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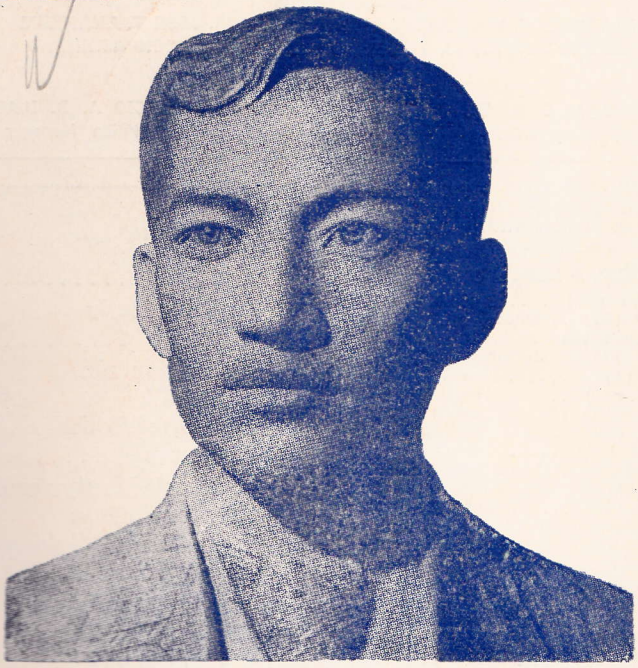

*Bro. JOSE RIZAL*

**1861 Special Birthday Anniversary Issue 1962**

Vol. IV
(New Series)

No. 6
June, 1962

GRAND LODGE OF FREE AND ACCEPTED MASONS
IN THE LORD IS ALL OUR TRUST
PHILIPPINES

VOL. IV
(NEW SERIES)

# The Rabbit Tone

No. 6
June, 1962

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THE GRAND LODGE OF FREE & ACCEPTED MASONS OF THE PHILIPPINES
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# *Dedicatory*

*June 19 has a special significance to us. On this day a great Mason, "The Martyr of Bagumbayan", was born. Of him it is truly said, as Americans say of George Washington, also a Mason, that he is first in the hearts of his countrymen.*

*Masons are proud to recall that what Rizal dreamed of and toiled to realize for his country are among Masonry's highest ideals—Freedom, Light, Equality and Fraternity.*

*The Grand Lodge of the Philippines, holding ever dear the memory of so great and good a Mason as Dr. Jose Rizal, dedicates to him this issue of "The Cabletow" on the occasion of his birthday anniversary.*

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# Grand Master's Message

This special issue of *The Cabletow* is to commemorate the centennial of the birthday of Jose P. Rizal.

We, Masons, venerate his memory for many reasons.

First, he lived and died a Mason. He fought for freedom and against tyranny. He never yielded when it came to principles, even at the cost of his life.

Second, he showed that patriotism meant more than hollow words — that to be a true patriot a man has to know and do what is best for his country as a whole, not for any specially privileged group.

Third, he made it clear that the salvation of the people was in education — that the greatest enemy of the masses was ignorance.

Fourth, he was the personification of an educated man. His interests were broad, his talents were varied, and his activities were diverse; but he marshalled his energies in one direction — the liberation of his people.

The Filipino people is justly proud of this eminent hero. Any nation would be. And although he was a true Filipino, he was a free man and therefore he belonged to the world. The world needs men like Rizal. Our only hope of developing men like Rizal is to spread his story. This is our purpose in publishing this special issue.

The Grand Lodge is grateful to all those who contributed towards making this publication possible. It is our hope that the knowledge that the lives of the people who read it will have been enriched will be an adequate reward.

WILLIAM H. QUASHA
*Grand Master*

# "Libertador sin Espada"

*—por Emilio Julio Reyna*
Ex. Ven. de la Logia Minerva, Cuba.

(Minerva Lodge, a constituent of the M. W. Grand Lodge of Cuba, A. F. & A. M., dedicated its four meetings for June 1961 to the memory of Dr. Jose Rizal. It also published a pamphlet with the above quoted title which contains a glowing tribute to our National Hero. We consider the article a remarkable one coming as it does from the pen of a foreigner. Limitations of space prevent us from reproducing the entire article. The following excerpts have been translated by Wor. Bro. Aurelio L. Corcuera of Bagumbayan Lodge No. 4, F. & A. M.)

EARLY IN LIFE he (Rizal) was already developing the profile of a character, a great character. And we should remember that men of character are the conscience of the society in which they live. Jose Rizal was the most true, the most pure, the most sensitive conscience of his people. His was its clear and total echo. His was its most manly and the strongest voice. He was to be, and shall be to the end of time, its apostle and martyr, builder and liberator. Those who came after him could not come up to his moral stature, in his idea of revolution by evolution, rational and cultural; in his love of country, in understanding her, feeling for her, in defending her; and in offering his whole self for her independence, liberty, and sovereignty.

Rizal fills a whole century, and will fill many more centuries. He belongs to the race of men which never dies.

Rizal understood, before any of his country men did, that "A man cannot be kept pressed down to the ground without the victor being also on the ground".

Rizal was a believer, never anti-anything. His labors, his struggles, his life were dedicated in favor of something, for the benefit of the many, in denouncing the schemings of monarchists and friars. His denunciation was strong, honest, sincere. truthful. His spirit was beautiful and self-sacrificing which enabled him one evening while in a ship to invoke: "Oh, Creative Spirit, Being who seest and supportest with Thy mighty hands all things, I salute and adore Thee. Grant life and peace to my family yonder, on the other side of the sea, and let the sufferings be mine".

Were one to seek, in the dark moments of humanity, for a symbol of peace he would find the figure of the hero, martyr, and apostle the personification of the finest profile.

No one but Rizal can better synthetize the longings for collective betterment, for social progress, for peace — the aspiration of millions of human beings in all parts of the world, and to which governments pay too little attention.

Rizal personified the purest sentiments of the human soul. He gave himself up as no one had before,

and only a few after, for the sake of humanity. Personification of a generation he was also because of the austerity of his life, the tenderness of his heart; of his people, of the continent in which he was born; and he also became the personification of all the free men of the world, of all of us who aspire towards human perfection, for freedom, peace, decency, dignity, and honor.

Rizal is a veritable symbol. He is a symbol of fraternity and love, of culture and education. He is also a model of gallantry, of manhood, and courage. He had no forerunners in his own country. He had no successors to emulate him. To the sorrow of the human race the Rizals do not abound in the world.

He gave life and inspiration to millions of human beings. Each one has to feel himself a little of Jose Rizal. Be a little like him, love him, respect him, understand him, emulate him...

Rizal had nothing but his pen, nor any other love than liberty. The father of his country, the Philippines, was carved out of a whole block. The principles for which he fought during his life mark him as the civilian hero extraordinary, the liberator who used no sword, that history has ever recorded. Rizal ennobles the human race.

A noted Masonic author, J. M. Ragon, said, "To make Masonry known is to have it loved." Rizal looked upon Masonry as a field, a quarry, in which he could work out his desire for moral perfection and for the unification of his philosophical concepts of liberty based on the essential principles of the august Institution. And he became a Mason.

Rizal passed the summer of 1883 in Paris. According to his companions, that was the year and the place of his initiation into Masonry. He was afforded a wider field and sphere of action to make his ideas known. Masonry, as a school of philosophy, prepared the new adept, and he assimilated well its lessons and teachings. Several years after his return to Barcelona, Spain, he delivered in Solidaridad Lodge his interesting Masonic lecture.

Our Lodge devotes its four meetings during the month of June to the memory of the hero. The Grand Lodge, in compliance with the resolution approved at its last annual communication, has declared by decree No. 160, of the Grand Master, June 19-24 of this year Rizal Week.

Cuban Masonry has always honored Rizal. There is a Lodge bearing his name, and there was likewise a former Lodge which bore the name. Our illustrious Past Grand Master Dr. Antonio Iraizoz y del Villar, the most devoted admirer of Rizal, is the only person in Cuba who is really well informed and can speak with authority on the life and works of Rizal. He has always honored the peerless figure of the Filipino, so much so that he is a member of the Order of the Knights of Rizal, the institution that concerns itself with all that has anything to do with Rizal. Iraizoz is probably the only American who is a member of the noted Order.

Rizal realizing and accepting that Masonry is above any man, always spoke with the Masonic teachings in the back of his mind; he never hated so as not to hate one's self. He said in effect, "Hatred only creates mon-

sters; crimes, criminals; only love accomplishes wonderful deeds, only virtue can save."

The companions of Rizal in Spain, in many aspects of their struggles and in a special way, were Masons and patriots, like Marcelo H. del Pilar and Mariano Ponce. Another Filipino Mason. Bro. Anastacio R. Teodoro, left us a beautiful thought.

"What would have happened to the Philippines without the Masonic Institution. An ally of ignorance, a country without historic events worth remembering. And I would say more, without the *filibusteros* of our Institution we would not have attained the present degree of civilization of which all of us Filipinos are proud.

"I am proud to be called a Mason because I belong to the family of those whose norm of conduct is the good of all over the good of any particular individual."

The colonial government, for its own exiled him to a near-by island (Dapitan). There he was a farmer, a physician, a tender soul filled with kindness. He studied, worked, and carried on correspondence with the principal intellectuals of the world.

Then came the ruthless infamy of his mock trial and murder. Rizal could have exclaimed with Lopez Aranguren, a professor from Spain, "One is never so free as when he fights for liberty".

Andres Bonifacio, President of the Supreme Council of the K K K, a man of action in the struggle for independence, shouted the first cry of independence in August of 1896. Rizal was on board of a ship which was to take him to Spain and thence to Cuba.

On December 30, in the early dawn, the Philippines was shrouded in black, as the first light of freedom was dawning. There were no tears or laments, only cries of impotence that had to be contained; secret oaths to liberate the country in honor of him who fell during the dark hours of dawn and to silence the bells of intolerance and fanatism which rang ceaselessly as of joy.

It was a Wednesday like the day of his birth.

"To die young. Ah, death in youth is a sign from a loving heaven." And Rizal was then only 35 years old. Now it is the 100th anniversary of his birth. Benjamin Disraeli used to say that "one has to walk with pride towards death." Thus walked Rizal, towards glory and immortality.

The crime moved the world. Don Miguel de Unamuno said, "A Spaniards, yes, more profoundly and intimately Spanish, much more Spanish than those wretches who uttered insults to high heaven over his still warm corpse with their sacrilegious cry of "Long live Spain."

Jose Rizal without a sword, symbol of propriety and virtue, symbol of peace and liberty, you are unique among free men. What a man, what a mission, what a destiny! Useful to your brothers, to humanity. The balance in the book of your life was — is — favorable, fruitful, positive. The tenderness of your heart reflected your own very self. Teacher of a people, builder of a nation, found-

er of a doctrine of love, fraternity, and liberty. Those of your kind do not die. "Sleep closes our eyes every day; death closes them after the day of our life." But you still have much to accomplish, you have to make men brothers. To free men you have to free peoples. You never failed in your destiny. You had to struggle against violence, for peace, and against barbarianism, for brotherhood. Masonry in my home land (Cuba) and free men everywhere desire to honor your memory. Rizal, what are we to do? What is the best way of honoring you? A sincere acceptance of your ideas, adherence to the transcendental desire of your life. For the attainment of these it is necessary to study your works with sympathetic understanding. We shall then comprehend the ethics of your transcendental idealism, make your cardinal virtues a part of our own spirits, and thereby ennoble our individual and collective lives, serving the cause of progress, culture, and liberty. The schools still serve as the best means of attaining the noblest of ambitions for and by a people. That was your idea: the school. Your presence, though absent, gives us strength and incentive. We know you to be present in every Filipino, in every honorable man, in every honest laborer. We evoke with devotion in your 100 years of existence your pure and everlasting memory. This shows you did not pass through this earth, in vain, without a purpose. Your work lies there where your spirit is. More, you might have said with another poet, "Far am I from where I dreamed my dreams, and farther am I from what I most desired; with care I walked along the clear path, and clean I reached the last bank of the river." And in truth you went up clean in body and soul.

*Havana, June* 19, 1961, *year of the Centenary of Rizal.*

△ △ △

Samson destroyed himself to destroy his enemies. Rizal's enemies destroyed themselves by destroying Rizal.

—**Alejandro R. Roces**
Secretary of Education

*COMPLIMENTS OF*

**ARCADIO P. SEGUIRAN**

**Insurance Counsellor**

# Jose Rizal, Martyr and Master Mason*

*By Michael Goldenberg, P.G.M.*

*Introductory*

CONTEMPORARIES of Dr. Jose Rizal, friends and foes alike, recognized in him a man of rare intellect. After his tragic death, he loomed as an even greater figure, for the facts of his life brought to light by heightened interest in his martyrdom, reveal not only a man of brilliant parts and unassailable integrity but a patriot of the noblest and purest order.

And yet, strange as it may seem, Rizal today is unknown to many of his countrymen, while others have only the vaguest notion of his true greatness. To this day he has enemies in secret who, for understandable reasons, are not satisfied in having put an end to his mortal life and, like ruffians, burying his body in an obscure grave. Today his ideals still continue to face the firing squads of fanatical obscuratism encouraged and aided by the submissiveness of some Filipinos for personal gain, influence and comfort.

I sincerely believe that citizens of this country in particular should make it a point to read the unexpurgated editions of Rizal's novels and his other writings, together with Bro. Rafael Palma's prize-winning biography of the National Hero so that they may fully appreciate his labors for the country he loved so well and imbibe some of that indomitable spirit of his which regarded death with disdain in his supreme desire and efforts to free his people with the light of TRUTH from inteilectual enslavement.

This article attempts to portray not only the person and character of Rizal but also the troublous background that projected his figure into history as a man of superior mold.

*Historical Background*

In 1872, when the three martyred priests Burgos, Gomez and Zamora were executed Rizal was only eleven years old. This brutal act deeply impressed him. It made him resolve to study harder and prepare himself as leader and spokeman of his people. This took him to Spain and elsewhere in Europe where he finished his studies with the highest honors.

The religious orders were the principal owners of the best and largest agricultural lands and other enter-

* This article is a condensation of a speech delivered at the Scottish Rite Weekly Luncheon, Manila, October 14, 1961.

prises in the Philippines. They were all pledged as mendicant missionaries, but with the aid of the government, they soon occupied the positions of parochial curates and controlled public officials, against Church laws. This monopoly made them powerful. The native priests were antagonized and discriminated against, which irritated the Filipinos and caused the re-awakening of their nationalistic spirit. When the three innocent Filipino priests were garroted under false charges of rebellion, the hurt deepened and spread to all classes, rich and poor alike. But the years passed and the Filipinos did not have anyone strong enough to defend them from the abuses and unequal treatment they suffered. However, it was their hope that someday, someone would appear on the horizon to free them from this oppression. Meanwhile conditions grew steadily worse. Any one who dared to ask for reforms or better treatment was immediately labeled a "Filibustero". A native was never allowed to be more than an "indio." Everything came under censorship, the books and the press in particular, and education was controlled.

At last, there appeared on the horizon, in the person of Brother Jose Rizal, the Mason, an honest, courageous and intellectual leader the people had longed waited for. His leadership was recognized by the Filipinos here and abroad. By his intellectual attainments, Rizal demonstrated the great capability of the Filipinos for any endeavor. His numerous lectures and speeches within Masonic Lodges and his articles in the "La Solidaridad" in Madrid were all literary masterpieces. They were distillations of his intense love for his Fatherland and his solicitude for the welfare of his fellow countrymen.

In fairness to the Friars, we should recognize the great good they did after they arrived in the early years of Spanish conquest and occupation. Their personal sacrifices and hardships were highly commendable as they strived zealously to accomplish their mission. Because of them, this nation is now over 90% Christians. The magnificent work of the Catholic Missionaries in unifying the entire country under the banner of Spain was unprecedented in colonial history anywhere. The people became so devout that they trusted these missionaries more than they did the government itself.

However, when Spain was involved in the Napoleonic wars, the religious orders began to change. They took advantage of the situation to take over the powers of the government and thereafter became the real rulers with great influence and backing in the homeland. Their original attitude and concept of their mission changed, and in most cases they became extremely materialistic.

Rampant abuses under the tyranical regime grew from bad to worse. The people, suffered, but fear of reprisals kept them from protesting. Rizal and his friends in Spain, particularly Marcelo H. del Pilar, soon enlisted liberal Spaniards under the very influential Professor Miguel Morayta, who was also the Grand Master of Masons and the Sovereign Grand Commander of the Supreme Council of Spain. It was he also who founded the Sociedad Hispano-Filipino in order to bring to the attention of the Spanish government the gross mis-

rule in their country. Their task proved to be hopeless however, for the control and influence of the religious orders were strong even in the Spanish homeland.

It was at this time that Rizal decided to expose the abuses in the Philippines by writing his first novel, the "Noli Me Tangere", which was printed in Berlin in 1887. He then copied and annotated the book "Sucesos de las Islas Filipinas" written by Governor Antonio de Morga in 1607 and published by Rizal in Paris in 1890. The last book he wrote was the "El Filibusterismo", printed in Ghent, Belgium, in 1891. Most of the copies of this book were confiscated and destroyed. However many copies of the "Noli" and the "Morga" books were distributed in the Philippines. These books aroused the feelings of his countrymen because they brought into sharp focus with painful realism their unbearable life.

Freedom of thought and speech and of the press did exist in Spain but not in the Philippines. Proper Spanish education for the masses was not made available and only the rich were able to send their children to the only university in Manila. Elementary Spanish and the various dialects were taught exclusively by or under control of the religious orders. The Filipinos were kept apart from each other by fostering the teaching of the different dialects more than the Spanish, particularly in the provinces. As a result, they were not united and many did not understand each other. They were truly regional and knew very little about their neighbors. The policy was "divide and rule"..

Masonry in the Philippines on the other hand worked for enlightenment and unification and advocated Liberty, Equality and Fraternity for all. For this Masons were immediately condemned and persecuted. Many went to their death for belonging to the Fraternity. It was thru his membership in Masonry that enabled Rizal to contact and associate himself with intellectual and liberal thinking men of all nationalities and creeds imbued with the teachings and principles of this great and honorable institution. His many discourses on Masonry and his love for the Fraternity clearly show his unswerving loyalty and devotion to it and to all that it stands for.

After many Filipinos had joined Freemasonry in Spain, it was decided by Brothers Rizal and Marcelo H. del Pilar, the first Filipino to receive the 33º, to bring Universal masonry to the Filipinos, as this would be a great force to bring the intellectual class into a united effort for the progress and benefit of the country. Educated and patriotic Filipinos flocked into Masonry and lodges were rapidly organized all over the Philippines under the Grand Oriente Español of which the Honorable Miguel Morayta was the Grand Master. Liberal Spaniards and foreigners also joined these lodges. The unification of the leading Filipinos of patriotic and moral character through their masonic membership was soon to be reflected in their thinking and new way of life. Among them were those who are now recognized as the country's leading heroes and patriots.

Rizal never advocated independence or separation from Spain. He merely sought more freedom for his

people and the elimination of discriminations and abuses against them. He insisted that his people improve themselves through education and hard work. Above all, he fought for the dignity of the individual Filipino and his equality with the Spaniard before the law.

Against the advice of his friends, Rizal came back to the Philippines in August, 1887. They feared that he would be seriously harmed because of his novel "Noli Me Tangere" many copies of which were already distributed and the possession of which was prohibited by the government. After staying about five months, he was advised by Governor General Terrero to leave the Islands for his safety and that of his family. It is only fair to state that there were several leading Spaniards at the time like Terrero who were against harsh treatment of the Filipinos, but they had no influence whatever.

Rizal agreed and departed for Hong Kong early in February, 1888, on his way back to Europe via Japan and the United States. He stayed in Europe until 1891 when he again left for Hong Kong and established his clinic there.

Rizal stayed in Hong Kong for a little more time in order to perfect and print the by-laws of the "Liga Filipina" which he desired to organize in order to unite the Filipinos for commercial purposes and mutual security. He then asked permission from Governor General Despujol to allow him to return to Manila unmolested and this was granted. He arrived in Manila on the 22nd of June, 1892, together with one of his sisters.

On July 7th Despujol changed his attitude towards Rizal. He had Rizal arrested and charged with having brought with him printed matter entitled "Poor Friars" which was a satire against the friars. Rizal denied the charge and claimed that the pamphlets were planted in his sister's baggage. Without any further investigation, Rizal was sent to Fort Santiago and imprisoned there until he was deported to Dapitan on July 15, 1892 here he remained for four years, completely isolating himself from any political activities but was active as a physician, teacher, engineer and farmer. He used his talent for the benefit and improvement of living conditions in the town.

In Dapitan, Rizal was visited in March 1894, by Mr. Taufer and his 18-year old adopted daughter, Josephine Bracken, because of Rizal's fame as an eye specialist. Having fallen in love with Josephine, Rizal asked Taufer for her hand which the old man refused. They left for Manila and Taufer returned to Hong Kong alone as Josephine was also in love with Rizal and returned to Dapitan to marry the handsome doctor. The priest there refused to marry them unless Rizal retracted all that he had said and written, and renounced his masonic membership. Rizal refused to do these and thereafter he and Josephine lived as man and wife.

The people all over the country were beginning to be restless and an emissary in the person of Dr. Valenzuela was sent by Andres Bonifacio to Rizal to enlist him in the revolutionary movement. Rizal did not only refuse to join the movement but expressed his opposition to it. In order to do away with sus-

picions that he was connected with the uprising, Rizal volunteered to serve as a doctor with the Spanish army then fighting in Cuba. His offer was accepted by the Spanish government and thereafter he departed for Manila. He arrived here on the 6th of August, 1896, too late to take the Spanish mail steamer which departed earlier for Spain. By order of the Captain General, he remained aboard the Spanish cruiser "Castilla" which was anchored off Cavite, until he departed on the 3rd of September 1896 on board the next mail steamer "Isla de Panay" for Spain.

The revolution was then in full swing in Cavite province and the Katipunan inflicted heavy casualties on the Spanish garrison there. When the steamer reached Singapore, Pedro P. Roxas, founder of the San Miguel Brewery, a fellow passenger who also was suspected to be a "Filibustero" but truly as innocent as was Rizal, disembarked and remained there for safety. Friends of Rizal headed by Brother Manuel Camus, P.G.M., pleaded with him to do likewise, but he refused, because if he did so, he said, he would be considered guilty of any charges the Spaniards might raise against him.

After his departure, the captain of the ship received telegraphic instructions at Port Said to put Rizal under arrest and to keep him guarded in his cabin until his arrival in Barcelona. He was then imprisoned in the Castle and Fortress of Montjuich until the departure of the next mail steamer "Colon" for Manila, which brought Rizal back on the 3rd of November, 1896. He was immediately taken to the dreaded Fort Santiago where he was kept a prisoner until he was executed by a firing squad on the Luneta on December 30, 1896.

The trial of Dr. Rizal was held in the old Cuartel de España by a Military Court. It was a mock trial held only as a matter of formality. Before the trial, Rizal voluntarily wrote an appeal to his countrymen to lay down their arms and advised them that it was futile to resort to violence, and to accomplish their aims through peaceful means. But his making the appeal did not help as the Spaniards did not want to save him. On the contrary, they used and interpreted his appeal against him.

### *A Doubtful Document*

The alleged retraction of Brother Rizal has always been a controversial issue, more so because of the appearance of the document 38 years after his execution. Why did they keep it this long? Can we believe that such an important document would have been misplaced as it is now claimed to have been? It was claimed that the retraction had been signed by Brother Rizal on the night before he died. They had 57 days to work on Dr. Rizal's mind, yet they did not do so, but rather supposedly chose the last few hours before the execution. This time element of the signing of the alleged retraction does not seem logical unless it is to prove that they already knew that it was useless to try to convince Rizal. Besides, they would still have Rizal

himself to refute any such announcement while he was alive. They were certain, or at least expected, that he would soon be liquidated. Can we believe that they wasted 56 days of Brother Rizal's last days since his return from Spain under arrest, and gave themselves only a few of Rizal's last hours in life to successfully (?) extract from a man of strong character and great intellect the alleged retraction? There is no doubt in the minds of many Masons that Archbishop Nozaleda and his accomplices worded the alleged retraction which they wanted to appear our good brother Jose Rizal wrote and signed. The alleged retraction is ingeniously and very cleverly worded to obliterate Brother Rizal and all of his writings and every bit of him, besides all that may be left of him. The religious orders were of course extremely interested in disproving the very bad situation for them depicted by Brother Rizal in his famous novels. The novels therefore were their main objective. Brother Rizal's masonic membership, compared to his books and writings, were of less importance.

Let us study and analyze the alleged retraction particularly the the wordings of that document which translated into English reads as follows:

*"I declare myself a Catholic and in this religion, in which I was born and educated, I wish to live and die. I retract with all my heart anything in my words, writings, publications and conduct that has been contrary to my character as a son of the Church. I believe and profess what it teaches, and I submit to what it demands. I abominate Masonry as the enemy that it is of the Church and as a society prohibited by the same.*

*The Diocesan Prelate, as the superior ecclesiastical authority, may make this spontaneous manifestation of mine public in order to repair any scandal which my acts may have caused, and in order that God and men may forgive me."*

Rizal is here represented to have said that he "abominated" Masonry. This is truly unbelievable and ridiculous for Rizal is being made to appear that he more than hated the organization which he loved and respected and of which he was happy and proud to be one of the most prominent members. If the wording of the retraction was not so one-sided in favor of the Church and made Rizal appear he acknowledged that he was guilty and asked forgiveness, thereby presenting him as a weak puppet who lost his former dignity and importance as a crusader, there would be no doubt that they preferred to discredit Rizal's writings and the conditions he exposed in his famous novels. But his enemies considered it "scandalous" for any native to have the courage to expose them, so they inserted in the alleged retraction the phrase to show that Rizal was guilty of committing "scandalous" acts. Why should Rizal call his acts a "scandal" and ask God and men to forgive him? The real "scandal" were the abuses from which the Filipinos were suffering and assuredly not the exposure of them. Even in the face of death, he never considered himself guilty

of anything that demanded forgiveness. What was there to forgive, especially by those who were about to take his precious life?

It is surprising to note that the two priests who were supposed to have conquered Rizal's will-power and announced that they had successfully extracted an alleged retraction, did NOT themselves sign as witnesses. Why did they not sign that retraction when they could have glorified themselves in the eyes of the Church for the achievement and perpetuated their names forever in such an important document? They did not do so because that document would have to be written by someone else in Rizal's simulated handwriting much later and did not exist at the time. It is alleged that they called in some of the soldiers guarding the Fort to sign as witnesses when they could have done so themselves. They did not sign simply because there was nothing to sign.

The "threat of damnation", because there is no salvation outside the Catholic Church, according to Fr. Balaguer and other Jesuits, weakened Rizal. Did they expect Brother Rizal to believe that God loved only those who belong to their Church to the exclusion of His more numerous children who also serve and worship Him? It is also alleged that when Rizal was shown his own small carving of the image of the Sacred Heart, he became restless and cried and asked the Fathers to hear his confession; but that the Father told him that before he could confess it would first be necessary for him to make a retraction to which he readily agreed. Is not this the portrait of a perfect weakling? Thereafter, it is also claimed, he promised to be a good Catholic and a son of the Church *for the rest of his life.* How long did he expect to live after that? Can we be made to believe that Rizal was so childish as that in the last hours of his life? I will quote Retana's "Vida y Escritos del Dr. Jose Rizal" on page 141; "When Rizal visited for the last time the Ateneo, the Brother Porter showed him the small image of the Sacred Heart which Rizal carved as a boy, Rizal said: 'Other times, Brother, other times, that have passed; because now I do not believe in those things.' "

I believe every one will agree that Rizal was not the type who could be so easily made to undo anything for which he had worked so hard, and even went so for as to risk his own life, to accomplish. Rizal was fully aware of all the consequences of his actions and anticipated reprisals, even death which he was prepared to welcome to crown his labor and sacrifices, This is forcibly impressed upon us by his "Ultimo Adios" and the two sealed letters he wrote in Hongkong on June 2, 1892, one to his family, and the other to his countrymen with specific instructions that they be opened *after his death.* He refused to be intimidated by warnings against his return to the Philippines where he was sure persecution *and possibly death* awaited him because *he had faith in the righteousness of his cause.* Death held no terror for him. He even looked to it as a necessity for the completion and consummation of his life's mission. Knowing him to possess such

strong convictions, how can we believe that in the end, a few hours of coaxing could make him completely renounce his beliefs and convictions, undo his toils of a life time and, as the defenders of the alleged retraction picture him, cringe with fear of purgatory in which he did not, and could not be made to believe by the learned Father Pastells? Furthermore, the retraction is alleged to have been extracted by two ordinary priests who were admittedly inferior to Brother Rizal's intellectual power!

Could Rizal have cravenly betrayed his countrymen who idolized him, by shamelessly saying in the end, that is, if the alleged retraction is genuine, that all that he had said and written as their defender against an institution that was behind all the miseries that his family and people had been suffering, were not true?

To believe the alleged retraction is to believe that Rizal was successfully intimidated to violate his oath as a Mason, spurned his real friends and Brothers and embraced those who were behind all the misfortunes heaped upon him his family and his people.

Our ancient and honorable Masonic Institution is not a sect of any kind, nor is it antagonistic to any religion, particularly the Catholic Church. We have no quarrel with any known church. We are non-sectarian and non-political. Our Fraternity is based on the Fatherhood of God and the Brotherhood of Man. We respect each member's religious belief, but one must believe in God and a future existence to become a member. We have been continuously provoked by only one Church, the Roman Catholic Church; but for the most part we have patiently ignored their attacks. We are for the separation of Church and State — for the church to confine its activities to matters of religion and allow matters of State to be the exclusive concern of duly constituted authorities.

The alleged retraction might be considered as a virtual admission of guilt of whatever Rizal had been charged with. This is another reason why Rizal would never sign such a document against himself *because to the bitter end he maintained his innocence.* Not satisfied with his lawyer's arguments, he himself wrote a forceful defense before the Council of War that tried him.

The powers of the Church at the time were considered far above and over the State, but it is surprising that it did not save him if it is true that Rizal did return to it. Besides, the style and wording of the text itself cast great doubt that Rizal wrote such a document. Any one familiar with his writing will easily detect the vast difference.

Rizal was not buried in a sacred ground for Catholics but in a place for rogues or impenitents, nor were any masses said by the Jesuits who promised his family to do so after his death. Even the wooden marker on Brother Rizal's grave was secretly marked "R.P.J." Why was this done and who were they trying to deceive? Furthermore, if Rizal had retracted everything he had said, written and done that was derogatory to the Church, and also from his

membership in the Masonic order, there would hardly be anything left for which he should be remembered.

That early morning of the 30th of December 1896, before he was taken under guard to the Luneta to be executed, he was visited for the last time by a sister, Narcisa, and Josephine. Before leaving, Rizal asked the priests to allow him to give to his sister his alcohol lamp as a souvenir, to which they agreed. While handing it to his sister, he whispered to her that there was something important in it. If he had returned as a child of the Church as the alleged retraction would depict, why did he not trust the priests and ask them to publish his "Last Farewell"? Why did he have to hide it from them in the lamp? No, he did not trust them; he preferred to give it to trustful hands and not to those whom he knew wanted to see him destroyed. It is also claimed that Rizal and Josephine were married in Fort Santiago that early morning before he was executed. Rizal's sister denied this and nobody could produce up to this date the marriage certificate to prove this allegation.

The Mason of the Philippines will forever remember their Brother Jose Rizal as a staunch Mason who remained faithful to them and to the Fraternity to the heroic end of his life.

△ △ △

*COMPLIMENTS OF*

**Bro. AURELIO B. AQUINO**

"When I grow gray hair like yours, and should look back to my past, and see that I have worked only for myself, without having done everything that I could and should have easily done for the country that has given me everything, for the citizens who have helped me to live, then, every gray hair would be to me a thorn, and instead of being proud, I should be ashamed of it." — Filibusterismo.

"Poor inhabitants that we are of a small planet lost in the infinite space, let us make God in our own image. However brilliant and sublime our intellect may be, it is at best a tiny spark that glows and is extinguished in a moment. But it alone can give us an idea of that blaze of fire, that configuration, that vast sea of light." — Letter to Padre Pastells.

# Masonic Precepts in Rizal's Writings

By *Eduardo L. Claudio*, Batangas Lodge No. 35
Awarded first prize in Rizal Birthday Literary Contest,
June 19, 1932
(An abridgment)

*The Bible and Its Influence.*

ONE OF THE very best influences which shaped Dr. Jose Rizal's well rounded life was that of the Holy Writings, that "rule and guide of our faith and practice," which played a large part in the hero's home. Doña Teodora Alonso's copy was a Spanish translation of the Latin Vulgate, the version authorized by her Church. There is sufficient evidence to show that Rizal studied his Bible thoroughly and conscientiously. He records in his diary of 1884 while he was a student in Madrid that he purchased a copy.[1] This is believed to be the original version in Hebrew.

It has been asserted that Rizal's frequent references to biblical personages and incidents are not paralelled in the writings of any contemporary Filipino author.[2]

The influence of that Spiritual and Masonic Trestle Board is indeed everywhere apparent in what he wrote — at every step he invokes Divine Justice and manifests complete confidence in the designs there laid down by the Great Architect of the Universe, thus paying, from time to time, that rational homage due to the Deity. The God of Rizal, the true God, is stated by Padre Florentino to Sr. Simoun in the following words:

"Un Dios Justo; un Dios que castiga nuestra falta de fe, nuestros vicios, el poco aprecio que hacemos de la dignidad, de las virtudes civicas. Toleramos y nos hacemos complices del vicio, a veces lo aplaudimos; * * * Es el Dios de la libertad, Sr. Simoun, que nos obliga a amarla haciendo que nos sea pesado el yugo; un Dios de misericordia, de equidad, que al par que nos castiga nos mejora, y solo concede el bienestar al que se lo ha merecido por sus esfuerzos, la escuela del sufrimiento templa, la arena del combate vigoriza las almas. Yo no quiero decir que nuestra libertad se conquiste a filo de espada, entra por muy poco ya en los destinos modernos; pero si, lo hemos de conquistar mereciendola, elevando la razon y la dignidad del individuo, amando lo justo, lo bueno, lo grande, hasta morir por el; y cuando un pueblo llega a esa altura, Dios suministra el arma, y caen los idolos, caen los tiranos como castillo de naipes, y brilla la libertad con la primera aurora."[3]

*Rizal the Craftsman.*

During the early college days of Rizal his elder brother, Paciano, made it a point that Jose should be

[1] Entry of Feb. 1, 1884.
[2] Craig, Lineage, Life and Labors of Rizal, p. 76.
[3] Retana's quotation from "El Filibusterismo," Vida y Escritos de Rizal, p. 221.
Derbyshire's translation, "The Reign of Greed," pp. 360.

familiar with the liberal literature which he himself acquired through his contact with his former professor, the Rev. Dr. Jose Burgos. By employing his time methodically and systematically, Rizal became an exceptional man of culture — a polyglot far beyond the ordinary, a scientist, an artist, a poet, an oculist, an engineer, a land surveyor, an agricultural expert, a speaker who proved his ability to sway his listeners with his oratory, a deep thinker, an educator, and above all, an idealist who willingly sacrificed himself for the betterment and amelioration of his own people. He found time to devote to sports, such as fencing and pistol shooting, developing his skill in the latter up to the point of being able to write his name on the wall with the bullets from his revolver with the same precision and skill with which he could perform an eye operation which was his specialty in medicine.[4]

While he practised his profession and ministered to the sick, he interested himself in public questions; wrote poems, novels, and controversial articles; made scientific and linguistic researches, and maintained a vast correspondence by which he kept himself in touch with his countrymen while abroad. Thus Rizal well illustrated the lesson of the Bee Hive and demonstrated the proper use of the Twenty-four-Inch Gauge as taught by Spaculative Masonry, by dividing his time and devoting a part to the service of God and his fellowmen, a part to his usual vocation, and a part to refreshment and repose. A memory gem from his writings — "If our country is ever to be free, it will not be through vice and crime"[5], — an advice, which he himself had practiced, is also indicative of his familiarity with the utility of the Common Gavel of Freemasonry, that instrument which teaches man "to divest his heart and conscience of all the vices and superfluities of life and render his mind fit as a living stone for that spiritual building, that house not made with hands eternal in the heavens." Here is a craftsman who not only sang "A Hymn to Labor" but also glorified labor by actual performance. Here are few of the stanzas he wrote.[6]

*"Hail to labor! Blessed be it,*
*For it brings our country wealth;*
*May we ever hold it sacred,—*
*'Tis our country's life and health!*

*If the youth would win our favor*
*By his work his faith be shown;*
*Only he who toils and struggles*
*Will support and keep his own.*

*Go then joyous to your labor,*
*While the wife awaits you here;*
*With the children learning from her*
*To hold truth and country dear."*

*The Apostle of Equality.*

RIZAL taught the lesson of the Level, the masonic emblem of equality, when he said: "Some day we shall have to answer for our lives to a God whose religion has declared all men equal."[7]

[4] Retana, "Vida y Escritos de Rizal," p. 195.
[5] Craig, "Rizal's Own Story", p. 91.
[6] Craig, "Rizal's Own Story", p. 88.
[7] In Rizal's letter to Dr. Vicente Garcia in Craig, "Minor Writings of Rizal, p. 112.

In the words of his Spanish biographer; "El color de la piel fue una de las mayores obsesiones de Rizal".[8] His scholarly "Views upon Race Differences" had been translated from the German into English by R. L. Packard who published it in 1902.[9] He demanded and fought for equal rights denied to Filipinos by the Spanish Government, which policy was voiced and championed by the Spanish newspapers, El Pueblo Soberano and El Pueblo. Rizal, taking sides with his countrymen in Spain in a journalistic controversy, concluded his reply to all article thus:

"Sentimos... el que un periodico perteneciente a un partido que simboliza la igualdad en la forma gubernatorial y en la Legislacion, tratandose de los Filipinos reniegue por completo de sus creencias para adoptar el lenguaje del despotismo mas injusto y cruel, basado en el error, como para desesperar a los fieles habitantes del Archipelago, como para decirles: ¡Ja! No espereis piedad; ¡nosotros no seremos nunca vuestros hermanos! Nosotros queremos, si, la Libertad, la Justicia, la Igualdad, pero las queremos para nosotros solos; nosotros luchamos por los fuerzos de la humanidad, pero solo de la humanidad europea; nuestra mirada no alcanza mas alla; vosotros los que sois de la raza amarilla o morena, ¡arreglaos como podais! Todos los partidos, hasta los mas liberales, son despoticos para las colonias. Si quereis Justicia, conquistadla."[10]

*Rizal with other Implements.*

Jose Rizal, the Mason, was actually busy with the Trowel, spreading the cement of friendship and brotherly love, as in London he gathered around him a number of young Filipinos and formed a club for the study of Philippine history and the discussion of Philippine politics as in Talisay near Dapitan Mindanao, he established an up-to-date, practical model school in his endeavor to make of the native children useful citizen; as in the same vicinity he put up a hospital for his patients; as he actually conducted a Sunday School; and as he founded the "Liga Filipina," the plan of which was suggested by a Spanish Masonic society. It is said that possibly all of the members of this organization were Freemasons of the better educated class and that most of them adhered to the doctrine that peaceably obtained reforms and progress by education are the surest and best. Once he said that any religion, whatever it be, should not make people enemies, but brothers, and true ones." Let us listen to a piece of his oratory on the same theme:

"En la historia de los pueblos hay nombres que por si solos significan un hecho, que recuerdan afectos y grandezas; nombres que, como las formulas magicas, evocan ideas agradables y resueñas; nombres que vienen a ser como un simbolo de paz, un lazo de amor entre las naciones. Los nombres de Luna é Hidalgo pertenecen a estos; sus glorias iluminan dos extremos del globo; el Oriente y el Occidente España y Filipinas. Al pronunciarlos señores, creo ver dos arcos luminosos que, partiendo de ambas regiones, van a enlazarse alla en la altura, impulsados por la simpatia de un comun origen, y desde esa altura unir dos pueblos con vinculos eternos, dos pueblos que en vano separan los mares y el espacio, dos pueblos en los cuales no germinan las simientes de desunion que ciegamente siembran los hombres

[8] Retana, "Vida y Escritos de Rizal," p. 92.
[9] Popular Science Monthly, Vol. 61 (July), p. 222.
[10] Retana, "Vida y Escritos de Rizal," p. 183.
[11] Retana, "Vida y Escritos de Rizal," p. 106.

y su despotismo. Luna é Hidalgo son glorias españolas como filipinas; asi como nacieron en Filipinas pudieron haber nacido en España, porque el genio no tiene patria, el genio brota en todas partes, el genio es como la luz, el aire, patrimonio de todos; cosmopolita como el espacio, como la vida y como Dios."[12]

A little further on he continued

"Por fortuna los hermanos son mas; la generosidad y la nobleza son innatos bajo el cielo de la España; todos vosotros sois de ello aparentes pruebas. Habeis respondido unanimes; habeis coadyuvado, y hubierais pecho mas, si mas se hubiera pedido. Sentados a participar de nuestro agape y honrando a los hijos ilustres de Filipinas, honrais tambien a la España; porque, lo sabeis muy bien, los limites é la España no son ni el Atlantico, ni el Cantabrico, ni el Mediterraneo. España esta alli, donde deja sentir su influencia bienhechora, y aunque desapareciese su bandera, quedaria su recuerdo, etrno, imperecedero."[13]

Two incidents may be cited to show that Rizal did not forget to use the compasses of Freemasonry. One time he left London peremptorily after he had discovered a growing interest in the youngest of three daughters of his landlord, and after he had notified his countryman, Antonio Ma. Regidor, that it would be better for him to leave. He is reported to have said:

"Yo no puedo engañarla; no puedo casarme con ella, porque tengo otras affecciones que recordar de nuestra tierra y que no me lo permiten; yo no he de cometer la indignidad de cambiar la seduccion por un cariño puro y virginal, como es el que pueda ofrecerme."[14]

The other incident was when Rizal challenged Antonio Luna to a duel because the latter had made a slighting allusion to a lady at a public banquet. Luna, however, admitted his error, and the withdrawal of the offensive remark closed the affair which might otherwise have been unfortunate.

And here is Rizal's principle of square deal which is contained in one of his letters to Marcelo H. del Pilar, also a brother Mason:

"I am likewise disposed to meet anybody halfway on any proposition."[15]

Masonic tolerance doubtless urged him to wite again to Del Pilar thus:

"I prefer to shut myself up in solitude and isolation rather than disturb the peace and harmony existing among its editorial staff" (the fortnightly La Solidaridad).[16]

Later Rizal endeavored to bring himself into a reconciliation with this very same Brother, and thus he wrote:

"I want to see you either in Manila or here that we may have an understanding and again be what we always before were. It is my hope that once you are out of that atmosphere and we are no longer so far apart that we shall have no further misunderstanding."[17]

It was very likely that Rizal, the Craftsman, had in mind either an allusion to that great Book of Na-

[12] Retana, "Vida y Escritos de Rizal," p. 95.
[13] Retana, "Vida y Escritos de Rizal," p. 97.
[14] Retana, "Vida y Escritos de Rizal," p. 172.
[15] Craig, "Rizal's Minor Writings," p. 122.
[16] Craig, "Rizal's Minor Writings," p. 118.
[17] Craig, "Rizal's Minor Writing," p. 122.

ture and Revelation or that emblem of innocence and badge of a Mason, (because he had always been careful of his good name), when he said to his companions that in their country's cause whatever they offered on the altar of patriotism must be as spotless as the sacrificial lambs of Levitical law.[18] "Pura y sin mancha ha de ser la victima para que el holocausto sea aceptable".[19]

*Spreading the Light.*

Rizal's writings abound with statements which convey one of his aims in life — that the light which had been given him he desired to pass undimmed to others. A few may be quoted:

"I have never dreamed of eternal fame, nor of everlasting renown..... My sole desire is to do whatever is in my power of what is possible and most necessary. I have caught a little glimmer of light and I believe it my duty to enlighten my countrymen"[20]

Of the Rev. Dr. Jose Burgos, who was a previous victim of Spanish tyranny, Rizal wrote:

"He awakened my intellect and made me understand goodness and justice. His farewell words I shall always remember: "I have tried to pass on to you what I received from my teachers. Do you now do the same for those who come after you?"[21]

Speaking through Isagani, Rizal would diffuse general enlightenment; if the Philippines were to be a country of farmers he woud raise their inhabitants to a higher level in their occupation by giving them an education that would aid them in perfecting their work and in placing them in a condition to understand many things of which they were formerly ignorant.

In an address to some Filipinos, exactly the same idea was propounded:

"My countrymen, I have given proofs that I am one most anxious for liberties for our country, and I am still desirous of them. But I place as a prior condition the education of the people, that by means of instruction and industry our country may have an individuality of its own and make itself worthy of these liberties."[22]

*Charity.*

He was gentle, merciful, kind, and tolerant; he was above petty resentments and was always ready to cover the faults of his fellow human being with the mantle of charity. In the words of Ibarra in "Noli Me Tangere", "I believe that carrying out my father's idea will be more fitting than to weep for him, and far better than to avenge him. Sacred nature has become his grave, and his enemies were the people and a priest. The former I pardon on account of their ignorance, and the latter because I wish that Religion which elevated society should be respected."[23]

Rizal, too, had the charity to be able to say; "May God pardon those who use my name as a war cry of rebellion against Spain." And when-

[18] Craig, "Lineage, Life and Labors of Rizal," p. 246.
[19] "El Filibusterismo," last pages.
[20] From a letter to Father Pastells, 1892, Craig, "Rizal's Own Story, p. 102.
[21] Craig, "Rizal's Own Story," p. 58.
[22] Craig, "Lineage, Life and Labor of Rizal," p. 235.
[23] "Social Cancer," p. 126.

ever occasion offered he would recall his favorite proverb: "To understand all is to forgive all"[24] This man, therefore, who with his art had symbolized the triumph of science over death, and who, before dying had declared:

"For I go where no slave before
the oppressor bends,
Where faith can never kill,
and God reigns e'er on high."

most assuredly possessed an abiding strong belief in immortality, and faith in the Deity, entertained a strong belief in immortality, and practical charity.

*Love of Truth.*

The dedication of the "Noli Me Tangere" to the Fatherland contains this assertion which would serve to illustrate Rizal's love of truth:

"I will strive to reproduce thy condition faithfully, without discriminations; I will raise a part of the veil that covers the evil, sacrificing to truth everything."

Hear him again in his own Spanish on the same subject:

"Sin embargo en honor de la verdad dire que al corregir mi obra en Alemania la he retocado mucho y reducido mas; pero tambien la he templado los arranques, suavizando muchas frases, y reduciendo mucha cosas a mas justas proporciones a medida que adquiria mas amplia vision de las cosas vistas desde lejos."[26]

Later on he wrote once more about the truthfulness of the "Noli Me Tangere" in these words:

"All the events I set forth are facts that have truly and actually occured; I can prove them to any one. My book is not without fault, I admit; it is defective from the artistic and esthetic points of view. However, what is undeniable and incontrovertible about it is the impartiality of my narrative."[27]

Rizal had ministered to the sick and afflicted and had gone as far as to establish a hospital in his exile. Throughout his life he had striven not only for reform but also for the final redemption in his people. May it not be said that Rizal, characterized by purity of life and conduct — spotless white as the lambskin, which he wore — maintained in their fullest splendor those truly Masonic ornaments of Brotherly Love, Relief and Truth?

DUTY WHICH IS VIRTUE.—

According to Rizal, virtue consists, among Masons, in doing one's duty at all times, and doing one's duty means working for the redemption of humanity. And he lived and died consecrating himself always to the faithful performance of that duty. His utterances to the very end of his days are inimitable:

"If I had to begin over again, still I should do the same, for it has been only duty. Gladly do I go to expose myself to peril, not as my expiation of misdeed (for in this matter I believe myself guiltless of any), but to complete my work and myself offer the example of which I have always preached."[28]

[24] Craig, "Lineage, Life and Labors of Rizal," p. 236.
[25] Craig, "Rizal's Minor Writings," p. 102.
[26] Retana, "Vida y Escritos de Rizal," p. 105.
[27] Rizal's "Clinica Medica" in MSS, p. 195.
[28] Craig, "Rizal's Minor Writings," p. 133.

Dr. Rizal was a born champion of the ideals and principles of Freemasonry. He proved to be its faithful follower and devotee. He had a keen appreciation of the services of Freemasonry to science which proclaimed the liberty of human reason, because he well knew that the Institution effected its deliverance after this had been subjugated, tyrannized and placed under a prolonged captivity by Religion. In an outburst of feeling which was itself masonic, pure and simple, devoid, he said, of the slightest intention *to criticize*, he addressed the Rev. Dr. Vicente Garcia, the first to defend the "Noli Me Tangere", the greatest Filipino theologian, and the most learned man in all Batangas Province, a letter containing the following exhortation:

"What shall you say to your God, venerable priest, of a religion which has declared all men equal? What shall you say to the God who hates tyranny and has made intelligence free, when he shall ask, 'What hast thou done for the unhappy and oppressed? How hast thou employed thy extraordinary intellect and education? Why hast thou not followed the impulse of thy heart which has almost stopped at the sight of injustice, ignorance, objection, and suffering on every hand? What shall you answer to that God when He shall say to you, 'I suffered bitter death to save mankind; what hast thou done for thy brethren?"[29]

In recognition of, and as testimony to Rizal's masonic labors there is to be found in one of the Lodge rooms in the temple of the fraternity in Madrid, Spain, a marble tablet dedicated and unveiled after the execution, containing this inscription:

"The Grand Orient of Spain
To the Memory of the Never-to-be-Forgotten Brother
JOSE RIZAL
Victim of His Love for Liberty and Justice
Shot in Manila on
December 30, 1896."

His was a truly masonic life which had imbibed and exemplified the masonic teachings of Temperance, Fortitude, Prudence and Justice. His was also a truly masonic life with three states. In youth he industriously occupied his mind with the attainment of useful knowledge; in manhood he applied his knowledge to the discharge of his duties to God, to his fellowmen and to himself: and before death he enjoyed the reflection of a well-spent life, ending his days in the hope of a glorious immortality. Every Mason will agree that Rizal faithfully imitated the celebrated artist who is said to have been raised by the strong grip of the Lion of the Tribe of Judah, "in his truly exalted and exemplary character, in his unfeigned piety to God and in his inflexible fidelity to his trust". And every Mason will agree that upon passing away he was only translated "from this imperfect to that perfect, glorious and celestial lodge above where the Supreme Grand Master of the Universe forever presides."

[29] Dated at Madrid, January 17, 1891, Writer has a copy.

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# we did not fail kalaw on rizal

By *Ildefonso T. Runes*

FROM THE TIME Jose Rizal published his immortal *Noli Me Tangere* in 1887, there has been a well-designed conspiracy by the enemies of the Filipino people to squelch the hero's patriotic endeavors. Those enemies thought that their attempt had finally succeeded with their criminal execution of the hero at Bagumbayan on December 30, 1896. But they failed; and realizing that they did not achieve their objective on the whole, they hit upon a more dubious scheme of defaming Rizal through the *perfidious* "retraction."

The conspiracy was outwardly a war against one man — Rizal — and he knew it. One time he felt that he was alone — and he told it so to Blumentritt — in the fight for his people. But as he walked boldly into the trap laid by his enemies, when he returned to the Philippines in 1892 certain that he was of the consequences, he made that ringing affirmation, contained in his testament to his countrymen: "... I do not repent for what I have done, and if I had to begin now, I would do it over again, because it is my duty."

It is uncharitable, to say the least, to attribute to Rizal the cowardly act of recounting all his works and allegedly asking the forgiveness of God and man for the scandal those acts had caused. Would a man, who from the age of ten to his last hour at 35, had devoted his entire time and labors — and no one the world over that we ever know of or read about to have striven so devotedly — on the eve of his death, repudiate those labors for which he was going to re-consecrate with his own life? It is grossly unfair, immoral in fact, against the entire Filipino people to reduce Rizal into a cry-baby, a weakling who could not stand by his convictions. And for his enemies to do so when he can not any more defend himself is plain treachery.

The late Don Teodoro M. Kalaw knew the alleged "retraction" as a colossal fraud and announced in 1920 that "a campaign to prove the falseness of the alleged abjuration (of Masonry) of Rizal, and at the same time against the fanaticism of the masses and against religious intolerance was launched." He felt that it was the duty of the Masons, in particular, of every true Filipino, in fact, to be intelligent: to find out whether Rizal had truly retracted and abjured Masonry, besides. It is everyone's moral obligation to find out whether those who, through

the use of a fake document and multi-doctored photostatic copies gained an advantage by it; and, finally, whether it leads to a good or bad end to the hero. We should not merely use that stupid and casuistic argument cleverly devised by the enemies of Rizal that "even if Rizal had retracted, it does not diminish his greatness." That, certainly, is not intelligent but an unconscious mounting of the casuistic reasoning that for Rizal to have retracted and re-embraced Catholicism and abjured Masonry, he achieved "unfading glory."

To this writer the 1920 announcement of Don Teodoro M. Kalaw is a standing challenge more so with the existence of many inconsistencies, contradictions, grave errors, and even lies that insult Filipino intelligence in the fabricated "evidences" which the "retractionists" have foisted before our open eyes.

I should like to call the people's attention to two well-known books on Rizal, copyrighted with the Bureau of Public Libraries, which carry facsimiles of the supposed "retraction" document. The two books are Jose M. Hernandez's *Rizal* and Ricardo C. Bassig's *Selected Readings from Rizal.* The first was copyrighted in 1950 and the second in 1959. The facsimiles of the retraction" document in both books bear the following dateline: "Manila 29 de Diciembre de 1890." That is, Rizal was supposed to have signed the alleged document in Manila on December 29, 1890. I do not accept it, because I know that Rizal was in Madrid at the time and could not have signed that document in Manila. And these books — with others as equally derogatory to the character and insulting to the person of Rizal — have been used in schools for years. And jealous of the dignity of the nation and the honor of the Filipino hero, as I know every true Filipino is, I appeal for the corresponding action of the Department of Education to my petition for the investigation of the use of those books in our schools.

For the benefit of those who have not seen the abovementioned books, I am quoting verbatim and in full a letter of the Director of the Bureau of Public Libraries in answer to my inquiry on the matter.

July 19, 1961

Mr. Ildefonso T. Runes
BR Book Company
P. O. Box 2697
Sir:

This has reference to your registered letter dated July 5, 1961.

Of the printed materials you mentioned therein, the books entitled "RIZAL" by Jose M. Hernandez and "SELECTED READINGS FROM RIZAL" by Ricardo C. Bassig are the only ones copyrighted. In the copies deposited in the Copyright Office, the datelines appearing on the facsimile printed on the insert between pages 248 and 249 of the book of Mr. Hernandez, and of the one printed on the outside back cover of the book of Mr. Bassig, do appear to be "Manila 29 de Diciembre de 1890".

Thank you for this opportunity to be of service to you.

Very truly yours,

(Sgd.) ERNESTO R. RODRIGUEZ, JR.
*Acting Director*

While the whole plot is a blasphemy against the hero, the matter of the historically wrong document, hence a proof of its falsity, is a cheap joke. Could it have been that the people have considered this matter of no consequence at all and let it go as it is? This slur, this deliberate attempt to reduce the worth of the hero of the Filipinos with a flagrantly fake document?

Hernandez's *Rizal*, it appears was published by "Alemar's". I had written to the well-known publishers asking if it was not a disservice to the Filipino people to publish and circulate, as they did, a book that carried a document that was fraudulent because it did not conform with facts? The publisher, obliged with the following reply:

July 12, 1961

Mr. Ildefonso T. Runes
P. O. Box 2697
Manila

Dear Bro. Runes:

I appreciate your letter of July 10.

When we consented to publish Jose M. Hernandez's "Rizal", we had the impression that the letter of retraction was signed on December 29, 1896 and not in 1890.

However, at the moment, we do not have plenty of copies of this book. And as soon as the same goes out of print, we do not have any intention of reprinting it.

Very sincerely yours,

(Sgd.) ERNESTO Y. SIBAL
President

If they are of any worth at all, the letters of Director Rodriguez and Dr. Sibal stand to confirm my expose of the fraud that the "retraction" document is, and Hernandez and Bassig can not now recall their books or replace the "adverse witness" to their interest that the document is with a more "cooperative" one.

In an effort to cover the irreparable damage caused by the spurious "retraction" document — which Hernandez said was borrowed from the San Beda College that put out a different, because altered facsimile — other Catholic authors published later books carrying reproductions with very crude doctoring of the "0" in the "1890". Two particular authors may be mentioned: Fr. Jesus M. Cavannna, who wrote *Rizal's Unfading Glory* and Dr. Gregorio F. Zaide, who wrote *Philippine History for High Schools,* a rehash of his earlier work, *The Philippine History for Catholic High Schools* which had been banned by the Textbook Board for "partiality", among other unfavorable comments.

It is very evident that the doctoring jobs in the Cavanna and Zaide reproductions had not been merely crude; they were so atrociously done even a tyke can distinguish the wide difference in the retouching or, let us say, doctoring of the "0" that became "C" in the San Beda College pamphlet " 'I Abjure Masonry' — Jose Rizal" and then reconstructed into "6" in Cavanna's and Zaide's copies. The truly disastrous phase of the doctoring in the copies of Cavanna and Zaide is in the irreconcilable differences of the figure 6 which was "0" in Hernandez's and Bassig's books and "C" in the San Beda College pamphlet.

But one of the deliberate and most unfortunate deceptions made by Fr. Cavanna and Carlos E. da Silva, when they issued a pamphlet impugning the validity of the stand I made in my book, was their claim that "last year (1960) *the National Bureau of Investigation revealed that findings made on photostats of Dr. Jose Rizal's retraction by Angel H. Gaffud, NBI document examiner, show that the document is GENUINE!*" (Underscoring supplied.)

This claim is a palpable misrepresentation. In a *Philippines Free Press* statement on August 12, 1961, Director Jose G. Lukban of the NBI declared that "no such document was ever submitted to the National Bureau of Investigation for laboratory examination and study." This very clear fact should shame the professor and priest-author. And if the "NBI document examiner" referred to by them made the study on his personal account, did he pronounce his own findings as those of the National Bureau of Investigation? If he did, that would be another misrepresentation. And then how could he have found that the "document (of retraction) is GENUINE" if he examined only "photostats"? May be he did not even know that there are five — or, let us say, four — different photostats of the supposed "retraction" document — all of them published.

There are other very glaring anomalies in the series of forgeries and contemptible acts of his enemies aimed at validating the Rizal "retraction" build-up which has been reduced to a pile of rubbish by our recent discoveries and expose. Other venalities against Rizal, hence indirect reproach to the nation that has recognized him as national hero, are going to be disclosed in our forthcoming book which shall be a revision and enlargement of *The Forger of the Rizal 'Retraction'*. More and more people now see the obviousness of the smear of Rizal despite the casuistry and pseudologic employed by his detractors.

It is only to be regretted that since Rizal paid the dear price with his life sixty five long years ago his enemies have had the upper hand in the systematic campaign to discredit him. One reason for their success is that, while the planners and executors of the treacherous "retraction" device were not Filipinos, they have been aided by many countrymen of the hero who have been ever ready to serve as puppets in exchange for personal comfort.

Our beloved Don Teodoro M. Kalaw, who, forty one years ago, announced the launching of the campaign to prove the falseness of the alleged abjuration of Masonry by Rizal, was very certain that sooner, or later, the truth shall clear the name of the hero. Having unshakeable faith in the firmness of Rizal to his convictions, he (Kalaw) was positive that the hero and patriot remained true to his duty to his people because he was even ready and willing to die for his duty and convictions.

We have brought consummation to that serene hope of Teodoro M. Kalaw; for that matter, we have not failed our hero who had loved and served his Masonic Fraternity next only to his country. With their memories truly enshrined in the hearts of their people, they are now at rest in complete tranquility.

# DEEP ROOTS OF RIZAL'S NATIONALISM

M. C. Navia

IN ONE of the pages of the Noli we read the following lines:

> *"Fame in order to be sweet must resound in the ears of those whom we love, in the atmosphere of our home or of the land that will guard our ashes . . ."*

Here Rizal gives expression to a feeling almost provincial, like that of a country lad removed from his rustic surroundings whose mind constantly returns with longings to the scenes of his boyhood. Away from his home and country, even fame brought him no pleasure for to him the adulations of men in a strange land were tasteless, vapid and dry. For Rizal even sufferings and death were sweet in one's country. In the mouth of Elias he put the following words:

> *"It is true that I cannot love or be happy in my country, but I can suffer and die in it, and perhaps for it . . ."*

These and many similar passages in prose and poetry convey the profoundly nationalistic feelings of Rizal. And when he met his death on Bagumbayan Field, a sacrificial lamb on the altar of our Freedom, he proved that those passages were not mere vagaries of a poet's mind but the sincere yearnings of a devoted son and patriot.

Whence this burning passion for his native land? Is there an explanation for his fanatical devotion to the land of his birth, the land that had given him nothing in return but cares, sorrows and sufferings?

In search for a cause for this extraordinary love, let us review briefly some of the facts, situations and events in his short but very full life.

Gifted with a remarkably brilliant mind, Rizal had the added benefit of a thorough education and excellent parental guidance, especially from the mother. Competent critics do not hesitate to rank him intellectually among the great minds of the world. However, the conditions prevailing in his time accounted greatly for bringing out into full play his great talents and spurring him on to the patriotic labors which led to his early but glorious death.

Rizal's entire life was tinged with sadness. Even his love affairs always had some gray shadow cast upon every one of them. His only real happiness was found in the bosom of his family. This is reflected in

practically all of his poems but more especially in the nostalgic "They Ask Me for Verses," "To the flowers of Heidelberg," "To my Muse," and, of course, his "Last Farewell." His thoughts were always of home which treasured all his happiness, and home was "Querida Filipinas," the land of his birth.

To a large extent we can connect this with the strong ties and congenial atmosphere in the Rizal family which naturally enhanced his love for home and everything associated with it. Thus when at the tender age of eight he composed a poem extolling the excellence of his native tongue as equal to Latin, English, Spanish and even the language of the angels, he can be forgiven for over exuberance and hyperbolism.

Conditions and events in the Philippines and his own experience combined to intensify the nationalistic sentiment of Rizal to the point of obsession. For instance, while a young student in Manila, his Spanish classmates in Ateneo and Sto. Tomas despised the presence of Filipinos whom they contemptibly called "indios." As a matter of fact all Spaniards in the Philippines called all natives "indios." Unable to bear the insult, young Rizal formed a group that engaged the arrogant "Castilas" in street fights now and then, and bested them. From then on we see Rizal developing a racial pride that brooked no disparagement of his people. It is the same pride that was behind his monumental work of annotating Morga's book, "Sucesos" and the writing of such essays as "The Indolence of the Filipinos," in which he stoutly defended his race. As a student he consistently won honors in his studies not only as a result of his avid pursuit of knowledge but also because of an intense desire to excel his foreign classmates, and to prove the equality, if not the superiority of the Filipinos to other peoples. And as we very well know, he had the satisfaction of demonstrating this successfully at least in his person. In 1880 a literary contest was opened in Spanish, and with his entry entitled "The Council of the Gods" he emerged winner over many Spanish rivals including priests, professors, writers and newspapermen participating in their own language. Even in physical prowess Rizal did not want to be inferior. He trained himself to be a gymnast and an athlete who commanded respect and admiration. He was an expert swordsman, a sharpshooter, and could wrestle down bigger opponents, as a Spanish priest who was disdainful of his size and stature found out to his surprise.

But perhaps the events which were etched most incisively in Rizal's youthful memory and which gave rise to his militant nationalism were the brutalities of the civil guards to Filipinos; the execution of the three innocent Filipino priests, Fathers Burgos, Gomez and Zamora; the abuse of the small Calamba landholders by the government and the religious corporations, and, of course, the persecution of his own family. This persecution lead at one time to the public humiliation of his beloved mother who was forced to walk 50 kilometers on foot from Calamba to Sta. Cruz into prison under police guards and a false charge of attempting to poison a relative.

Evidencing the profound impression of these events upon Rizal, he portrayed in the "Noli" the landholders' tribulations in the harrassments of Cabezang Tales, and the painful scene of his mother's march was re-enacted by the miserable Sisa. Typifying the brutalities of the civil guards was the torture to death of young Crispin in the convent.

And yet, if conditions were only improved a little for the natives by the civil and ecclesiastical powers, Rizal, would no doubt have outgrown, or, in the greatness of his soul, overlooked whatever bitterness this unhappy experiences left in his heart. But the abuses continued unabated, challenging his patriotic sentiments and those of his contemporaries who all rose to the occasion. While Bonifacio, Aguinaldo and others resorted to armed rebellion, Rizal advocated pacific means believing that appeals and proper presentation of the people's cause to the authorities both in the Philippines and in Spain would bring about reforms and consequent happiness to the people. His poems, speeches, articles, novels and other writings were aimed to expose the injustices and evils in his country "on the steps of the temple" so that those who saw them might offer a remedy. It is to this that he passionately applied himself. He attained the heights of his poetic, literary and forensic powers pleading for reformation or defending the cause of his country's emancipation.

But although fiercely nationalistic, Rizal was not blindly partisan. He knew his people had faults aplenty and dedicated great efforts to correct them.

When national pride is strong, it is difficult to admit defects. Sensitive about the dignity of his race, yet, Rizal did not hide the defects and mistakes of his people. He was candid about them. In his letter to the women of Malolos and in his novels, he pointed to these weaknesses often humorously, satirically at times, but always with earnestness that his people might realize and correct them. These were lack of ambition, slavishness, ignorance, superstition, frivolousness, to mention a few. Their existence encouraged the abuses of their oppressors. From them the people must be free, for as he used to say, there are no tyrants where there are no slaves.

It requires a disciplined mind to own one's defects and a strong character to publicly admit the need for correction. Rizal had these qualities, gained no doubt from the example of his mother who, loving her precious children dearly, yet never hesitated to mete out just punishment to them for any mischief or wrong doing. Young Rizal himself was to experience often the severity of this stern rule, and he never forgot his lesson, namely, that sentiment must never thwart the ends of justice, nor becloud truth.

The people's shortcomings, instead of disheartening Rizal, however, deepened his affection for them and fired his fervor for their redemption and freedom. It is ever thus. The more helpless the victim, the more sympathy he evokes. Rizal's mother country was all the more dear to him because she was poor, despised and oppressed. On the other hand, he had no patience for foreigners who

had only contempt for his people because of their defects, or who would keep them forever chained to ignorance and superstition.

Nationalism to be of merit must be sincere. The appealing force of Rizal's nationalism was its sincerity. Besides Marcelo H. del Pilar, perhaps no other Filipino equalled the personal sacrifices Rizal made for the welfare of his people. When he exhorted the youth to consecrate their golden hours to the country's welfare, he himself set an example. As a student he practiced frugality and concentrated in improving himself in every way so that he could be of better service to his people in the future. During his exile at Dapitan, he taught his pupils better methods of agriculture not from the teacher's desk but on the farm. He showed them how to construct irrigation systems and other practical methods of living off the soil to enable them later to lead independent lives, in keeping with his principle of self-reliance and as a means of conquering indolence. And when he passionately called upon the youth to "generously pour out their blood to wash away so much shame, so much crime, so much abomination," he, at the age of 35 years, trod the way to martyrdom "with brow lifted high and serene". In other words, he practiced what he preached. He was sincere.

Here once more the influence of his home enters into the picture. The family of Rizal was rich. He had wealth, fame and honor. In the exalted profession he had chosen he had a great future. In espousing the cause of the down trodden, he staked all of these. Nor did his relatives raise a voice of protest or complaint. On the contrary, they encouraged and helped him under great perils and sufferings. They shared his persecutions, which heightened the intensity of his determination to carry through his mission to the bitter end. While in many cases family ties serve to hinder or dampen many an ambition or enterprise, especially where sacrifice is necessary, in Rizal's case they galvanized his energies for the task he had set himself to accomplish.

These then to our mind were the roots of Rizal's nationalism — the strong family ties that bound him to his parents, brother, sisters, and other kinsmen; the cruel oppression of his people which he saw and experienced from boyhood through his mature years, and his inherent love for justice which a sovereign government, abetted by a degenerate breed of men so realistically portrayed in his novels, denied a helpless, deluded and innocent people. They were deep and firm roots because they were with him from adolescence, growing and maturing with him as his youth developed and hardened into manhood.

With the spread of the United Nations concept and because of the conduct of some nationalistic leaders past and present in some parts of the world, nationalism is now, in some quarters, in disrepute. The quality of Rizal's nationalism, however, cannot but arouse admiration, for it was sacrificial and characterized by the noblest of human sentiments — love, altruism and sincere devotion to the welfare of his people.

# Some Notes on Rizal's "Noli"

THE "Noli Me Tangere" as it has come to us is a revised and condensed form of a previous manuscript. The novel was almost lost to posterity when Rizal, in penury and discouragement was on the verge of throwing the manuscript into the fire. It was his fellow medical student in Barcelona, Maximo Viola, who saved the "Noli". He loaned Rizal $300.00 to print 2,000 copies of the novel in Germany. But Rizal had to re-write and condense the entire book to bring down the cost of printing.

* * *

The words, "Noli Me Tangere" (Touch Me Not) appear in verse 17, chapter XX of the Gospel of St. John where Jesus appeared to Mary Magdalene after his resurrection and said to her. "Touch me not for I am not yet ascended to my Father..."

* * *

"Noli Me Tangere" is also a medical term for cancer according to Quain's A Dictionary of Medicine" published in 1882. Rizal, in dedicating the book to his Fatherland, refers to a social cancer which he desired to expose in order that a remedy may be found for it. Hence Derbyshire's translation of the novel under the title "The Social Cancer".

* * *

Curiously enough, the book itself has a "touch me not" tag in certain quarters in this country unless it is "expurgated". Time was when it meant arrest and persecution merely to possess the book. The same was also true with "El Filibusterismo", a sequel to the "Noli".

* * *

Notwithstanding profuse praises showered on the "Noli" by many readers Filipinos and foreigners alike, Rizal was not satisfied with it saying that it had many defects. For instance, he said he should have killed Ibarra instead of Elias who had the qualities of a revolutionary leader while Ibarra was an egotist. "But," he explained to Alejandrino, "when I wrote the "Noli" my health was very bad".

* * *

Rizal wanted to write a third novel, this time in Tagalog, but gave up the idea as he reasoned out that it would not be proper to write on the same theme in two languages. It would seem too much like the bilingual sermons of the friars.

△ △ △

Rizal's gracefully combed hair with its familiar curve on the right side has become a "trademark". Could you imagine him in "Aguinaldo" hair cut or sailor's "crew cut"? And yet according to Carlos Quirino in his "The Great Malayan", to save on barber shop expenses, he had his hair cut close to the skull! This was in Madrid.

# Gems from the Noli and Fili

*(Although the "Noli" and the "Fili" are on the lips of every Filipino, only a comparatively few, even among the intelligentsia, have actually read the novels. This is regrettable, for aside from their high entertainment value, these books offer much to add, even for Filipino readers, to the knowledge of the situation and problems of the times that influenced greatly the course of the country's history.*

*A good review of a book or extensive quotations therefrom often induces a feeling that one need not read the book itself. In presenting these selections the idea is not to cater to, or encourage laziness, but on the contrary, to arouse a driving interest and desire to read the novels. It is our hope that these quotations will stimulate such a desire.*

*It is not possible to reproduce here all the quotable lines in these books, replete as their pages are with vivid narratives and penetrating observations on events, situations and phases of Filipino life. Those here given will serve as samples from a treasure house, so to speak, of Rizal's scholarly thoughts.*

*Those who have not fully enjoyed the beauty of Rizal's literary style, his wit, wisdom and humor, will find delight in reading these books. And Filipinos who would re-live the exciting times that form the setting of the stories will thrill to the events depicted and feel in their blood the fire of pulsating, purposeful nationalism.* — MCN)

## WHY WE LIKE GOOD HOMES

We mortals in general are very much like tortoises: we are esteemed and classified according to our shells. (Noli, p. 2)

## A CONTEST FOR HEAVEN

*One of the most entertaining chapters in the Noli is that which deals with Capitan Tiago (Chapter IV). His personal appearance, philosophy of life, religious beliefs and practices, Rizal presents vividly with deft touches of humor in which style he was always at his best. Amusing in the extreme is Capitan Tiago's open rivalry with a rich old widow in religious ostentation. Rizal writes:* Capitan Tiago hoped that the old woman would breathe her last almost any day, or that she would lose

*Note*: All quotations are from the Derbyshire translation published by Philippine Education Co., Manila.

five or six of her lawsuits so that he might be alone in serving God; but unfortunately the best lawyers of the Real Audiencia looked after her interests, and as to her health, there was no point of her that could be attacked by sickness..... and she hung on to this vale of tears with the tenacity of a boil to the skin. Her adherents were secure in the belief that she would be cannonized at her death and that Capitan Tiago himself would have to worship her at the altars — all of which he agreed to and cheerfully promised, provided only that she die soon. (Noli, p. 46).

## A FATHER TO HIS SON

*(From a letter of Ibarra to Maria Clara)*

My father wishes me to go away in spite of all my pleadings. "You are a man now", he told me, "and you must think about your future duties. You must learn the science of life, a thing which your fatherland cannot teach you so that you may some day be useful to it. If you remain here in my shadow, in this environment of business affairs, you will not learn to look far ahead. The day in which you lose me you will find yourself like the plant of which our poet Baltazar tells: grown in water, its leaves wither at the least scarcity of moisture and a moment's heat dries it up. Don't you understand? You are almost a young man, and yet you weep!" These reproaches hurt me and I confessed that I loved you. My father reflected for a time in silence and then placing his hand on my shoulder, said in a trembling voice, "Do you think that you alone know how to love, that your father does not love you? It is only a short time since we lost your mother and I must journey on alone toward old age, toward the very time of life when I should seek help and comfort from your youth. Yet I accept my loneliness, hardly knowing whether I shall ever see you again. But you must think of other and greater things; the future lies open before you, while for me it is already passing behind; your love is just awakening, while mine is dying; fire burns in your blood, while the chill is creeping into mine. Yet you weep and cannot sacrifice the present for the future, useful as it may be alike to yourself and your country." My father's eyes filled with tears and I fell upon my knees at his feet. I embraced him, I begged his forgiveness and I assured him that I was ready to set out. .... (Noli p. 57-58)

## THE EUROPE OF RIZAL

Europe, with its attractive peoples in constant movement in the search of happiness, weaving their dreams in the morning and disillusioning themselves at the setting of the sun, happy even in the midst of their calamities. Yes, on the further shore of the boundless sea are the really spiritual nations, those who, even though they put no restraints on material development, are still more spiritual than those who pride themselves on adoring only the spirit. (Noli p. 63)

## GOD IN SOME PEOPLE'S RELIGION

To the good Lord they paid little attention as the saints gave them enough to do. For those poor folk God had come to be like those

unfortunate monarchs who are surrounded by courtiers to whom alone the people render homage.

## A MODERN NERO

While he (Fray Salvi) was preaching — he was very fond of preaching — the doors of the church were closed, wherein he was like Nero who allowed no one to leave the theater while he was singing. But the former did it for the salvation and the latter for the corruption of souls. (Noli p. 78)

## CONTRAST

A pure simple faith is as distinct from fanaticism as the flame from the smoke or music from discords. (Noli p. 96)

## THE LOGIC OF FILOSOFO TASIO

If the only ones who can be saved are the Catholics, and of them only five per cent — as many curates say — and as Catholics form only a twelfth part of the population of the world — if we believe what statistics show — it would result that after damning millions and millions of men during the countless ages that passed before the Saviour came to earth, after a Son God has died for us, it is now possible to save only five in every twelve hundred. That cannot be so! I prefer to believe and say with Job, "Wilt Thou break a leaf driven to and fro, and wilt Thou pursue the dry stubble?" No, such a calamity is impossible and to believe it is blasphemy! (Noli p. 99)

## DARKNESS AND FANCY

Night favors credulity and the imagination peoples the air with specters. (Noli p. 111)

## NATURE CAN BE A HYPOCRITE

The mountain encircled lake slept peacefully with that hypocrisy of the elements which gave no hint of how its waters had the night before responded to the fury of the storm. (Noli p. 125)

## PRUDENCE, THE BETTER PART

No one censures the pilot who makes for a port at the first gust of the whirlwind. To stoop as the bullet passes is not cowardly — it is worse to defy it only to fall never to rise again. (Noli p. 199)

## MIRACLES

Were I to believe in miracles, I should not believe in God. I should believe in a defied man. I should believe that man had really created a god in his own image and likeness.... But I believe in Him. I have felt His hand more than once. (Noli p. 260)

## ACCIDENTS AND MIRACLES

Believing in accidents is like believing in miracles; both presuppose that God does not know the future. What is an accident? An event that no one has at all foreseen. What is a miracle? A contradiction, an overturning of natural laws. Lack of foresight and contradiction in the Intelligence that rules the machinery of the world indicate two great defects. (Noli p. 261)

## HUMAN JUSTICE

*Elias*: I have had to believe greatly in God because I have lost faith in men.

*Ibarra*: But nevertheless you must admit the necessity of human justice, however imperfect it may

five or six of her lawsuits so that he might be alone in serving God; but unfortunately the best lawyers of the Real Audiencia looked after her interests, and as to her health, there was no point of her that could be attacked by sickness..... and she hung on to this vale of tears with the tenacity of a boil to the skin. Her adherents were secure in the belief that she would be cannonized at her death and that Capitan Tiago himself would have to worship her at the altars — all of which he agreed to and cheerfully promised, provided only that she die soon. (Noli, p. 46).

## A FATHER TO HIS SON

*(From a letter of Ibarra to Maria Clara)*

My father wishes me to go away in spite of all my pleadings. "You are a man now", he told me, "and you must think about your future duties. You must learn the science of life, a thing which your fatherland cannot teach you so that you may some day be useful to it. If you remain here in my shadow, in this environment of business affairs, you will not learn to look far ahead. The day in which you lose me you will find yourself like the plant of which our poet Baltazar tells: grown in water, its leaves wither at the least scarcity of moisture and a moment's heat dries it up. Don't you understand? You are almost a young man, and yet you weep!" These reproaches hurt me and I confessed that I loved you. My father reflected for a time in silence and then placing his hand on my shoulder, said in a trembling voice, "Do you think that you alone know how to love, that your father does not love you? It is only a short time since we lost your mother and I must journey on alone toward old age, toward the very time of life when I should seek help and comfort from your youth. Yet I accept my loneliness, hardly knowing whether I shall ever see you again. But you must think of other and greater things; the future lies open before you, while for me it is already passing behind; your love is just awakening, while mine is dying; fire burns in your blood, while the chill is creeping into mine. Yet you weep and cannot sacrifice the present for the future, useful as it may be alike to yourself and your country." My father's eyes filled with tears and I fell upon my knees at his feet. I embraced him, I begged his forgiveness and I assured him that I was ready to set out. .... (Noli p. 57-58)

## THE EUROPE OF RIZAL

Europe, with its attractive peoples in constant movement in the search of happiness, weaving their dreams in the morning and disillusioning themselves at the setting of the sun, happy even in the midst of their calamities. Yes, on the further shore of the boundless sea are the really spiritual nations, those who, even though they put no restraints on material development, are still more spiritual than those who pride themselves on adoring only the spirit. (Noli p. 63)

## GOD IN SOME PEOPLE'S RELIGION

To the good Lord they paid little attention as the saints gave them enough to do. For those poor folk God had come to be like those

unfortunate monarchs who are surrounded by courtiers to whom alone the people render homage.

### A MODERN NERO

While he (Fray Salvi) was preaching — he was very fond of preaching — the doors of the church were closed, wherein he was like Nero who allowed no one to leave the theater while he was singing. But the former did it for the salvation and the latter for the corruption of souls. (Noli p. 78)

### CONTRAST

A pure simple faith is as distinct from fanaticism as the flame from the smoke or music from discords. (Noli p. 96)

### THE LOGIC OF FILOSOFO TASIO

If the only ones who can be saved are the Catholics, and of them only five per cent — as many curates say — and as Catholics form only a twelfth part of the population of the world — if we believe what statistics show — it would result that after damning millions and millions of men during the countless ages that passed before the Saviour came to earth, after a Son God has died for us, it is now possible to save only five in every twelve hundred. That cannot be so! I prefer to believe and say with Job, "Wilt Thou break a leaf driven to and fro, and wilt Thou pursue the dry stubble?" No, such a calamity is impossible and to believe it is blasphemy! (Noli p. 99)

### DARKNESS AND FANCY

Night favors credulity and the imagination peoples the air with specters. (Noli p. 111)

### NATURE CAN BE A HYPOCRITE

The mountain encircled lake slept peacefully with that hypocrisy of the elements which gave no hint of how its waters had the night before responded to the fury of the storm. (Noli p. 125)

### PRUDENCE, THE BETTER PART

No one censures the pilot who makes for a port at the first gust of the whirlwind. To stoop as the bullet passes is not cowardly — it is worse to defy it only to fall never to rise again. (Noli p. 199)

### MIRACLES

Were I to believe in miracles, I should not believe in God. I should believe in a defied man. I should believe that man had really created a god in his own image and likeness.... But I believe in Him. I have felt His hand more than once. (Noli p. 260)

### ACCIDENTS AND MIRACLES

Believing in accidents is like believing in miracles; both presuppose that God does not know the future. What is an accident? An event that no one has at all foreseen. What is a miracle? A contradiction, an overturning of natural laws. Lack of foresight and contradiction in the Intelligence that rules the machinery of the world indicate two great defects. (Noli p. 261)

### HUMAN JUSTICE

*Elias*: I have had to believe greatly in God because I have lost faith in men.

*Ibarra*: But nevertheless you must admit the necessity of human justice, however imperfect it may

be. God in spite of His many ministers He may have on earth cannot, or rather does not, pronounce His judgments clearly to settle the million conflicts that our passions excite. It is proper, it is necessary, it is just, that man sometimes judge his fellows.

*Elias*: Yes, to do good, but not to do ill, to correct and to better, but not to destroy, for if his judgments are wrong he hasn't the power to remedy the evil he has done. (Noli p. 621)

## WE THINK WE KNOW THE ANSWER

Is it more humane to accompany a criminal to the scaffold than to lead him along the difficult path from vice to virtue? (Noli p. 392)

## LIGHT AND LIBERTY

*Ibarra*: Without light there is no road.

*Elias*: Neither is there liberty without strife. (Noli p. 392)

## ON IMITATING GREAT MEN

It nearly always happens, when we wish to imitate great men, that we copy only their foibles and even their defects. (Noli p. 208)

## REMEMBERING THE DEAD

The one thing perhaps that indisputably distinguishes man from the brute creation is the attention which he pays to those who have passed away and, wonder of wonders! this characteristic seems to be more deeply rooted in proportion to the lack of civilization. (Noli p. 82)

## ON ORIGINAL SIN

Man is an accidental and not a necessary part of creation and God cannot have created him, no indeed, only to make a few happy and condemn hundreds to eternal misery and all, in a moment, for hereditary faults. No! If that be true, strangle your baby son sleeping there! If such a belief were not a blasphemy against God, who must be the Highest Good, then the Phenician Moloch, which was appeased with human sacrifices and innocent blood... would be by the side of Him a weak girl, a friend, a mother of humanity. (Noli p. 100)

## ON DRUDGERY

Any work that is done in disgust and shame is a kind of martyrdom. (Noli p. 130)

## TRUTH

Truth does not need to borrow garments from error. (Noli p. 192)

## WHEN FAME IS SWEET

Fame to be sweet must resound in the ears of those we love, in the atmosphere of our home or of the land that will guard our ashes. We wish that fame should hover over our tomb to warm with its breath the chill of death, so that we may not be completely reduced to nothingness, that something of us may survive. (Noli p. 196)

## WE GET ONLY THE KIND OF GOVERNMENT WE DESERVE

There are useless officials, bad ones, if you wish, but there are also good ones, and if these are unable to do anything it is because they meet with an inert mass, the people, who take little part in the affairs that concern them. (Noli p. 197)

## SPANISH PROVERB QUOTED?

Give me bread and call me a fool. (Noli p. 331)

## PENT-UP FURY OF THE OPPRESSED

This people does not complain because it has no voice, it does not move because it is lethargic, and you say that it does not suffer because you haven't seen how its heart bleeds. But some day you will see this, you will hear its complaints, and then woe unto those who found their strength on ignorance and fanaticism! Woe unto those who rejoice in deceit and labor during the night believing that all are asleep! When the light of day shows up the monsters of darkness, the frightful reaction will come. So many sighs suppressed, so many poison distilled drop by drop, so much force repressed for centuries, will come to light and burst! Who then shall pay those accounts which oppressed peoples present from time to time and which history preserves for us on her bloody pages? (Noli p. 195)

## A GOOD WORK IS NEVER LOST

*Tacio to Ibarra who was afraid the school he planned for the education of the masses would be a failure through secret work of enemies of the enterprise*: "If such should happen, if the enterprise should fail, you would be consoled by the thought that you had done what was expected of you and thus something would be gained. You would have placed the first stone, you would have sown the seed, and after the storm had spent itself perhaps some grain would have survived the catastrophe to grow and save the species from destruction and to serve afterwards as the seed for the sons of the dead sower. The example may encourage others who are only afraid to begin." (Noli p. 199)

## BEWARE OF LAWSUITS

In a lawsuit the winner is left without a camisa. (Noli p. 213)

## LOVE OF COUNTRY

*Elias to Ibarra (whose life he saved but who, he learned later, was the son of his deceased father's persecutor), after Ibarra had invited him to go abroad and live with him, leaving the country where he had suffered so much wretchedness*: "It is true that I cannot love or be happy in my country, but I can suffer and die in it, and perhaps for it — that is always something. May the misfortunes of my native land be my own misfortunes and, although no noble sentiment unites us, although our hearts do not beat to a single name, at least may the common calamity bind me to my countrymen, at least may I weep over our sorrows with them, may the same hard fate oppress all our hearts alike! (Noli p. 472-3)

## THE TEST

*Elias to Ibarra*: You loved your country... because everything smiled on you, your country had done you no injustice; you loved it as we love anything that makes us happy. But the day in which you see yourself poor and hungry, persecuted, betrayed, and sold by your own countrymen, on that day you will disown yourself, your country, and all mankind. (Noli p. 473)

## DYING WORDS OF ELIAS

I die without seeing the dawn brigthen over my native land! You who have it to see, welcome it — and forget not those who have fallen during the night. (Noli p. 492)

## THE PATH OF PROGRESS

Some wills are broken down, some individuals sacrificed, but that is of little import; progress continues on its way, and from the blood of those who fall new and vigorous offspring is born. (Noli p. 409)

## MISDIRECTED

Our youths think only of love affairs and dissipations; they expend more time and work harder to deceive and dishonor a maiden than in thinking about the welfare of their country; our women, in order to care for the house and family of God, neglect their own; our men are active only in vice and heroic only in shame; childhood develops amid ignorance and routine, youth lives its best years without ideals, and a sterile manhood serves only as an example for corrupting youth. (Noli p. 410)

## TRUE GOODNESS

Favors rendered, in order to have any claims for recognition, must be disinterested. (Noli p. 382)

## DANGEROUS WEAPON

So much power in the hands of men, ignorant men filled with passions, without moral training, of untried principles, is a weapon in the hands of a madman in a defenseless multitude. (Noli p. 381)

## WHEN TERRORISM IS FUTILE

Terrorism is useful when people are slaves, when the mountains afford no hiding places, when power places a sentinel behind every tree, and when the body of the slave contains nothing more than a stomach and intestines. But when in desperation he fights for his life, feeling his arm strong, his heart throb, his whole being filled with hate, how can terrorrism hope to extinguish the flame to which it is only adding fuel? (Noli p. 379)

## HOW TO LOSE OUR NATIONAL CHARACTER

*Simoun to Basilio who was advocating equal recognition of Filipinos with Spaniards and more study of the Spanish language*: . Ah youth is ever inexperienced and dreamy, always running after butterflies and flowers! You have united so that by your efforts you may bind your fatherland to Spain with garlands of roses when in reality you are forging upon it chains harder than the diamond! You ask for equal rights, the Hispanization of your customs, and you don't see that what you are begging for is suicide, the destruction of your nationality, the annihilation of your fatherland, the consecration of tyranny! What will you be in the future? A people without character, a nation without liberty — everything you have will be borrowed, even your very defects!" (Fili p. 60)

## ON NATIONALISM

*Simoun to Basilio*: "Spanish will never be the general language of the country, the people will never talk it, because the conceptions of their brains and the feelings of their hearts cannot be expressed in that language — each people has its own tongue, as it has its own way of thinking. What are you going to do with Castilian, the few of you who will speak it? Kill off your own originality, subordinate your thoughts to other brains, and instead of freeing yourselves, make yourselves slaves indeed!.... While

Russia enslaves Poland by forcing the Russian language upon it, Germany prohibits French in the conquered provinces, your Government strives to preserve yours, and you in return, a remarkable people under an incredible government, you are trying to despoil yourselves of your own nationality. One and all you forget that while a people preserves its language, it preserves the marks of its liberty, as a man preserves his independence while he holds to his own way of thinking." (Fili p. 61)

PALLIATIVES

He is a bad doctor who seeks only to destroy or stifle the symptoms without an effort to examine into the origin of the malady, or, when knowing it, fears to attack it. (Noli p. 377)

ON "NECESSARY EVIL"

Do you then believe on a necessary evil, sir? Do you believe that in order to do good it is necessary to do evil? (Noli p. 377)

INDIFFERENCE OF THE RICH

The rich think only of increasing their wealth; pride and show blind them, and as they are generally safe, above all when they have powerful friends, none of them troubles himself about the woes of the unfortunate. (Noli p. 353)

A PARADOX

*Tasio to Don Filipo who wanted him to stay and see the show in the town plaza during the fiesta*: "For dreams and nonsense I am sufficient unto myself..... Has your attention never been drawn to the character of our people? Peaceful, yet fond of warlike shows and bloody fights; democratic, yet adoring emperors, kings, and princes; irreligious, yet impoverishing itself by costly religous pageants?" (Noli p. 314)

PRAYER

Who in dispair can pray?.... Prayers are for the hours of hope, and when in the absence of this we turn to God, it is only with complaints. (Noli p. 282)

COWARDICE

Cowardice begins in selfishness and ends in shame. (Noli p. 275)

ENEMIES

*Elias to Ibarra when the latter expressed great surprise on being told that he had enemies*: "All of us have them, sir, from the smallest insect up to man, from the poorest and humblest to the richest and most powerful. Enmity is the law of life." (Noli p. 25)

HITCH YOUR WAGON TO A STAR

Instead of aspiring to be a province, aspire to be a nation. (Fili p. 63)

WE ARE EXPENDIBLE

What are physical sufferings compared to moral tortures? What is death of a man in the presence of the death of a society? (Fili p. 63)

USELESS STONE (*This is truly Masonic in concept.*)

What are you doing for the land that gave you existence, that supports your life, that affords your knowledge? Don't you realize that that is a useless life which is not concentrated to a great idea? It is a stone wasted in the fields without becoming a part of an edifice. (Fili p. 63)

ONE NATION (*A prophetic vision*)

Within a few centuries, when humanity has become redeemed and enlightened, when there are no races, when all peoples are free, when there are neither tyrants nor slaves, colonies nor mother countries, when justice rules and man is a citizen of the world, the pursuit of science alone will remain, the word patriotism will be equivalent to fanaticism, and he who prides himself on patriotic ideas will doubtless be isolated as a dangerous disease, as a menace to the social order. (Fili p. 64)

PATRIOTISM

Patriotism can only be a crime in a tyrannical people, because then it is rapine under a beautiful name, but however perfect humanity may become, patriotism will always be a virtue among the oppressed people because it will at all times mean love of justice, of liberty, of personal dignity. (Fili p. 65)

THE VULTURE CALLED GREED

Wheresoever I have beheld greed in the most execrable forms, sometimes hypocritical, sometimes shameless, sometimes cruel, fatten on the dead organism, like a vulture on a corpse, I have asked myself — why was there not, festering in its vitals, the corruption, the ptomaine, the poison of the tombs, to kill the foul bird? (Fili, p. 59)

TRUE GREATNESS

The greatness of man is not in living before his time... but in understanding its desires, in responding to its needs and in guiding it on its forward way. (Fili p. 65)

REVENGE

*Basilio to Simoun*: "All the tardy vindications of justice, all revenge in the world will not restore a single hair of my mother's head, or recall a smile to my brother's lips. Let them rest in peace — what should I gain now by avenging them?" (Fili p. 65) (*This has reference to the tragic story of Basilio's mother, Sisa, and his little brother, Crispin*).

RESIGNATION

Resignation is not always a virtue; it is a crime when it encourages tyrants; there are no despots where there are no slaves. Man is in his own nature so wicked that he always abuses complaisance. (Fili p. 65)

PERVERSITY OF HUMAN NATURE

*Simoun, quoting Tacitus and Seneca*: "It is natural for man to hate those whom he has wronged". (Fili p. 66)

SLAVISHNESS

*Simoun to Basilio upbraiding the latter for leaving his people's oppressors to the peaceful enjoyment of their powers and asking only to be allowed to work and to live peacefully*: "Let your idyllic ideas live, your dreams of a slave who asks only for a bandage to wrap the chain so that it may rattle less and not ulcerate his skin. You hope for a little home and some ease, a wife and a handful of rice — here is your ideal man of the Philippines!" (Fili p. 66)

SERVITUDE IS DEGENERATING

*Simoun musing over the case of Basilio*: "Can it be that years of servitude have extinguished in his heart every sentiment and there remain only the animal desires to live

and reproduce? In that case the type is deformed and will have to be cast over again." (Fili p. 67)

APOSTROPHE TO HIS OPPRESSED TOWNMATES:

"Calm yourselves, peaceful inhabitants of Kalamba!... You cleared your fields, on them you have spent the labor of your whole lives, your savings, your vigils and privations, and you have been despoiled of them, driven from your homes, with the rest forbidden to show you hospitality! Not content with outraging justice, they have trampled upon the sacred traditions of your country! You have served Spain and the King, and when in their name you have asked for justice, you were banished without trial, torn from your wives' arms and your children's caresses!... Neither pity nor humanity has been shown you — you have been persecuted beyond the tomb...!" (Fili p. 86)

VIRTUE IS INHERENT

The virtues a person may possess are not like the diamonds that may pass from hand to hand, to be sold and resold. They are inherent in the being, they are essential attributes of the subject. (Fili p. 92)

THIS IS DEMOCRACY

Governments are established for the welfare of the peoples, and in order to accomplish this purpose properly, they have to follow the suggestions of the citizens who are the ones best qualified to understand their own needs. (Fili p. 142)

The Government, being the human institution that it is, needs the support of all the people; it needs to be made to see and feel the reality of things. (Fili p. 143)

SPEAK UP!

No tears, no milk. (Fili p. 142)

TOO MANY PROFESSIONALS

There are too many lawyers now, many of them become mere clerks. Doctors? They insult and abuse one another and even kill each other in competition for a patient. Laborers, sir, laborers, are what we need, for agriculture. (Fili p. 145)

WHEN GRAY HAIRS BRING SHAME

*Isagani to Señor Pasta who scoffed at the former's ambition to further his studies and was persuading him to abandon his plans as something quixotic and useless as he, señor Pasta said, would realize when Isagani would have gray hairs like his*: "When I have gray hairs like those, Sir, and turn my gaze back over my past and see that I have worked only for myself, without having done what I plainly could and should have done for the country that has given me everything, for the citizens that have helped me to live — then, Sir, every gray hair will be a thorn, and instead of rejoicing, they will shame me!" (Fili p. 147)

SATISFACTION

What more could any one desire than to be able to say, "I have done this for the good of the fatherland, I have consecrated my life to the welfare of others!" (Fili p. 147)

THEY ARE STILL AT IT, BROTHER!

*Rizal, commenting in the Fili on the price of a medical book which Basilio, a medical student, could not afford to buy, explains that the reason was "the necessity for bribing*

*many government employees to get it in (so that) the booksellers charged a high price for it.*" (Fili p. 227)

GRIN AND BEAR IT

In this world complaisance with vice is rewarded better than fulfillment of duty. (Fili p. 226)

NEUTRALISM

In critical moments to declare oneself neutral is to be exposed to the wrath of the contending parties. (Fili p. 230)

REST THEE WELL!

*Apostrophe to Maria Clara who died in the nunnery of Sta. Clara "where she entered pure and stainless and expired like a crushed flower"*: "Sleep in peace, ill-starred daughter of my hapless fatherland! Bury in the grave the enchantments of youth, faded in their prime! When a people cannot offer its daughters a tranquil home under the protection of sacred liberty, when a man can only leave to his widow blushes, tears to his mother and slavery to his children, you do well to condemn yourself to perpetual chastity; stifling within you the germ of a future generation accursed! Well for you that you have not to shudder in your grave, hearing the cries of those who groan in darkness, of those who feel that they have wings yet fettered, of those who are stifled from lack of liberty! Go, go with your poet's dreams into the regions of the infinite.... Happy she who dies lamented, she who leaves in the heart that loves her a pure picture, a sacred remembrance, unspotted by the base passions engendered by the years! Go, we shall remember you! In the clear air of our native land, under its azure sky, above the billows of the lake.... we must eternally see you as we dreamed of you, fair, beautiful, radiant with hope, pure as the light, yet still sad and melancholy in the contemplation of our woes! (Fili p. 232)

EFFECTS OF TYRANNY

A people tyrannized over is forced to be hypocritical; a people denied the truth must resort to lies; and he who makes himself a tyrant breeds slaves. (Fili p. 266)

THE FRIAR AND THE FILIPINO

*Isagani*: I will agree with you that we are defective. Who is to blame for that You who for three centuries and a half have had in your hands our education, or we who submit to everything? If after three centuries and a half the artist has been able to produce only a caricature, stupid indeed he must be!

*Padre Fernandez*: Or bad enough the material he works upon.

*Isagani*: Stupider still then, when, knowing it to be bad, he does not give it up, but goes on wasting time. Not only is he stupid, but he is a cheat and a robber, because he knows that his work is useless, yet continues to draw his salary. Not only is he stupid and a thief, he is a villain in that he prevents any other workman from trying his skill to see if he might not produce something worth while! The deadly jealous of the incompetent! (Fiii p. 266)

ROBBERS!

When a people is denied light, home, liberty and justice — things that are essential to life, and therefore man's patrimony — that peo-

ple has the right to treat him who so despoils it as we would the robber who intercepts us on the highway. (Fili p. 304)

## A STAIN TO THE CONSCIENCE

Every honest man who does not place himself on the side of the wronged makes himself an accomplice and stains his conscience. (Fili p. 304)

## COWARDLY FATHERS

*Simoun to Basilio who recoils from the idea of an uprising planned by the former with determination to annihilate not only those who oppose the revolution but also those who refuse to take up arms and join it*: "Cowardly fathers will only breed slavish sons, and it would not be worthwhile to destroy and then to rebuild with rotten materials." (Fili p. 316)

## THE PAIN OF DEATH

*Simoun allaying Basilio's fear of death*: "What is the pain of death? A momentary sensation, perhaps confused, perhaps agreeable, like the transition from waking to sleep." (Fili p. 317)

## SLAVERY OR DEATH

*Simoun to Basilio*: "What is death? Nothingness, or a dream? Can its specters be compared to the reality of the agonies of a whole miserable generation? The needful thing is to destroy the evil, to kill the dragon and bathe the new people in the blood, in order to make it strong and invulnerable..... What is being destroyed? Evil, suffering — feeble weeds, in order to set in their place luxuriant plants. Do you call that destruction? I should call it creating, producing, nourishing, vivifying!" (Fili p 317)

## A PERVERTED STANDARD

The vulgar do not fix their attention on principles; they look only at results. Commit the crime well and you will be admired and have more partisans than if you had carried out virtuous actions with modesty and timidity. (Fili p. 318)

## A QUIRK OF THE MIND

For the very reason that the story seemed absurd, it was believed. (Fili p. 344)

## TENACIOUS FAITH IN GOD

I know that He has not abandoned those peoples who in their supreme moments have trusted Him and made Him the Judge of their cause; I know that His arm has never failed when, justice long trampled upon and every recourse gone, the oppressed have taken up the sword to fight for home and wife and children, for their inalienable rights, which, as the German poet says, shine ever there above, inextinguished and inextinguishable, like the eternal stars themselves. No, God is justice: He cannot abandon His cause, the cause of liberty, without which no justice is possible. (Fili p. 358)

## CRIME AND HATE CAN NEVER SAVE

The glory of saving a country is not for him who has contributed to its ruin. You have believed that what crime and iniquity have defiled and deformed, another crime and another iniquity can purify and redeem. Wrong! Hate never produces anything but monsters and crime criminals! Love alone real-

izes wonderful works, virtue alone can save! No, if our country has ever to be free, it will not be through vice and crime, it will not be so by corrupting its sons, deceiving some and bribing others. No! Redemption presupposes virtue, virtue sacrifice, and sacrifice love! (Fili p. 358)

## SACRIFICE

The just and the worthy must suffer in order that their ideas may be known and extended! You must shake or shatter the vase to spread its perfume, you must smite the rock to get the spark. (Fili p. 359)

## CAN GOOD COME OUT OF EVIL?

If anything were born overnight it would be at best a mushroom, for mushrooms only can spring spontaneously from filth... An immoral government presupposes a demoralized people, a conscienceless administration, greedy and servile citizens in the settled parts, outlaws and brigands in the mountains. Like master, like slave! Like government, like country. (Fili p. 359)

## "A VERY JUST GOD"

*Padre Florentino to Simoun who asked him what kind of a God was that who demanded great sacrifices from man, to suffer and to work*: "A God who chastises our lack of faith, our vices, the little esteem in which we hold dignity and the civic virtues. We tolerate vice, we make ourselves its accomplices, at times we applaud it, and it is just, very just that we suffer the consequences, that our children suffer them. It is the God of Liberty who obliges us to love it by making the yoke heavy for us — a God of mercy, of equity, who while He chastises us, betters us, and only grants prosperity to him who has merited it through his efforts. The school of suffering tempers, the arena of combat strengthens the soul. I do not mean to say that our liberty will be secured at the sword's point, for the sword plays but little part in modern affairs, but that we must secure it by making ourselves worthy of it, by exalting the intelligence and the dignity of the individual, by loving justice, right, and greatness, even to the extent of dying for them...." (Fili p. 360)

## IRRESISTIBILITY

When the fruit of the womb reaches maturity, woe unto the mother who would stifle it! (Fili p. 360)

## WHERE, OH WHERE?

Where are the youth who will consecrate their golden hours, their illusions, and their enthusiasm to the welfare of their native land? Where are the youth who will generously pour out their blood to wash away so much shame, so much crime, so much abomination? Pure and spotless must the victim be that the sacrifice may be acceptable! Where are you, youth, who will embody in yourselves the vigor of life that has left our veins, the purity of ideas that has been contaminated in our brains, the fire of enthusiasm that has been quenched in our hearts? We await you, O youth! Come, for we await you! (Fili p. 361)

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# *Little known facts about*

# "MY LAST FAREWELL"

THE TITLE "My Last Farewell" of Rizal's best known poem was not given to it by the author. Rizal wrote it without title. According to the late Jaime C. de Veyra, Mariano Ponce, who was in Hongkong, was the first to publish and give the poem a title. He received his copy from Jose Maria Basa who in turn obtained it from the family of Rizal. Ponce in printing the poem for distribution named it "Mi Ultimo Pensamiento" (My Last Thought). That was early in 1897. Copies of the poem passed from hand to hand clandestinely in the Philippines and Spain, but on September 25, 1898, "La Independencia" published the poem under the title "Mi Ultimo Adios" (My Last Farewell) and it has since been known by that title.

* * *

The original in Rizal's handwriting was hidden in a small alcohol stove which he gave to his sister, Trining, whispering to her in English, "there is something inside". The stove was a present to Rizal by the family of Pardo de Tavera in Paris.

* * *

Like the alleged retraction document, the poem as circulated had variations in text which could not be rectified for some time because the original was lost and was not recovered until 1908.

* * *

It is generally believed that when Josephine Bracken left the islands for Hongkong after Rizal was executed, she took the poem with her without the knowledge of the family of Rizal. Evidence to this effect is only circumstantial in that Josephine and the poem disappeared at the same time. Be that as it may, several years later, in 1908, information was received from the Bureau of Insular Affairs in Washington, D.C., to the effect that an American tourist in the Orient acquired an important document which seemed to be the manuscript of Rizal's famous poem. The man was willing to part with it provided the price he paid for it, namely, $500, was refunded to him. The Philippine Government was only too willing to make the payment; and so the precious 9 x 15 cm. sheet of paper with the poem written on both of its sides, was recovered.

Thus, the recent theft and recovery of the same manuscript together with that of the "Noli" was the second of such "adventure" experienced by this poem of Rizal.

* * *

In the last line of the penultimate stanza, the first word is missing in the manuscript reading thus: "... la fe no mata, donde el que reina es Dios." (....faith kills not, where He who reigns is God.) The loss of the word was due, it is agreed, to alcohol permeating the spot and serving as eraser. From the context of the line, however, it is clear that the missing word is "Donde" (Where) and the stanza is always written with that word.

* * *

Contrary to the popular belief that Rizal wrote this valedictory on the eve of his execution, there are Rizalists — Austin Craig and Jaime C. de Veyra among them — who think the poem was written or prepared days, perhaps weeks, ahead. The physical appearance of the poem and the sheet on which it is written, the time element involved, as well as the surrounding circumstances, it is claimed, argue against the popular belief. "Rizal did not have one single free hour from 7 a.m. December 29 to 6 o'clock the following day, 30th, his execution", according to de Veyra. He said that the whole day of 29th was taken up in heated religious debates with Jesuits, interrupted only by interviews with a newspaperman, the dean of the Cathedral, Governor Luengo, and fiscal Castaño. At least one priest was always with Rizal throughout the night of the 29th to the moment he was shot to death. Whether it was written on the eve of Rizal's execution or earlier, the poem is inseparably associated with his heroic death and lends a sublimely beautiful setting to it.

* * *

The poem has been translated into English, Swiss, German, Italian, Hungarian, Japanese, French, Greek and Arabian. It is believed to have been translated now also into Russian, Chinese, one of the principal Indian dialects, and two or three other foreign languages. In 1948 de Veyra wrote that it had been translated into Tagalog and eleven other dialects of the Islands. In Tagalog alone there exist no less than eighteen translations by as many authors, the best known of which are those of Poblete, Gatmaitan and Andres Bonifacio.

△ △ △

### "RIZAL FORESAW THE REVOLUTION"

"The Islands cannot remain in the condition they are without requiring from the sovereign country more liberty. To wish that the alleged child remain in its swaddling clothes is to risk that it may turn against its nurse and flee, tearing away the old rags that bind it. The Philippines then may remain under Spanish domination only with more law and greater liberty or they will declare themselves independent after steeping themselves and the mother country with blood."

(from "Philippines a Century Hence")

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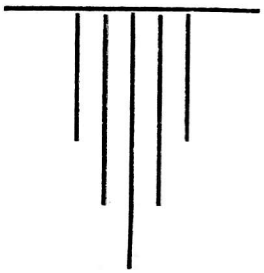

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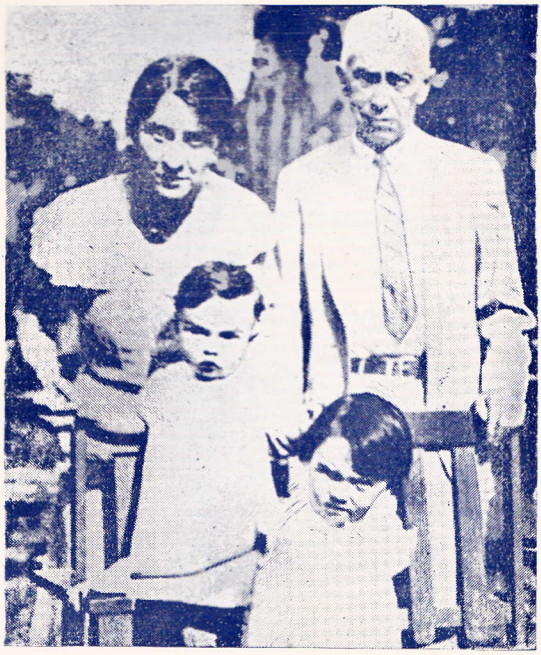
who helped Rizal financially and made possible the first publication of the "NOLI."

**CHARLES DERBYSHIRE**

Famous translator into English of Rizal's novels, poems and other important writings before Filipinos undertook similar work. He is here shown with his sister and two unidentified children.



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"The greatest mark of glory of Rizal which makes him deserve our eternal gratitude is the disinterestedness and self-denial which he demonstrated in subordinating his private interests and those of his family to those of his country. When, upon obtaining his degree of Master of Philosophy and letters and Doctor of Medicine a brilliant future opened up before him, he did not hesitate to sign his own death sentence by waiting and publishing his "Noli Me Tangere". He did not even stop to consider the sad prospect of cheating his family of the just hopes which it pinned on him and the certainty that he would reduce it to ruins and misery. Instead, he obeyed nothing but the impulses of his noble and generous heart which dictated to him the duty of liberating his people from the slavery to which they were chained."

— From "The Price of Freedom"
*by Gen. Jose Alejandrino*