

never a gracious man, taciturn and self-conscious as he always was; we know that Abraham Lincoln's home life was something of a tragedy; we know that Voltaire was mean and spiteful, that Rousseau was a hypocrite, and that La Fontaine, while writing children's fables, neglected his own offspring; we know that Dante, for all his mighty anger at the lustful, was himself guilty of the sins of the flesh and that Wagner was wayward, capricious, and irresponsible. Yet none of these things could seriously count in the evaluation of the intrinsic worth of these famous men.

I have given time and attention to the analysis of Rizal's women-characters, an analysis which has invited again and again these intriguing questions: Were they real? Who were they in Rizal's life? Did he write with his heart in his pen? As far as it was possible, I have tried to draw aside, ever so gently, the curtain of secrecy which screens away in discrete reverence the chapter of Rizal's life which had to do with flesh-and-blood women, in order to give more life and color to the personages of his novels. Much, however, had to be justly left to surmises and conjectures, which while legitimate enough within their province, could naturally be biased and humanly erring.

That Rizal relished doing his women-characters is apparent in the over-subjective touch the reader feels in his delineation of them. He is not impersonal about them, nor is he indifferent to them. Always present in his description is the sense that there is a warm relationship between creator and his creatures, be these lovable and to be admired, loathsome and to be hated, or ludicrous and to be mocked at.

For as has been said, Rizal loved life intensely. And life meant every living thing, man and woman, trees and flowers, and soft, green grass. There has been many an occasion to dwell on this deep ineffable love for Nature of the youthful author of the *Noli*. And occasion, too, to show his admiration for man's strength, and woman's sweetness, as well as indignation at and reproach for the weakness of God's

creatures.

There is a shyness of approach when he deals in his novels with the more choice representatives of the fair sex indicative of a youthful worship of loveliness and feminine charm, so that the reader cannot but feel that somehow there is something deeply personal and appealing in these open declarations of admiration and affection. And indulgently he wonders who the prototypes of these girls could be that had the power to inspire the young idealist with such eloquence.

Perhaps our careful guardians of that phase of Rizal's life dealing with the attraction of the eternal feminine for him are, after all, wise, in their prudence. For the haze of mystery clouding the identity of his women-characters may add to, instead of detract from, their poetic appeal, if not to their factual significance. Mystery, we might improvise, thy name is Woman.

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## *Rizal's Life Decision*

### TO THE FILIPINOS:

The step which I have taken or which I am about to take is very hazardous, no doubt, and I need not say that I have thought much about it. I know that almost everybody is against it: but I know also that almost nobody knows what is going on in my heart. I cannot live knowing that many are suffering unjust persecutions on my account; I cannot live seeing my brother, sisters, and their numerous families pursued like criminals; I prefer to face death, and I gladly give my life to free so many innocents from such unjust persecution. I know that at present, the future of my country to some extent gravitates about me; that if I die, many will exult, and that therefore many are longing for my destruction. But what shall I do? I have duties to my conscience above all, I have obligations to the families which suffer, to my old parents, whose sighs pierce to my heart; I know that I alone, even with my death, am able to make them happy, permitting them to return to their native land and to the tranquility of their

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We are not aware of any law authorizing the municipal council to appropriate municipals funds for the purpose stated above. In this connection, attention is invited to section 2288 of the Administrative Code which provides as follows:

*"Use of municipal funds.*—Except as allowed by law, municipal funds shall be devoted exclusively to local public purposes."

Taxation is the taking away of private property for public use. In the instant case, a portion of the taxes collected from the inhabitants of the municipality of Loon is being appropriated by the municipal council as relief aid to the four widows of Cabilao Island. This cannot be done because the "rule is well established, and supported by numerous well considered cases that municipal corporations have only such powers as are expressly granted in their charters or are necessary to carry into effect the powers so granted. It is a rule of public utility, and courts should recognize and enforce it as a safeguard against the tendency of municipalities to embark in enterprises not germane to the objects for which they are incorporated." (Dailey v. City of New Haven, 60 Wis. 314). "Taxation is the absolute conversion of private property to public use, and its validity rests on the use. In legislative grants of the power to municipal corporations, the public use must appear. The legislature can delegate the power to tax; and the validity of the delegation rests on the public purpose. Were this otherwise, as was said at bar, municipal taxation might well become municipal plunders." (Attorney General v. Claire, 37 Wis. 436). Public use "must be for the benefit and advantage of all the public and in which all have a right to share." (Smith v. Smythe, 197 N.Y. 457, 463; 90 1121; 44 Corpus Juris, p. 1109).

What is a local purpose? "The term 'local purpose'\*\*\* means a purpose the benefit of which is confined to a particular locality or limited district. A local purpose has reference to the citizens or interest of a particular locality." (Words and Phrases Judicially Construed). "A municipal council can-

not expend public funds for any purpose it may desire; in expending money municipalities are rigidly restricted to the purposes authorized by law. \* \* \*. A municipal corporation cannot expend its funds for private purposes, or make appropriations for donations." (44 Corpus Juris, pp. 1108, 1109).

In view of the foregoing, our answer to the question is in the negative, it appearing that the sum of ₱100.00 voted by the Municipal Council of Loon in its Resolution No. 86, series of 1937, as relief aid to the four widows of Cabilao Island, Loon, whose husbands died at sea in the typhoon of November 17, 1937, is not for a local public purpose or public use, and hence, not within the powers of the municipality to grant.—11th Ind., Sept. 22, 1938, of Aud. Gen. to Sec. of the Int.; G. A. O. File 120.

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home. I have only my parents, but my country has many sons besides myself who are able to take my place and are already taking my place successfully.

I desire, furthermore, to let those who deny our patriotism, see that we know how to die for our duty and for our convictions. What matters death if one dies for what he loves, for his motherland, and the beings he adores.

If I supposed that I was the only fulcrum of the policy of the Philippines, and if I were convinced that my fellow countrymen would utilize my services, perhaps I should hesitate to take this step; but there are still others who can, with advantage, take my place.

I have always loved my poor motherland, and am sure I shall love her to the last moment, even though perhaps men are unjust to me; and my future, my life, my joys, all have been sacrificed for my love of her. Whatever my fate may be, I shall die blessing her and longing for the dawn of her redemption.

Publish these letters after my death.—*Jose Rizal. (Reprint from PANORAMA, Vol II, No. 12.*

**Activities** - - -

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canor Roxas of Quezon City, for their information.

Carried unanimously.