

- We celebrate Rizal Day, the 30th of December this year, with these thoughts expressed by him at various times and occasions.

SAYINGS OF RIZAL

Individual Liberty

There is no sufficient gunpowder in the world that can justify the attacks against the liberty of the individual, against the sanctity of the home, against the laws, against peace and honor. — *Jose Rizal in La Solidaridad.*

Rizal on the Educator

Yes, I believe that the time is approaching when I can return to the Philippines. Then, when I am already there, you (Blumentritt) will come with your whole family and you will live with me. I have a large library. I shall order a little house built on a hill. Then I shall devote myself to the sciences, I shall read and write history, I shall establish a school and if you can stand the climate, then you will be its director. I am sure that all the young men, the cream of the youth of the country, will come to us. Blumen-

tritt and Rizal will remain in the memory of the Filipino people, like Goethe and Schiller, like Horace and Virgil, like the two Humboldt, in their respective countries. All these ideas came to my mind because the parliament has approved with pleasure the plan of granting Philippine representation. When we shall have obtained this great progress, then we shall rest and devote our strength to the education of the people, which is my supreme aspiration. — *Jose Rizal to Blumentritt, 1890.*

Rizal Answered a Jesuit

Fr. Sanchez, my professor of rhetoric, dared to defend me in public and praise my book (*Noli me tangere*), but secretly he told me that I would have done better writing an ideal book in which I could describe an ideal picture of ideal priests and

in this way show the contrast. I replied that I did not write for thinking readers but for the public that did not think; that there were so many books where ideal priests were described and they were utilized by bad priests to conceal their wolfish bodies with the skin of sheep. I told him that I wanted to awaken my countrymen from their profound lethargy and one who wished to awaken did not use soft and gentle sounds but detonations, blows, etc. "Are you not afraid of the consequences of your audacity?" asked Fr. Sanchez. (He treats me familiarly.) If you go on your mission, are you not afraid of the consequences of its fulfillment?" "Oh, that is entirely different!" he replied. — "Not at all," I replied, "your mission is to baptize the heathen, but mine is to make men worthy." — *Jose Rizal to Blumentritt, February, 1890.*

Rizal on Jesuitry

Concerning Father Faura, I believe that he did not have evil intentions when he

assured Dr. Pardo de Tavera that I had to die. In my way of thinking it was Jesuitical astuteness. The Jesuits have to show in public feelings that they may not perhaps feel. Towards me Father Faura behaved in a different way. But the public ought to believe that he does not agree with me — absolutely not, not in any way. — *Jose Rizal to Blumentritt, January, 1890.*

The Meaning of Mindanao

I can tell you little about the word Mindanao that I would prefer to write *Mindanaw*. The people here now call the whole island Mindanaw. It is true that Pigafetta mentioned Butuan, Chipit, etcetera, but not Mindanaw, if my memory does not fail me; I do not have here my notes. However, *danaw* in Bisaya as in Malay means lake (*dao pan*). I do not know what is lake in Moro Magindanaw. However, inasmuch as there is a great lake Lanaw, that in my opinion means lake — for in *danaw, ranaw, lanaw*, there are only natural phonetical changes — I can al-

low myself a bold conjecture which I admit can be another *lucus a con lucendo* (light that does not shine). *Magindanaw* can mean *great lake*; *magi* would be a contraction of *malaki* (large), for in these regions that *l* in the middle of a word is usually omitted, saying *kabaw*, *Tagilog*, *suat*, instead of *Kalabaw*, *Talagilog*, *sulat*, etc. It is customary in all countries to name whole regions after the most interesting feature in it. What is surprising then that a whole island should be called after the greatest lake found in it? — *Jose Rizal to Blumentritt in Epistolario Rizalino*

Luna and His Spoliarium

In the history of nations there are names that by themselves signify an achievement, that recall passion and greatness, names that, like magic formulae, evoke pleasant and smiling thoughts, names that become a pact, a symbol of peace, a bond of love between the nations. The names of Luna and Hidalgo belong to these; their glories illumine

the two extremes of the globe — the East and the West, Spain and the Philippines... In *Spoliarium*, through the canvass that is not mute, can be heard the tumult of the multitude, the shouting of the slaves, the metallic creaking of the armor of the corpses, the sobs of the bereaved, the murmurs of prayer, with such vigor and realism as one hears the din of thunder in the midst of the crash of the cataracts, or the impressive and dreadful tremor of the earthquake... The *Spoliarium* that thrills, seizes, and agitates violently, drying the tear that looms in the eyes is the condemnation of the barbarism and despotism of a great people towards a small one that thirsts for light and liberty. The first copy made of it was ordered by a Russian! — *Jose Rizal*

Keeping a Diary

Yesterday, one year ago I left my home to come to this country. How many illusions one entertained and how many deceptions! Yesterday, all day and night, I kept recalling all that had

happened to me since then. I took my diary and read it, which reminded me of faded impressions. Though sick, I'll continue my diary because I see that it is most useful and above all it consoles the soul when nothing more remains of its former treasures. — *By Jose Rizal*

Cockfighting in the Philippines

In the Philippines, for the observance of Sunday afternoons, one generally goes to the cockpit, as to the bullfight in Spain. Cockfighting, a passion introduced into the country and exploited a cen-

tury ago, is one of the people's vices, more transcendental than opium among the Chinese. The poor man goes to the cockpit to risk what he has, desirous of earning money without working for it. The rich man goes there to amuse himself, using the money that remains to him from his feasts and thanks-giving Masses (*misa de gracia*) but the money he uses is his own. The game cock is trained with great care, with greater care perhaps than a son, the father's successor in the cockpit. — *Jose Rizal in Noli me tangere.*