

**THE
PHILOSOPHY OF RIZAL**

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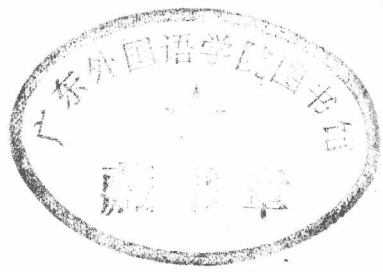
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By the Publishers

To the youth of the land on whose shoulders lies the fulfillment or frustration of Rizal's dream on the future of the Philippines.

May the study of *THE PHILOSOPHY OF RIZAL* not be the least in their incessant search for inspiration that shall sustain them in the great task ahead.

May Rizal rest in peace in the thought that his posterity -- the Filipino Youth after him -- willfully accept the responsibility of perfecting the national superstructure which rests on the foundation that Rizal himself traced out with his blood and pen.

R. R. PASCUAL

PREFACE TO THE PRESENT EDITION

The continuing rapid development of Philippine Nationalism proceeds along lines of thought and outbursts of sentiments indigenous to the Filipino people, the people very dear to our national heroes of whom Rizal is foremost. The healthy and lusty growth of such movement was made possible by the foundation contributed by the early pioneers in the building of our Nation. Rizal is nationally recognized to be the father of this movement.

Guided by the criterion that the greatness of a genius lies not in anticipating his century but in perceiving its aspiration, in responding to its needs, and in helping in its advancement, Rizal was truly a Filipino genius, a true Filipino great, for having perceived the Filipino aspirations, for having responded substantially and in precise terms to their needs, and for having contributed to the Filipino advancement toward nationhood.

In grateful recognition of its debt to Rizal, the Filipino people saw fit to hold as its first centennial celebration the birthday of Rizal. President Magsaysay in Executive Order No. 52 created the Jose Rizal National Centennial Commission for this laudable purpose. Thus June 19, 1961 has been declared "the First Centenary of the birth of Jose Rizal, apostle of Filipino Nationalism, martyr and hero." The series of activities undertaken by the JRNCC from June 19, 1961 to June 19, 1962, truly the Rizal Centennial Year, comprise the nation's endeavors to celebrate the centenary year of Rizal.

During the Centenary Year, the Filipino people have been made more and more Rizal conscious, in the belief that the spirit of nationalism would receive greater revival and to which the Filipinos shall renew their ardent rededication. This has been enhanced by the thought stimulation provided by writers who have devoted their intellectual efforts on Rizal's life and works. The most distinct and far reaching work of the JRNCC toward this end is the *International Congress on Rizal* held in

December 1961, in which foreign and Filipino delegates participated. They produced a volume of noteworthy papers, making an exposition of Rizal's contribution, through his life and works, to Philippine culture and world civilization. It can be said that Rizal's stature had not been completely measured but the basis of its measure has been laid.

The Centennial Year will end in a fitting climax of an opera presentation under the sponsorship of the JRNCC, the premiere performance of which is to be held on the evening of August 26, 1962. The present writer contributed the libretto of this opera, declared as the first prize winner in a national contest for the opera libretto. Dr. Pajaro was commissioned to write the musical composition of the opera.

Much has been written on Rizal's life. Equally numerous are literary pieces describing Rizal's literary works. But, regretfully, few have attempted to delve into the depth of Rizal's intellectual contributions even in the face of a long felt need for a firm and definite basis to serve as anchorage of the nationalist movement. If to this day, Filipino nationalism is more intensely felt than profoundly realized in precise thoughts, national leaders, after Rizal, have only competed in inventing slogans designed to appeal to the masses and, regretfully, only at least serving as shibboleth for nationalism movement. No one has yet approximated, much less equalled, the profundity and extension of Rizal's efforts to discern the people's aspiration and to respond to their need, in order to aid in their advancement.

Philippine culture has arrived at the level in which the thoughts and sentiments for Rizal — Rizalism — cannot be divorced from their foundation. Yet, there is a dearth of substantial acquaintance on the part of the masses with the profound thoughts and ideas of Rizal. This sad situation in the national scene went as far as to call for the enactment of a law requiring college students to study "Rizal's life and works," especially *Noli Me Tangere* and *El Filibusterismo*. This is a sad com-

mentary on the intellectual pride of a people that holds Rizal in very high esteem. There is here a national paradox which can only be dissolved if the high aim of Rizal law shall have been accomplished. By then the legal compulsion to study Rizal's life and works would become unnecessary. We can only hope that this shall be accomplished soon enough.

The present edition is the first time that this work of years of patient study has come out in printed form and for public dissemination. The substance of this work has formed the principal part of the writer's thesis presented to the Graduate School of the State University. This writer has not ceased to continue his studies on Rizal's thoughts, that his contribution to graduate work has been expanded considerably as now appearing in the present edition. By no means, does this writer believe that he has encompassed in this edition the complete *Philosophy of Rizal*; at best, he has only indicated its bare outline. Nevertheless, this author believes that he has discussed more or less extendedly the main substance of Rizal's philosophy that further study would surely enrich and make more explicit. Where discussions of interesting points in Rizal's philosophy are not carried to satisfying extent the only excuse which this author can offer is the fact that no more sources from Rizal have been available to him. In such a case, he can only recommend further pursuit of the matter which calls for more research work on Rizal's ideas.

A fair warning is indicated at this juncture. It is not seldom that in following the trend of Rizal's thoughts we are apt to carry it far beyond what the ideas of Rizal warrant. We, certainly, should not hesitate to pursue Rizal's thoughts further. But, we must be always aware where Rizal's thoughts end and where our own begin. Of course, we may wish to claim our own thoughts as if they were Rizal's. Hence, we must always be careful whenever we impute them to Rizal. Sound scholarship demands evidence, logical deduction, and careful reading or interpretation for every imputation. In a reverse fashion, we are apt to adopt as our own Rizal's thoughts

expressed in some quotable passages, but we rarely pursue these thoughts to their furthest implications with the result that our defense of Rizal's thoughts became untenable by our own omission. Again, to impute such defects to Rizal is to mistake our own defects as his, without our consciousness or intention to do so. Rizal is already dead and helpless; let not the living render him even more so.

Acknowledgment is due to the authorities of the University of the Philippines, particularly the University President, for permission to use in the present volume the materials of the thesis which this author presented to the Graduate School in partial fulfillment of the requirement for the master's degree. This author is joining the publisher in acknowledgment of the material contributions of friends among the ardent admirers of Rizal who shared in the burden of launching the publication of this work. Special mention must be made of the personal efforts of Mr. Silvino Epistola, Misses Patricia Melendres, Laura S. Pargas, Jovita Ventura in following through the tedious route of a manuscript from the typing to the printing, and to Mr. Petronilo Bn. Daroy for preparing a functional index. Finally this author is grateful to his students in Philippine Institution 100 (Rizal course), who form for him the nucleus of his phantom reading public to which the work is addressed, and to unnamed others who contributed criticisms and suggestions. Without all of them, the present edition would not be possible. However, if defects still remain, only this author is solely responsible for them.

K. R. PASCUAL

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Quezon City, Philippines
May 1, 1962

PREFACE

Undoubtedly DR. JOSE RIZAL is not only the greatest hero but also the foremost thinker of the Filipino people thus far. Present-day thinkers, far from giving pretense of surpassing him, do quote him or borrow from him. Blumentritt eulogized him as the greatest man the Malayan race has ever produced. But in spite of this fact very few of us, Filipinos, know the philosophy of JOSE RIZAL. We all love, revere, and worship him. But we learn little from him, not because he taught us little or nothing but because we make no effort to understand him. One great fact that contributes to our negligence of studying him is the handicap in the lack of a source book of his valuable thoughts, scattered as they are in a number of works. To help remedy this appalling situation is one of the reasons for the appearance of the present book.

Many volumes had already been written about DR. JOSE RIZAL. They are for the most part his biography and life history. The works of Retana, Craig, Russells, Rodriguez, and Laubach, and recently of Palma (translated by Ozaeta) are foremost among them. Of the man's personality and character we know enough. But of the analysis of his philosophy we have but very little and most of these expositions are only astray remarks of his biographers. There has been heretofore no complete study of the philosophy of DR. JOSE RIZAL. True enough, his works are plenty but not all of them are available to the reading public. Moreover, because his principal work was in the form of a novel, it required a deeper analysis of the thoughts of its characters than mere fiction-reading would allow in order to understand the meanings of his philosophy subtly interwoven in the novel. Furthermore, through the mouths of his characters who stood for the struggling elements in the novel, the author availed himself of the most tactical technique of delib-

erating upon a given issue. Each character stood for a point of view and through each of them the author achieved his final conclusion. For that reason it takes more than a cursory reading to understand the burden of the author's philosophy. This demand was among the others considered in writing the present work.

Before attempting the present study the author had searched in vain for a complete analysis of RIZAL's philosophy. At most, as has been said, scattered expositions of the philosophy of this most important man were just passing remarks, *asides*, of his biographers. The social, political, moral, educational, and religious philosophy of this thinker have not so far been dealt with systematically and extensively. As the present work indicates, the field of thought which DR. RIZAL considered was so vast and complicated. The present author aims at a substantial presentation of the mental life of the Martyr, of whose biography we already know much. The present work is a modest attempt toward that end.

Any attempt upon the more complete study of the philosophy of RIZAL at once presented a difficulty. In his principal work, the two volumes of his novel, DR. RIZAL presented many characters with different ideas. In dealing with this work, the difficulty lies in how to distinguish RIZAL's ideas from those which were not his. Fortunately, from the mouth of RIZAL, himself, we get a criterion of how to study his novel. In a letter to Barrantes, published in *La Solidaridad*, February, 1890, he said that the ideas of Ibarra did not necessarily coincide with those of his. He added, "Attribute to the characters what they say and to me what I say in the narration."¹ Many, nevertheless, attributed to him everything that the characters of his novel said. Reiterating his answer to the criticisms of his works, particularly by Father Font, he wrote to Ponce the following letter:

¹ Teodoro M. Kalaw, *Epistolario Rizalino*, 1931, Vol. II, p. 296.

If the author of a novel would be responsible for all the utterances of his characters, my God, what conclusion shall we stop at? Because, following this system, the opinions of Father Damaso, the education of the alferéz, the religiousness of *Capitan* Tiago would all be mine. Father Font ought to remember a little of Rhetoric in which it is said that a novel is a mixed kind, in which the characters introduced speak besides the author: it is, therefore, clear that the author is only responsible for all the words which he says as if his, and the facts and circumstances will justify the utterance of the characters; hence on the contrary, it would be ridiculous if different opinions as those of his characters should be attributed to the author.²

In his letter to Señor Barrantes as an answer to the criticism of his novel, RIZAL said:

But I have pictured side by side with evil, the good; I have pictured an Elias and a Tasio, because Elias and Tasio exist, exist, and exist...; only you and your coreligionist, fearing that this little good that I have pictured would serve as example for the bad and would redeem them, shout that it is false, poetic, exaggerated, ideal, impossible, improbable. . . .³

Therefore, an idea developed in his novel, except by those good elements he mentioned, must be supported by his other writings before it can be attributed to the author. If no other writings are available to corroborate the ideas in his novel then it could be attributed to RIZAL only if it dealt with the narration or a statement of facts. The words of a character would be the author's if they were only statements of facts. This criterion necessitates researches on his writings aside from the novel.

The nature of this present work necessitates the consultation of personal letters, articles, essays, and books of DR. RIZAL. Almost all of them were written in Spanish, some in French,

² Letter to Ponce, Aug. 18, 1888; T. M. Kalaw, *op cit.* Vol. II, pp. 45-46.

³ *Ibid.*, p. 300.

others in German and quite a few in Tagalog. The present author had to go to the original sources in order to avail himself of the best materials. Where practicable he always went to the original in manuscript form. When that was not possible he had to consult the first publication of a source-material in the original language. Never had he consulted English translation of RIZAL's works before he saw the original. This was done in order to avoid undue interpolation in the translation of the original into English.

Acknowledgment is due to former directors, Messrs. Teodoro M. Kalaw, Eulogio Rodriguez, Luis Montilla of the National Library and to the former chief of the Filipiniana Division of the same institution for the kind assistance and services in the use of books, pamphlets, and manuscripts of the National Library accorded to the present writer. Acknowledgment is due to those authors from whose works the present writer has liberally borrowed.

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CHAPTER I

THE BACKGROUND OF THE HERO'S LIFE

THE NINETEENTH CENTURY

A PANORAMIC VIEW of the Nineteenth Century is at once necessary for the acquisition of a historical perspective of the period which we shall isolate from the labyrinth of historical events in order that the setting of a very important epoch in the making of our PHILIPPINES can be better appreciated with intimacy and understanding sympathy. The life story of a Great Man, the RIZAL whom we all revere, adore, nay, worship, has been one of the most admirable, fascinating, and wonderful periods in the laying of the foundation of this beloved COUNTRY of ours. The life history of this MAN is the present subject matter of our conscientious effort in seeking the SOUL OF THE PHILIPPINES.

In the last analysis, the history of a people is contributed to by the complex interrelation of the life histories of the individuals composing that people. While the particular experiences of every individual contribute to the making of the history of any country, yet the collective expression of the Soul of a People has always received fresh vigor and new light from the vital experiences of its Great Men who have become endeared in the esteem of their People. And so the historical tradition and subconscious ideal of the FILIPINOS have unanimously voted the name JOSE RIZAL as among the Greatest of their Sons to be inscribed in their ineffaceable traditional sentiment—the History of their Past. The visualization of the SOUL OF THE PHILIPPINES can only be achieved by the perusal of the past expressions or attempts at expression of that SOUL. And the only security for the clear vision of the future expression of