dogma had no place in the thinking of Mabini.

But individual conscience alone will not ensure a just government. The government itself must be one which guarantees the citizen's rights. In the series of proclamations which Mabini wrote for the revolutionary government during the weeks which

followed its establishment, a democratic regime based on the will of the people was outlined for the executive power to carry out.

Today when "grass roots democracy" is a well-worn phrase, it is instructive to recall that Mabini worked out popular representation from the ground up, beginning with the barrios and towns and progressing to the national level through provincial councils. Previous to this he had prevailed upon General Aguinaldo to replace the dictatorial regime with a national revolutionary government.

Much has been said, and a great deal more can be said, about the personal qualities of Mabini, his self-sacrificing spirit, high-mindedness and patriotism. His triumph over adversity — paralysis confined him to the armchair and the hammock shortly after he had succeeded in gaining admission to the bar — is an inspiring story in itself. But more than all this there is the supreme service he rendered to the country at a time when it most needed a political thinker of his caliber and liberal persuasion.

There was no dearth of lawyers to advise Aguinaldo, but there was only one Mabini who knew both his political law and the power of nationalism to unify a people in a time of great peril. Mabini's achievement was no less than the creation of the legal foundations of the first Asian republic.

Mabini centennial observed today

President Macapagal paid tribute to Apolinario Mabini on the occasion of his centenary today.

In a message released by Malacañang on the eve of the Mabini Centenary, the President referred to the "Sublime Paralytic" as a man with "a mighty mind and a powerful pen which

he used to nourish the flame of revolution before the turn of the century."

"To this day," the Chief Executive said, "the wisdom of his words is still held in high respect by our people."

He urged the people "to nourish the great and glorious ideals which Mabini

left behind, as his priceless legacy to us" and expressed the hope that these ideals will continue to guide the nation in its quest for happiness and prosperity.

Full text of the message follows:

"On this day, one hundred years ago, a great man was born, one who would help the Filipino people cast aside the yoke of oppression imposed by a colonial master. Apolinario Mabini the man whose birth we now commemorate, has since then been enshrined in history and in the hearts of his countrymen.

"There is little in the life of Mabini that should fail to elicit our admiration. Although handicapped by Nature, he was able to succeed where many others had

failed. He had a mighty mind and a powerful pen which he used to nourish the flame of revolution before the turn of the century. He was one of the driving forces behind our struggle for freedom. To this day, the wisdom of his words is still held in high respect by our people.

"On the centennial of his birth, let us pause in grateful tribute to Apolinario Mabini, the Sublime Paralytic, and to his noble sacrifices for the well-being of the Philippines. Let us nourish the great and glorious ideals which Mabini left behind as his priceless legacy to us. It is my hope that in the years to come, these ideals will continue to guide our nation in its quest for

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Mabini centennial marked today; nationwide rites set

From page 1

happiness and prosperity."

Meanwhile, Assistant Press Secretary Raul Gonzales revealed that as part of the Mabini Centennial celebration, the President will receive at 4:30 this afternoon the first copies of the book on the political philosophy of Mabini.

The book was written by Alfredo Veloso, a faculty member of the Far Eastern University and former newspaperman, who had been commissioned by the President to prepare this book.

The presentation ceremonies will take place in Malacañang.

The nation celebrates today the 100th birth anniversary of Apolinario Mabini, the paralytic known in history as the "Brains of the Revolution."

Center of the centennial observance are the shrines of the hero on Nagtahan street, Manila where he died and in Talaga, Tanauan, Batangas, where he was born.

In Cuyapo, Nueva Ecija, a historical marker designating the place where Mabini was captured by Americans on December 10, 1899 will be unveiled.

The placing of the marker is a project of the municipal government headed by Mayor Democrito M. Jose and Vice Mayor Emilio Gonzales.

Guest speaker during the affair is Teodoro A. Agoncillo of the UP. Nueva Ecija Governor Eduardo Jolson will unveil the marker.

The committee in-charge of the celebration is headed by Florencio Florendo, Justice of the Peace, as chairman and Supervisor Albino Medina, vice chairman.

A program will also be held at the Mabini Elementary School in Quiapo with Senator Jose W. Diokno and Rep. Joaquin Rocas as guest speakers.

Vice President Emmanuel Pelaez released the following Mabini Day message:

"As we commemorate the 100th birthday anniversary of Mabini, let us pause from our labors and ponder solemnly on the roots of the man's luminous greatness.

"If Mabini has gained a permanent niche in our country's hall of fame, it was not merely because he was a brilliant intellectual, though such he was; and not merely because he loved his country deeply, though loved it deeply he did.

"We honor Mabini because despite the fact that he was handicapped by paralysis, he inspired his fellowmen to embrace a new concept of living in which honor, courage, decency, and freedom have no alternatives in compromise or expediency, that death and loss of material possessions are preferable to the surrender of them, although they are principles that cannot be eaten.

"Few other events in our history are more inspiring than the spectacle of a paralytic waging from his chair, through his writings, a historic battle to liberate his country from colonial oppression. Let us all hope that the observance of Mabini's centennial birthday anniversary today will inspire us with high and noble resolves to conduct ourselves always with honor, to meet our problems always with courage, to comfort ourselves always with decency, and live the rest of our lives always in the atmosphere of freedom."

Miss Carmencita Herrera Acosta of the National Heroes Commission will act as master of ceremonies.

At 2:30 p.m., the main centennial program will be held at the Quirino Grandstand at the New Luneta, with Dean Cesar Adib Majul of the University of the Philippines as guest speaker. Considered the foremost authority today on Mabini, Majul won the NHC-sponsored biography writing contest on the hero.

Dean Majul will be introduced by National Museum Director Galo M. Ocampo, NHC member.

Secretary Rocas will award prizes to the winners in the recently-concluded Mabini painting contest. The winners are Angel C. Cacio, "Ang Pagkakadakilap kay Apolinario Mabini," first prize; Rudy Herrera, "Kakang Pulo," second prize; and Katalino Mapalad and Gregorio Custodio, "Mabini Hears the Demands of His Captors," and "Apolinario Mabini — the Brains of the Revolution," third prize.

Edgardo "Ray" Pedroche, well-known radio-TV personality, will act as master of ceremonies.

The "Apolinario Mabini Hymn," a new composition of Prof. Felipe Padilla de Leon of the city's cultural affairs office, will be sung in public for the first time at the Luneta program.

The GHQ band and its "Singing Soldiers" under the baton of Col. Laureano Carifio will furnish the music.

A mammoth civic-military parade featuring 23 floats will follow the program.

The program at 9:15 a.m. at the Mabini shrine in Talaga, Tanauan, Batangas is sponsored by the Batangas chapter of the Mabini Memorial Foundation.

Principal speaker is retired Chief Justice Ricardo Paras of the Supreme Court. He will be introduced by former Speaker Jose B. Laurel, Jr., while the welcome address will be delivered by Batangas Gov. Fe-

happiness and prosperity."

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The placing of the marker is a project of the municipal government headed by Mayor Democrito M. Jose and Vice Mayor Emilio Gonzales.

Guest speaker during the affair is Teodoro A. Agoncillo of the UP. Nueva Ecija Governor Eduardo Jolson will unveil the marker.

The committee in-charge of the celebration is headed by Florencio Florendo, Justice of the Peace, as chairman and Supervisor Albino Medina, vice chairman.

A program will also be held at the Mabini Elementary School in Quiapo with Senator Jose W. Diokno and Rep. Joaquin Rocas as guest speakers.

Vice President Emmanuel Pelaez released the following Mabini Day message:

"As we commemorate the 100th birthday anniversary of Mabini, let us pause from our labors and ponder solemnly on the roots of the man's luminous greatness.

"If Mabini has gained a permanent niche in our country's hall of fame, it was not merely because he was a brilliant intellectual, though such he was; and not merely because he loved his country deeply, though loved it deeply he did.

"We honor Mabini because despite the fact that he was handicapped by paralysis, he inspired his fellowmen to embrace a new concept of living in which honor, courage, decency, and freedom have no alternatives in compromise or expediency, that death and loss of material possessions are preferable to the surrender of them, although they are principles that cannot be eaten.

"Few other events in our history are more inspiring than the spectacle of a paralytic waging from his chair, through his writings, a historic battle to liberate his country from colonial oppression. Let us all hope that the observance of Mabini's centennial birthday anniversary today will inspire us with high and noble resolves to conduct ourselves always with honor, to meet our problems always with courage, to comfort ourselves always with decency and live the rest of our lives always in the atmosphere of freedom."

A civic parade will climax today's rites at the Luneta at 2:30 p.m. under the auspices of the National Heroes Commission.

At 9 a.m. today, floral offerings will be made at the new site of the Mabini shrine inside the Bureau of Animal Industry compound at the South foot of Nagtahan bridge.

National Heroes Commission officials led by Education Secretary Alejandro R. Rocas, NHC chairman, veterans' organizations, city officials led by Mayor Villegas and other civic organizations will lay floral wreaths.

At 9:30 a.m. unveiling rites will be held at the site of the new Mabini monument at the rotunda of Otis st. and the United Nations ave., also at the foot of Nagtahan bridge just off the Mabini shrine.

The First Lady, Mrs. Evangelina Macapagal, will unveil the monument sculptured by Anastacio Caedo of the University of the Philippines. She will be assisted by Mayor Villegas, who will deliver the opening remarks, Secretary Rocas and living relatives of Mabini.

Acting Postmaster General Jose Lachica will present commemorative stamps of Mabini to the hero's relatives, while Rocas will give the closing remarks.

Miss Carmencita Herrera Acosta of the National Heroes Commission will act as master of ceremonies.

At 2:30 p.m., the main centennial program will be held at the Quirino Grandstand at the New Luneta, with Dean Cesar Adib Majul of the University of the Philippines as guest speaker. Considered the foremost authority today on Mabini, Majul won the NHC-sponsored biography writing contest on the hero.

Dean Majul will be introduced by National Museum Director Galo M. Ocampo, NHC member.

Secretary Rocas will award prizes to the winners in the recently-concluded Mabini painting contest. The winners are Angel C. Cacio, "Ang Pagkakadakip kay Apolinario Mabini," first prize; Rudy Herrera, "Kakang Pulo," second prize; and Katalino Mapalad and Gregorio Custodio, "Mabini Hears the Demands of His Captors," and "Apolinario Mabini — the Brains of the Revolution," third prize.

Edgardo "Ray" Pedroche, well-known radio-TV personality, will act as master of ceremonies.

The "Apolinario Mabini Hymn," a new composition of Prof. Felipe Padilla de Leon of the city's cultural affairs office, will be sung in public for the first time at the Luneta program.

The GHQ band and its "Singing Soldiers" under the baton of Col. Laureano Cariño will furnish the music.

A mammoth civic-military parade featuring 23 floats will follow the program.

The program at 9:15 a.m. at the Mabini shrine in Talaga, Tanauan, Batangas is sponsored by the Batangas chapter of the Mabini Memorial Foundation.

Principal speaker is retired Chief Justice Ricardo Paras of the Supreme Court. He will be introduced by former Speaker Jose B. Laurel, Jr., while the welcome address will be delivered by Batangas Gov. Feliciano Leviste.

Tanauan Mayor Pedro B. Gonzales will give the opening remarks while Bishop Alejandro Olalia, D.D., will deliver the invocation.

The Philippine Army Band will play the National Anthem, and the Philippine Constabulary Band, the Mabini Hymn.

Miss Conchita Rosal will render a vocal solo. Dr. Jose Villa Panganiban, director of the Institute of National Language, will read Mabini's "Decalogue."

Villegas Submits Anti-Graft Proof Against Padilla

By DAVID BIDAN
Herald Staff Member

Mayor Antonio J. Villegas submitted yesterday documentary evidence purporting to support his charge that Senator Ambrosio Padilla violated the Constitution and the Anti-Graft Law when the senator acted as counsel for the late Maria B. Castro, also known as Madame X.

Through counsel Romeo L. Kahayon, the Mayor presented the documents before Assistant City Fiscal Manuel Pamaran at the resumption of the preliminary investigation.

The probe was marked by sharp clashes between Padilla and Kahayon in connection with a motion to quash the subpoena served on Gregorio Centeno, auditor and accountant of the Marbel Building Corporation, one of the corporations controlled by Mrs. Castro.

Padilla and his assistant, Ciriaco Lopez, opposed the presentation of Centeno as witness for Villegas unless the mayor's counsel answered

(Continued on Page 9, Col. 3)

Mabini Day Today; Parade Set At Luneta



Apolinario Mabini

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The nation marks today the 100th birth anniversary of Apolinario Mabini with parades, floral offerings and speeches in tribute to the "brains of the Philippine revolution" against Spain.

Centers of the centennial celebrations are the Mabini shrines in Talaga, Tanauan, Batangas, birthplace of the Sublime Paralytic, and in Nagtahan, Manila, where he died.

President Macapagal paid tribute to the hero, referring to the "Sublime Paralytic" as a man with "a mighty mind and a powerful pen which he

(Continued on Page 2, Col. 4)

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The brains of the Revolution is 100 years old

By Jose C. Balein

TODAY Apolinario Mabini y Manan, a poor boy from Tanauan, Batangas, referred to in history as the Brains of the Revolution, is hundred years old. He was also called the Sublime Paralytic because he was a cripple and had to be carried on a hammock as he advanced or fled with the revolutionists.

Today we also have an Unfinished Revolution and the brains of this movement, a poor boy from Lubao, Pampanga, is busy in the field inciting the masses to the flame of rebellion against an imaginary enemy. But instead of being carried on a hammock, the Brains of the Unfinished Revolution goes about on the flagship of the country's navy or on a special plane of the air force.

The older "brains" used to live on the bank of the Pasig, in a nipa hut at Nagtahan; the younger one also lives by the Pasig, in a stone mansion called Malacañang. The former wound up on the island of Guam as an exile for refusing to swear allegiance to the American flag; the latter wound up in Africa as a tourist after paying his last respects to an American President.

Surprisingly, however, the latter would rather compare himself to a giant in American history, a man named Abraham Lincoln, instead of drawing parallels with his own compatriot. Is it because the revolution of which the poor boy from Batangas was the brains was of lesser consequence than the present revolution which the poor boy from Pampanga is desperately hurrying up to finish?

* * *

According to some jeepney drivers, some policemen are the most rabid worshippers of the Sublime Paralytic.

Whenever they get pinched for a traffic violation, they are often told: "Go get Mabini as your lawyer."

The poor driver could only open his wallet, look at the picture of the hero printed on a one-peso bill, and wish the Brains of the Revolution were still alive.

* * *

The Manila Chronicle

"The noblest motive is the public good."

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Thursday, July 23, 1964

Editorials

Apolinario Mabini

THE customary way of honoring and revering the memory of Filipino patriots and heroes, until a few years ago, was to heap appositives after their names and leave it at that, waiting until the centenary of their births came around.

Thus Andres Bonifacio was called the Great Plebelan, Jose P. Rizal the Greatest Malayan, and Apolinario Mabini the Brains of the Revolution or the Sublime Paralytic. Rizal, his patriotism, his philosophy of life, and the meaning of his supreme sacrifice became familiar to the young generation only after a law made the study of his life and labors compulsory in all schools and colleges, the intensity of this interest in his life reaching its highest point in the celebration of the centenary of his birth in 1961.

Today is the centenary of Mabini's birth, and it is sad to note that there is not even a gathering to discuss Mabini's life and works, like the conference of Rizalists which drew to Manila scholars from all over the world. And yet, our historians are nearly unanimous in their verdict that Mabini was no less erudite, patriotic, and sacrificing than Rizal. Except for a few dedicated historians and scholars, who have generously given of their time and effort in the production of literature on Mabini, there is very little known and written about Mabini which students can get hold of to help them understand and value, at least, his service to his country and people.

Be that as it may, the moment is not yet lost, the fervor is not yet cool, for all Filipinos to persist in making the young generation thoroughly familiar with Mabini's life and its relevancy to contemporary Philippine history.

Perhaps, the familiar appositives could serve as likely topics for popularizing — if the term can be excused for its lack of aptness — the story of Mabini, now his rock-like refusal to take an oath of allegiance to the American regime made the early American administrators — Governor General William Howard Taft and General Arthur MacArthur — fear him most among the irreconcilable revolutionists.

For his attitude toward the new regime, after his capture, was, as one writer has appropriately put it, an irrefutable indictment of America; that "in subjugating the Philippines by force, the American government had betrayed the principles of equality among men, human dignity and man's inalienable rights enshrined in the American constitution and the Declaration of Independence."

He was, at that time in his life, according to the same writer, not only the brains, but also the soul and the conscience of the revolution.

Daily Mirror - July 23/64



The First Lady, Mrs. Evangelina Macapagal, assisted by Mayor Antonio J. Villegas (upraised arm), unveils the Mabini monument at the rotunda of United Nations ave., this morning as Filipinos started nationwide commemoration of the

100th birth anniversary of the "Brains of the Revolution." Two women at left are Mrs. Natividad Mabini Constantino and Mrs. Juliana Mabini Isidro, nieces of the hero. See story Page 1. (MIRROR-photo by Dominador Suba)

Mabini extolled at rites

A grateful nation paid tribute today to Apolinario Mabini, the Sublime Paralytic, on the occasion of his 100th birth anniversary.

Known by such sobriquets as the Brains of the Revolution, the Black Chamber of Aguinaldo and the Heart Indomitable, Mabini, who was born in Talaga, Tanauan, Batangas July 23, 1864, was the symbol of resistance to foreign domination up to his death from cholera on May 13, 1903.

Centers of today's celebration were the shrines of Mabini in Nagtahan, Manila, where he died, and in barrio Talaga where he was born.

Unveiling rites

A monument of the hero from Tanauan was unveiled this morning by Mrs. Evangelina M. Macapagal, the First Lady, at the rotunda on Otis st. and UN ave., near the Mabini shrine in Nagtahan. The monument was made by Anastacio T. Caedo, head of the UP sculpture department.

Mrs. Macapagal was assisted by Mayor Antonio J. Villegas and Education Secretary Alejandro R. Roces at the unveiling.

The unveiling rites were followed by the laying of wreaths at the foot of the new Mabini monument by

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B. Ocampo.

During the Secretary Roces prizes to the w recently conc painting contes

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Mabini extolled at rites

From page 1

Officials of the National Heroes Commission, veterans' organizations and civic organizations.

Acting Postmaster General Jose Lachica also presented commemorative stamps of Mabini to the hero's relatives during the unveiling rites.

Patriot and thinker

The hero as a patriot and as a thinker was extolled by Education Secretary Roces in his closing remarks at the unveiling ceremonies.

"Mabini's mind was ever active despite the fact that he was a paralytic," Roces declared.

Roces said that one measure of Mabini's greatness was his indomitable will to take part in the revolution in spite of his ailment.

"Mabini's True Decalogue contains provisions which are applicable to this day," he said.

Luneta observance

Climaxing today's observance is the civic parade which will be held at the Luneta starting at 2:30 p.m. today.

Dean Cesar Adib Majul, who wrote the prize-winning biography of Mabini, will be the main speaker at the Luneta rites.

Majul will be introduced by Museum Director Galo

B. Ocampo.

During the Luneta rites, Secretary Roces will award prizes to the winners in the recently concluded Mabini painting contest.

The winners are Angel C. Cacnio, "Ang Pagkakadakip kay Apolinario Mabini," first prize; Rudy Herrera, "Kakang Pule," second prize; and Katalino Mapalad and Gregorio Custodio "Mabini Hears the Demands of His Captors," and "Apolinario Mabini — the Brains of the Revolution," third prize.

Retired Supreme Court Chief Justice Ricardo Paras paid glowing tribute to the "courage and indomitability" of the Sublime Paralytic in ceremonies held this morning at the Mabini Shrine in Talaga, Tanauan, Batangas.

He was introduced by Rep. Jose B. Laurel.

Symbol of freedom

Speaker Cornelio T. Villareal today described Apolinario Mabini as the symbol of the indomitable will to freedom of the Filipino people and as the constant inspiration and guidance of the nation in its unfinished revolution.

In a message to the people of Cuyapo, Nueva Ecija, where the brains and soul of the Philippine Re-

volution was captured in 1899, and where a marker is being unveiled today on the exact spot of his capture, the Speaker conveyed the greetings of the House of Representatives on the occasion.

Conferences

In observance of the centenary of Mabini, the Ten Outstanding Students from 1962 to 1964 will hold their second round of conferences at the Ateneo de Manila on Sunday, July 26, from 9 a.m. to 5 p.m.

The conferences are an attempt by the TOS awardees to seek a direction in the progress of national life and nationhood. Conferees and led by Sonia C. Malasarte, 1964 Most Outstanding Student of 1962.

Baguio monument

(Special to The DAILY MIRROR)
BAGUIO, July 23—A newly-constructed monument of

Apolinario Mabini will be unveiled here today in front of the Mabini elementary school.

The Mabini monument, which was constructed with voluntary contributions solicited by the Baguio Mabini centennial committee, headed by former Councilor Filemeno Biscocho, will be unveiled by Mrs. Teodora de Guzman, wife of Mayor Norberto F. de Guzman and Mrs. Lorna Perez Laurel.

The Mabini way

Sen. Lorenzo Sumulong urged the nation to live "the Mabini way" so that "we may become the type of citizen and the type of leader that he was so that we must strive every day of our lives to live honorably and righteously, avoiding that which may stain our name and that of our country."

MABINI: A PARADOX

Hero won fame, suffered in war

He was a paralytic, brilliant, a lover of peace and inflamed with idealism. Yet, Apolinario Mabini's later life defied the logic of his health and calm disposition. He won fame in the crucibles of war and, quite ironically, suffered in utter misery all at once.

The nation pauses to remember today the centenary of Apolinario Mabini, the "Sublime Paralytic" and "Brains of the Revolution."

Fitting ceremonies for the occasion were observed this morning with floral offerings at the new site of the Mabini shrine inside the Bureau of Animal In-

By L. REBAMONTAN

dustry compound at the south foot of Nagtahan bridge.

Following these offerings, unveiling rites of the new Mabini monument at the rotunda of Otis street and the United Nations Avenue were held. The First Lady, Mrs. Evangelina Macapagal, unveiled the monument.

The centenary celebrations today of the great Filipino political philosopher will be climaxed by a program at the Quirino grandstand at the New Luneta.

His involvement in the revolutionary movement encouraged, as well as confounded his co-pat-

riots. For years, he denounced and disowned the revolutionary movement, wrote copiously and argued profoundly against it. And yet, when he finally decided to cast his lot with the revolutionists during the second phase of the uprising spurred by the call — to use his own words — of the "voice of the people," he distinguished himself as one of its most dedicated, self-sacrificing "soldiers," almost fanatically believing in the eventual victory of the cause he once dismissed as futile and suicidal.

But the paradoxes in Mabini's life did not end there. When he met Gen. Emilio Aguinaldo in Ka-

(Continued on page 10)

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Official in Olympics



Hero won fame

(Continued from page 1)

wit, Cavite on June 12, 1898, during the proclamation of Philippine independence, he rather indiscreetly announced his strong objections to the proclamation which, at other turbulent times, could have been greatly demoralizing to the revolutionists.

Together with other ilustrados, Mabini was invited by Aguinaldo to attend the significant event. Upon meeting Aguinaldo, Mabini asked him if there was an assurance from the Americans that they will protect the independence of the country. Getting a negative reply, Mabini called the proclamation "premature."

The revolutionists, Mabini argued, had disclosed their true intention — outright independence — while the Americans concealed theirs. Convinced that the "Americans like the Spaniards covet this Pearl of the Orient," Mabini said the Americans would henceforth hesitate to provide the revolutionists with much-needed arms out of the fear that these arms would be used against them.

Mabini foresaw an eventual rupture in Filipino-American relations and, therefore, the trust Aguinaldo had shown to the foreigners was fraught with danger.

Yet, his unequivocal objections to the independence proclamation was matched only by the dedication he rendered to the cause later. And this was not because he had changed his mind about the inadvisability of the act but because he wanted to avert any schism in the ranks of the revolutionists.

Believing that the ultimate goal of the revolution was freedom of the masses, Mabini advocated, and indeed for a week, succeeded in installing a military dictatorship in the Philippines.

Rizal's death brought to a close one of the most moving personal crusades to frustrate the uprising. Marcelo H. del Pilar, another advocate of peaceful negotiations, had died on July 4, 1896, in Spain. Before he died, however, he had already decided to abandon the reform movement and to return to the Philippines to join the revolutionists.

With the death of Rizal and Del Pilar, only Mabini was left of the more articulate spokesman of the anti-revolutionists. Like Rizal, Mabini maintained that a revolution was a precipitate

action that would only result in a disastrous defeat for the Filipinos. He argued that pitted against the well-trained and well-equipped Spaniards, the Filipino revolutionists would only face annihilation.

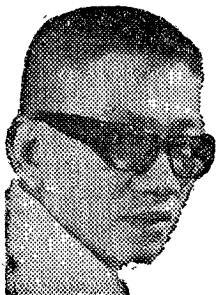
Mabini's stand against the revolution, however, was also influenced by fearsome verities other than just the absence of a well-trained and well-prepared army. For one thing, he was sensitively distrustful and contemptuous of the growing power and influence of the military. He feared that a powerful military clique would diminish if not obliterate altogether the effectivity of a civilian rule — the ultimate goal of the revolution.

Mabini, however, changed his position on this score when he advocated the installation of a military dictatorship. But even this change of attitude was aimed at checking the powers of the military, a subtle if doubtless reckless step. He argued that at a time of crisis, it was advisable that a military government be installed in order to minimize, of all things, the abuses of the military in the provinces. It was his belief that with a dictator, probably Aguinaldo, the activities of the military would be placed under close supervision by the higher authorities and abuses would be reduced to the minimum.

Distrustful of the military, he was equally disturbed by the prospect that, in the event the revolution succeeded people with little preparation for civilian rule would occupy pivotal government positions.

Towards this end, Mabini had set as one of the conditions he wanted fulfilled, before the nation could embark on a revolution to establish a relatively educated citizenry who would shoulder the task of national rehabilitation with some degree of proficiency and intellectual farsight.

In his capacity as the chief adviser to Aguinaldo, it was to Mabini's credit that the revolutionary government gained a semblance of intellectual respectability. His decisions, although many of them devoid of profound study, tempered the reckless passion shared by many of the revolutionists with wisdom and therefore helped avoid precipitancy which could have been disastrous to the movement.



25 YEARS AGO:

Mabini weeps

By FELICIANO H. MAGNO

The Lonely Star of Tanauan, Batangas, continues to be a second-rater hero in the memory of his countrymen, some of whom remembered him only after President Macapagal proclaimed this day as a special national public holiday to commemorate Apolinario Mabini's 100th birth anniversary.

However, the circumstances would have been what Mabini would wish if he were around considering the retiring nature of the man.

Mabini, as a matter of fact, could even be expected to make sarcastic remarks on most of the speeches to be delivered in his honor today, particularly those coming from so-called government officials.

* * *

But the "Brains of the Revolution" certainly will not probably feel slighted about the show of disregard by his countrymen. He possibly foresaw such repercussion when he withstood the cajoling and threats for him to transfer his allegiance to a country other than his motherland.

What would make Mabini weep is the common type of today's government officials. He would have felt that all those sacrifices were in vain.

* * *

The 75th birth anniversary of the Sublime Paralytic passed without official notice. The country was then a commonwealth under the United States and successors of leaders of the Revolution were attempting to recover the nation's independence through peaceful means — the sending of missions to Washington to convince the American government that Filipinos deserve to be free.

Even if "unofficially," Mabini nevertheless was remembered by surviving colleagues in the Revolution whose number even then, had started to dwindle.

* * *

Point of order

Bad roads disowned



By Jose L. Guevara

Four Japanese women have skin that secrete cotton. Maids of Cotton!

In Bali, the women have started wearing blouses. Old-fashioned, aren't they?

Cong Dadong and Tony the Mischief met again yesterday—to discuss how to bury a law that isn't dead yet.

Congressman Sanchez of Agusan and Butuan City Mayor Calo are locked up in controversy over credit for the newly-inaugurated post office and telecommunications building in that southern capital.

The proper credit, I believe, should go to the public treasury.

This is only one of the many similar clashes going on in the country, usually between an NP congressman and an LP governor or an LP solon and an NP governor.

In fact, our countryside is dotted with signboards proclaiming who were responsible for this bridge or that concrete highway, etc.

As usual, no one owns the blame for a bad road or a topless building!

There will be a nationwide celebration of the Mabini Centennial tomorrow, after all, thanks to President Macapagal's proclamation of the day as a national public holiday and to the brave efforts of the National Heroes Commission.

There will be two programs tomorrow, at 9 a.m. at the new site of the Mabini's Shrine near Nagtahan at the animal industry bureau premises, and at 2:30 p.m. at the Quirino grandstand.

Mrs. Evangelina M. Macapagal, the First Lady, will lend importance to the morning ceremonies by unveiling the Mabini monument sculptured by Anastasio Caedo.

Actg. Postmaster General Jose L. Lachica will present the Mabini commemorative stamps to the Sublime Paralytic's relative on the same occasion.

Education Secretary Alejandro R. Roces and Mayor Antonio J. Villegas will also be on the morning program.

In the afternoon there will be an impressive literary-musical program at the Quirino grandstand, followed by a civic parade.

The famed Cariño military band and its Singing Soldiers will also perform.

Prizes to the painting contest winners will be awarded by Secretary Roces. Dean Cesar Adib Majul, foremost Mabini biographer, will be the guest speaker. He will be introduced by Museum Director Galo B. Ocampo.

Perhaps the biggest local celebration will be held in Tanauan, Batangas, hometown of the Brains of the Revolution. Former Chief Justice Ricardo Paras will be the main speaker at the Mabini Shrine in barrio Talaga, the hero's birthplace.

Never to be caught napping whenever a historic occasion arises, the coffee shop Escolta Walking Corporation will hold its own celebration of the Mabini Centennial this noon.

Sen. Lorenzo Sumulong and Rep. Jose B. Laurel (N, Batangas) will be the EWC guest speakers. These two scholars are among the most assiduous students of Mabini in the country.

The dedication by the Sunday Times magazine of its entire issue to the Mabini Centennial Celebration and Napoleon G. Rama's brilliant article on Mabini in the Free Press also helped a lot in drumming up interest for the occasion.

Then there were, of course, the numberless citizens who contributed their money, time and efforts to the great cause of awakening the country to the teachings and accomplishments of the original poor boy who saved his country.

Batangas set Mabini rites

BATANGAS, Batangas, July 21 — (PNS) — The whole-day program of activities in connection with the 100th birth anniversary of Apolinario Mabini next Thursday was released today by the Mabini Memorial Foundation (Batangas chapter).

The celebration will be held in Barrio Talaga, Tanauan, where Mabini, known as "The Sublime Paralytic" and "The Brains of the Revolution" was born 100 years ago on Thursday. The day has been proclaimed by President Macapagal as national public holiday.

Former Supreme Court Chief Justice Ricardo Paras will be the principal speaker at a literary-musical program to be held in the morning. Paras will be introduced by Minority Floorleader Jose B. Laurel Jr.

The celebration will start at 7 a.m. with a mass at the barrio chapel in Talaga. This will be followed by a civic parade which will wind up at the tomb of Mabini. Floral offerings will be made by national, provincial and municipal officials.

The literary-musical program will start at 9:15 a.m.

Jose Villa Panganiban will read Mabini's decalogue during the program.

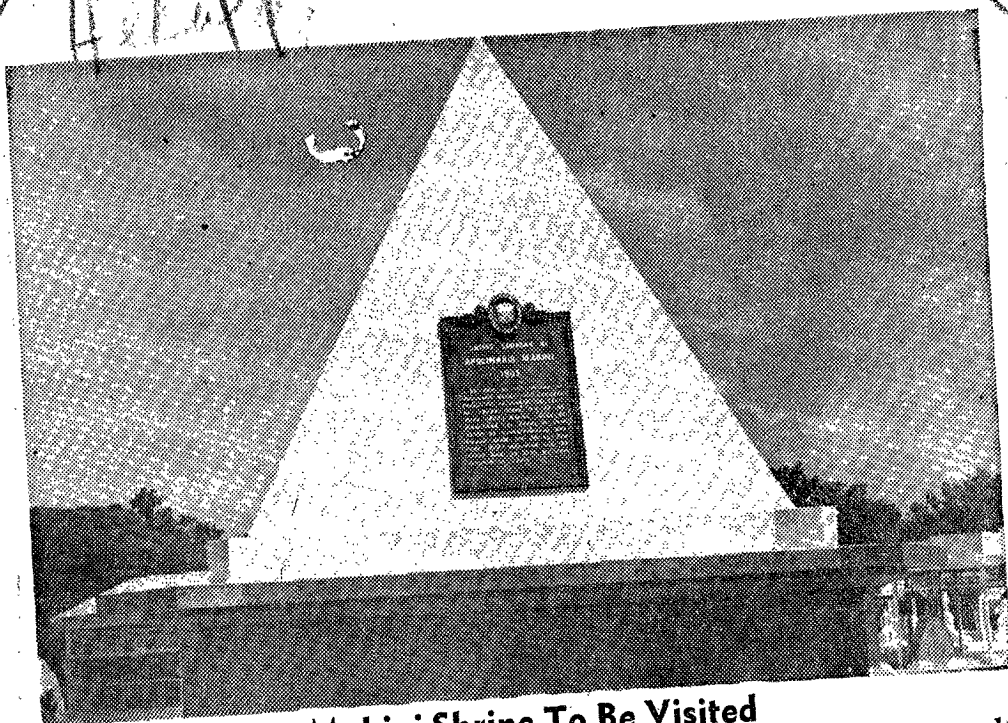
The Mabini Centenary Awards will be presented by Mrs. Remedios Laurel.

Julio Narvaez, president of the local chapter of the Mabini Memorial Foundation, will act as master of ceremonies.

In the afternoon, athletic competitions will be held at the Tanauan school playground.

The Philippines Herald

Wednesday, July 22, 1964



Mabini Shrine To Be Visited

The downtown Y's Men's club will make a floral offering at the Mabini Shrine (cut above) in the Chinese Cemetery at 10 a.m. tomorrow. The restoration and renovation of the shrine in the Chinese Cemetery, which marks the final resting place of the Sublime Paralytic, Apolinario Mabini, was sponsored and undertaken by the Downtown Y's Men's club. The project was first initiated

in 1961. The cornerstone was laid on July 23, 1963, to coincide with the birth anniversary of The Brains of the Revolution. The Shrine was unveiled and turned over to the Philippine Historical Committee on November 30, 1963, coincident with the commemoration of National Heroes Day. Carlos Quirino, chairman of the Philippine Historical Committee, received the Shrine for the Committee.

July 20, 1964

THE MANILA TIMES

By Teodoro F. Valencia

Even from the elaborate explanations of the National Heroes Commission, one can comprehend the feeble attempts to celebrate the Mabini Centennial. One wonders if we could not have honored Mabini best by totally ignoring his centenary. After all, Mabini's admirers were just getting used to the idea that their hero is a neglected national hero. The Centennial's niggardly appropriations and even more niggardly outlays emphasize to what extent Mabini has been relegated to the background.

The Manila Chronicle

"The noblest motive is the public good."

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Monday, July 20, 1964

Letters to the Editor

Apolinario Mabini

Sir:—July 23 will be the one hundred birth anniversary of the "sublime paralytic," Apolinario Mabini. But his mind was strong and vibrant, and despite of his poverty, he became one of our country's most erudite men. He distinguished himself as a writer and as a philosopher and one of the most learned lawyers of his time. His humility was proven many a time when Emilio Aguinaldo offered Mabini the presidency of our Republic and then to head our Philippine Supreme Court, but Mabini politely declined the two posts one after the other.

It was he who "conferred with MacArthur on the question of the pacification campaign; it was he also who met Taft on the problem of taxation; and it was he who further discussed with General Bell the kind and form of government our country wanted to establish then." As legal adviser to President Aguinaldo, his counsel guided the destiny of our nation. In the Malolos Congress his peers turned down his "Constitutional Program," but his constituents never doubted his burning love of country. He was one among the few nationalists and patriots of our race who attained immortality and enduring greatness. If Rizal was the "pen" and Bonifacio the "sword," Mabini was the "brain" of the Revolution.

The people can best remember and honor him by practising his "True Decalogue" among which are:

"Thou shalt worship God in the form which thy conscience may deem most righteous and worthy: for in thy conscience which condemns thy evil deeds and praises thy good ones, speaks thy God;

Thou shalt cultivate the special gifts which God has granted thee, working

and studying according to thy ability, never leaving the path of righteousness and justice, in order to attain thy own perfection, by means whereof thou shalt contribute to the progress of humanity;

Thou shalt strive for the happiness of thy country before thy own, making of her the kingdom of reason, of justice, and of labor;

Thou shalt not recognize in thy country the authority of any person who has not been elected by thee and thy countrymen: for authority emanates from God, and as God speaks in the conscience of every man, the person designated and proclaimed by the conscience of a whole people is the only one who can use true authority;

Thou shalt strive for a republic and never for a monarchy in thy country, for the latter exalts one or several families and founds a dynasty; the former makes a people noble and worthy. Through reasons great through liberty and prosperous and brilliant through labor." — RAYMUNDO R. BISA, Jr., Mabini, Batangas.

July 23 made special holiday

President Macapagal yesterday issued a proclamation declaring Thursday, July 23, a public holiday throughout the country.

July 23 marks the centenary of the birth of Apolinario Mabini, "the Sublime Paralytic," who was

→ To page 15, col. 5

July 23...

From page 1

born in Barrio Talaga, Tanauan, Batangas.

In his proclamation, the Chief Executive said: "It is fitting and proper that the people should be given ample opportunity to celebrate the centennial birthday of the 'Sublime Paralytic' with appropriate ceremonies in tribute to the legacy he has left to the present generation."

In another proclamation he signed before departing for San Leonardo, Nueva Ecija, yesterday, the President declared, Tuesday, July 21, a special public holiday in the municipality of San Fabian, Pangasinan.

The date also marks the centenary of the birth of Juan Alvear, statesman, educator, member of the First Philippine Assembly and former governor of Pangasinan.

Mabini book off the press

UP Dean Cesar Adib Majul's prize-winning biography of Apolinario Mabini, "Apolinario Mabini — Revolutionary," is now off the press, Vicente del Carmen, officer in charge of the National Heroes Commission, announced.

The latest comprehensive work on the life of Mabini, Majul's work won first prize in the nation-wide biography contest conducted by the NHC. Majul is also author of "The Philippine Revolution."

Education Secretary Alejandro R. Roces, NHC chairman, has petitioned President Macapagal to declare July 23 a special public holiday throughout the country.

Meanwhile, Atty. Pedro Alaras, NHC administrative officer, said a life-size Mabini monument at the Pandacan rotunda will be unveiled by Mrs. Evangelina Macapagal at 9:30 a.m., July 23. A civic parade will also be held starting at 2:30 p.m. at the Luneta.

Personal File

Mabini Centennial painting contest winners announced

Angel C. Cacnio romped away with the first prize in the Mabini Centennial painting contest sponsored by the National Heroes Commission in connection with the 100th birth anniversary of the hero on July 23.

Cacnio's winning canvas was entitled, *Ang Pagkakadakip kay Apolinario Mabini*. A P3,000 prize will be awarded to Cacnio for his winning entry.

Other winning paintings were Rody M. Herrera's *Kakang Pule*, second prize; *Mabini Hears out the Demands of his Captors*, by Gregorio; and *Apolinario Mabini, the Brains of the Revolution*, by Katalino Mapalad, third prizes.

Herrera will receive P2,000, while Mapalad

and Gregorio each will receive P500.

Mabini's centenary will be celebrated on July 23 with Manila and Talaga, Batangas, the hero's birthplace as the centers of the celebration.

Saturday, July 11, 1964



Mabini Exhibit

The Apolinario Mabini exhibit was opened yesterday at the National Library on San Luis street, with Mrs. Rufino G. Hechanova (third from left) cutting the ceremonial ribbon. She was assisted by (from left) Felipe Padilla de Leon, tech-

nical assistant to Mayor Antonio J. Villegas; former Senator Geronima Pecson, National Museum Director Galo Ocampo, Carmen Herrera-Acosta, and Gonzalo del Rosario (behind Mrs. Acosta).

Relics of Mabini on exhibit July 10

Rare photographs of Apolinario Mabini, whose first centenary will be observed July 23, his writings and other works about the hero will be displayed by the National Heroes Commission at the second floor lobby of the National Li-

brary building starting July 10.

Mrs. Conchita Hechanova, wife of Finance Secretary Rufino G. Hechanova and chairman of the Mabini fund-raising campaign, will cut the ceremonial ribbon at a program scheduled at 10 a.m., Friday.

Education Secretary Alejandro R. Roces, chairman of the commission, will announce the winners of the oil painting contest sponsored by the NHC.

Roces will also deliver the main address. Museum Director Galo B. Ocampo, NHC member, will give the opening remarks.

The Mabini exhibits will be displayed until the hero's 100th birth anniversary on July 23, Vicente del Carmen, NHC officer-in-charge, said.

Also to be displayed are the 12 entries, including the winning canvases, in the Mabini oil painting contest, Del Carmen said. Among the books to be exhibited are the prize-winning biography of the hero written by UP Prof. Cesar Adib Majul, and Mabini's hand-written version of Francisco Baltazar's "Florante at Laura," as translated by Tarrosa Subido.

Facts About Apolinario Mabini's

Real Birth Certificate

Father Jose Dias, of the Augustinian Order and Parish Priest of Tanauan, province of Batangas, certified that in one of the canonical baptismal books of this parish, f. 31 vto., a baptismal certificate is found which states the following:

"On the 23rd of July, 1864: I, the undersigned Parish Priest of Tanauan solemnly baptized and anointed with holy oils, in this church under my care, a child, born one day ago, named Apolinario, the legitimate son born through the legitimate marriage of Inocencio Mabini and Dionisia Maranan Filipinos residing in this town, Barangay of Don. Felix Libertino, barrio of Sta. Potenciana. His sponsor was Agustin Opina, Filipino, of the same town, with whom he had acquired a spiritual relationship and obligations; Paternal grandparents - Felipe and Eugenia Lira; Maternal grandparents - Juan Maranan and Florinda Magpantay. In truth, I affixed my signature -
Father Benito Baras.

It conforms with the original referred to me. I hereby confirm the aforementioned, statement in this parochial house of Tanauan, on the 29th of May 1887 -- Father Jose Diaz.

From: Fr. Fidel Villaruel, O.P. Apolinario Mabini: His Birthdata & Student years, p. 6

Mabini's birthday— is it 22nd or 23rd?

By Luis Serrano

Considerable discussion has arisen among local historians over the actual date of Apolinario Mabini's birthday as a result of the statement made by Dr. Cesar Adib Majul, of the University of the Philippines, that Mabini was born on July 22, 1864. The statement appears in the manuscript of his P10,000 prize-winning entry in the Mabini biography contest sponsored by the National Heroes Commission.

Dr. Majul supported his statement with a footnote that some relatives of Mabini, especially Alejandro, a brother of the hero, whom he had interviewed in 1958 maintained that Mabini was born on July 22, 1864.

Baptism record

He also reproduced a copy of the baptismal record of Mabini in the possession of the late Leandro Fernandez which stated that, "un niño de un dia nacido" (a child one day old) had been baptized at the Tanauan, Batangas, Catholic Church on July 23, 1864.

A year ago the Philippines Historical Committee adopted July 23 as the official birthday of Mabini.

and made a recommendation to this effect to the Office of the President of the Philippines. During the committee's deliberations someone brought out the fact that since the baptismal record showed that Mabini was baptized when he was "one day old" on July 23, he must have been born the day previous, or July 22.

This, too, must have influenced Majul in his selection of July 22 as Mabini's birthday.

'One day old'

Another member of the committee, however, pointed out that according to ecclesiastical authorities the phrase "one day old" did not literally mean that the child to be baptized was really one day old, but that it could be one hour, two hours, or 24 hours old. It was probable, he added, that following the practice of Catholics in those days — and Mabini's parents were devout Catholics — the child was baptized on the same day that he was born when he was only a few hours old.

Recent magazine articles

written in connection with Mabini's centennial birthday today, supported the claim that Mabini was born on July 22, the writers advertising again to the baptismal record of Mabini a copy of which is kept in the archives of the University of Sto. Tomas, the hero's alma mater. This and the baptismal record kept by the late Dean Fernandez are essentially the same.

Mabini's word

Mabini himself on at least two occasions wrote down that he was born on July 23, 1864. The first was in 1900 when he wrote a brief statement of his personal circumstances at the request of a captain of the United States Army (mistakenly mentioned by a magazine writer as Captain Del Ejercito) shortly after his confinement in jail at Calle Anda in the Walled City. The second was in a letter to his brother Alejandro written while he was in Guam where he and 56 other prominent Filipinos had been deported by the American government.

In this letter he said:

"On the 23rd of July, last, (1902), the 38th anniversary of my birth, we received for the first time the information that there had been published on July 4th of the same month the news of a general amnesty."

Palma version

In his biography of Mabini, Rafael Palma, later to become President of the University of the Philippines, said Mabini was born July 23, 1864, in barrio Talaga, Tanauan, Batangas, the son of Inocencio Mabini and Dionisia Maranan. An earlier error by Palma placing Mabini's birth as June 22, 1864 was corrected by Teodoro M. Kalaw, then director of the National Library, when he published Mabini's works pre-

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EXTRA

SUPLEMENTO

MAYO 30, 1966



Huling Sandali ni Mabini

**"NAMATAY SI PULE
SA AKING
KANDUNGAN"**

Kalihim-Pampahayagan:

**TAGAPAGLAPIT
NG PANGULO
SA BAYAN**

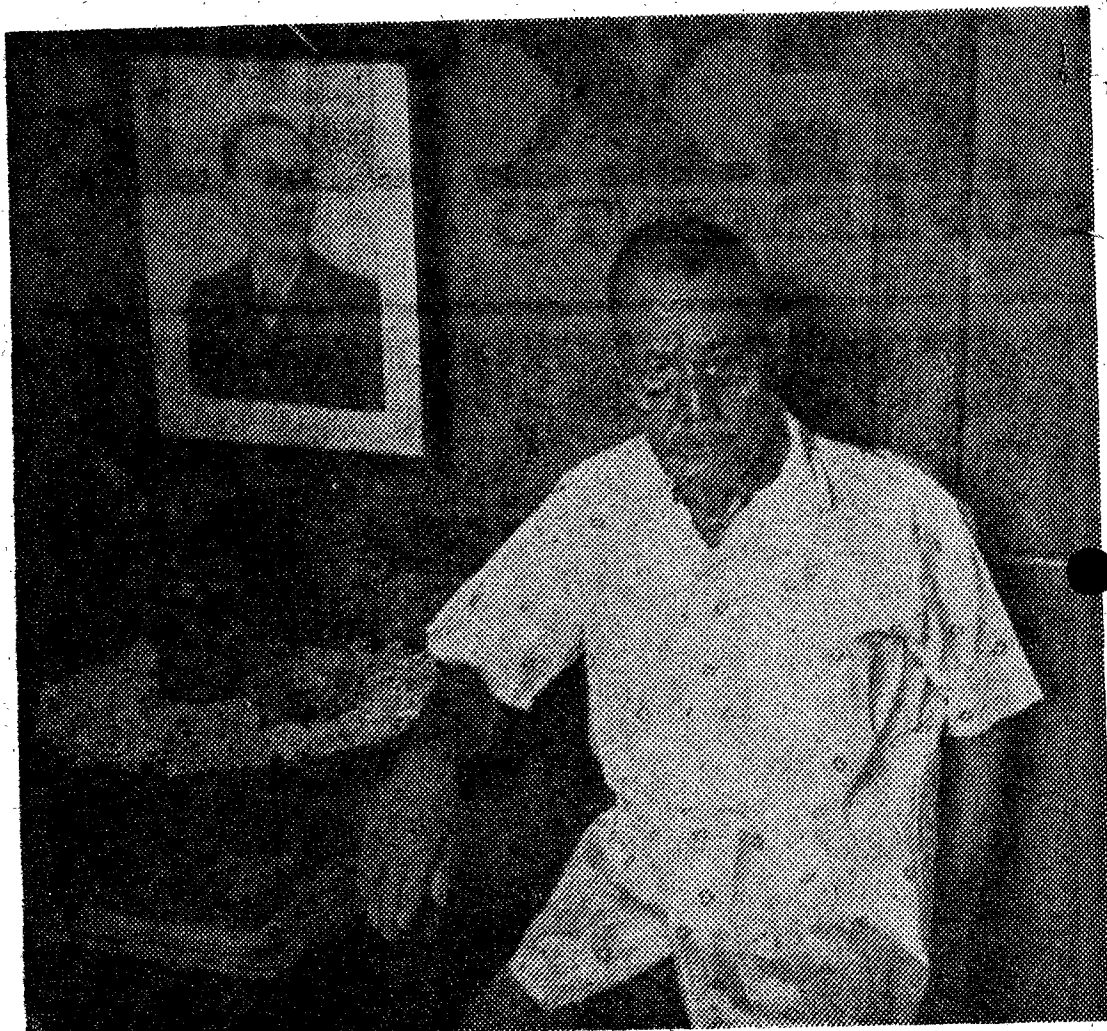
Silya Elektrika

**ANG UNANG
PUMATAY NANG
DAHIL SA SEGURO**

**SI KAKANG PULE
(APOLINARIO MABINI)
SAMANTALANG ITINA-
TAKAS NG MGA KATI-
FUNERO SA PAGTAWID
SA ISANG ILOG. (Guhit
ni RODY HERRERA ng
LIWAYWAY).**

Si Don Alejandro Maranan Mabini, ang kinapanayam na kapatid ng bayaning Apolinario Mabini, katabi ang isang larawan ng utak ng himagsikan.

Isang pakikipanayam sa noo'y nabubuhay pang kapatid ng dakilang paralitiko ang nagbubunyag ng katotohanang hanggang sa mga huling sandali'y matatag ang kanyang paninindigan at maliwanag ang isip hinggil sa maraming bagay.



LIMANG taon na ngayon ang nakalilipas nang kami ay magtungo sa nayon ng Talaga, sa Tanawan, Batangas upang makipanayam si Don Alejandro Maranan Mabini, ang noon ay tanging nabubuhay na kapatid ng ating bayani.

Katanghallang tapat nang kami ay dumating sa tahanan ng matanda. Matapos na maipakilala ang aming sarili, kami ay buong galang na pinatuloy sa loob ng bahay. Nang kami ay makaluklok na ay saka itinanong ni Don Alejandro kung ano ang aming pakay sa pagkakasadya sa kanilang munting nayon.

"Ang ipinagsadya po namin dito sa inyong tahanan ay upang makakuha ng ilang mahalagang ulat tungkol sa buhay ng inyong kapa-

tid na bayani. Batid namin, sa kabila ng maraming lathalaing nasulat sa kanyang buhay, na may ilang bahagi pang hindi lubos na natatalakay ng ating mga mananalaysay, at dahil diyan kung kaya naririto kami ngayon," magalang na sagot namin sa matanda.

Saglit na nag-isip ang matanda at makalipas ng ilang sandali ay saka nasabi ang ganito... "Kung hindi ako nagkakamali ay tila ang tungkol sa mga huling sandali ng kanyang buhay ang hindi pa lubos na natatalakay ng ilan sa mga mananalaysay na nakapagsadya na rito sa aming tahanan. Iyan ay nasabi ko sa dahilang hindi nila naitatanong ang tungkol sa bahaging iyan sa buhay ng aking kapatid."

At isinalaysay ng matanda ang

mga sumusunod na pangyayari.

Si Apolinario Maranan Mabini ay dumating sa daungan ng Maynila noong ika-24 ng Pebrero, 1902, sakay ng panghukbong sasakyan-dagat *Thomas* mula sa kanyang pagkakatapon sa Agana, Guam. Ang maluwalhating pagbabalik ni Mabini as sariling lupa ay ipinagdiwang ng kanyang pamilya, ngunit bago lubos na makalaya, siya ay nanumpa muna ng pagmamatatapat sa bansang Amerika sa harap ng kolektor ng Adwana.

Mula sa Adwana, si Mabini ay nagtuloy sa tahanan ng kanyang kapatid sa Nagtahan, nasa purok ng Santa Mesa, Maynila. Buhat noon ay doon na siya namalagi, kasama ng kanyang dalawang kapatid na sina Prudencio at Alejandro.

"Namatay Si Pule Sa Aking..."

(Buhat sa pahina 3)

gagamot ng kanyang Ka Pule. Nang dumating si Alejandro sa bahay ng manggagamot ay may kaunting karamdaman iyon kung kaya hindi makasasama sa tumawag. Ang sumunod na tinungo ay si Dr. Justo Lukban. Nang mabatid nito na kailangan ng kaibigang lumpo ang kanyang serbisyo ay agad inihanda ang kanyang mga gamit at noon din ay sumama kay Alejandro.

Dinatnan na nila sa bahay ang kanyang kapatid na pinakamatanda, si Prudencio at pinagyayaman nito ang kanilang kapatid na may karamdaman. Noon din ay sinuring mabuti ni Dr. Lukban ang kalagayan ni Pule at saka binigyan ng gamot. Nguni't ang gamot na iyon ay hindi nakapagbigay ng kaunti man ginhawahan sa maysakit. Ito ay hurukan ng ineksiyon, nguni't walang nangyari at bahang lumalaki. Ang gabi ay lalo namang nag-liba.

(Nasa 11 ang karugtong)

Sa labis na pagtitiwala sa kanyang katalinuhan sa kabila ng kanyang pagiging isang lumpo, si Heneral Arthur MacArthur ay nagpadala ng sugo kay Mabini upang ito ay alukin na maglingkod sa ilalim ng pamahalaang Amerikano. Sa pagkakataong yaon, si Apolinario Mabini ay matigas na tumutol at sinabi na ang kahinaan ng kanyang pangangatawan ang naging mabigat na dahilan sa hindi ipinagtagumpay ng kanyang bayan sa digmaan at dahil dito ay hindi siya nararapat na tumanggap ng ano mang tungkulin sa ilalim ng bagong pamahalaan. Yaon ay isa lamang dahilan ni Mabini upang maikubli niya sa mga kaaway ang labis na pagkahuhing namumugad sa kanyang puso.

Mula nang siya ay dumating ay walang naging libangan si Mabini kundi ang magbasa ng mahahaling aklat tungkol sa batas at magsulat ng mga lathalaing may kinalaman sa kasaysayan ng ating bayan at sa kanyang propesyon bilang manananggol.

Noong 1902, ang pamahalaang Amerikano ay nagbigay ng pagsusulit para sa mga manananggol na Pilipino upang sila ay magkaroon ng karapatan na makapagpractice ng kanilang propesyon sa mga hukuman ng Kapuluan. Si Apolinario Mabini ay isa sa mga tumuha at iyon ay pinagtagumpayan niya sa pagtatamo ng pinakamataas na marka.

Bilang manananggol, ang bawa't kaso na mahawakan niya ay buong ningning na naipagtagumpay. Siya ay walang itinatangi maging mahirap at mayaman. Para sa kanya ay higit na dapat tingnan ang kapakanan ng mahihirap kaysa masalapi.

Nang hapon ng ika-12 ng Mayo, 1903, si Alejandro ay maagang nagpaalam sa tagapangasiwa ng imprentang *Kapatid ng Bayan* na kanyang pinaglilingkuran. Hindi niya mawari kung bakit gayon na lamang ang kaba ng kanyang dibdib, bukod dito ay binabalisa pa siya ng isang bagay na hindi niya mawari ang dahilan.

"Namatay si Pule sa aking Kandungan.."

Sinulat ni
Arturo Ma. Misa

Mula sa purok ng Quiapo, si Alejandro ay nagmamadaling umuwi sa Nagtahan. Pagdating sa bahay ay agad tinungo ang silid ng kanyang Ka Pule sa hinalang may nangyayari na hindi mabuti sa kapatid. Nang makitang ito ay nasa mabuting kalagayan ay saka napahinga nang maluwas. Ang bina- ta ay nagtuloy sa kabilang silid upang magpalit ng bihisan. Katapos lamang niyang makapagbihis ng damit-pambahay nang siya ay tawagin ng Kanyang Ka Pule at ipakuha ang gatas na pinakuluhan ng kanyang Ka Prudencio. Naging ugali na ni Pule ang

uminom ng gatas tuwing ikalima ng hapon.

"Ang kanyang pagkain ay hindi nagiging lubos kung hindi sasabawan ng gatas ang kanyang kanin. Kung nakalilimot kami ni Ka Prudencio sa paggatas sa kalabaw na ipinakuha pa niya sa aming nayon, kami ay agad nakatatanggap ng masasakit na salita na hindi niya nararapat na bigkasin. Ayon kay Ka Pule ay lumalakas ang pakiramdam niya sa katawan tuwing makalinom ng gatas ng kalabaw," sabi pa sa amin ni Don Alejandro.

Matapos na maibigay ni Alejandro ang baso ng gatas sa kapatid ay nagbalik sa kanyang silid. Ngunit hindi pa siya nakalalayo ay nakarinig siya ng masasakit na salita sa kanyang Ka Pule at malakas na ipinagsigawan kung bakit ito binigyan ng panis na gatas.

Nagbalik si Alejandro at magmamatuwid sana, ngunit nagtimpi na lamang siya upang hindi na humaba pa ang salitaan. Sa halip ay kinuha ang baso ng gatas at ang laman ay itinaon sa bintana. Gayon na lamang ang pagkamangha niya nang makitang ang gatas ay namuo pagbagsak sa lupa.

Si Alejandro ay lumapit sa kapatid at sinabi na hindi niya nalalaman na panis pala ang gatas. Si Pule naman ay nagsawalangkibo at muling ipinagpatuloy ang kanyang pagsusulat ng aklat tungkol sa batas.

Nang sumapit ang ikawalo ng gabi ay muling nagpalahaw si Pule. Nang ito ay marinig ni Alejandro ay nagmamadaling nagtungo sa silid ng kapatid. Naratnan niyang mahigpit ang pagkakahawak ng kanyang Ka Pule as tiyan dahil sa nadaramang kirot. Sa gayong kahabag-habag na kalagayan ay wari bagang si Alejandro ang higit na nakadarama sa mga paghihirap ng kapatid.

Hindi na niya inantay na utusan pa siya ng kapatid sa pagtawag ng manggagamot. Noon din ay nagmamadaling nagtungo siya sa tahanan ni Dr. Ariston Bautista, isa sa mga pinagkakatiwalaang mang-
(Nasa 8 ang karugtong)

The Philippine Revolution

By Apolinario Mabini

CHAPTER IV

THE SPANISH ADMINISTRATION OF THE PHILIPPINES BEFORE THE REVOLUTION

FORMERLY existed in Manila Colleges of Latin-ity wherein Latin and a little Spanish were taught, these being the only prerequisites to the study of Philosophy, Theology, and Law in the University of Saint Thomas under the care of the Dominican Fathers. The Philippine priests and lawyers contemporary with Burgos, except the descendants of the Spaniards, perfectly knew Latin and scarcely Spanish, for the educational system was entirely religious. Of the few Filipinos who could count upon pecuniary means to study in Manila, the great part adopted the ministerial calling, because the lawyers were suspicious to the friars while the priests were kept in high esteem by the natives. Later, in order to prevent the young Filipinos from going to Spain or foreign countries for some knowledge which was not taught in Manila and from acquiring there liberal and irreligious ideas, the friars changed the curriculum and established colleges of medicine and pharmacy, thus considering that they could choose the textbooks and the professors more suitable to them. Between two inevitable evils the lesser one is preferable. However, the want of knowledge and illustration was such that many sons of wealthy families preferred studying in Spain and traveled in Europe; but among those who went thither with the specified object of striving for the improvement of the political condition of the Filipinos, deserve special mention Don Jose Rizal, a student of medicine, and Don Marcelo H. del Pilar, a lawyer of Bulacan, persecuted by the parson of his town.

The Philippines at that time was in a deplorable situation, from the political standpoint. As a mere possession of Spain, she did not enjoy the constitutional franchises, and so the King, through the Minister of the Colonies, his responsible Secretary, had in his hands united the legislative and executive power. Whereas he nominated and removed according to his will the Justices and Judges, he was also the absolute chief of the judicial branch. He was represented in the Archipelago by the Governor General of the Philippines, who was usually a military man with the rank of Lieutenant or Captain General of the Army and used his discretionary dictatorial powers, to suspend the execution of the dispositions issued by the Minister of the Colonies, when they were to his opinion hurtful to the quietness of the islands; to deport any citizen or change his residence, no previous hearing of his exculpation being necessary; to prohibit the publication and entrance in the Archipelago of books, pamphlets, and articles not approved by the censure; to search the domicile and correspondence, without judicial formalities; to prohibit the private associations and meeting for political purposes, as well as the exercise of any non-Catholic religion: in short to prohibit the exercise of such rights as, by nature and prior to all human law, belong to every citizen. The country then was constantly in the state of war, though a peace of three centuries reigned everywhere.

The Governor General was besides Captain General or Commander in Chief of the Army of the Philippines. As Vice-Real-Patrono, he appointed the parsons and other ecclesiastical employees. He was aided in his manifold functions, though with greater independence and more ample faculties than those of a simple Secretary, by the Superintendent General of Finance in the affairs of this department; by the Director General of the civil administration, concerning Police, Public Works, Communications, Agriculture, Industry, Commerce, Mines, Forests, Public Instruction, etc., and by the General the second in command of the Army in military affairs. The Governor General himself, with the aid of the Secretary of the general government, despatched the business not incumbent upon the mentioned departments. To advise him on matters of much weight and importance, the Administration Council had been created and he was authorized to convene the Junta of Authorities, formed by the aforesaid superior chiefs, with the General Commander of the Navy, the Archbishop of Manila, and the Chief-Justice of the Superior Court of Manila.

All the departments and provincial governments were served by peninsular Spaniards, by a personnel not acquainted with the country as relieved at every change of the ministry. The Filipinos were very rare who obtained places of commissioned officers in the Army and officials in the civil administration, or of judges and attorneys. In the Administration Council few

and roads repaired, by using the personal services of his townsmen; but he had neither pecuniary means nor faculties to perform other works of common utility or necessity. The town governor was not the chief, but the servant of the parson and of the Constabulary chief in his town.

CHAPTER V REFORMS ASKED BY 'LA SOLIDARIDAD'

In view of such a condition of things, every Filipino taking interest for the future of his country could not remain indifferent. He foresaw that the easier and quicker contact with the civilized nations would not be long in awakening into the Philippine breasts the innate love to the liberties they were enjoying, and that, if these aspirations were not appeased by means of convenient and opportune reforms, they would unfailingly drive the people to insurrection, as Europe and America had proven it. Neither the echo of the abuses which were committed in the Philippines nor that of the Filipinos' complaints reached Spain, for the islanders had no representative in Congress and for both the friars and the employees in the insular government had interest in concealing either, that the Spanish people might indulge itself with the belief that the Indians were so satisfied of the existing regime, that they they would rise in rebellion on its change. On the other hand all political manifestation was repressed and severely punished in the islands; hence the statesmen and other

compelled to publicly interpret the wishes of their countrymen, because such a manifestation was punished in the islands with tortures, changes of residence, and deportations; that such wishes, being inspired by the necessities created by the natural course of things, instead of diminishing by repression, would increase to become irresistible, after the manner of the air, which the more is compressed the greater is the elastic force it acquires; that the Spanish government ought not to let the compressed wishes burst out into the shape of insurrection, because it ought to prevent the Filipinos from seeking out of the separation the remedy for their sufferings; and that the love and gratitude of the Filipinos to Spain were the only supports capable of preserving in the course of time her domination in the Philippines, for they were the only ones which would not fail her in her moments of great distresses and afflictions.

Passing at once to the reforms or improvements which could allay the popular anxiety, the paper asked among other things, that the government be changed from the military to a civil form; that the faculties of the Governor General be regulated and determined by law; that the individual liberties, protected by the Spanish Constitution be extended to the Filipinos; that the islands be represented in Congress; that the friars be expelled or at least the parishes secularized; that the public employments of the insular government be filled by competition, ex-

La Solidaridad

Quincenario democratico

MASTHEAD OF SOL: THE SPANISH FORTNIGHTLY WAS RUN BY EXILED FILIPINO PROPAGANDISTS SEEKING REFORMS FOR THEIR UNHAPPY COUNTRY.

Filipinos, prominent rather in riches than in learning, appeared lately as voters; but such employments were gratuitous and the body was purely consultive. Each employee attempted to take advantage of the short time he used to last in his office, that the removal might not take him unawares. In each department the employees mutually protected each other, for, should some one be put on trial, his class and race would be disgraced. The Filipino, who denounced the misdemeanors of the commissioned Spaniards and the friars, was persecuted as a filibuster. The Archipelago was not represented in the Spanish Congress.

The municipality did not exist, but solely in the city of Manila. The town governor was a mere agent for the collection of taxes and the execution of the orders from the provincial authorities. He was empowered to have the streets

classes of the Spanish people had no real and true idea of the necessities and wishes of the Filipinos. A newspaper published in the Peninsula to voice the said aspirations could in some way mend the fault; so some citizens of Manila took charge of the collection of the subscriptions and contributions for the necessary expenses, and *La Solidaridad* was published fortnightly under the direction of Don Graciano Lopez Jaena first and Don Marcelo H. del Pilar soon after.

The paper, after having related in minute details the political condition and sufferings of the Filipinos, made among others the following statements: that the Filipinos, far from being satisfied of their lot, eagerly desired and expected from the Spanish government the changes and redresses that might allow them the gradual enjoyment of the benefits of the civilization; that the few Filipinos then residing in Spain were

cept the places of the Governor General and of the heads of the departments, which must always be held by the Spaniards, the competition to take place in Spain for one half of the vacant places and in the Philippines for the other half; that the employees thus appointed be immovable; that the constabulary be reformed or suppressed, etc.

Naturally the friars published another paper, to oppose such claims; but its favorite argument was the incapacity of the natives, due to their ignorance and innate indolence. It maintained that the asked reforms, incompatible with their savage condition, would spoil the natives accustomed to work to the sound of the whip, for they would serve as a food too strong for their uncultivated stomach; that, should their petition be granted, the Filipinos would ask more, becoming

continued

Rizal's novels were intended as instruction for both Spaniard and Filipino. But few Spaniards read him because he was a filibuster. Few Filipinos did because it was forbidden

of the province, to the Director General of the civil administration and to the Governor General of the islands. These authorities lent him their assistance; but when the first stone was laid for the inauguration of the works, Elias had to save him almost miraculously from a certain death.

The situation of the young man became more critical, when another friar fell madly in love with his sweetheart. That the enemy of a friar was his corporation's and that the enemy of two friars was of all the religious corporations united, no Filipino questioned it at that time. So, unexpectedly, burst out a mutiny whose object was to murder the parson, who of course was not found in his convent; but the constabulary in turn was able to surprise and capture several rioters. Of these, all who did not point out Ibarra as the chief and abettor of the mutiny died by torture: some stronger men preferred death to lie; but many were obliged to yield to the pressure of the torments and to the sight of death. Ibarra, warned in time by Elias, was able to escape the torture, fleeing to Manila and presenting himself to the superior authorities, who had him confined in the Santiago fortress. Elias saved him again, and outside the fortress he told Ibarra that he had hidden the latter's money and jewels in a place he designated, adding that these means would enable him to live in a foreign country and thence to strive for the welfare of his countrymen. Ibarra, because of his riches and greater illustration, was more useful than Elias; hence the latter, in order to throw away from the former the pursuers who were to overtake them both, attempted to deceive them, offering himself to be pursued and killed.

The book contains other various scenes of

the Philippine real life, which fiction has artistically grouped under the unity of time and place, that they might cause a more striking impression upon the reader. In the second volume of his work, under the title of *El Filibusterismo*, fiction goes on, making the reader believe that Ibarra was able to take refuge in a foreign country wherein he became rich by commerce. Then he moved to Cuba, as a jeweller, and became a friend of the Governor General of the island by means of valuable presents. As the office of Governor General of the Philippines was more lucrative, he lent money that his friend might obtain from the Minister his removal to the Archipelago. Thus, under a false name and the security afforded by his position of intimate friend and confidant of the new Governor General, with enormous spectacles always covering his eyes to avoid recognition, Ibarra was able to come back to the Philippines and devote himself exclusively to his filibustering campaign.

It consisted in extolling the blindness and stirring up the bad passions of the authorities, that they, by pressing to the utmost the abuses and oppression upon the natives, might push them from exasperation to exasperation into insurrection. The cries of the oppressed people reached heaven and, if they did not move to compassion, it was because the oppressors had harder hearts than stone. But in spite of all, the people did not rise, and Ibarra's patience was not so long as its: his heart was greatly agitated by desires to avenge his wasted future and lost happiness. As he could wait no longer, he prepared a splendid banquet to which the superior authorities and the principal families of Manila were invited, and in the underground was placed a dynamite bomb, to explode before the feast would be

over. Afterward, protected by the confusion an accident would cause, Ibarra, at the head of a gang of outlaws he had at his disposal, was to penetrate to the walled city, take his sweetheart from the Monastery of Santa Clara and flee away with her. A Filipino to whom he had in confidence imparted his plans, terrified of the outrage, frustrated it; which caused the discovery of the complot. Ibarra was persecuted, and, mortally wounded, took refuge at Father Florentino's who convinced him of his wrong, expiring soon after being overcome by pain and repentance, for not having expanded his time in useful and beneficent works. Father Florentino, to whom Ibarra had entrusted his box overfilled with precious stones, threw out to the sea that wealth, cause and origin of unspeakable sufferings, that it might cease to cause harm, invoking the virtuous young men, ready to make an offering of their pure and stainless blood, to obtain from heaven the welfare of the country.

The preceding extract of his works shows that Rizal intended to specially record two anticipative warnings for the guidance not only of the Spaniards but of the Filipinos also. By the first he foretold the Spaniards that, should the Spanish government humor the friars and turn a deaf ear to the cries of the Philippine people, it in despair would resort to violent means, to find out of the separation the alleviation of their griefs; and by the second he prevented to the Filipinos that, should they toil for their country under the impulsion of hatred or personal ambition, instead of relieving it, they would increase its sufferings. He meant that the only effort which would prove advantageous to the Filipinos was the one inspired by the true patriotism, which does not only impose the sacrifice to the common welfare of the personal vengeance and ambition, but requires, when necessary, the disinterestedness and self-denial of Elias. Did the Spaniards learn how to make profit out of their lessons? And did the Filipinos know how to take advantage of their own? If the reader takes patience and goes on with me in this light investigation, that I will try to be impartial in order to be more instructive, I hope that at the end he will be able to answer the questions by himself. Suffice it to say for the present that very few Spaniards read Rizal's novels, for they had been written by a filibuster; and that very few Filipinos read them, too, for their publication and reading were prohibited in the islands. "In your sin you shall have your penance," says the proverb.

CHAPTER VII

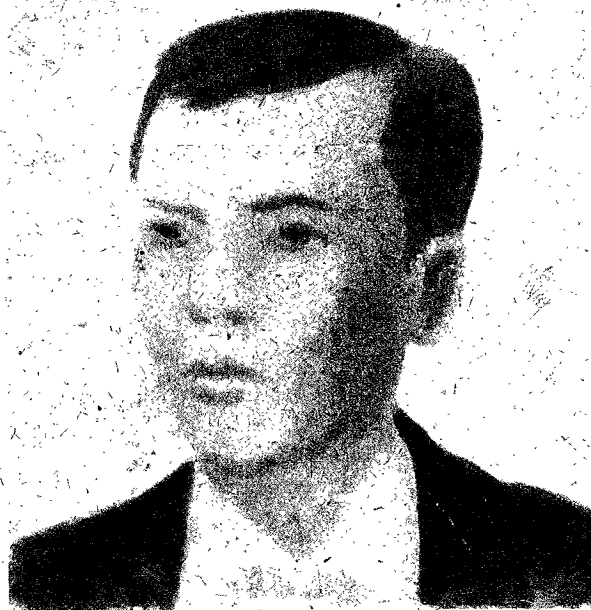
THE LIGA FILIPINA AND THE KATIPUNAN

It is undeniable that in the Philippines the want of improvement was great and general; else we could not explain the distrust and hatred that the Filipinos, from the most ignorant to the most enlightened, began to feel for the friars, as soon as they perceived their obstinate opposition to all reform. There was a time in which the friars used to defend the natives against the rapacity of the *encomienda*-rulers, because in those times, they being very poor and the Catholic sentiments not firmly rooted, they were in great need of the confidence and love of their parishioners. Then exploiting their confidence and simplicity, the friars became soon rich and grew insolent. Why did they forget

continued



REFORMIST RIZAL led the Propaganda fight. Rizal, persecuted, imprisoned, then executed, catalyzed Revolution he did not want.



REVOLUTIONIST BONIFACIO was a plebeian, the strongman who organized the Katipunan. Losing struggle for power over Revolution, he was executed on a Cavite hill.

THE WOMEN IN

The romantic episodes in the lives of many Filipino heroes are recorded in the pages of history along with their gallant feats. Considered the most romantic among them was the national hero himself, Dr. Jose Protacio Rizal.

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Among these Filipino heroes was one who paid scant attention to romance, who never married because of his devotion to his enslaved motherland but who nonetheless attracted beautiful women. Despite his physical handicap and the absence of an inspirational wife or sweetheart, this man Apolinario Maranan Mabini rose to heights of glory.

When Mabini was still a student in the private school operated by Father Valerio Malabanan in Tanauan, Batangas a pretty classmate fell hard for him. This intense affection for Pule (Mabini's pet name) made the young lady go out of her way at every opportunity to heap favors on Mabini which he declined courteously.

Not only the local belles in Tanauan were strongly attracted to him. As a law student at the University of Santo Tomas, his female classmate in the city had a high regard for his unusual talent. So engrossed was he however in his law studies that the Batangueño paid no heed to his classmate flirtations.

An anecdote illustrates Mabini's lukewarm attitudes towards women. One night Mabini was invited to his classmate's birthday party. While the dance was in progress his classmate noticed Pule seated in a corner all by himself. Mabini was happily watching the dancing

couples but he made no effort to join the dance. Thinking that Pule was not enjoying himself, the classmate approached him.

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As fate would have it, the woman by the name of Celia was assigned to Mabini's class. Not a month passed and the two became good friends. On one occasion Mabini received beautifully embroidered handkerchiefs from Celia as a token of her devotion. These handkerchiefs now constitute an important memento of Mabini's bachelor days and are now among the treasured relics in the Mabini Shrine.

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Thus, Don Alejandro M. Mabini bared to us the reason why his elder brother although beloved by many women never settled down with any one of them. The Sublime Paralytic and Brains of the Revolution had a love that transcended all others: Dionisia Maranan, his beloved mother.

—ARTURO MISA

THE HERITAGE OF MABINI

MABINI—THE BRAINS of the Revolution— was a man of ideas. Yet the paradox of it all is that ideas were not his most lasting heritage to his people, though many may insist that they are.

A review of his writings would reveal that he borrowed most of his theories on man, society, authority and freedom from great minds of past ages.

When he said that it was not life as such but the life of reason that was to be valued, he was repeating what Socrates had long maintained in his *Apology*.

When he said that the happy man was the virtuous man, Mabini had Plato's concept of the just man in mind.

When Mabini stated that God had given life to men in order that men may strive to work for that which is good and just, he knew that St. Thomas had long written about it in the *Summa*.

Mabini also borrowed heavily from men like Hobbes, Locke, Hooker, and Rousseau. He was well-read on the constitutions of other countries and absorbed the ideas and ideals embodied in such documents.

All this is not to disparage Mabini. Certainly few great men can claim originality in the matter of ideas involving such comprehensive subjects like man, society, authority, and freedom. Certainly not at the close of the nineteenth century!

But what made Mabini a truly great man was the synthesis he gave to those ideas, and even more, his success in embodying in every thing that he did the very ideals that he preached.

Mabini, the man of thought was not very original. Few scholars are. Besides, it was never the intention of Mabini to found a new "school" of philosophic thought. But he did insist that thought—founded on reason and morality—should guide the Revolution.



Mabini, it is true, was a prudent man. But he was also a man of courage. And it was the kind of courage which was tested not in a moment of glory on some battlefield, but during the long years of exile on some forgotten island.

The courage to remain true to one's principle—call it dedication or integrity or loyalty, if you wish; this was Mabini's heritage to his people.

He fought for independence only as a truly free man could fight for freedom. For exile that he was—his mind and spirits were free. He was never a slave to fear or to the more sinister enemy: loneliness.

He was also one man who put more faith in heroism than in heroes. He was quoted to have said, for instance, that had Rizal not lived at all, another man would have taken his place. He despised the arrogance and high-handed methods of General Luna. Aguinaldo, he said, should die in the field of battle.

Mabini died in the middle of the night. It was barely three months after his return to Nagtahan from his exile in Guam. There was nothing glorious about it. There were no witnesses. No firing squad.

It was death by cholera.

It is also said that there were long and glorious speeches delivered as orations by his friends which extolled the greatness of Mabini at his funeral. The newspapers wrote lengthy editorials in praise of his virtues. A funeral hearse drawn by 12 horses carried his casket to the grave.

It is to be doubted whether Mabini would have wanted any such tribute to his passing. He had learned to live not wanting or expecting any. — A. B. CALDERON

THE WOMEN IN

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President Macapagal led officials, on the eve of the hero's centennial, in rallying the people to the "great and glorious ideals which Mabini left behind as his priceless legacy to us."

Center of fete

Centers of the celebration are the shrines of Mabini in Nagtahan, Manila where he died, and in Talaga, Tanauan, Batangas, his place of birth.

An elaborate program followed by a civic parade will climax the observance at the Luneta starting at 2:30 p.m. today. Floral offerings are scheduled at the new

site of the Mabini shrine in Nagtahan.

At 9:30 a.m. today unveiling rites will be held at the site of the new Mabini monument at the rotunda on Otis st. and UN ave., just off the Mabini shrine in Nagtahan. Mrs. Evangelina M. Macapagal will unveil the monument sculptured by Prof. Atanacio Caedo of the UP. She will be assisted by Mayor Villegas



MABINI

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Addressing the Escolta Walking Corporation, he said that principle rather than convenience should shape and forge the thoughts and actions of the people and their leaders.

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Part of the President's Mabini Day message follows:

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"On the centennial of his birth, let us pause in grateful tribute to Apolinario Mabini, the Sublime Paralytic, and to his noble sacrifices for the well-being of the Philippines. Let us nourish the great and glorious ideals which Mabini left behind as his priceless legacy to us. It is my hope that in the years to come, these ideals will continue to guide our nation in its quest for happiness and prosperity"

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No Rotary meeting

David SyCip, Manila Rotary president, announced yesterday that the club will not hold its usual luncheon meeting today, July 23. The next meeting will be on July 30, with Jose B. Fernandez Jr., president of Far East Bank & Trust Company, as guest of honor and speaker.

* * *

As a contribution to the Mabini centennial, Caltex Philippines yesterday started distributing hundreds of copies of a brochure on Mabini. The commemorative brochure will be given free to public school children.

* * *

Secretary Roces will award prizes to the winners in the recently concluded Mabini painting contest. The winners are Angel C. Cacio, "Ang Pagkakadakilay Apolinario Mabini," first prize; Rudy Herrera, "Kakang Pule," second prize; and Katalino Mapa-lad and Gregorio Custodio "Mabini Hears the Demands of His Captors," and "Apolinario Mabini — the Brains of the Revolution," third prize.

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Secretary Roces will award prizes to the winners in the recently concluded Mabini painting contest. The winners are Angel C. Cacio, "Ang Pagkakadakilay Apolinario Mabini," first prize; Rudy Herrera, "Kakang Pule," second prize; and Katalino Mapalad and Gregorio Custodio "Mabini Hears the Demands of His Captors," and "Apolinario Mabini — the Brains of the Revolution," third prize.

* * *

Sotero Laurel, president of the Philippine Association of Colleges and Universities, last night said the country's educational system has failed to live up to Apolinario Mabini's idea of forging "a true national consciousness."

Laurel spoke before the Philippine Historical Association at the Philippine Columbian Hall in connection with the Mabini centenary.

He attributed the failure to the system's "mixed-up character," especially in the private schools half of which are controlled by foreigners.

History Of Philippine Independence Day

Upon the request of Aguinaldo, Apolinario Mabini, who was then sick of paralysis, arrived in Kawit from Bay, Laguna, borne on a hammock by his brothers. This was on the day of the proclamation of Philippine Independence. Aguinaldo sent for him to replace Rianzares Bautista as his adviser.

Aguinaldo did not know Mabini personally before. He had read the latter's writings, especially the manifesto *To The Filipino Revolutionists* (April, 1898), which impressed him very much.

Mabini was born poor in the barrio of Talaga, Tanauan, Batangas, on July 23, 1864. He learned the alphabet from his mother. Later, he studied under Father Valeriano Malabanan, a Filipino Priest educator, in Tanawan. From Tanawan, he went to Manila

to complete his A.B. at the College of San Juan de Letran. Later he took up law at the University of Santo Tomas.

With his law studies finished, he joined the law office of his friend, Numeriano Adriano. Meanwhile, he was active in the Propaganda Movement, being a member of the associations, La Propaganda, La Liga Filipina, and Cuerpo de Compromisarios. He worked with Numeriano Adriano, Moises Salvador, Domingo Franco, M. H. del Pilar, Antonio Luna, and Jose Rizal in the crusade for reforms.

In 1896 Mabini contracted a severe fever which paralyzed his two legs. This sickness proved to be a blessing in disguise, because when he and the other members of the Propaganda movement were arrested after the outbreak of the Re-

volution, he was detained at the Hospital of San Juan de Dios owing to his ailment, and was later set free. His friends — Domingo Franco, Moises Salvador, Numeriano Adriano, and others — were tortured and executed.

After his release, Mabini lived in Los Baños where he sought a cure for his paralysis from its famed hot springs. Later, he moved to Bay, a nearby town. Although fate confined him to a wheel chair, he continued to take active interest in the revolutionary cause and was constantly in touch with General Pasciano Rizal during the tumultuous years of 1896 and 1897. He was among the few leaders who opposed the conclusion of the "Pact of Blak-Na-Bato."

When war broke out between Spain and the United States in April 1898, Mabini wrote a ma-

nifesto urging the general mobilization of all revolutionary forces, and exhorted his people to give no aid to either Spain or America; instead, to be ready for any contingency to fight for their country. "Let us be sensible," he declared. "The Americans, like the Spaniards, as well as all European nations, covet it more, not only because God has given it to us, but also because we have shed much blood for it."

It is because of his intellectual gifts and unquestioned patriotism consecrated to the revolutionary cause that he earned from historians the honor and distinction of being called the "Brain of the Philippine Revolution," just as Emilio Jacinto was called the "Brain of the Katipunan." He was also dubbed the "Sublime paralytic" for his serene acceptance of his misfortune. Though resigned to his physical disability, his spirit soared high to sublime heights in the service of his fatherland.

Organization of Local Governments

As Aguinaldo's adviser, Mabini's first move was to organize local governments in areas under the revolutionists. He believed with Alexis de Tocqueville that "local assemblies of citizens constitute the strength of free nations."

Accordingly, he prepared the Decree of June 18, 1898, which Aguinaldo signed, establishing the local governments. In this decree, Aguinaldo said that "the first duty of the government is to interpret faithfully the popular will," and so, it was his "constant desire to be surrounded by prominent persons from the provinces" who would

help him "know the true needs of the people to the end that the most speedy measures could be undertaken for their welfare."

In accordance with the Decree of June 18, 1898, the organization of local governments started in the provinces liberated from Spain. Every town had the following officials: (1) a chief; (2) a headman for each barrio; and (3) three delegates—one for justice and civil registry, one for police and internal order, and one for taxes and property. These town officials were men of good character elected by all inhabitants of at least 21 years of age. Their election was confirmed by the central government. The town chief was called "president" and the headman of the poblacion was the "vice president." The president, vice-president, headmen of the barrios, and three delegates constituted the "popular council" (municipal council).

The provincial government consisted of a provincial governor and three councilors. The officials were elected by all town presidents meeting as an electoral assembly, and their election was confirmed by the central government. All these officials formed the "provincial council," including the president of the capital town as ex-officio member.

Military commanders, chosen by the central government, were assigned to the provinces. They had nothing to do with the civil administration unless the provinces were invaded by the enemy. Normally, their powers were limited to enlisting men for the army, whom the town and provincial

officials were duty bound to provide.

Mabini's plan put the local chiefs of the different towns of the Philippines under the Revolutionary government. This explains why the government was centralized.

The organization of the local governments was implemented by later decrees. The meetings of the municipal and provincial councils were made public. The cockpits were closed and gambling of any sort was prohibited. Whenever local officials committed abuses or when disturbances occurred in the provinces, the central government sent special

commissioners to investigate the troubles. At one time Arcadio del Rosario and Marcelino Santos were sent by President Aguinaldo as special commissioners to investigate the internal disorders in Nueva Ecija, Pangasinan, and Tarlac. These commissioners were authorized "to administer justice in the name and on behalf of this government, endeavoring in so far as possible to provide that the provinces entrusted to them return to a pacific and tranquil life." They were also directed "to institute all kinds of proceedings and prosecute all violators of the laws, whether civil

or military, at the instance of a party or on their own motion; to apprehend and decree the arrest of criminals and other alleged being empowered for this purpose to call upon the assistance of the civil or military authorities."

The Secretary of the Interior, who was in charge of local governments, ordered the people of the provinces "by reason of the scarcity of food, to plant vacant ground with corn, camotes, tugui, gabe, peanuts, mangoes, red pumpkins, and other crops within the period of twenty days which is allowed to the owners thereof."

Apolinario Mabini Molded First Republic In Asia

Lost in the din of battle and the exhilaration of a fight for freedom nearly completed was the role played in the life of the new Philippine nation that began on June 12, 1898, by a quiet paralytic individual named Apolinario Mabini.

And yet it was perhaps Mabini's contribution to the birth of the new nation that was most valuable of all—its character as a republic.

For as proclaimed by Aguinaldo on June 12, the new Philippine government started out as a dictatorship. Upon the advice of lawyers Ambrosio Rianzares Bautista, who penned the declaration of independence, Tomas del Rosario and Felipe Calderon and his military leaders, among them Generals Mariano Trias, Artemio Ricarte and Mariano Alvarez, Aguinaldo had felt that a dictatorship was called for in the circumstances to preserve the unity of the revolution and insure its success.

But while he was in Hongkong, Aguinaldo had been advised by Don Felipe Agoncillo to secure the services of Apolinario Mabini, a brilliant young lawyer who had been stricken by paralysis of his lower limbs a few years before, but who, according to Aguinaldo, had "a golden mind and an intellect as sharp and incisive as a diamond."

On the day when independence was to be proclaimed, Aguinaldo had Mabini fetched from Los Baños, where the Sublime Paralytic was staying.

But Mabini, who had to be borne on a hammock by the bearers Aguinaldo had sent, arrived too late, when the Philippines had already been proclaimed independent.

Mabini wrote later in his memoirs that he was agast at the independence proclamation, for "it was both premature and im-



Apolinario Mabini

prudent: it revealed to the Americans our objectives, while they kept their own true purposes hidden."

He protested the declaration and urged Aguinaldo to have it annulled. Naturally Aguinaldo could not do this. He went along, however, with Mabini's insistence that a convention of municipal leaders be held to ratify the declaration of independence.

For Mabini believed that such declaration should emanate from the bottom, from the municipal councils of the people, rather than from the top.

The convention was held in Bakood on June 23. On that date on Mabini's advice, Aguinaldo changed his government from a dictatorial to a revolutionary form. From then on he was no longer called a dictator but the "President of the Revolutionary Government."

Mabini was to be later the guiding spirit of the Constitutional Convention in Malolos in September 1898 and behind the Malolos Constitution which gave to the Philippines a republican form of government and successfully captured the true spirit of democracy.

Proclamation Of Independence

The dictatorship established by Gen. Emilio Aguinaldo proclaimed Philippine independence to the world and set June 12, 1898 as "Independence Day"—a national holiday throughout the Philippines.

With a government in operation, Aguinaldo thought that it was necessary to declare the independence of the Philippines. He believed that such a move would inspire the people to fight more eagerly against the Spaniards and at the same time lead the foreign countries to recognize the independence of the country. Mabini, who had by now been made Aguinaldo's unofficial adviser, objected. He based his objection on the fact

that it was more important to reorganize the government in such a manner as to convince the foreign powers of the competence and stability of the new government than to proclaim Philippine independence at such an early period. Aguinaldo, however, stood his ground and won.

On June 5, Aguinaldo issued a decree setting aside June 12 as the day for the proclamation of Philippine independence. At the same time, he commissioned Julian Felipe, a composer from Cavite, to prepare a composition which would be played during the independence ceremonies. On June 11, Felipe showed Aguinaldo the draft of

his musical composition, which was entitled *Marcha Filipina Magdalo*. Aguinaldo and other revolutionary leaders, upon hearing the composition played on the piano, adopted it as the official march of the Philippines. Aguinaldo then requested Felipe to teach the music to the members of the band of San Francisco de Malabon so it could be played the next day. Felipe changed the title of the march to *Marcha Nacional Filipina* (Philippine National March).

On June 12, between four and five in the afternoon, Aguinaldo, in the presence of a huge crowd, proclaimed the independence of the Philippines at Cavite el Viejo (Kawit). For the first

time the Philippine National Flag, made in Hongkong by Mrs. Marcela Mariño Agoncillo, assisted by Lorenza Agoncillo and Delfina Herbosa, was officially hoisted and the Philippine National March played in public. The Act of the Declaration of Independence was prepared by Ambrosio Rianzares Bautista, who also read it. The Declaration was signed by ninety-eight persons, among them an American army officer who witnessed the pro-

clamation. Among the prominent Filipino signers were Ambrosio Rianzares Bautista, General Juan Cailles, General Pantaleon Garcia, General Baldomero Aguinaldo, General Mariano Noriel, General Mariano Trias, General Artemio Ricarte, General Daniel Tirona, and Ladislao Diwa (co-founder of the Katipunan). The proclamation of Philippine independence was, however, promulgated on rules laid down by the Dictatorial Government.

The Declaration of Philippine Independence states in part:

...we proclaim and solemnly declare, in the name and by the authority of the inhabitants of all these Philippine Islands, that they are and have a right to be free and independent; that they are released from all obedience to the crown of Spain; that every political tie between the two is and must be completely severed.

(Continued on page 21)

How The National Anthem Began

The Philippine National Anthem, by its stirring melody and inspiring lyric, is a noble expression of the Filipino love of freedom. Its birth has a picturesque tale. On June 5, 1898, General Aguinaldo, while busily planning the resumption of the Revolution at his headquarters at Cavite, was visited by a youthful pianist and music composer, Julian Felipe, who carried a letter of recommendation from General Mariano Trias. Upon learning the latter's musical talent, General Aguinaldo requested him to play on the piano a hymn which he brought from Hongkong. The music of the hymn was good, but General

Aguinaldo wanted something more solemn, majestic, and dignified that could still the people's patriotic fervor and racial pride. He, therefore, requested the Caviteño musician to compose a national hymn.

Six days later, on the 11th of June, Julian Felipe was ready with the draft of a hymn. It so happened that General Mariano Trias, Baldomero Aguinaldo, and other revolutionary leaders were visiting with General Emilio Aguinaldo when the composer played his composition on the piano. General Aguinaldo and his associates immediately liked it and decided to adopt it as the

official hymn of the nation.

In the afternoon of Sunday, June 12, 1898, as the Filipino flag was being unfurled following the proclamation of Philippine Independence, the band of San Francisco de Malabon played the hymn. It thrilled the vast crowd, swept them off their feet, and aroused them to great enthusiasm.

General Aguinaldo ordered the printing and distribution of copies of the hymn throughout the archipelago. Admiral Dewey requested two copies from the composer and sent them to the United States.

For over a year, the hymn remained without words. About the end of August, 1898, a youthful soldier-poet named Jose Palma (young brother of Dr. Rafael Palma) wrote a poem in Spanish to suit the music of the hymn and appropriately called it *Filipinas*. It was published for the first time in *La Independencia* on September 3, 1899. It was unanimously accepted as the lyric of the hymn. At last, the Philippine National Anthem was complete with music and words.

Mabini, De los Reyes works to be published

The various works of Apolinario Mabini and Isabelo de los Reyes are being published by the National Heroes Commission as one of its major activities in connection with the observance of the first birth centenaries of these two Filipino leaders this year it was announced by Secretary Alejandro R. Roces of education and chairman of the Commission.

Mabini, the sublime paralytic who is regarded as the "Brains of the Revolution," will observe his centenary on July 23, while De los Reyes, pioneer labor leader and founder of the first labor union in the Philippines, on July 7.

Mabini's writings will appear in three volumes, while De los Reyes works will be in one volume, according to NHC Executive Director Sol H. Gwekoh. The Mabini books will have "Mabini's Version of Balagtas' Florante at Laura," "Mabini's Politi-

cal Writings" and "Miscellaneous Letters of Mabini."

Gwekoh disclosed also that the prize-winning biography, entitled "Mabini, the Revolutionary," by Dean Cesar Adib Majul of the U.P., for which the Commission awarded P10,000, will appear in a separate volume.

For De los Reyes the Commission is publishing the English translations of his original Spanish writings, entitled "Carta Sobre Retana," "La Religion del Katipunan," and "Costumbres," together with a comprehensive biography of Don Belong as he was popularly known in life.

Gwekoh added that all these books will be ready on time for the centennial celebrations in July in order to give the general public the opportunity to read their works in their respective fields of activities: Mabini in government and politics, and Reyes in labor.

We, the people

July 19/64

Projects celebrating Mabini centennial now under way

Dear Editor:

Teodoro F. Valencia in his column on July 16, said that nothing has been done by the national government for the shrine in Talaga, Tanauan, Batangas.

For the information of Valencia, Executive Order 28, series of 1962, creating the National Heroes Commission does not even provide that the commission shall take charge of the Mabini shrine, yet the commission, in spite of its limited funds, contributed P2,000 to the Mabini shrine in Talaga, Tanauan, Batangas and another P2,000 to the Mabini shrine in Nagtahan for their improvement. The commission also assigned one employee to take care of the Mabini shrine in Talaga,

throughout the nation.

From these facts, it cannot be said that the national government, particularly the National Heroes Commission, has not done anything for Apolinario Mabini. —PEDRO M. ALARAS, Administrative Officer, National Heroes Commission.

* * *



Tanauan, Batangas, throughout the year.

The statement that the Mabini celebration threatens to develop into local affair only is erroneous and unfounded. For the information of Valencia, the National Heroes Commission has undertaken the following activities honoring Apolinario Mabini, the "Brains of the Revolution":

1. It is now conducting a fund-raising campaign for Mabini.

2. It conducted a Mabini biography contest in which the first prize winning entry is already off the press; it is also publishing several works of Mabini.

3. It sponsored a Mabini painting contest participated in by 12 painters. Prizes will be awarded at the Quirino Grandstand on July 23.

4. The monument of Mabini is now almost ready and it will be on time for the unveiling ceremony on July 23, at the Nagtahan Rotonda.

5. It presented Mabini exhibits last July 10 on the second floor of the National Library building.

6. The commission is distributing Mabini pins, Mabini book covers, Mabini commemorative medals, and erected 60 Mabini billboards throughout the country.

7. The commission will sponsor a civic parade on July 23 at 2:30 p.m. at the Luneta which is the highlight of the Mabini Centennial celebration and has already made representation with the President to declare July 23 a special public holiday

The Sunday Times

4-A

July 19, 1964

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Over a cup of coffee July 14/64

Gov't has neglected the Mabini shrine

By Teodoro F. Valencia

among themselves—at least to put the shrine in a presentable condition for the July 23rd celebrations. It is probable this will be a holiday only in Batangas, proving once again what the national officials think of the Mabini centennial. If we may add, they've added insult to injury by proclaiming a national celebration that they never intended to carry out. It might have been best to have kept silent on the centennial and keep Mabini to his peace. Forgotten, he is probably more at home.

* * *

Batangueños are called upon to send what they can to Miss Julia Oñate, the treasurer of the Mabini Foundation. Her address is Talaga, Tanauan, Batangas. Col. Julio R. Narvaez is heading the memorial foundation. All Tanauaños are rallying to a crash program to save the day for Mabini. I think the Filipino people will realize the fact that the national government has put the lovers of Mabini in real trouble. They've put up a national celebration that threatens to develop into a very local affair.

* * *

The Liberals may not know it but if the permanent register of votes reaches only 60 per cent of the voting population, they're in trouble. Most of those who will bother to register among the first 60 per cent will be independent citizens who have ideas of their own. The fight for the remaining 40 per cent will be won by the Liberals if they tried hard enough. They have the money to pursue this matter. But what if only 70 per cent can vote by 1965?

* * *

Why does not the Armed Forces help in collecting the garbage for once? They must look upon the garbage situation as a catastrophe as deserving of their help as a typhoon would. They failed after the typhoon. Now, they have a second chance. Will they let this one go too?

With barely a week to go before the Mabini Centenary, there has been nothing (repeat—nothing) done by the national government to put the shrine in Tanauan, Batangas in semi-decent condition. The grass is still talk. The shrine is still crumbling. All the promises of the National Heroes Commission remain press releases. I think that there is a national government plot to boycott the centennial that they proclaimed. The President himself has not demonstrated even one iota of interest in the Mabini centennial.

* * *

To save the day for their hero, the people of Batangas have started this very late date a fund campaign

July 16, 1964

THE MANILA TIMES

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* * *

Thursday, June 11, 1964

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THE EVENING NEWS • WEDNESDAY, JUNE 10, 1964

Mabini fund drive extended to Dec.

The fund-raising campaign for the nation-wide celebration of the first centenary of Apolinario Mabini, known as the "Brains of the Revolution," has been extended

President Macapagal up to December 31, 1964.

Undertaking the drive is the National Heroes Commission chairmanned by Education Secretary Alejandro R. Roces.

A Ladies Committee headed by Mrs. Conchita M. Hechanova, wife of Finance Secretary Rufino G. Hechanova, has been created by the NHC to spearhead the campaign in business and government offices and other areas of the community.

In extending the fund drive, President Macapagal said that the commission "needs additional time to prosecute the fund

drive successfully."

Sol H. Gwekoh, NHC executive director, said the goal of the campaign is P500,000. The Commission, which takes exclusive charge of centennial celebrations of the country's heroes and other historical events, has lined up several projects for the Mabini centenary, he said.

Among these, Gwekoh disclosed, are an appropriate program of activities on July 23, Mabini's 100th birth anniversary, the holding of a painting contest, the publication of Mabini's works and other writings about him, the printing of the prize-winning biography of the hero written by Prof. Cesar Adib Majul of the University of the Philippines, the construction of a life-size monument, and similar projects.

Mabini fund drive extended

President Macapagal has extended the period of the Mabini centenary fund-campaign from May 31 to Dec. 31, 1964.

The fund drive is being conducted by the National Heroes Commission and the Mabini centennial Ladies Committee headed by Mrs. Rufino Hechanova to enable the NHC to carry out plans for the nationwide observance of Mabini's 100th birth anniversary.

According to Sol H. Gwekoh, NHC executive director, fund campaigners will be assigned certain areas wherein to solicit contributions for the projects.

Members of the Ladies Committee under Mrs. Hechanova are: Mesdames Calisto O. Zaldivar, Armand Fabella, Alberto de Joya, Hilarion Henares, Jr., Andres V. Castillo, Carlos P. Romulo, Rafael Recto, Pablo Lorenzo, Manuel Marquez, Francisco Dalupan, Demetrio Munoz, Delfin Buencamino, and Eugenio Eusebio.



THE FIRST LADY, Mrs. Evangelina M. Macapagal, gave her personal contribution to the Mabini Centenary Fund-Raising Campaign at Malacañang Wednesday morning (June 3), formally opening the drive. Photo shows Mrs. Macapagal with the ladies' committee headed by Mrs. Conchita M. Hechanova (third from right), chairman.

Others in photo are, from left, Mrs. Francisco Dalupan, head of the committee on Manila Residential Group; Mrs. Delfin Buencamino, head of the committee on Advance Gifts Division; Mrs. Eugenio Eusebio, head of the committee on Special Events; and Education Secretary Alejandro R. Roces.



MABINI FUND - RAISING DRIVE

Mrs. Evangelina M. Macapagal gave her personal contribution to the Mabini Centenary Fund-Raising Campaign at Malacanang Wednesday morning formally opening the drive. Photo shows the First Lady with the ladies' committee headed by Mrs. Conchita M. Hechanova (third from right), chairman. Others in photo are, from left,

Mrs. Francisco Dalupan, head of the committee on Manila Residential Group; Mrs. Delfin Euencamino, head of the committee on Advance Gifts Division; Mrs. Eugenio Eusebio, head of the committee on Special Events; and Education Secretary Alejandro R. Rocas.

By Jose L. Guevara

The people of Baguio are observing the Mabini Centenary by erecting a monument to the Sublime Paralytic and Brains of the Revolution at the Mabini Elementary School at Jungletown and a pylon at the intersection of Mabini and Gen. Luna sts. in the Pines City.

Filomeno Biscocho, chairman of the Baguio Mabini Centennial Committee, is appealing for contributions to the worthy cause.

The committee is also sponsoring a Mabini Day program, Mabini oratorical and essay contests and publication of educational materials on Mabini in local weeklies.

By Teodoro F. Valencia

Mabini's 100th birthday is about to come and yet there's nothing in the way of government preparations to celebrate his day — July 23. We are happy to note that the Mabini Centenary fund-raising campaign, a private organization, is doing a heroic job of getting people to chip in for something that may look like a centenary for a national hero. Mrs. Conchita Hechanova heads this group of civic-spirited citizens trying even this late to put up a celebration. If you feel like giving, send your contributions to P. O. Box 3398 or call telephone No. 5-19-34.

* * *

THE EVENING NEWS • THURSDAY, JUNE 4, 1964

—oOo—

Dr. Jose Rizal has Doroy Valencia, and currently Mrs. Evangelina Macapagal, as his champions, to keep his monument and its surroundings a tourist attraction.

Andres Bonifacio has Mayor Antonio J. Villagas to keep his spirit and that of his Revolution alive.

But Apolinario Mabini, the man who has been called the Brains of the Revolution, has no one to plead his cause — least of all the men who dismantled Mabini's house at the foot of Nagtahan Bridge — and promised to have it reconstituted in an appropriate site.

The remains of Mabini's house are still dumped in the back of the Bureau of Animal Industry — and its nipa-thatched roof is indistinguishable from the poultry houses in the place.

There is nothing sublime about the sort of mental paralysis that has allowed a national shrine to rot in the interest of building a new bridge.

Mabini's writings out soon

The various works of Apolinario Mabini and Isabelo de los Reyes are being published by the National Heroes Commission as one of its major activities in connection with the observance of the first birth centenaries of these two Filipino leaders this year, Education Secretary Alejandro R. Roces, and chairman of the commission, announced.

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Gwekoh disclosed also that the P10,000 prize-winning biography, entitled Mabini, the Revolutionary, by UP Dean Cesar Adib Majul will appear in a separate volume.

The Commission is publishing the English translations of De los Reyes' original Spanish writings, entitled Carta Sobre Retana, La Religion del Katipunan, and Costumbres.

May 20, 1964

THE MANILA TIMES

Students give P52 to project

The Mabini elementary school of Manila donated P52 to the Mabini shrine improvement project.

Mrs. Antonio C. Castro gave the amount through the Manila Times. City Hall is sponsoring the Mabini project with the assistance of civic spirit groups.

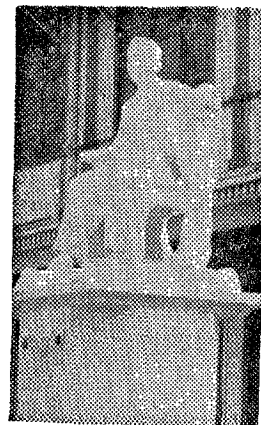
Matrons help Mabini drive

Provincial and city chapters have been mobilized with women governors and wives of governors and city mayors in the lead for the fund raising campaign for the nationwide celebration on July 23 of the 100th birth anniversary of Apolinario Mabini, who is regarded as the "Brains of the Revolution."

No campaign goal has been set. In a letter to President Macapagal proposing the proclamation of the fund drive, Education Secretary Alejandro R. Roces, National Heroes Commission chairman, said the commission has barely ₱20,000 which may be

used for the Mabini Day observance.

Conchita M. Hechanova, wife of Finance Secretary Rufino Hechanova, was chosen to head the ladies' participation in the drive. In turn she suggested the names of 13 matrons who will work in her committee. They are Mesdames Calixto O. Zaldivar, Armand Fabella, Mariano de Joya Jr., Hilarión Henares Jr., Andres Castillo, Carlos P. Romulo, Rafael Recto, Pablo Lorenzo, Manuel Marquez, Francisco Dalupan, Demetrio Muñoz, Delfin Buencamino and Eugenio Eusebio.



₱2,000 donated to Mabini fund

Development Bank of the Philippines yesterday gave ₱2,000 to the Mabini shrine improvement project, one of the biggest single contributions this month.

The Mabini fund drive was launched by City Hall to improve the shrine of the national hero in Pandacan. Government officials and civic leaders have contributed to the campaign.

Mabini Honored Today

The nation pays homage today to Apolinario Mabini, the paralytic who was the "Brains of the Revolution," on the occasion of the hero's 61st death anniversary.

Center of today's celebrations is barrio Talaga, Tanauan, Batangas, birthplace of Mabini. House Minority Floorleader Jose B. Laurel, and Teodoro F. Valencia are principal speakers at the program.

Soj H. Gwekoh, executive director of the National Heroes Commission which is sponsoring today's celebrations, said the Mabini shrine in Talaga which houses the Mabini relics will be opened to the public the whole day today.

Mabini was born on July 23, 1864, in Talaga. He died of cholera on May 13, 1903, shortly after his arrival in Manila from Guam where he was exiled by the American authorities for his refusal to take an oath of allegiance to America.

In today's celebrations, Laurel will also present the first prize award of P10,000 to Dean Cesar Adib Majul of the University of the Philippines, winner of the Mabini biography contest conducted by the National Heroes Commission.

Mabini fund drive set

BATANGAS, Batangas, May 12—(PNS)—The National Heroes Commission has been authorized by President Macapagal to conduct a fund drive until May 31 for the nationwide celebration of the Mabini centennial on July 23 in honor of Apolinario Mabini, native of this province.

Upon receipt of a copy of the Malacañang proclamation authorizing the commission to raise funds, Gov. Feliciano Leviste sent circulars to all municipal mayors and chiefs of government offices here to support the fund drive.

The Macapagal proclamation stated that the National Heroes Commission needs financial support and the cooperation of the public in carrying out its projects affecting the Mabini centennial celebration.

* * *

May 13, 1964

THE MANILA TIMES

Mabini death marked today

Former Speaker J. B. Laurel Jr., House minority floor leader, and Teodoro F. Valencia, Manila Times columnist, head the speakers at the commemorative program on the 61st death anniversary of Apolinario Mabini, the sublime paralytic who is regarded as the "Brain of the Revolution," to be held in Talaga, Tanauan, Batangas, today, May 13.

The program is sponsor-

ed by the National Heroes Commission in cooperation with the provincial government of Batangas and the municipal council of Tanauan.

Talaga is the barrio in Tanauan where Mabini was born and where the Mabini shrine is located. The shrine houses the Mabini relics which will be open to the people today. Mabini was born on July 23, 1864, and died of cholera on May

13, 1903, in Manila.

Congressman Laurel will also present the first prize award of ₱10,000 to Dean Cesar Adib Majul of UP, winner in the Mabini biography contest conducted by the National Heroes Commission.

Gov. Feliciano Leviste of Batangas will give the welcome address, while Dr. Pedro B. Gonzalez, mayor of Tanauan, will introduce Valencia. Dir. Carlos Qui-

rino of public libraries will be the master of ceremonies. The GHQ band and its "Singing Soldiers" led by its conductor, Col. Laureano G. Cariño, will give the music renditions.

Before the program starts at 9 a.m., floral offering at the Mabini tomb will be made by national, provincial, city and municipal government entities as well as private organizations and individuals.

As this year is Mabini's first birth centenary, the National Heroes Commission is starting the year-round celebration with the death anniversary program. On July 23, the birth anniversary of Mabini, the celebration will center in Manila.

Mabini died 63 yrs. ago

By Luis Serrano

If Apolinario Mabini had died today, instead of 63 years ago today, his death certificate would probably have shown that the cause of his death was "El Tor." This is so because this Asiatic disease known as cholera has been given this new-fangled less awesome name.

The Sublime Paralytic died on May 13, 1901, only three months after his return from Guam where the American authorities had banished him for his revolutionary activities. He at first refused to be repatriated, not wishing to take the oath of allegiance to the United States which was a prerequisite to his repatriation, but on sober thought and believing that his end was near, he took the oath on board the warship that brought him back to his native land.

Mabini was an avid reader of the Manila Times, it being one of the first newspapers which he read when he was incarcerated at the Anda prison in Intramuros following his capture by the Americans in Cuyapo, Nueva Ecija, on Dec. 10, 1899.

Upon his return from Guam, the Manila Times praised him highly. The editorial eulogy partly reads as follows:

"When the annals of the Philippine insurrection are written we believe that among the Filipinos will rise a name above all others: that of Mabini. Compared with other chiefs and unnamed patriots of his people, it was he who displayed the most constant loyalty and devotion to principle that, in spite of our differences, he



APOLINARIO MABINI

should always inspire in us respect and admiration. He alone, among 10 million, has tenaciously clung to this creed, that of independence, and he obstinately refused to recognize the sovereignty of another people."

In spite of the praises lavished on him by the Times, Mabini on various occasions differed violently with the editorial opinions voiced by the paper, which was then American-owned and American-managed. The Times was persistently opposing Philippine independence on the ground that the Filipinos were not prepared for it.

Answering one such editorial, Mabini wrote: "Do not judge the Filipinos through the prism of race differences, and you must understand that the present problem has no other solution than that which we have proposed. It is not necessary that all the Filipinos should possess academic title in order to judge their aptitude; it is enough that they should have a firm resolve and a strong will, which is the motive power of all human capacity. Education is only an auxiliary means which can be acquired easily. The United States of America itself, at the time of its emancipation, did not possess the stage of culture that it has now, and many people of Europe started to govern themselves from a cultural stage lower than is found among the Filipino people."

The lonely intellectual

By Alfredo R. Roces



We are celebrating this year the Mabini Centennial. If Bonifacio represented the tragic Filipino hero who was made a sacrificial lamb to Filipino factionalism, Mabini to us represents the painful tragedy of the Filipino hero as a lonely figure. To illustrate his anguish, we quote from his "The Philippine Revolution": "fearing least my illness, having been the main cause of the inefficacy of my exertions, may disqualify me for the works the solution of the entangled problems of the actual situation requires, I turn back to the obscurity wherefrom I have been pushed by the circumstances, to hide my shame and grief, not for having any unworthy action I may have committed, but for having been unable to serve better. It is not I, indeed, who ought to declare whether I have been right or wrong; yet I would not finish without remarking that I do not count upon any balm wherewith to soften the sorrows of my painful life, out of the satisfaction afforded by the conviction that I have never committed any voluntary mistake."

Apolinario Mabini was an independent-minded figure in the drama of the Philippine revolution. Even among those of the Aguinaldo government Mabini enjoyed little popularity. He recounts one incident wherein a particular advice was submitted by Aguinaldo to the cabinet: "...The truth is that it was not only rejected, but I was bitterly blamed of professing despotic ideas and inculcating them upon the chief of the government for this ill-fated service the political tattle devised for me the nickname of 'Black Chamber of the President.' Seeing that my counsels were not only useless, but mistaken by the Secretaries, and fearing lest they ascribe to me their own failures, I tried to part from Mr. Aguinaldo..."

In Mabini's short history of the revolution, it was his opinion that the assassination of Bonifacio and Luna were detrimental to the cause of the revolution. He called the Bonifacio execution a crime that marked the "...first triumph of personal ambition upon true patriotism." We mention this not to downgrade anyone but to show the independent and objective mind of Mabini. Then hero's life was one of physical suffering and spiritual frustration. His loneliness and feeling of isolation from his own countrymen and their sentiments persisted even when upon sailing for home after signing an oath of allegiance from his exile in Guam. He issued this statement:

"After two long years of absence I am returning, so to speak, completely disoriented and, what is worse, almost overcome by disease and sufferings. Nevertheless, I hope, after some time of rest and study, still to be of some use, unless I have returned to the islands for the sole purpose of dying." Three months later, he died. He must have felt his voice was still unheard. The lack of any enthusiasm for Mabini's centenary except as political cannon fodder, shows that even today, the sublime paralytic's place in the Philippine history remains that of the lonely intellectual.

THE MANILA TIMES
May 8, 1964 5-A

By Hechanova

DM launches Mabini drive

* * *
President Macapagal has authorized a fund-raising campaign by the National Heroes Commission for a fitting nation-wide celebration of the centenary of Apolinario Mabini, the Brains of the Revolution and Sublime Paralytic.

Mrs. Rufino G. Hechanova awaits your contributions.

201 801

The Manila Times

May 14, 1964

By Teodoro F. Valencia

* * *
Mabini's death anniversary was celebrated yesterday in Batangas. But for the feeble effort by the Heroes Commission in Tanauan, almost nobody heard of the celebration.
* * *

Minting of new P1 coins okayed

President Macapagal approved Monday the minting of one-peso commemorative coins for the Andres Bonifacio and Apolinario Mabini centennials.

Minting of the commemorative coins was proposed by the National Heroes Commission and endorsed by Governor Andres Castillo of the Central Bank.

Bonifacio's centennial was on November 30 last year while Mabini's will be on July 22 this year.

The Central Bank will procure 100,000 pieces each of the Bonifacio and Mabini coins from the United States Bureau of Mint.

THE MANILA TIMES
22-A March 3, 1964

New P1 coins to be minted

President Macapagal yesterday approved the minting of 200,000 one-peso commemorative coins for the centenaries of Andres Bonifacio and Apolinario Mabini.

The minting of the commemorative silver coins was proposed by the National Heroes Commission and endorsed by Gov. Andres Castillo of the Central Bank.

Bonifacio's 100th birth anniversary was on Nov. 30 last year while Mabini's will be celebrated on July 22 this year.

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Bonifacio's 100th birth anniversary was on Nov. 30 last year while Mabini's will be celebrated on July 22 this year.

Three donate to Mabini fund

Three donors gave ₱1,100 to the Mabini shrine fund campaign.

They are the Philippine Tourist and Travel Association, ₱1,000; Francisco Ortigas Jr., ₱50; and Julia Vargas vda. de Ortigas, ₱50.

Private donations will help remodel and improve the Mabini shrine in Pandacan.

Mabini death recalled

(Special to The DAILY MIRROR)

TANA UAN, Batangas, April 27 —Preparations are under way for the celebration of the 61st death anniversary of the late Apolinario Mabini which will be held here on May 13. Sol H. Gwekoh, executive director of the National Heroes Commission, said the Mabini death anniversary is being sponsored by the commission.

Barrio Talaga, this town, birthplace of the hero and site of the Mabini shrine, will be the center of celebrations.

A program will be held at the Mabini shrine. Batangas Gov. Feliciano Leviste has asked provincial and municipal officials, and civic groups to participate.

Mabini died in Manila on May 13, 1903. How he died was told by his younger brother, Don Alejandro Mabini, now deceased, whom this correspondent had a chance to interview before he died sometime ago.

This is the story of Don Alejandro about his brother's death. He said he came home from work in a printing shop in Quiapo on the afternoon of May 12, 1903 and found his Kaka Pole, as he called him, alone in the house in Nagtahan. His elder brother, Prudencio, who was taking care of the hero, was in a neighborhood barbershop.

THE PHILIPPINES HERALD

Sunday, April 26, 1964

Schools & Clubs

Mabini Painting Contest Bared

The total amount of P6,000 is being offered as cash prizes by the National Heroes Commission in the painting competition on Apolinario Mabini, the sublime paralytic who is regarded as the "Brains of the Revolution," in connection with the Mabini centennial celebration on July 23 this year.

The prizes are P3,000 for the first, P2,000, second, and P1,000 third.

The nationwide observance of Mabini's birth centenary is under the auspices of the Commission which is undertaking various projects depicting Mabini's life and works as a philosopher, statesman, and writer.

The oil painting shall be based on an historical event in the life of Mabini. Entries must adhere strictly to historical facts otherwise, however excellent the quality of the painting may be, they will be disqualified from receiving an award, according to Sol H. Gwekoh, NHC executive director.

Gwekoh also said that the competition is open to any Filipino or resident of the Philippines except officials and employees of the Commission and immediate members of their families.

All entries must be submitted to the Commission not later than May 29. The decision of the board of judges will be final and irrevocable. Winning paintings will become the property of the Commission.

Mabini fund drive okayed

President Macapagal has proclaimed the period from May 1 to 31 for a fund-raising campaign by the National Heroes Commission for the nationwide observance of the 100th birth anniversary of Apolinario Mabini on July 23.

Sol H. Gwekoh, NHC executive director, appealed to the general public to support the commission's project.

In his letter to the President proposing the proclamation of the fund drive, Education Secretary Alejandro R. Roces, NHC chairman, said the commission has barely P20,000 for the celebration of Mabini Day.

He said the observance of Andres Bonifacio's centenary last year has used up a big portion of the commission's funds, which were merely left over by the defunct Jose Rizal National Centennial Commission.



THE HOUSE OF MABINI at 23 Nagtahan faced an uncertain fate for the second time when decision to start work on the expansion of Nagtahan bridge was announced recently. The house is directly on the path at the northern approach of the bridge. The Philippines Historical committee is meeting today to decide where to transfer the historical shrine. This will be its second transfer, its original site having been in a lot nearby.

MABINI SHRINE: QUO VADIS?

Fate Of Mabini's House On Nagtahan Up Today

By ARTURO C. LEAÑO JR.

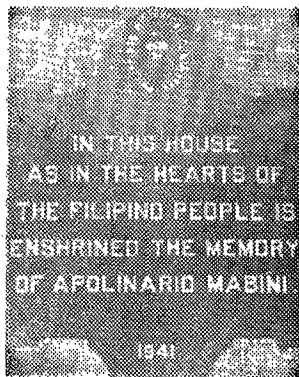
"Nagtahan bridge will be closed to traffic starting July 20. . ."

This terse bulletin was issued by the bureau of public highways to announce the start of construction on the three-span concrete bridge that will replace the present rickety bailey bridge at Nagtahan.

Behind this seemingly innocent statement is a drama and a race against time to save the priceless and historic house where Apolinario Mabini died. The Mabini Shrine lies directly on the path of the northern approach of the bridge to be constructed.

Macaria R. Mabini, daughter of Agapito, youngest brother of the Sublime Paralytic, writes from Cleveland, Ohio, U.S.A. to the author: "It is with deepest regret that we received the news of the future fate of the Mabini Shrine."

Continuing, she said: "To recall back. . . the whole nation led by President Quezon decided to preserve the house following headlines as 'Historical House Doomed to be Demolished,' 'May Demolish Mabini House,' etc. Then, the highest leader of the land believed in the preservation of historical landmarks or objects of historical importance 'with a view of intensifying the



THE MARKER inside the Mabini house is shown above.

spirit of nationalism among the people."

Manila Mayor Antonio J. Villegas has already designated one of his assistants to look into the possibility of moving the house somewhere near its present site instead of transferring it to Talaga, Tanauan, Batangas, as recommended earlier by the Philippines Historical committee then chaired by former director Luis Montilla. Mayor Villegas, in a speech during the program held to commemorate the 98th birth anniversary of Mabini last year, vowed that the shrine would remain within the city.

Negotiations are now being made to move the house to the compound of the bureau of animal industry, which is located just beside

the opposite approach of Nagtahan bridge. A first suggestion to Mayor Villegas to place it in the Games and Amusements board lot was set aside owing to the numerous shanties within the compound.

The Philippine Historical committee, chaired by Carlos Quirino, meets today to decide where to transfer the shrine.

Onesimo I. Mabini, a close descendant of Apolinario Mabini, said in a letter published in a metropolitan daily, "On July 23 this year is the 99th birth anniversary of Mabini, and next year, 1964, his centennial. Are we going to celebrate these anniversaries with the destruction of his house?"

In the first part of his letter, Onesimo wrote: ". . . Many Filipinos know so little about Mabini and if those concerned will not do something about it, I am afraid that in the years to come, some Filipinos may start wondering whose face it is that they often see on the peso bill."

"Although several thousand miles away," Macaria Mabini stated, "we in Cleveland share with all those in whose hearts the memory of Kakang Pule is still enshrined, a prayer and hope that this only original house, a constant reminder of a forgotten hero, be saved and restored near its former site."

She said that together with her brothers Antonio, Ted and Roger and sister Soledad, they had written General Carlos P. Romulo, then ambassador to the United States, to help them in purchasing the Ampil property which they learned was for sale. The Ampil lot was the original site of the Mabini Shrine.

"We also made known to him (Romulo)," Macaria said, "that our purpose in buying the place would be to offer a part of it as haven for the Mabini Shrine without any cost to the government."

Dr. Cesar Ampil, present owner of the lot in which the Mabini house was originally located, was also contacted by letter twice by the Mabinis of Cleveland.

"Evidently," Macaria said, "our letters found its course in file 13. Up to now, we are still hopefully awaiting their reply. We pray they would and thus save the house dear to all of us and we hope to all the hearts called for in the marker and to the memory of our father, Agapito Mabini, the youngest brother of Apolinario Mabini who fought so hard and experienced sleepless nights during the course of his battle toward the preservation of the house which once he shared with his brother."

She added: "On May 13, 1951 (two years after my father's death) one of radio's greats, Arling Gonzales, magnificently portrayed my father's feelings when my father visited the shrine before his death. Thus he said '. . . suddenly it was there . . . a new house . . . a house of people . . . of all the people to whom the memory of Kakang Pule matters even though they've never seen him. Yes, a new house was there — it was still 23 Nagtahan — a house of people. There was no wall in this house for memory holds no walls . . . and there are no walls for greatness!'"

May 13, 1963

THE MANILA TIMES

A landmark faces destruction

By Arturo C. Leaño Jr.

Save perhaps for the lean, angular face on the peso bill, there are not many tangible things by which Apolinario Mabini, whose 60th death anniversary we recall Monday, May 13, can be remembered. Even his death bed had to be burned because of the nature of his illness.

Among the few remaining Mabiniana relics today is the nipa house at Nagtahan, Manila, where the Sublime Paralytic died in May 13, 1903, exactly two months and seventeen days after his return from exile.

But even this shrine is imperilled. A P2 million three-span concrete bridge will be constructed starting early next month and the Mabini house stands in the way. The house has to be moved somewhere else.



APOLINARIO MABINI

A history of its own

The house where Mabini succumbed to cholera has a history of its own.

It first attracted public notice in 1937 when Agapito Mabini, younger brother of the Sublime Paralytic, wrote to President Quezon seeking the latter's assistance in buying the land on which it stands. Wrote Agapito:

"...I do not hesitate to write you in order to inform you that the land on which stands the house where the paralytic Apolinario Mabini died in Nagtahan Street, Sampaloc, does not belong to the owner of the house, but said land is included in an Hacienda. For this reason I respectfully call your attention and request your Excellency that I be favored with your help to include the said land among the landed estates that will be purchased by the government for resale to the poor. Under this plan, I am willing to pay the cost of the

said land in small installments."

It appears, however, that Agapito's plea fell on deaf ears as the land, measuring some 300 to 400 square meters, was purchased by Don Isaac Ampil for about P6.00 per square meter. Apparently, Don Isaac wished to build a wall to enclose his land bordered by Pasig River on the south and the Nagtahan Road on the east. Mabini's house would have to be inside this wall. Somehow, Don Isaac wanted to get rid of the dilapidated nipa house.

When the Philippine Historical Committee chairmanned by the late Eulogio Rodriguez learned of the plans of Don Isaac, a subcommittee was formed to find ways and means preserving the shrine. The group was composed of Luis Serrano, Walter Robb and Edward R. Hyde.

IX. MABINI: On Liberty

From a manifesto of April, 1898, entitled "A mis compatriotas." Text in La revolucion filipina I, 104-105.

Apolinario Mabini

✓ ON LIBERTY

Muchos hablan de libertad sin comprenderla; muchos creen que, en teniendo libertad, ya se puede obrar sin freno, lo mismo para el bien que para el mal, lo cual es un grandísimo error. La libertad es solo para el bien y jamás para el mal; va siempre de acuerdo con la razón y la conciencia recta y honrada del individuo. El ladrón cuando roba no es libre, pues que se deja arrastrar por el mal, se hace esclavo de sus propias pasiones; y cuando lo encerramos, lo castigamos precisamente porque no quiere emplear la verdadera libertad.

La libertad no quiere decir que no obedezcamos a nadie, pues precisamente nos exige que ajustemos nuestra conducta a la acción directora de la razón y reguladora de la justicia. La libertad dice que no obedezcamos a cualquiera persona; pero sí manda que obedezcamos siempre a la que hemos puesto y reconocido como la más apta para dirigirnos, pues de este modo obedeceríamos a nuestra propia razón. Un ejército que se desmanda, desobedeciendo a sus jefes, falta a la verdadera libertad, porque perturba el orden e infringe la disciplina, que la razón misma ha impuesto; es decir, que varios hombres juntos no harían nada sin unidad de movimiento ni de fin, si cada uno tirara por su lado.

VIII. MABINI: The Katipunan Discovered

From La revolucion filipina, ch. 8, in the edition of Kalaw (2 v., Manila, 1931), IX, 300-301.

Apolinario Mabini

THE KATIPUNAN DISCOVERED

Antes de un año oi que el Katipunan estaba extendido por toda la provincia de Manila y empezaba a ramificarse en Cavite y Bulacan. Preveía los horrores que se seguirían de su descubrimiento por las autoridades; pero si
5 no lo habia podido impedir antes, menos lo podia en aquella ocasion en que ya estaba enfermo y era ademas mirado por los directores de la sociedad como un patriota muy tibio. En el mes de Agosto de 1896 el jefe de la imprenta del Diario de Manila, habiendo descubierto que algunos de sus
10 operarios pertenecian a una sociedad secreta, los entrego a la Guardia Civil para la investigacion correspondiente. Se echo mano de los acostumbrados medios de tortura, y descubrieron no solo el Katipunan, sino tambien la masineria y otras asociaciones ya disueltas, como la Liga
15 y el Cuerpo de Compromisarios. Avisados a tiempo, Bonifacio y sus secretarios pudieron escaparse a los montes, y desde alli ordenaron a los consejos populares que se alzasen o se uniesen con ellos, para que no cayesen en manos de la Guardia Civil. Las autoridades
20 españolas, siguiendo los consejos de los frailes, resolvieron dar un escarmiento terrible, y a este efecto cogieron tanto a los katipuneros como a los masones y todos los que habian pertenecido a las asociaciones disueltas. Conven-
25 cidas de que la insurreccion no podia ser obra de ignorantes, sino de la clase ilustrada del pais, ordenaron tambien la captura de todos los filipinos notables de cada provincia. La suerte de los capturados era cruel y

terrible. Los katipuneros habian conseguido ponerse a tiempo al abrigo de toda persecucion, y fueron cogidos
30 los que no lo eran. Como se le torturaba a uno para que se viese obligado a confesar su complicidad en la insurreccion, los que nada sabian de ella no podian librarse de los tormentos. Muchos murieron a consecuencia de estos, muchos fueron fusilados por acuerdo de los consejos de guerra, muchos fusilados sin procedimiento alguno
35 y muchos murieron asfixiados en lobregos calabozos. Dichosos los que sufrieron unicamente la prision o la deportacion!. Rizal fue fusilado el 30 de diciembre de 1896, como el principal instigador del movimiento; y los verdaderos culpables de haber dado motivo para que los filipinos odiasen de muerte el nombre español, fueron enzalzados por su patriotismo.

Noted

MABINI CENTENARY

in P. O. or L.
FILE

1964 is a year of anniversaries of epochal events in Philippines history. It marks the 400th year of the expedition of the Spanish conquistador, Miguel Lopez de Legaspi from La Navidad, Mexico, to the Philippines.

Legaspi's expedition was the touchstone to the establishment of the Spanish colonial rule in the Philippines which spanned more than 300 years.

To honor the great event, 1964 has been proclaimed Filipino-Mexican Friendship Year by both President Adolfo Lopez Mateos and President Macapagal in the course of the state visit here of the Mexican chief executive.

This year will also bolster the cultural exchanges between Mexicans and Filipinos. Mexican cultural exhibits will be displayed to Filipino audience throughout the country for the duration of the Filipino-Mexican Friendship Year. On the other hand, Filipino scholars will be sent by the government to Mexico to dig deeper into the past of Filipino-Mexican relations.

For more than 250 years before Mexico's independence from Spain, the Philippines was governed by the Crown through the Viceroy of Mexico.

More significantly, this year is also the centenary of ^{Dr.}Apolinario Mabini, so-called the "Brains of the Revolution," one of the most respected political thinkers of the revolutionary era.

Already, there are projects being undertaken by the National

Heroes Commission to insure the success of the celebration. A biography writing contest has been conducted with prizes amounting to P13,000 at stake.

At present, there is no comprehensive authoritative biography on the life of Mabini unlike, for instance, Rizal or Aguinaldo, a fact which seems ironic because Mabini has left quite a collection of his famous writings and he was a top-ranking official of the revolutionary government.

Students on the life of Mabini must perforce piece together from fragmented sources what has been written about the hero by individual authors.

Significantly, the Motor Vehicles Office has issued this year's vehicular plates in honor of Mabini's centenary. This assures a wide dissemination of information on the important event.

Similarly, the bureau of posts has issued Mabini commemorative stamps.

Education Secretary Alejandro R. Roces, chairman of the National Heroes Commission, also said that the first government-financed Mabini monument estimated to cost P20,000 will be constructed soon. Billboards calling the attention of the nation to the celebration of the Mabini centenary have been erected in different parts of the country.

But if a minimum of pessimism over the success of the celebration has been expressed by some quarters, there are also undertones of restrained fears that like his death, Mabini's centenary will merit little attention from a classically indifferent public.

For one thing, this year's celebration has been preceeded by events which would hardly contribute to its success.

For example, it has only been a few months since the replica of the historic house in Nagtahan where Mabini died had been carted away to give way to what will soon become a sprawling modern highway.

A multi-million-peso bridge is now under construction across the Pasig River running right toward the place where the Mabini Shrine once stood.

In the meantime, the uprooted shrine sulks in the Bureau of Plant and Animal Industry compound across the river.

There seems to be general agreement that the past must give way to progress. A hallmark of bygone glory can only perpetuate itself for so long. But time can render anything an anachronism, or at least obscure its significance such that its disappearance becomes less ~~painful~~ *noticeable*.

Even the present location of the shrine is not permanent. True to its history, it will stay at the Bureau of Plant and Animal Industry for as long as there is no likely place to transfer it to.

Likely to gain the reputation of being ^{*A well-*}~~the most~~ travelled relic, the Mabini Shrine may be transferred anytime depending on exigencies and whims of people who matter. Nothing links the shrine with its present site as no other place else does.

There have been plans to transfer the shrine to Tanauan, Batangas, birthplace of the hero. But authorities are not agreed on this point.

Some people confronted with the mobility feature of the shrine react disinterestedly. Some, in a sign of helpless exasperation, say that the place where the shrine is located does not matter much. Sort of saying that the Parthenon could be uprooted to India and still be the same.

The swoop on the Mabini shrine is a tribute to calculated patience. Until the moment when less emotions stood to be stirred by the transfer of the shrine, a policy of caution was ~~following~~ *being* in dealing with the delicate problem.

There had been several attempts in the past to get rid of the Mabini shrine from Nagtahan. It had stood on the way of a modern

bridge. The old Nagtahan bridge, in the meantime, was rotting because the government would not modernize it in view of the pending rerouting of the Nagtahan road. The transfer of the shrine was inevitable.

Even during the incumbency of President Manuel L. Quezon, there had already been clamor for the purchase of the lot the shrine occupied. Some say that Quezon himself promised that the government would buy the lot but this was not realized.

Shortly after World War II, the living descendants of the hero who were living in the United States sought the help of then Philippine ambassador to Washington, Dr. Carlos P. Romulo, for the purchase of the Ampil property where the shrine was situated.

These relatives of Mabini promised to donate the land, together with the shrine to the government. But the purchase could not be made.

Everytime news got around that the Mabini shrine was in danger of being transferred, protests were heard. But there had been several attempts to transfer it any way that when it became apparent that few emotions stood to be ruffled, the shrine was uprooted.

To be sure there are but a few mementoes of Mabini. Those that the nation has today are faced with the problem of preservation. The proposed Mabini monument itself will be erected in Paudacan temporarily. *The authorities have not yet decided where to erect the Mabini monument for the party.* These are some of the disheartening marks in the debit side of the Mabini centennial celebration.

A marker to the shrine reads: "In this house as in the hearts of the Filipino people is enshrined the memory of Apolinario Mabini."

The place where the shrine stands does not matter much, so some people say. Or doesn't it?

Tanauan July 26, 1898

Mr. Apolinario Mabini
Bacoor

My dear friend & townmate: Allow me
to greet & wish you the best of everything:

I have been told that the organic
decree (order) of the 18th of last month was
your own doing & consequently in order
to be able to resolve all doubts
that come across either put into practice
I would like to communicate to you
what had happened in the last
elections that took place in this
town & the interpretation ^{given} by
the one who presided such elections
to one of the articles in such a
decree.

The case occurred in the foll.
manner: after having finished examination
of the votes for the position of Vice President
the results were 10 votes for my nephew,
Ferdinand & 8 votes for my nephew in law Juan
Gonzales & then the presiding officer
(clinging to his own interpretation of that
art.) ordered that there was a tie
& immediately proceeded to select
among the 2 candidates.

With surprise, the voters asked me
~~even~~ ^{even} ~~attention~~, the voters asked me
why will they ~~stop~~ ^{proceed} that way
& to go ahead of them I just told them
that perhaps the President didn't believe
or conceive the idea ^{or consider} that ~~the~~ ^{the} ~~legis~~ ^{legis} is
merely ~~blowing~~ ^{blowing} enough to make it
a majority.

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The Manila Times - July 24, 1963
APOLINARIO MABINI
By Lucino M. Rebamentan
National Heroes Commission



While the generals of the Revolution were carving out the image of the Philippine Republic in the battlefields, a thin, gaunt-faced philosopher was shaping it with statutes, decrees and proclamations designed to give meaning and permanence to the cause for which innumerable people had died.

"Now described in history as the "Brains of the Revolution," Apolinario Mabini built where others destroyed; reconciled illusions with necessity; compromised and balanced dream with reality," the National Heroes Commission has written. His cold logic, prodigious memory and vision saw far beyond the borders where the wars for independence were fought, into the future when might and brawn would give way to law and order.

For Mabini, unlike many of the gallant fighting men, was not only preoccupied with the problem of winning the war. To him, peace and independence when finally achieved would even become a more chaotic era than war unless adequate safeguards were instituted. His plans covered a wide range of governmental actions to be taken in war and those in peace.

The exact date of Apolinario Mabini's birthday is still a controversy among historians. Some say that he was born on July 22; others say, he was born on July 23. Mabini himself, in a letter to a certain Capt. Del Ejercito of the US army in 1900, said that he was born on July 23, 1864. However, this controversy will soon be resolved by the National Heroes Commission which is ^{at present} ~~presently~~ undertaking an

extensive research on the correct date of Mabini's birthday.

Apolinario Mabini was born in Talage, Batangas. His father was Inocencio Mabini, his mother, Dionesia Maranan. It is agreed among historians that his father had had no formal schooling and when he became a cabeza de barangay, he could hardly sign his name. But Mabini's mother had some formal education and it was from her that young Mabini learned the rudiments of education. When Apolinario's elder brother was studying under the tutelage of his grandfather, Juan Maranan, young Apolinario would accompany him to his teacher grandfather. In the course of this tutorship, the grandfather realized the unusual intellect of Apolinario. His young protege learned faster than his elder brother the lessons in the primer.

Pleased with Apolinario's quick wit and retentiveness, Maranan encouraged the boy's parents to send their son to a higher school of learning. Mabini was thus sent to Tanauan where he acquired his primary education. His secondary schooling began in 1876 when he was 12, in the school managed by Father Valeriano Malabanan, a Filipino priest. the first three years of He finished his secondary education in Tanauan after which he came to Manila in 1881 to take his fourth year in the Colegio de San Juan de Letran.

Forced by financial difficulties, Mabini had to postpone his plans to study for a degree. His parents were poor and besides their inability to finance his studies, he had promised not to ask them money for his schooling. Back in Batangas in 1882-1883, he was able to land a teaching job in Bauan in the school of Father Malabanan who had since then transferred to that town. In 1884, he returned to Manila and took up philosophy at the University of Sto. Tomas where, in 1887 at

apolinario mabini////333///lmr

the age of 23, he obtained his degree of Bachelor of Arts. He studied law also in the University of Sto. Tomas and in 1894 finished the course. Already a member of the bar, he got employed as assistant clerk to Numeriano Adriano in the court of first instance.

Mabini's association with Adriano opened the gate for the former's association with the radical elements of the country agitating for reforms from Spain. He came to know of the propaganda movement.

Like Rizal and other rabid propagandists, Mabini cautioned against an armed conflict to gain reforms or independence from Spain. A calm logician given away to the use of reasonable restraint, he foresaw the futility of a war against Spain as the Filipinos were, he believed, except for sheer bravado and determination, unprepared for warfare.

Mabini's position of non-violence to attain reforms remained unruffled even after actual hostilities broke out in 1896. Patiently and philosophically, he still nurtured hopes that in the end, Spain would grant some reforms that the Filipinos were asking for.

But the continued failure of the authorities to heed the pleas of the Filipinos for reforms bred a different attitude in Mabini. After a careful appraisal of the revolution, its motives and the involvement of the masses in the movement, he began to realize that unlike his former concept of the revolution, the movement had acquired a mass magnitude. He forsook his former stand of non-violence and indorsed the revolution as the only means to attain not only reforms but independence for the country.

Mabini showed his first indorsement of an armed resistance

apolinario mabini///4444///lmr

to the Spanish regime in 1897 during the negotiations of the Pact of Biyak-na-Bato. He forewarned the leaders of the Katipunan that the negotiations were bound to fail inasmuch as both parties lacked the sincerity of carrying out the provisions of the Pact. The Pact, he said, could not spell the end of hostilities as both the Spaniards and the Filipinos did not honestly intend to live up to the provisions of the pact.

Mabini's influence in the revolution that he first detested is long and glorious. Through the lean years of the revolution, he remained the revolution's universal thinker and cold philosopher that put a stop to impulsive decisions of the men whose more endearing traits were the use of raw courage and force.

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PROCLAMATION OF INDEPENDENCE : VOICE OF DISSENT

By Lucino M. Mabamantan
National Heroes Commission

The proclamation of Philippine Independence at Kawit, Cavite 65 years ago today was done not without dissension. Apolinario Mabini, one of the leading lawyers of his time and Aguinaldo's trusted political adviser, vehemently opposed the proclamation, calling it "premature and imprudent."

In his story: "Mabini: Forgotten Hero," Leon Ma. Guerrero said that Aguinaldo had sent for Mabini whose ideas of government had fascinated him. Carried in a hammock, Mabini arrived in Kawit on the 12th of June 1898, the day the Independence of the Philippine Republic was proclaimed. That meeting started a close relationship between Mabini and Aguinaldo, a relationship fraught with both bitterness and glory.

What prompted Mabini, doubtless one of the most outstanding brains of the Philippine independence movement and a true nationalist, to dissent from the proclamation of Philippine statehood?

Mabini saw in the proclamation of Philippine independence an unnecessary waste of Filipino resources and energies. The proclamation, he viewed with profound distaste, would necessarily entail the formation of a government complete with functionaries, the formation of the legislative, judiciary and executive branches and other government entities indispensable to the smooth functioning of a government. Mabini favored a unipersonal rule as the only way to effect swift action in time of crisis and believed that the then prevailing conditions had closed all avenues for such a government.

With the proclamation of the independence of the Philippines, foreign relations had to be established. But Philippine sovereignty could not be recognized by foreign countries as it had not yet deposed the ruling power.

Aguinaldo had pinned much hope on his belief that America had no colonial designs on the Philippines. He returned to the Philippine from Hongkong where he was exiled following the Pact of Biyak-na-Bato lured by America's promise that all she wanted was to unchain the Filipinos from the shackle of Spanish domination. Proudly, he even invited Admiral Dewey to the proclamation rites on June 12, 1898.

But Mabini had a deep-rooted distrust of American benevolence. To him America was just one of those colonial adventurers biding time to pounce on its prey. "The Americans," he said, "like the Spaniards, like all the European powers, covet this beautiful Pearl of the Orient."

He viewed with cool alarm the fact that since Filipinos were negotiating arms through the American consulate in China and ferrying these war materials on American ships, the proclamation of Philippine independence would bring an end to America's cooperation in this regard for fear that these arms may be used against them.

Mabini's outspoken views on government policies met with vigorous disapproval from many quarters. He was denounced as stubborn, vindictive and sinister. But neither adverse opinion nor the prospect of being misunderstood would deter him from speaking his mind out.

But Mabini was not a cynic. Notwithstanding his objections to the proclamation of independence, he cooperated with the Aguinaldo government. He advised Aguinaldo on the intricacies of government with the sanction of Aguinaldo.

When the Philippine government was shifted from a dictatorship to republican, he accepted the position as acting premier upon the creation of a cabinet. When Cayetano Arellano refused the position as head of the foreign relations of the country, Mabini also acted in that capacity.

Mabini's fight against impulsive decision did not end with his opposition to the proclamation of Philippine independence. In August, 1898 when Manila surrendered to the Americans, Mabini's foreshadowing of American's secret colonial interests in the Philippines crystalized. After two weeks of Filipino siege on Spanish fortifications which enabled the revolutionist to cut the Spaniards supply lines, the Americans struck for the kill. Greatly weakened and starved as a result of the siege, the Spaniards easily capitulated. What could have been a Filipino victory was claimed by the Americans.

This American action aroused the indignation of the Filipinos. Leaders of the revolution urged a declaration of hostilities against the Americans. Mabini who all along had grave distrust of American libertarian intentions opposed the move. He pointed out that the Philippine war with Spain had not yet terminated and to go to war against America would further diminish Filipino strength.

The new twist of events prompted another chain of hasty, frenzied revolutionary actions. In September, 1898 when the Malolos Congress was convened to promulgate a constitution, Mabini again opposed the action. The proclamation of a constitution, in Mabini's opinion, was inopportune. The sovereignty of the Philippines was not yet recognized. Because hostilities were still going on between the Spaniards and the revolutionists, all the war resources of the country had to be sieved into it.

As an imposed alternative on the beleaguered Filipinos, Mabini resorted to negotiations to court American sympathy for the Filipino movement. At the same time, Filipino representatives were in Paris working for the recognition of the independence of the Philippines. The Filipino mission in Paris, however, failed.

Mabini decried the Malolos Congress as a waste of time. The country was in the throes of war with Spain and likely to enter into another with America and time and energy should not be wasted in endless debates.

And yet, when Mabini's views did not find its mark his peers, he submitted to the common weal. But not without a fight. Realizing the inherent flaws of the constitution, he submitted an alternative constitution for the deliberation of the body. This was however disapproved by the body.

Confronted with the futility of having his views appreciated by the congress, he advised Aguinaldo to veto the constitution, or at least insert amendments. But the Malolos congress would have none of Mabini's suggestions. Over Mabini's vehement objections, the First Philippine Republic was inaugurated on Jan. 23, 1899. On Dec. 10, 1898, the Treaty of Paris was concluded between Spain and American, under which Spain seceded the Philippines to America.

American authority formally reigned supreme in the country. The Filipinos, who had wasted so much time in endless debates about the country's political future from the time the Malolos Congress was convened in Sept. 15, 1898 until Jan. 23, 1899 when the first Philippine Republic was proclaimed, were unprepared for the new exigency. On Feb. 4, 1899, hostilities between the Filipinos and the American broke out.

Once more, Mabini, despite his strong objections to the chain of actions that the revolutionary leaders had been disposed to do, was busily occupied with the problems of a nation at war.

Gleaned from Guerrero, when Mabini saw some of the revolutionary leaders cower in the face of massive American attacks, Mabini remarked: "I never suspected that those who so vigorously defended the proclamation of the Constitution, should be the least disposed to defend it!"

Faced by the dangers and uncertainties of the days that lay ahead, Mabini, who had fought his glorious battles on his back and his seat as a paralytic, said courageously: "It does not matter if we die in the middle or at the end of the painful journey; the generations to come will shed on our tombs, tears of love and gratitude, and not of bitter reproach!"

FOREWORD

The life of Apolinario Mabini, who has been called sometimes the "Sublime Paralytic" and sometimes the "Brains of the Revolution," has no parallel among the lives of great Filipinos. Born of a poor family in the Province of Batangas, he had nothing to make him happy as a boy aside from the mutual love he shared with his parents and the love of God they instilled in him.

Shunning farm work and the priestly profession but possessing extraordinary honesty, diligence and industry, he devoted all his time pursuing higher and higher education to be able to repay the debts of gratitude he owed his poor parents. His agile mind, his superb intelligence, and his retentive memory made him surpass his fellow students in the lower grades and in college. These same qualities brought him success later as a lawyer and made him an ardent patriot — the unwavering fighter for the independence of our country.

Scarcely was he able to sharpen his pen as his weapon when fate intervened to make his fights poignant and unduly unbearable — he was stricken with paralysis! Yet, even in such a condition, his pen could deliver its sting and caused him to be imprisoned by the Spaniards and, much later, to be exiled in Guam by the Americans. But, throughout, his spirit of patriotism never faltered. Having once been chosen by Aguinaldo to be his adviser, he had so unselfishly and so abundantly furnished the government with his invaluable counsel to guide the country's course in its struggle. He loved his country so dearly that he gave it all that his mind could yield to serve it steadily through the dark days of the Revolution and, at his death, served it whole.

The National Heroes Commission has utilized a popular medium of mass communication — the picture story — to convey to the largest number of readers possible, the salient facts and the great significance of Mabini's life. Persons who have simply a smattering of him or know him by name only, may, by this brief story, be able to gain fuller knowledge and greater understanding of one of the greatest patriots of this country.

THE NATIONAL HEROES COMMISSION

APOLINARIO MABINI



THE BRAINS
OF THE
REVOLUTION
1864-1903



*an illustrated biography
prepared by the*

NATIONAL HEROES COMMISSION

*for the **MABINI CENTENARY 1964***

APOLINARIO MABINI Y MARANAN WAS BORN ON JULY 23, 1864, TO INOCENCIO MABINI AND DIONISIA MARANAN OF TALAGA, TANAUAN, BATANGAS. HIS PARENTS WERE POOR, INDUSTRIOUS AND DEEPLY RELIGIOUS. THEY OWNED A SMALL PIECE OF LAND WHICH THEY PLANTED TO SUGARCANE, RICE, GARLIC AND OTHER CROPS.

WHAT LITTLE THE MABINI FAMILY EARNED WAS DERIVED FROM THE FARM AND A FEW HEADS OF CARABAOS. THERE WERE NO OTHER KNOWN MEANS OF INCOME.



TO TIDE HIMSELF OVER FINANCIAL DIFFICULTIES WHICH CONFRONTED HIM, EVEN MORE REALISTICALLY NOW, HE SOUGHT EMPLOYMENT AS A HOUSEBOY OF A TAILOR ...



HIS STUDIES AT THE SCHOOL OF SIMPLICIO AVELINO WERE UNEVENTFUL. ECCENTRIC AND GIVEN TO DISCIPLINARY EXCESSES, AVELINO WHIPPED HIS PUPIL FOR SMALL FAULTS...

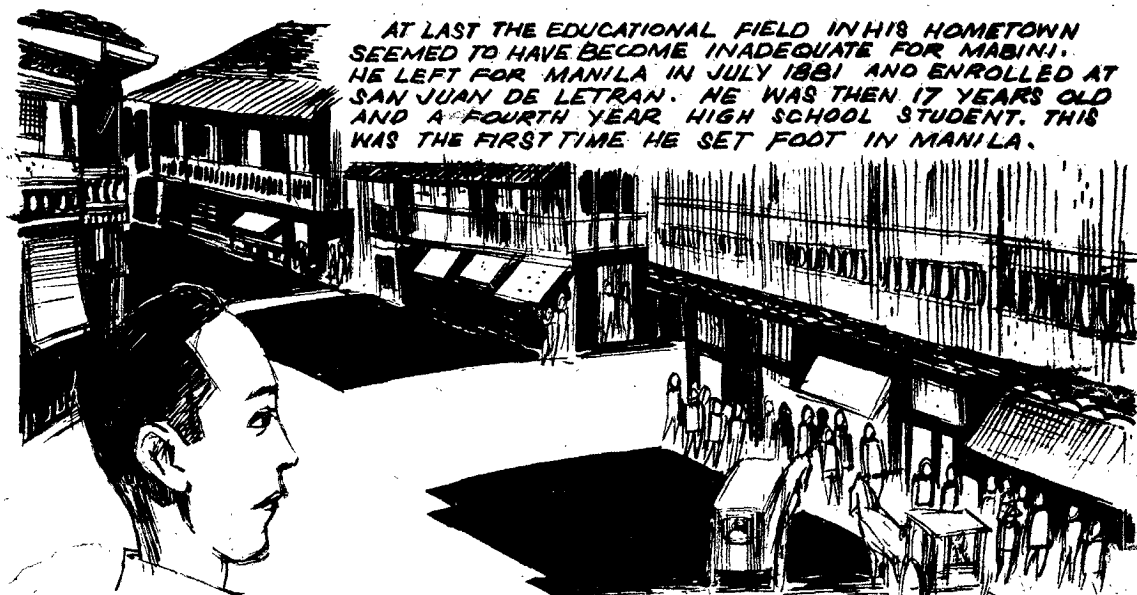
MABINI'S FIRST ENCOUNTER WITH FORMAL SCHOOLING WAS DISCOURAGING. HE DECIDED TO LEAVE THE SCHOOL OF AVELINO WHERE HIS INTELLIGENCE HAS BEEN MANIFEST BUT UNAPPRECIATED, AND TRANSFERRED TO THE SCHOOL MANAGED BY FATHER VALERIANO MALABANAN.

UNDER FATHER MALABANAN, HE STUDIED LATIN AND FINISHED HIS FOUR-YEAR SECONDARY COURSE. A BORN DISCIPLINARIAN BUT ONE WITH UNDERSTANDING OF THE HUMAN PERSONALITY, FATHER MALABANAN INCULCATED INDUSTRY AND SERIOUSNESS IN HIS STUDIES. HE COULD NOT AFFORD TO BUY BOOKS, BUT A QUICK GLANCE AT A FRIEND'S BOOK WAS ENOUGH TO MAKE HIM READY FOR THE DAYS LESSONS.



MABINI SPENT HIS OFF-SCHOOL HOURS IN COMMUNING WITH NATURE AND HIMSELF, FAR FROM THE NOISE OF BOISTEROUS YOUNGSTERS OF HIS AGE. HE WAS MEDITATIVE AND SEEMED TO HAVE NO GREAT NEED FOR COMPANY ALTHOUGH HE QUARRELED WITH NONE OF HIS FRIENDS...





AT LAST THE EDUCATIONAL FIELD IN HIS HOMETOWN SEEMED TO HAVE BECOME INADEQUATE FOR MABINI. HE LEFT FOR MANILA IN JULY 1881 AND ENROLLED AT SAN JUAN DE LETRAN. HE WAS THEN 17 YEARS OLD AND A FOURTH YEAR HIGH SCHOOL STUDENT. THIS WAS THE FIRST TIME HE SET FOOT IN MANILA.

HAVING LEARNED LATIN IN TANAUAN, AND HAVING NO PLACE WHERE TO LIVE AND EAT FOR FREE, HE TAUGHT LATIN AT THE SCHOOL OF MELCHOR VIRREY IN EXCHANGE FOR HIS BOARD AND LODGING.

THE FOLLOWING YEAR SAW THE OUT BREAK OF CHOLERA IN MANILA, AND MABINI LEFT FOR BATANGAS.



SCHOOLS IN MANILA HAD BEEN CLOSED AS A RESULT OF THE EPIDEMIC.



BACK IN BATANGAS, MABINI TAUGHT AT THE SCHOOL OF HIS FORMER TUTOR, FATHER MALABANAN, WHO HAD SINCE THE FORMER'S DEPARTURE FOR MANILA TRANSFERRED HIS SCHOOL TO BUAAN.



THEN IN 1883, HIS MOTHER DIED.

MEMORIES OF HER CAME CEASELESSLY FLOODING MABI-NI'S MIND THROUGH THE YEARS. HE REMEMBERED VERY DISTINCTLY HOW ONE TIME HIS MOTHER SOLD COFFEE AND USED HER HARDEARNED CASH TO BUY A SUIT FOR HER SON.



I HAVE SOMETHING FOR YOU, PULE? I KNOW YOU WILL BE HAPPY TO HAVE THIS!

I DO NOT KNOW WHAT IT IS BUT COMING AS IT DOES FROM YOU I KNOW IT MUST BE PRECIOUS!

IT IS A SUIT! I HEARD YOU WANTED A NEW ONE!

IT IS A BEAUTIFUL SUIT BUT IT MUST HAVE COST YOU A LOT!



I SOLD THE COFFEE YOUR FATHER AND I HAVE HARVESTED AT PAYAPA SO YOU CAN HAVE ONE DECENT SUIT. IT FITS YOU VERY WELL!

BUT MOTHER, YOU SHOULD NOT HAVE WORKED SO HARD ONLY BECAUSE YOU WANT ME TO HAVE A NEW SUIT. I NEED A SUIT BUT THAT COULD HAVE WAITED UNTIL WE CAN AFFORD WITHOUT YOUR LABORING SO HARD!

WE CAN AFFORD IT, CAN'T WE?



IN 1884, STILL DETERMINED TO CONTINUE HIS OBT- INTERRUPTED STUDIES, MABINI AGAIN LEFT TANAUAN FOR MANILA. HE WAS ALREADY IN HIS FIFTH YEAR IN THE SECONDARY COURSE.



ONCE IN MANILA, MABINI RAN INTO ABJECT FINANCIAL HARDSHIPS SO THAT HE WAS FORCED TO RETURN AGAIN TO BATANGAS THE FOLLOWING YEAR 1885.



HAVING HAD PRACTICAL EXPERIENCE IN TEACHING COUPLED WITH UNUSUAL INTELLIGENCE, HE WAS EASILY THE LEADING STUDENT IN HIS CLASS.



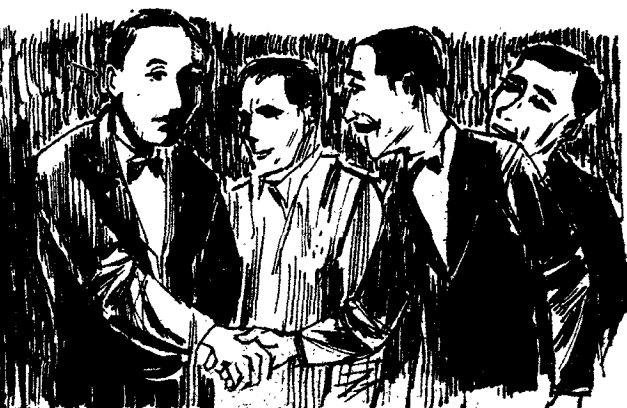
THE STUDY OF LOGIC AND MORAL PHILOSOPHY WAS ONE OF THE MOST APPEALING COURSES THAT FASCINATED MABINI. WITTINGLY OR UNWITTINGLY, HE WAS PREPARING FOR A STUDY IN LAW.



AGAIN HE SOUGHT A TEACHING POSITION IN THE SCHOOL OF SEBASTIAN VIRREY IN LIPA. MELCHOR VIRREY, HIS FORMER EMPLOYER AND BROTHER OF SEBASTIAN, HAD DIED.



HE SERVED UNDER VIRREY FOR YEARS AFTER WHICH, IN 1887, HE TOOK A LEAVE FOR ABSENCE FROM THE SCHOOL TO TAKE AN EXAMINATION IN MANILA. THIS EXAMINATION QUALIFIED HIM FOR THE DEGREE OF BACHILLER EN ARTES WITH THE HIGHEST HONORS AND A TEACHER'S CERTIFICATE WITH THE TITLE PROFESOR DE SEGUNDA ENSEÑANZA.



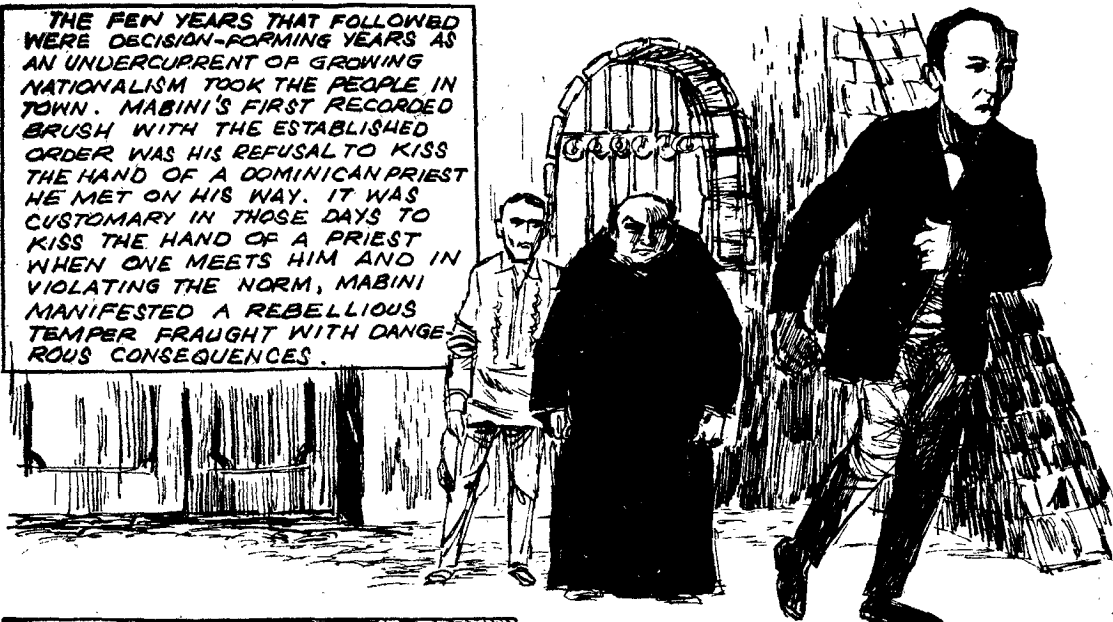
IN JULY 1888, MABINI FORMALLY RESIGNED FROM THE SCHOOL OF VIRREY TO CONTINUE HIS LAW STUDIES IN MANILA. HIS STUDIES THOUGH FRAUGHT WITH DIFFICULTIES, WERE MAKING A MORE STEADY PROGRESS. IN 1890, HE BECAME A DESK CLERK IN THE THIRD STATION OF THE COURT OF FIRST INSTANCE, THEN GOT PROMOTED TO ASSISTANT TO THE CLERK OF COURT, NUMERIANO ADRIANO.

LEAVING HIS EMPLOYMENT DUE TO DISCRIMINATION IN PROMOTION, MABINI TOOK A COMPETITIVE EXAMINATION FOR A POSITION AT THE INTENDENCIA GENERAL, TOPPED THE TESTS AND WAS EMPLOYED. BUT AGAIN RACIAL DISCRIMINATION FORCED MABINI TO LEAVE THE INTENDENCIA GENERAL. HE GOT A PART-TIME TEACHING JOB IN THE SCHOOL OF A FORMER SAN JUAN DE LETRAN CLASSMATE BY THE NAME OF RAYMUNDO ALINDADA.

THEN IN MID 1892, HE WORKED IN THE OFFICE OF NUMERIANO ADRIANO, AT THE SAME TIME TAKING PRIVATE LESSONS FROM ARCADIO DEL ROSARIO IN CIVIL LAW. FINANCIAL DIFFICULTIES HAD BECOME LESS TROUBLE SOME THANKS TO HIS PATIENCE AND INDUSTRY IN ACCEPTING PART-TIME TEACHING JOBS WHENEVER THEY CAME.

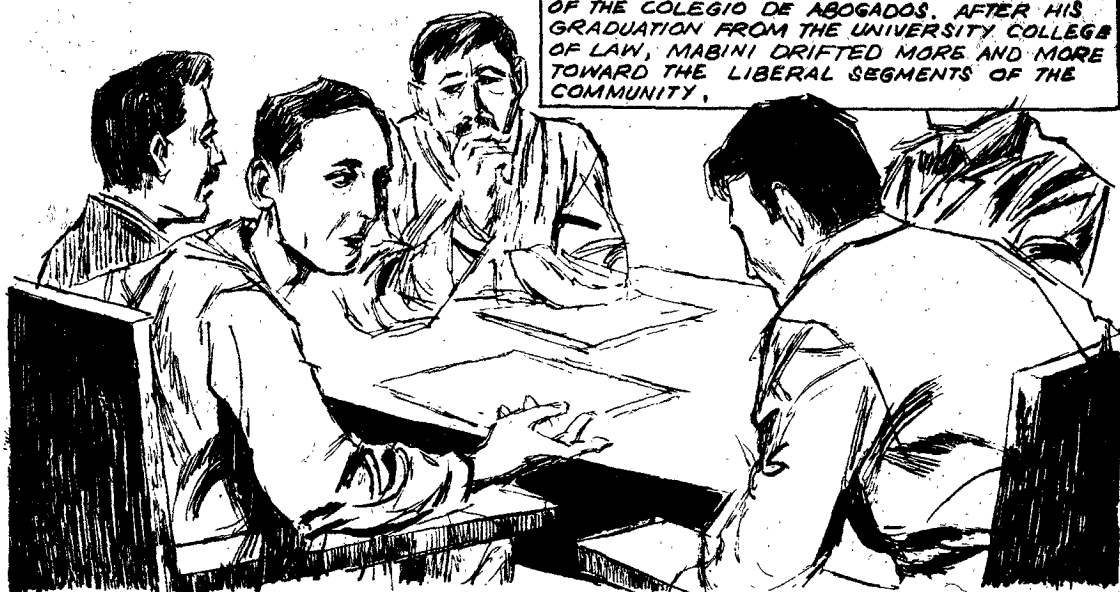


THE FEW YEARS THAT FOLLOWED WERE DECISION-FORMING YEARS AS AN UNDERCURRENT OF GROWING NATIONALISM TOOK THE PEOPLE IN TOWN. MABINI'S FIRST RECORDED BRUSH WITH THE ESTABLISHED ORDER WAS HIS REFUSAL TO KISS THE HAND OF A DOMINICAN PRIEST HE MET ON HIS WAY. IT WAS CUSTOMARY IN THOSE DAYS TO KISS THE HAND OF A PRIEST WHEN ONE MEETS HIM AND IN VIOLATING THE NORM, MABINI MANIFESTED A REBELLIOUS TEMPER FRAUGHT WITH DANGEROUS CONSEQUENCES.



ADRIANO, MABINI'S FRIEND, NOT ONLY INTRODUCED THE UP-AND-COMING INTELLECTUAL TO THE EVILS PREVAILING IN THE COUNTRY'S POLITICAL, SOCIAL AND RELIGIOUS SET UP BUT ALSO OPENLY DISCUSSED HIS VIEWS ON THESE PROBLEMS, INITIATING MABINI INTO A NEW KIND OF HATRED OF EXISTING DEFECTS OF FILIPINO SOCIETY. IT WAS ALSO THROUGH ADRIANO THAT MABINI CAME IN CLOSER COMMUNION WITH THE WORKS OF FILIPINO REFORMISTS IN SPAIN, ESPECIALLY RIZAL AND MARCELO H. DEL PILAR.

ON MARCH 2, 1894, MABINI TOOK THE EXAMINATIONS FOR LICENTATE IN JURISPRUDENCE. A WEEK LATER, HE BECAME A MEMBER OF THE COLEGIO DE ABOGADOS. AFTER HIS GRADUATION FROM THE UNIVERSITY COLLEGE OF LAW, MABINI DRIFTED MORE AND MORE TOWARD THE LIBERAL SEGMENTS OF THE COMMUNITY.





THE WAVE OF DISENCHANTMENT OVER SPANISH ABUSES FOUND MABINI GRIPPED BY FEAR THAT SOONER OR LATER ARMED UPRISINGS WOULD PREMATURELY ERUPT. THE FORMATION OF RIZAL'S LA LIGA FILIPINA ON JULY 3, 1892, AND ITS SUBSEQUENT DISINTEGRATION DUE TO THE BANISHMENT OF ITS FOUNDER TO DAPITAN FOUR DAYS LATER, CAME AS A FATAL BLOW TO THE MOVEMENT FOR PHILIPPINE INDEPENDENCE THROUGH PEACEFUL MEANS. MABINI, STILL HOPING THAT ALL PEACEFUL EFFORTS FOR THE ATTAINMENT OF PHILIPPINE INDEPENDENCE WERE NOT YET LOST, SIDED WITH THE COMPROMISARIOS, A BAND OF AGITATORS FOR THE PEACEFUL SETTLEMENT OF FILIPINO GRIEVANCES. THE LIGA SPLIT INTO THE COMPROMISARIOS AND WHAT WAS TO BECOME THE REVOLUTIONARY SOCIETY - THE KATIPUNAN.

I SAY THAT A REVOLUTION AT THIS TIME WOULD NOT SERVE THE PURPOSE FOR WHICH WE HOPE THIS COUNTRY WILL SURVIVE FOR. ARMED UPRISING CAN ONLY BE SUCCESSFUL WHEN A MINIMUM OF EDUCATION IN THE ART OF GOVERNMENT IS ATTAINED. BUT FIRST AND FOREMOST, THE ADEQUACY OF ARMS AND AMMUNITION AND A WORKING KNOWLEDGE OF WARFARE MUST BE ASSURED BEFORE WE COULD EMBARK ON A REVOLUTION AGAINST SPAIN. OTHERWISE SUCH A REVOLUTION WOULD BE A NATIONAL SUICIDE THE RESPONSIBILITY OF WHICH THE FUTURE GENERATION OF THIS COUNTRY WILL LAY SQUARELY ON THE SHOULDERS OF THEIR FOREBEARS!

HOW LONG WILL OUR PATIENCE BE AND STAND IMPREGNABLE WHILE DAY AFTER DAY OUR PEOPLE SUFFER, DIE AND SLAVE FOR THE SPANIARDS? WERE THESE PEOPLE CREATED TO BE SLAVES OF ANOTHER RACE FOREVER? WILL THIS PEOPLE CONTINUE TO SUFFER BECAUSE THEY ARE NOT YET PREPARED TO ENJOY THEIR SHARE OF HUMAN DIGNITY? PATIENCE THEY SAY. BUT I SAY, LET US FIGHT BEFORE ALL OF US DIE WITHOUT FIGHTING!



THE YEARS FOLLOWING THE BANISHMENT OF RIZAL TO DAPITAN WERE CHARACTERIZED BY UNCERTAINTIES. IT WAS NOT SURPRISING THAT WITH ALL THE RUMORS OF AN IMPENDING REVOLT AGAINST THE GOVERNMENT, THE SPANIARDS RESORTED TO STRONG-ARM METHODS: FIRST, TO SHOW THE PEOPLE THAT THEY COULD NOT TOLERATE ANY FILIPINO INTRANSIGENCE, AND SECOND, TO SHOW TO THE FILIPINOS THAT REBELLION WAS A LOSING PROPOSITION.

IT WAS NOT SURPRISING, EITHER, THAT THE MOUNTING SPANISH ABUSES ONLY FANNED THE FLAMES OF REBELLION. ALL THE WHILE, MABINI IN HIS OWN WAY TRIED TO PREVENT THE OUTBREAK OF ARMED HOSTILITIES.



FROM THE OUTSET TO THE SECOND PHASE OF THE ARMED MOVEMENT, MABINI'S WAS A WEAK VOICE IN THE OVERALL SETUP OF THE NATIONAL MOVEMENT. HE WAS HEARD AND LISTENED TO, BUT, LIKE AN UNAPPRECIATED PHILOSOPHER, HE WAS NOT HEDED.

ON JULY 5, 1897, MABINI WAS RELEASED FROM PRISON FOLLOWING THE PROCLAMATION OF AMNESTY. IT WAS ABOUT THIS TIME THAT HIS FATHER DIED. RECORDS SHOW THAT FOLLOWING HIS RELEASE FROM PRISON, MABINI DRIFTED RATHER SPEEDILY TO THE REVOLUTIONARY CAMP HIS VIEWS ON THE FACT OF BAK-NA-BATO ARTICULATED HIS NEW POSITION THAT OF JOINING THE REVOLUTION. MABINI WAS ALREADY SUFFERING FROM PARALYSIS AT THIS TIME. HE BECAME SICK AS EARLY AS JANUARY, 1895, AND HIS SICKNESS DESPITE ALL EFFORTS TO CURE IT, WORSENERD WITH THE YEARS.

IN THE EARLY PART OF 1898, MABINI WROTE HIS TRUE DECALOGUE AND TWO OTHER IMPORTANT DOCUMENTS: THE PROGRAMA CONSTITUCIONAL DE LA REPUBLICA FILIPINA AND ORDENANZAS DE LA REVOLUCION. HE WAS LATER TO WRITE ABOUT HIS EARLY RELUCTANCE IN JOINING THE REVOLUTIONARY MOVEMENT AND THE REASONS WHY HE JOINED UP LATER. HE STATED:

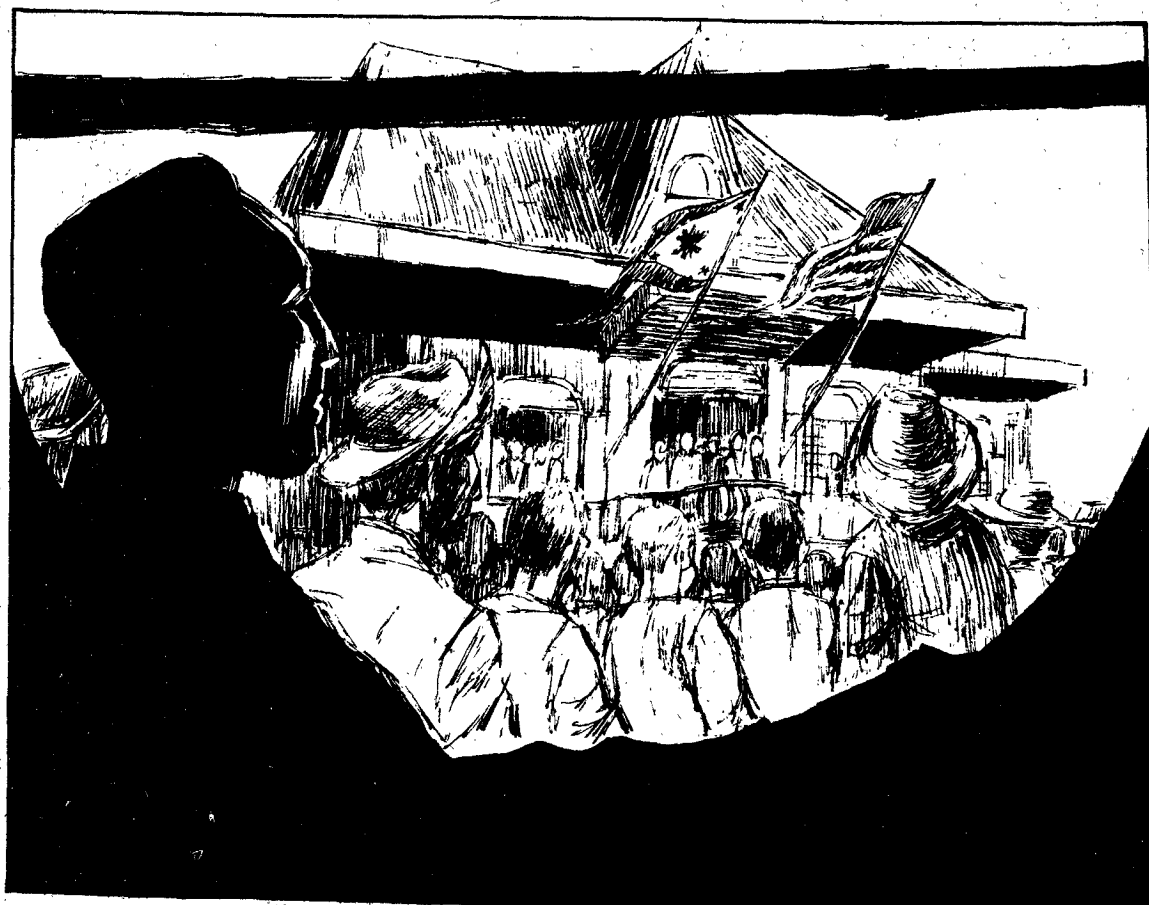


When in 1898 I observed everywhere the unrest and indignation caused by the blind obstinacy of the Spanish government and cruelties meted by it on those who warned against the dangers of its bad administration and who had also proposed the means for arresting them, I saw clearly the popular will and declared it my duty to obey it and guide the Revolution in order to destroy in the former regime what was useless and to establish a new one more adequate to the real necessities of the Filipinos and more adaptable to the changes or reforms that their progressing civilization would require. I went to the struggle on the belief that I was following the voice of the people...



THE RETURN OF GEN. EMILIO AGUINALDO FROM HONGKONG IN MAY 1898, AND THE RECONSTITUTION OF THE REVOLUTIONARY FORCES FORCED MABINI TO LEAVE HIS SICK BED ONCE MORE, TO PARTICIPATE ACTIVELY IN THE REVOLUTIONARY MOVEMENT. THE OUTBREAK OF WAR BETWEEN SPAIN AND AMERICA OVER CUBA ON APRIL 24, 1898, WAS TO MABINI A SINGULAR OPPORTUNITY FOR THE REACTIVATION OF THE FILIPINO RESISTANCE AGAINST SPAIN.

ON JUNE 12, 1898, BORNE IN A HAMMOCK, MABINI ARRIVED IN KAWIT, CAVITE. HE HAD BEEN SENT FOR BY GEN. AGUINALDO TO WITNESS THE PROCLAMATION OF THE INDEPENDENCE OF THE PHILIPPINES. HE WAS AGAINST THE DECLARATION OF INDEPENDENCE SAYING AMONG OTHER THINGS THAT IT WAS INOPPORTUNE. BUT HE DID NOT ALLOW HIS OPPOSITION TO AGUINALDO'S MOVE TO ALIENATE HIMSELF FROM THE MOVEMENT.



ASIDE FROM THIS INITIAL DIFFERENCES IN OPINION ABOUT THE COURSE OF ACTION TAKEN BY AGUINALDO, MABINI AGAIN OPPOSED AGUINALDO ON THE QUESTION OF AMERICAN PARTICIPATION IN THE MILITARY OPERATIONS AGAINST THE SPANIARDS. AGUINALDO, ALLEGEDLY PROMISED BY ADMIRAL DEWEY THAT THE AMERICANS WERE INTERESTED ONLY IN THE LIBERATION OF THE FILIPINOS FROM THE SPANISH RULE, MADE IT A POINT THAT THE AMERICANS DID NOT NURTURE ANY COLONIAL INTERESTS IN THE PHILIPPINES.



LET US NOT FOOL OURSELVES. THE AMERICANS, LIKE THE SPANIARDS AND OTHER EUROPEAN POWERS, COVET THIS BEAUTIFUL PEARL OF THE ORIENT SEAS. BUT WE DESIRE IT MORE THAN ANY OF THEM, NOT ONLY BECAUSE GOD GAVE IT TO US, BUT ALSO BECAUSE WE HAVE ALREADY SHED MUCH BLOOD FOR IT!



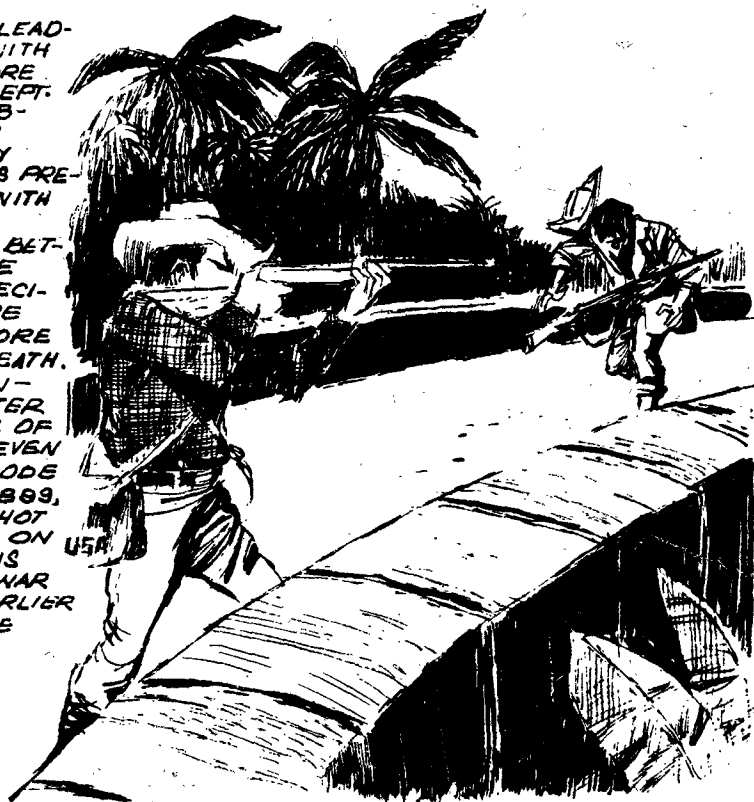
MABINI WAS ALSO OPPOSED TO THE FRAMING OF THE MALOLOS CONSTITUTION, SAYING AMONG OTHER THINGS THAT THE PEOPLE WHICH UNDERTOOK THE TASK OF WRITING THE HISTORIC DOCUMENT WAS NOT REPRESENTATIVE OF THE FILIPINO NATION BECAUSE MANY OF THEM, PROBABLY A PLURALITY OF THOSE WHO ATTENDED THE CONVENTION, WERE NOT ELECTED REPRESENTATIVES OF THE RESPECTIVE REGIONS. MABINI, IT MUST BE NOTED, URGED THE CONVENTION DELEGATES TO BE NOT ONLY REPRESENTATIVE OF THE EDUCATED SEGMENT OF THE COUNTRY BUT THAT THEY MUST ALSO BE ELECTED REPRESENTATIVES OF THEIR RESPECTIVE REGIONS. THE LATTER CONDITION WAS NOT SATISFACTORILY MET AS MANY OF THE CONVENTION DELEGATES WERE APPOINTED BY AGUINALDO HIMSELF.

DESPITE HIS PROTESTATIONS AGAINST THE PROMULGATION OF THE CONSTITUTION, MABINI AS IN HIS PREVIOUS DISAGREEMENTS, WITH HIS CHIEF CHOSE TO ABIDE BY THE DECISION REACHED BY AGUINALDO. HE EVEN SUBMITTED HIS OWN DRAFT OF THE CONSTITUTION WHICH WAS ROUNDLY DISAPPROVED BY THE DELEGATES. THUS ON DEC. 23, 1898, THE MALOLOS CONSTITUTION, DRAFTED BY FELIPE CALDERON, WAS APPROVED BY AGUINALDO.



EVENTS WERE FURIOUSLY LEADING TO A FORMAL CLASH WITH THE AMERICANS. EVEN BEFORE THE MALOLOS CONGRESS OF SEPT. 15, 1898, IT WAS FAIRLY ESTABLISHED THAT THE AMERICANS WERE STAYING INDEFINITELY AND ANY OPPOSITION TO THIS PREMISE WOULD BE CRUSHED WITH FORCE.

SURFACE DISAGREEMENT BETWEEN THE FILIPINOS AND THE AMERICANS REGARDING DECISIVE POLICY MATTERS WERE BUT MERE SPARKS OF A MORE VIOLENT STORM UNDERNEATH. IN THE FACE OF THESE CONFLICTS, IT WAS JUST A MATTER OF TIME THAT DIVERGENCE OF OPINION AND INTERESTS, EVEN A MINOR ONE, WOULD EXPLODE INTO WAR. ON FEB. 4, 1899, A FILIPINO SOLDIER WAS SHOT BY AN AMERICAN SENTINEL ON THE SAN JUAN BRIDGE. THIS WAS THE FINAL STRAW. THE WAR WAS ON! AND MABINI'S EARLIER PROPHECY OF DOOM CAME TRUE.



WITH THE PHILIPPINES ALREADY AT WAR WITH THE UNITED STATES, MABINI AGAIN JOINED THE FILIPINO FORCES WHOM HE HAD CAUTIONED BEFORE AGAINST GETTING INTO A MAJOR CONFLICT WITH THE AMERICANS. HE VIEWED EITHER WRONGLY OR RIGHTLY THAT THE AMERICAN PARTICIPATION IN THE PHILIPPINE REVOLUTION AGAINST SPAIN WAS BASICALLY DICTATED BY COLONIAL MOTIVES SINCE THE FILIPINOS COULD HAVE WON THEIR INDEPENDENCE FROM SPAIN EVEN WITHOUT AMERICAN AID.

NEVERTHELESS, MABINI TRIED TO ELUDE THE AMERICANS BY TRANSFERRING FROM ONE LOCALITY TO ANOTHER. HIS FLIGHT WAS FOILED, HOWEVER, WHEN HE WAS CAPTURED ON DEC. 11, 1899 AT BARRIO KAGUILLO, KUYAPO, NUEVA ECUIA.





HE WAS IMPRISONED IN MANILA. ON JUNE 21, 1900, MABINI WAS REQUESTED TO SWEAR ALLEGIANCE TO THE AMERICAN REGIME FOLLOWING THE DECLARATION OF AMNESTY TO ALL THOSE WHO FOUGHT THE AMERICANS SINCE FEB. 4, 1899, ON CONDITION THAT THOSE GRANTED THE AMNESTY WOULD RENOUNCE ALL THEIR CONNECTIONS WITH THE REVOLUTION AND TAKE AN OATH OF ALLEGIANCE TO THE NEW REGIME. MABINI REFUSED TO SIGN THE OATH.

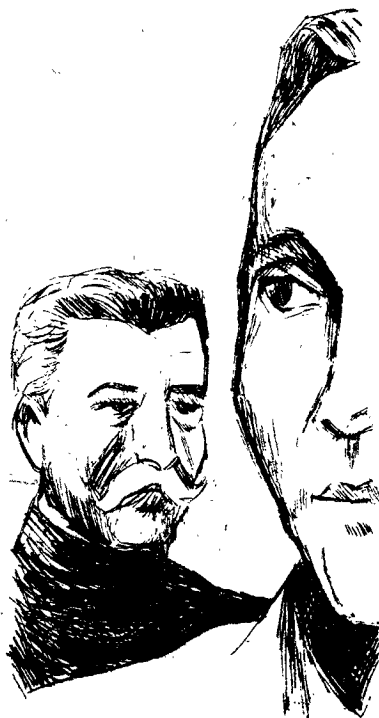


GUERRILLA WARFARE DID NOT STOP AND THE AMERICANS DETERMINED TO ELIMINATE THESE DISTURBANCES STEPPED UP THEIR "PACIFICATION CAMPAIGN." BELIEVING THAT MABINI WAS STILL A RALLYING POINT OF THE INSURRECTS, THE AMERICANS AGREED TO EXILE HIM TO GUAM IN THE HOPE OF RIDDING THE FILIPINOS OF ANY MORAL SUPPORT FROM HIM. ON JAN 15, 1901, MABINI WAS PUT ABOARD THE TRANSPORT "ROSENCRANS" BOUND FOR GUAM.



HE ARRIVED IN A BAR- RIO CALLED PITI ON FEB. 12. IN GUAM, MABINI CONTINUED TO WRITE ABOUT HIS WAR EXPERIENCES.





SOFTENED BY LONG YEARS OF SICKNESS AND HARDSHIPS, MABINI WAS FURTHER DRAWN TO THE BRINK OF SURRENDER BECAUSE OF APPROACHING DEATH. WITH THE COUNTRYSIDE ALMOST COMPLETELY PACIFIED AND AMERICAN PUBLIC OPINION AROUSED TOWARDS THE PLIGHT OF A SICK MAN BEING HELD IN CAPTIVITY, THE UNITED STATES TOOK A KINDER VIEW OF MABINI. HE WAS ORDERED RETURNED TO THE PHILIPPINES AND ON FEB. 26, 1903, HE ARRIVED IN MANILA ON BOARD THE TRANSPORT "THOMAS." ON THE SAME DAY HE TOOK HIS OATH OF ALLEGIANCE TO THE AMERICANS. EARLIER ON FEB. 9, 1903, HE WAS INFORMED THAT HE WAS NO LONGER A PRISONER AND THAT HE COULD LEAVE GUAM FOR ANY PORT TOUCHED BY AMERICAN TRANSPORTS, BUT HE WOULD NOT BE ALLOWED TO LAND IN THE PHILIPPINES UNLESS HE TOOK THE OATH OF ALLEGIANCE.



AT 11 P.M. MAY 13, 1903, MABINI DIED A VICTIM OF THE THEN PREVAILING CHOLERA EPIDEMIC. HE WAS IN THE PHILIPPINES ONLY TWO MONTHS AND SEVENTEEN DAYS FOLLOWING HIS RETURN FROM EXILE.

