

El SECRETARIO:

PROYECTOS DE LEY EN PRIMERA LECTURA

Del Senador Púyat (S. No. 457, 3.<sup>er</sup> C. R. F.), titulado:

An Act repealing Republic Act Numbered Eight hundred thirty-two. (Re Enriched Rice).

El PRESIDENTE. Al Comité de Sanidad.

El SECRETARIO:

Del Senador Cea (S. No. 458, 3.<sup>er</sup> C. R. F.), titulado:

An Act amending section 200-A of Act Numbered Two thousand four hundred and twenty-seven as amended by Republic Acts Numbered Two hundred seventy-three and Four hundred eighty-nine, authorizing any insurance company to invest in housing and real estate projects.

El PRESIDENTE. Al Comité de Bancos, Corporaciones y Franquicias.

El SECRETARIO:

Del Senador Púyat (S. No. 459, 3.<sup>er</sup> C. R. F.), titulado:

An Act amending paragraph (B) of section one hundred twelve of the National Internal Revenue Code, as amended. (Re gift tax.)

El PRESIDENTE. Al Comité de Hacienda.

El SECRETARIO:

De los Senadores Primicias, Delgado y Locsin (S. No. 460, 3.<sup>er</sup> C. R. F.), titulado:

An Act to regulate the examination for, and the issuance of certificate as, Customs Brokers in the Philippines, and for other purposes.

El PRESIDENTE. Al Comité de Revisión de Leyes.

El SECRETARIO:

De los Senadores Primicias, Delgado y Locsin (S. No. 461, 3.<sup>er</sup> C. R. F.), titulado:

An Act authorizing the Director of Fisheries to establish and maintain fish hatcheries in strategic places in the Philippines, appropriating funds therefor, and for other purposes.

El PRESIDENTE. Al Comité de Agricultura y Recursos Naturales.

SEGUNDA LECTURA Y CONSIDERACIÓN DEL  
S. NO. 438

Senator PRIMICIAS. Mr. President, I ask that we now consider Senate Bill No. 438.

The PRESIDENT. Consideration of Senate Bill No. 438 is now in order. The Secretary will please read the bill.

The SECRETARY:

AN ACT TO MAKE NOLI ME TANGERE AND EL FILIBUSTERISMO COMPULSORY READING MAT-

TER IN ALL PUBLIC AND PRIVATE COLLEGES AND UNIVERSITIES AND FOR OTHER PURPOSES.

Be it enacted by the Senate and the House of Representatives of the Philippines in Congress assembled:

SECTION 1. José Rizal's *Noli Me Tangere* and *El Filibusterismo* are hereby declared compulsory reading matter in all public and private schools, colleges and universities in the Philippines.

SEC. 2. The works mentioned in Section 1 of this Act shall be in the original editions or in their unexpurgated English and National Language versions.

SEC. 3. The Department of Education shall take steps to promulgate rules and regulations for the immediate implementation of the provisions of this Act.

SEC. 4. No provision of this Act shall be construed as prohibiting or limiting the study of the works of other Filipino heroes.

SEC. 5. Any public or private college or university found violating, failing to comply with, or circumventing the provisions of this Act shall be punished accordingly:

(a) The Head of any public college or university charged with implementing the provisions of this Act, who shall have been found guilty of violating, failing to comply with, or circumventing the provisions thereof, shall be dismissed immediately from the service and shall be disqualified from teaching in any public or government recognized private school, college or university.

(b) Government recognition of any private college or university found violating or circumventing the provisions of this Act shall be immediately withdrawn, and the responsible Head and professor or professors concerned shall be disqualified from teaching in any Government-recognized college or university.

SEC. 6. This Act shall take effect upon its approval. Senator PRIMICIAS. The gentleman from Batangas, Senator LAUREL, is the sponsor of the measure and I ask that he be recognized.

PONENCIA DEL SENADOR LAUREL

The PRESIDENT. The gentleman from Batangas has the floor.

Senator LAUREL. Mr. President and gentlemen of the Senate: It is my good fortune this morning, and I dare say, my singular privilege, to sponsor the measure which is known as Senate Bill No. 438 entitled, "AN ACT TO MAKE NOLI ME TANGERE AND EL FILIBUSTERISMO COMPULSORY READING MATTER IN ALL PUBLIC AND PRIVATE COLLEGES AND UNIVERSITIES AND FOR OTHER PURPOSES."

This measure, Mr. President, is being submitted, or rather introduced by the Committee on Education. It has the support not only of all the members of the Committee on Education of this honorable body, but likewise it has the support of the great majority of the members of the Senate, judging from their reaction when I talked to them about the subject of this measure.



The reasons for the presentation of this bill are succinctly and, I hope, clearly stated in the explanatory statement of this measure. I am going to make a brief recapitulation with reference to some of the salient points of this explanatory statement.

Today, more than at any period of our history, there is a need for a re-dedication to the ideals of freedom and nationalism for which our heroes, from Dagohoy and Lapulapu to Rizal, Del Pilar, Bonifacio and Mabini, lived and died. The words of these nationalists have impressed upon our history the stamp of undying glory. It is, therefore, meet that in recalling them, particularly the national hero and patriot, José Rizal, we remember with especial fondness and devotion their words that have shaped the national character.

It is for this purpose that this bill is presented. Many speak of Rizal as if they had read and understood him. His *Noli Me Tangere* and *El Filibusterismo*, the greatest Philippine social documents, live only as names to be mentioned on auspicious occasions, but are not read and studied. It is a national shame that in an era such as this, the works of José Rizal are not as assiduously read in his own country as they are in some countries of South America. To ignore them, as most of us do, is to ignore Rizal and what he stood for. To praise him without taking the trouble to study that which elicits our praises is to be hypocritical.

*Noli Me Tangere* and *El Filibusterismo* must be read by all Filipinos. They must be taken to heart, for in their pages we see ourselves as in a mirror: our defects as well as our strength, our virtues as well as our vices. Only then would we become conscious as a people, and so learn to prepare ourselves for painful sacrifices that ultimately lead to self-reliance, self-respect and freedom. These are briefly the reasons for the presentation and introduction of this measure. Accordingly, Mr. President and gentlemen of the Senate, it is provided in Section 1 of this bill that the "NOLI ME TANGERE" and "EL FILIBUSTERISMO" are declared compulsory reading in all public and private colleges and universities in the Philippines. It is likewise provided in Section 2 logically and consistently enough that the works mentioned, namely, "NOLI ME TANGERE" and "EL FILIBUSTERISMO", shall be the original edition or unexpurgated English and national language versions. And in Section 3 of the proposed measure the Department of Education is required to take the necessary steps to promulgate rules and regulations for the immediate im-

plementation of the provisions of this Act. The provisions of this Act, however, shall not be construed as prohibiting or limiting the study of the works of other Filipino heroes. That is provided in Section 4. And in the last section the bill proposes to impose certain punishment for failure or for violation or failure to comply with or for circumventing the provisions of this Act, and the penalties are provided in paragraphs (a) and (b) of that Section 5 of the measure, namely, that the head of any public college or university charged with implementing the provisions of this Act who shall have been found guilty of violating, failing to comply with or circumventing the provisions of this bill shall be dismissed immediately from the service and shall be disqualified from teaching in any public or government recognized private school, college or university, and that recognition of any private college or university, under paragraph (b) of this section, found violating or circumventing the provisions of this Act, shall be immediately withdrawn and the responsible head and professor or professors concerned shall be disqualified from teaching in any government recognized college or university. These are the provisions of the proposed bill which is now submitted to the consideration of this Honorable Body. Winston Churchill who has just written a book entitled "A History of the English Speaking Peoples" makes his preface which I would like to quote for a brief reference of a point that I would want to emphasize. This is a preface made by Winston Churchill in his book which I am still reading entitled "A History of the English Speaking Peoples". I thought I would read this preface because of the important point which I would want to emphasize before proceeding with the main points of my observations on the proposed measure submitted for the consideration of this Honorable Body. He says: "Every nation or group of nations has its own tale to tell, no less of the trials and struggles is necessary to all who would comprehend the problems . . . and opportunities which confront us today. It is not intended to stir or create a new spirit of mastery or create a new world in the study of history which will favor natural ambition at the expense of world peace. It is in the hope"—and this is one of the points I would want to emphasize—"that contemplation of the trials and tribulations of our forefathers may not only fortify the English speaking peoples of today but also play some part in uniting the whole world that I prepare this brief history." I want to



emphasize two points which I would want to apply to the matter now being considered by this Honorable Body, namely; first, that in presenting this measure it is not the purpose to stir up antagonism, religious dissension, much less revive conflict of any character particularly in the religious field, considering the historical fact that this country, in the language of one of our Justices of the Supreme Court, was once the seat of political and religious conflict in the years past. It is not for that purpose that this measure is being presented,—to stir any antagonism or conflict or dissension between the different religious groups. We need unity, unity of purpose, and unity in the execution of those measures which are calculated to enhance and promote the welfare of the people at large regardless of our political creed, of our religious creed and of even our political and social beliefs or prejudices. But, in the language of Mr. Churchill, this bill is being presented in the hope that as we look back and look back and remember the great men and women who labored and who fought and died for this country, we of this generation and of the generations to come may strengthen and invigorate our spirit, so that by imbibing their teachings, by remembering the great deeds and the great sacrifices that they have made for us, we might be permitted to march on forward in this never ending trek of the Filipinos to a much greater and a more abundant material and spiritual life. It is, therefore, in this spirit that I have sponsored this bill as the humble Chairman of the Committee on Education and I am sure that this is also the spirit of those of the Members of the Committee on Education who have endorsed this bill and likewise of each and everyone of the majority members of this Body who have consented to the presentation, discussion and, I dare say, the approval of this measure. Yes, Mr. President, I believe in the greatness of Rizal and we all believe, I dare say, in the greatness of him who is the greatest Filipino hero. But in my opinion the greatness of Rizal lies not only in his intense patriotism, in his exemplary conduct and behaviour as a Filipino, the courage of his convictions and the utter disregard of the dangers to his own life in those hectic days when he had to preach the gospel truths of justice, of Filipinism, all of which finally ended in his martyrdom at Bagumbayan. His greatness not only lies in the great acts of Dr. Rizal but also in the great thoughts, in the great ideas which he expressed and which we find spread over practically each and every page of the *Noli Me Tangere* and the *El Filibusterismo*

which are the two historic novels which we require in the schools, colleges and universities, public and private, to be read by our young men and our young women who have been characterized by Rizal as the hope of the Fatherland. I do not know, Mr. President, of any Filipino who would dispute the validity of the claim that Rizal was the greatest Filipino who ever lived in our country. He is our national hero. I only want to say that we cannot fully appreciate his greatness, the intensity of his affection for his country and the Filipino people, his countrymen, we cannot have an idea perhaps of the difficulties that he had to encounter and to face in those hectic days in which he lived which ended, Christ-like, in his martyrdom in Bagumbayan unless we read his works. Yes, Mr. President, we must read his works, imbibe his good thoughts and ideas before we can teach the Filipino youths to live the Rizal way—devoted, consecrated and completely dedicated to that great work of building this country. Rizal was the founder of the Filipino nationality. He was the architect of the Filipino nation. We must impose as a sacred obligation upon every Filipino citizen and more so upon every child, upon every young man and young woman in the different schools, public and private, the great purposes for which Rizal lived and died. I submit, Mr. President, that we cannot love and venerate Rizal without knowing and, I dare say that we cannot know him without knowing and imbibing the great principles and ideals for which he stood and died. Therefore, we must not only prescribe these two great historic social documents to be read by the Filipino youths in the schools, colleges and universities, but we must even impose that obligation upon ourselves so that we may not merely perform the mechanical and perfunctory act of making beautiful speeches on Rizal Day and on National Heroes Day without knowing the life, the creed, political and social, in all fields, and knowing him, loving him, defending his memory so that his life may illumine us in these dark days when there are different clouds in the horizon and so that we may give not only validity to that great life but so that we may have impetus, inspiration, direction and orientation in the difficult days to come.

Mr. President and gentlemen, I do not say that Rizal did not make any mistake, did not commit any error in judgment or in the appreciation or in the presentation of facts or in the criticisms which he had launched. We can always find passages in his works that perhaps are objectionable and if I were to be given time, opportunity to



discuss page by page the different passages, I could say that I would also differ from many statements that he had made. But there is one fact which has been affirmed unanimously by our people in their hearts, in their souls, which cannot be effaced, obliterated or eradicated any more because it is part and parcel of what a Filipino is, and that is, that he is our idol, he is our national hero. In proposing that these two works of Rizal be read attentively and assiduously in all schools, colleges and universities in the Philippines, it is not because in my case I want to consider Rizal as a perfect creature, that he was a perfect man, because Rizal was not an angel, he was not an archangel, he was not a cherub. He was human and he did many human things, and therefore, he perhaps committed errors in his judgment and appreciation of people around him and in his environment then which, I dare say, was probably a matter of interpretation. But I consider Rizal a great man not because he had not committed any mistake of judgment but because in the totality of his life, taking into account everything that he had done, the great efforts that he had made, the great services that he had rendered, Rizal, in the midst of his weaknesses, in the midst of his errors, was a great Filipino. If I were an angel, I will probably not admire Rizal. But it is his greatness in the midst of his humanity, in the midst perhaps of his errors, taking his life in all its totality, that he is a man great in the midst of his frailties or the frailties of human nature.

I am mentioning this, Mr. President, because I was approached by a few friends who said that he went too far and attacked even the Roman Catholic Apostolic religion. It is my considered opinion, subject of course to the better and more authorized opinion of the members of this body, that by and large, reading through and through his work, he did not attack any church, he did not attack the Catholic Apostolic church, he did not attack any sect or religious denomination, but he attacked and criticized, for good reason, the agents, the instrumentalities, perhaps, the servants of a given religion. And to attack the servants, although frequently, similarly, when we criticize a public official, that is taken as an attack against the government; but I believe that a minister of the gospel may be a rascal. Who will tell me that all the ministers of the gospel are saints? And when you attack a minister of the gospel who is no good, it is too farfetched to say that you are likewise attacking the very institution of which he is an instrument for a given purpose.

That is my interpretation, of course not with reference to a given portion or a given page in his work. Of course you can single out particular references such as one of my good friends told me, with particular reference to Chapter XIV of the *Noli Me Tangere*, with reference to Filósofo Tasio who in his conversation with Don Filipino was making a dissertation about purgatory. Well, I am not really competent to touch on this subject because I have never been, in the first place, to purgatory. I do not know how it looks like, but I have, of course, my own religious creed, my own philosophy, and I dare say, my own theology. I belong to my own particular religion. But you will remember that in touching upon this subject, Rizal himself entitled it "Tasio el loco o el filósofo". In other words, he had described a philosopher who is a bit *non compos mentis*. On the other hand, he wrote a novel, *novela*. And you know what a novel is. That novel was intended to picture certain defects, in his opinion, and a novel necessarily has got to be attractive, colorful in personalities, for a good purpose, and Filósofo Tasio, el Loco, a philosopher, when he was making a dissertation, may give the impression that he was attacking a given institution. He was not. He was criticizing the mercantilization, perhaps unauthorized and exaggerated, by the ministers of that religion, and it is not surprising at all because Christ Jesus himself drove from the temple at one time those who were more interested in making money than in serving God. I am not criticizing Filósofo Tasio, but I am just calling attention to the important fact that Rizal was writing a novel in order to bring about effectively the great purposes which he had in mind, and he put all the thoughts as against, not the Catholic religion, but against certain people pertaining or appertaining to that religion who seemed engaged in that for which the merchants and ministers were driven by Christ himself from the temple of Jerusalem because of love of money and not of love of God.

I would be generous to the great martyr in the appraisal of the circumstances and the facts and the environment, and the fact, gentlemen, that in his *El Filibusterismo*, in writing that second volume of his novel, he dedicated the same to the three great priests, Fathers Burgos, Gómez and Zamora. Not only that, but as you read through that novel *El Filibusterismo*, you will find that the greatest and perhaps the noblest and the most towering personality that Rizal created in his mind and imagination, at least in my opinion, the greatest and most towering personality, pure, noble, courageous,



outspoken, greater even, in my concept, than Crisóstomo Ibarra or Isagani or Plácido Penitente, Filipino or Elías, was Father Florentino, a native Filipino priest. And to find confirmation in that, I know that you are familiar with the work of Rizal—I don't know whether I am taking up unnecessarily the time of the Senate—but in fact I know that there are members of this honorable body who know from memory, not only passages, but in some cases almost the whole books written by Rizal, and before I proceed any further, to give myself a little respite or rest, I know that Senator Lim for instance knows from memory the dedication of Dr. Rizal of his *El Filibusterismo*. And, Mr. President, with the permission of the Senate, may I ask Senator Lim, and I yield the floor just for that purpose, to please recite that dedication not only in the *El Filibusterismo* but likewise in the *Noli Me Tangere*?

The PRESIDENT. The gentleman from Zamboanga is recognized.

Senator LIM. Well, Mr. President and members of the Senate, I am not very certain now. I memorized the prefaces to the *Noli Me Tangere* and the *El Filibusterismo* when I was taking Pre-Law way back in 1935. It seems to me that Dr. Rizal in the preface of the *Noli Me Tangere*, dedicated that novel to his country when he said:

#### A MI PATRIA

Regístrase en la historia de los padecimientos humanos un cáncer de un carácter tan maligno que el menor contacto le irrita y despierta en él agudísimos dolores. Pues bien, cuantas veces en medio de las civilizaciones modernas he querido evocarte, ya para acompañarme de tus recuerdos, ya para compararte con otros países, tantas se me presentó tu querida imagen con un cáncer social parecido.

Deseando tu salud que es la nuestra, y buscando el mejor tratamiento haré contigo lo que con sus enfermos los antiguos: Exponíanlos en las gradas del templo para que cada persona que viniese de invocar a la Divinidad les propusiese un remedio.

Y a este fin, trataré de reproducir fielmente tu estado sin contemplaciones; levantaré parte del velo que encubre el mal, sacrificando a la verdad todo, hasta el mismo amor propio, pues, como hijo tuyo, adolezco también de tus defectos y flaquezas."

In the second volume of his novel entitled, *El Filibusterismo*, Dr. José Rizal dedicated this second volume to Fathers Gómez, Burgos, and Zamora who were executed in Bagumbayan on February 28, 1872, when he said something like this:

"La Religión, al negarse a degradaros, ha puesto en duda el crimen que se os ha imputado; el Gobierno, al rodear vuestra causa de misterio y sombras, hace creer en algún error, cometido en momentos fatales, y Filipinas entera, al venerar vuestra memoria y llamaros mártires, no reconoce de ninguna manera vuestra culpabilidad.

En tanto, pues, no se demuestre claramente vuestra participación en la algarada caviteña, hayáis sido o no patriotas, hayáis o no abrigado sentimientos por la justicia, sentimientos por la libertad, tengo derecho a dedicaros mi trabajo como a víctimas del mal que trato de combatir. Y mientras esperamos que España os rehabilite un día y no se haga solidaria de vuestra muerte, sirvan estas páginas como tardía corona de hojas secas sobre vuestras ignoradas tumbas, y todo aquel que sin pruebas evidentes ataque vuestra memoria, que en vuestra sangre se manche las manos!

Senator LAUREL. (*Continuing*) Mr. President, I want to reiterate what has been stated in the explanatory statement of this measure that these two novels are read more, much more in Europe and the Latin countries of America than the Philippines, and I must apologize if I say it is a shame for the Filipinos.

On my way back to our beloved country passing through Spain, I had the opportunity under the auspices of the Philippine Embassy, the ambassador there being Senator Sabido, now one of our distinguished senators, to make a few speeches. I was there on Rizal Day and there was even surprise expressed by Spaniards there, why the writings of Rizal are not assiduously and thoroughly read by the Filipinos, and this statement will be confirmed by Senator Sabido. In fact, one of the great literary men of Spain, now Ambassador of Good Will to the South American countries, is Dr. Ernesto Jiménez Caballero, whom I met personally in Madrid, who accompanied me to many places in Spain. He is professor of the Universidad Central de Madrid in Philosophy, one of the great literary men, and I heard the speech that he delivered on December 30, one of the most wonderful speeches that I ever heard in Spanish—of course, I am not much of a good judge to say what is a good speech in Spanish,—but that was one of the most appealing speech, filled with literary adornment in perfect Spanish language, that I ever heard.

When I arrived here to introduce this measure I remember this speech, and I asked Senator Sabido if he remembered that speech, and he said: "Yes, I even have a copy of this speech." This is a new material, Mr. President. This is not in the Library. This is not anywhere else in the Philippines. I dare say, just for the purpose of making it a part of the record of this body for use of historians and scholars and researchers, just as I called on Senator Lim, Mr. President, may I be permitted to yield the floor for a while to the gentleman from Albano so that I may also have a little rest because of my hyper-tension, and the doctor asked me not to speak for more than thirty minutes,—to please report on this speech and to kindly read at least a portion of the beautiful speech that Ambassador



Dr. Ernesto Gimenez Caballero, professor of the Universidad Central de Madrid, and Ambassador of Good Will to the South American countries, delivered on that memorable occasion on December 30, 1954, in Madrid.

The PRESIDENT. The gentleman from Albay has the floor.

Senator SABIDO. Mr. President, the speech which, as stated by the distinguished gentleman from Batangas, was delivered by Dr. Ernesto Giménez Caballero, actually Ambassador of Good Will of Spain to the South American countries, is quite long, so with the permission of the sponsor of the measure, I will read solely the pertinent or most important portions thereof, without prejudice to having the entire speech inserted in the records of this chamber.

Following are, Mr. President, the portions which I consider most important in his speech.

"Bolívar fue el genio. San Martín el puro militar. Martí, el Apóstol. ¿Y Rizal? Rizal fue un ángel. O si queréis: la Acción hecha poesía, alas, dulzura, Cristiandad.

¿Cómo pudo esta alma angélica que fue Rizal despertar odios, incomprensiones, persecuciones y destierros, cárceles y hasta el fusilamiento? Sólo se explica por lo que el Padre Florentino dijo al morir Simoún, la contrafigura ideal y novelesca de Rizal presentida por él mismo en "El Filibusterismo": "Los justos y los dignos deben sufrir para que sus ideas se conozcan y se extiendan". "Hay algo de Providencia en las persecuciones." Pura doctrina cristiana. Cristo por emancipar su pueblo, por redimir la Humanidad murió también joven. Y martirizado.

La muerte de Rizal fue puramente cristiana. Como Jesús: pidió perdón a Dios para sus perseguidores, para sus fusiladores. Confesó, comulgó. Y Dios le volvió lo que también Rizal le pidió en esos últimos tiempos de reo de muerte: la Fe. La Fe perdida. La Fe de su infancia y juventud. La que se quebrara al salir a Europa hacia los 25 años. Rizal murió como había nacido: como un ángel. Y como había vivido. Pues aun en sus momentos más graves de vacilaciones religiosas: cuando publicara en Berlín por 1886 su "Noli me tangere" y en Gante por 1891 su libro de los filibusteros jamás dejó de impregnar las doctrinas más despiadadas de Europa, de un como perfume natal a tándalo, a panao, a esas maderas incensadas de su Calamba aborígen como el molabe o el banabá. Siempre en esos libros hay un personaje responsable que frente a las locuras de los demás sostiene la concordia, la religiosidad, la fe católica, la fe en España. . . Yo hoy pondría los dos libros de Rizal "Noli me tangere" y "El Filibusterismo" como lectura nacional en las Escuelas españolas con muy ligeros expurgos de cosas circunstanciales. Para mí no hay una relación novelesca, una novela más hermosa, desde Cervantes—no os escandalicéis—como ésa de José Rizal el filipino. Tiene un héroe quijotesco perfecto: Crisóstomo Ibarra a quien no los libros de Caballería sino la injusticia enloquece transformándole en Simoún, en una especie de Montecristo vengador, de Quijote en Manila, favoreciendo al débil, protegiendo a la doncella y al perseguido, castigando al malvado y que, al final, cuando va a hacer la suprema locura, se arrepiente y muere como

Alonso Quijano, en su cama pidiendo perdón a todos, muerta su Dulcinea: María Clara.

Pero esto que es pura España quijotesca está escrito con más fuerza que las mejores páginas rusas de su tiempo. Con más sinceridad de amor al indio y al negro que después lo haría un "Huasipungo" ecuatoriano. Rómulo Gallegos, Arguedas, Ciro Alegría, Azuela, Icaza-lugo no lograrían una literatura indianista como las de esas páginas de José Rizal que hubieran bastado a inmortalizarle si no llevaran dentro otra inmortalidad superior: la de haber sido hechas con sangre viva. Con el martirio de su autor. *Yo no sé cómo a estas horas el pueblo filipino, la nación filipina creada por Rizal no ha exhumado esas páginas y ha hecho de ellas un Libro místico, un Libro sagrado, fundacional. El poeta que escribió "El último adiós" antes de caer fusilado, si no es con Martí el cubano o con nuestro José Antonio no le veo parangón en los fundadores de renacimientos patrios.* Rizal dicen que etimológicamente significa "tierra que después de cortado el pan verde los vuelve a nacer o retoñar". Con Rizal retoña, vuelve a nacer en Filipinas el quijotismo que se había cortado, el idealismo de una pobre patria como era la España del XIX que pasaba en Filipinas desde la violencia desesperada a la blandura suicida, ya sin temple, para gobernar, para evangelizar. Y aun a esa España destemplada, irresponsable, perdida la misión histórica, la amaba José Rizal. Porque José Rizal tenía conciencia de lo que España fué, era entonces y podría volver a ser."

Mr. President, as I said, the speech is long and so I will stop here and reiterate my motion that the same be inserted in the record.

The PRESIDENT. Is there any objection to insert this in the record? (Silence.) The Chair hears none. Approved.

Senator LAUREL. (Continuing.) Mr. President I want to thank Senators Lim and Sabido for helping me enrich the material in relation to my sponsorship in urging the approval of this measure. With reference to the speech made by Dr. Ernesto Giménez Caballero which was made in 1954 and, therefore, not available in our libraries, I want to call your attention to two points: first, that a Spaniard, a professor in the University of Madrid and presently an Ambassador of goodwill in South America, was even of the belief that the "EL FILIBUSTERISMO" of Rizal, in his language with "ligeros expurgos", should be prescribed as books for general reading in colleges in Spain. It was a Spaniard making that suggestion for Spain! And then with reference to the Philippines, if I am not mistaken, the Ambassador expressed surprise strangely why to this day we, the Filipinos, have not adopted these two great novels with great profession or compulsion so that every Filipino should know what has been written of the great ideals of Rizal spread over these two novels. Mr. President, what in general did Rizal preach which can be found in these two great novels, *El Filibusterismo* and *Noli Me Tangere*? The great prin-



ciples, the great thoughts and the great ideals. Every year, perhaps for the purpose more of improving my little knowledge of Spanish, I read the works of Rizal, especially for the purpose of making commencement speeches and public utterances, being to some degree a participant in the educational field in this country.

If I were asked, Mr. President, to group together these ideals, these principles, these thoughts and ideas, I would say, although that does not seem to have been done, that the great teaching of Rizal could be classified under several headings, three or four, five perhaps, or perhaps even six.

First, his recognition and faith in Divine Providence. You read through and through all his works and, I dare say, even his poems, and you will find that the ever-pervading note is his recognition and faith in Divine Providence, not only when he wrote his Last Farewell, when he knew that he was going to disappear, that the moment of dissolution and death was approaching, when he knew he was going to walk his way to Bagumbayan, greeting the early day, the rays of the sun, hoping for better days for the Philippines and the Filipinos, walking erect as he was described with his pulse normal. He was glad. He said, I don't remember the first part of his Last Farewell, but he was glad:

"Voy a do no hay esclavos, verdugos ni opresores,  
Donde la fe no mata, donde el que reina es Dios."

That was a great thought of his moral strength and courage, his faith in Divine Providence, in divine justice, something that ought to be emphasized and inculcated in our schools, something that must be read and repeated and explained, if necessary, to the youth of this land, because without recognition and faith in God, education in this country will be a beginning or will be an end without a beginning.

You will find that even in the conversation referred to in his books between Simoún and Father Florentino, when Simoún was somewhat desperate, Simoún the radical who was Crisóstomo Ibarra converted into a far more aggressive and radical and desperate man, the good father said to Simoún:

"Sé que (Dios) no ha abandonado a los pueblos que en los momentos supremos se confiaron a Él y le hicieron Juez de su opresión; sé que su brazo no ha faltado nunca cuando pisoteada la justicia y agotado todo recurso, el oprimido coge la espada y lucha por su hogar, por su mujer, por sus hijos, por sus inalienables derechos que, como dice el poeta alemán, ¡brillan inquebrantables e incólumes allá en la altura como las mismas eternas estrellas! No, Dios que es la justicia no puede abandonar su causa, la causa de la libertad sin la cual no hay justicia posible."

I am just culling this portion of the conversation between Simoún and Father Florentino to prove the

principal point in trying to synthesize the doctrines and the teachings and the principles of Dr. Rizal, starting with that point that perhaps the reason for Rizal's greatness, for his courage and many superior qualities, was that he from the start has shown in his books, in his writings, a tremendous faith in divine justice. And no wonder because Rizal was not only a learned man, multi-faceted man of great wisdom, he read the Bible and I am sure that he had in mind, among other things, the epistle of Saint Paul to the Romans, when Saint Paul, in Chapter XIII, Verse 1, of the New Testament, said: "Let all souls be subject unto higher powers, because there is no power except that of God, and the ordinances that be are ordained of God."

And so, as a model, as the product of his great mind, our children will read and imbibe these faiths of Rizal which I consider to be the source and fountainhead of his great spiritual power and the very reason why Rizal was great and is our national hero.

Then, I will put as a set—I am totalizing, recapitulating and trying to group them together—the great teachings which, of course, is a rather hard work to do.

After his faith in Divine Providence, the next, of course, is his intense love of his country and his people, which can be read throughout particularly in the two historic novels. No proof perhaps is necessary when Rizal loved his country and his people more than his own life. That every Filipino knows. That is history, but the extraordinary thing is that even in his Last Farewell, he expresses his willingness to give all:

"Si fuera más brillante, más fresca, más florida,  
También por ti la diera, la diera por tu bien."

But the extraordinary thing was that he knew he was going to die but then he recorded and expressed that even after his death he would still be communicating and loving his country and his people. How? Through the flowers that might someday grow over his grave, so that he said:

"Si sobre mi sepulcro vieres brotar un día  
Entre la espesa yerba, sencilla humilde flor,  
Acércala a tus labios y besa el alma mía,  
Y sienta yo en mi frente, bajo la tumba fría,  
De tu ternura el soplo, de tu hálito el calor."

A man who loves his country and showed it, who suffered no nervousness and who was willing to die and did die, greeting the rays of the sun and the dawn of a better day for his country and countrymen. That was his dream: "I shall be dead, but on my grave some day flowers will grow, still they are the flowers of my soul, kiss them."



And so from the very dedication recited by our distinguished colleague, Senator Lim, dedication to his country in the "Noli" and the Song of María Clara could we find a more tender, a more appealing theme to that delicate call of a Filipina:

¡Dulces las horas en la propia patria  
donde es amigo cuanto alumbra el sol,  
Vida es la brisa que en sus campos vuela,  
grata la muerte y más tierno el amor!

Ardientes besos en los labios juegan,  
de una madre en el seno al despertar.  
buscan los brazos a ceñir el cuello,  
y los ojos sonríense al mirar.

Dulce es la muerte por la propia patria,  
donde es amigo cuanto alumbra el sol;  
¡Muerte es la brisa para quien no tiene  
una patria, una madre y un amor!

And mind you, he could have escaped death perhaps. He had opportunity, he had chances to escape not only death but persecution and suffering in those hectic revolutionary days when history records that the revolutionary leaders sent Dr. Pío Valenzuela to Dapitan as incognito and General Valenzuela transmitted the desire of those who were willing to take up arms to rescue him but he refused. He refused because he wanted to prove that he was not afraid of anything or anybody because he committed no wrong, and his only crime, if crime could be imputed, was the fact that he loved and he loved so dearly and he loved to the uppermost and to the core of his bones the Philippines and the Filipinos, and he preferred to face persecution, prosecution and ultimately death. Don't you think, Mr. President and Ladies and Gentlemen, that at least on these two counts, recognition of God and absolute faith in the ultimate justice, faith in Divine Providence and love of country, intense patriotism, loving the Philippines and the Filipinos more than his own life as he has shown, as he showed it, I believe, Mr. President, that these are examples that ought to be kept sacred, and if we find that our schools and colleges are not doing what even a foreigner in Spain, an ambassador, an academician was recommending for the Spaniards, it would be even contemptuous of the Filipinos, ridiculous, that we should be found short in the fulfillment and compliance of our obligation to require the reading of this historic book so that the future generations and the generations yet to come may live the Rizal way by following his example—God-fearing, God-loving and patriotic, courageous citizens of this Republic. There is only one answer, Mr. President. We have to do it. At least it is my feeling and it is my conviction. I am sure that Dr. Rizal whose spirit is hovering

over us and watching us, I am sure that he is grateful that we are thinking of him, and that we should pave the way, and that long, perhaps arduous way, the righteous path towards his teachings, towards dignification, towards nationalism, towards self-respect and self-reliance is the only way and that there is no other.

Mr. President, this is going to be a long speech, if I am allowed to make a dissertation on the life of what Rizal has taken. But I may add that not only the love of God, his faith in God, and the love of country, but precisely because of these two affections, Rizal disregarded the material things. He was not attached to material things. Rizal loved the intangible. Rizal loved the imperceptible, Rizal loved the immaterial, without which life would not be worthwhile living. That is why he loved justice, that is why he loved freedom, that is why he loved and practised charity, benevolence, self-respect, and because probably realizing what the Bible said that "man does not live by bread alone," that prosperity does not mean happiness, that fortitude in spirit is a better thing if we want to live and survive as a free and independent nation, he hated tyranny and condemned oppression. I remember, Mr. President, reading through and through because there was a time when I almost became an expert of what Rizal said in the famous conversation between Crisóstomo Ibarra and Elías when Ibarra then in the "Noli Me Tangere" was preaching for peace, was telling Elías, the recalcitrant element, the desperate, and for a very good reason because there is no Filipino who will read the account of the suffering and the misfortune of the family of Elías without feeling that sense of rebellious attitude against the priests, Ibarra said, "Well, why are you going to blame Spain? Spain is so far away, and these people, well, they don't represent the Spanish government," and Elías said, which can perhaps be applied now, at least it should be remembered:

"Tanta fuerza en manos de hombres, y hombres ignorantes, llenos de pasiones, sin educación moral, sin honradez probada, es un arma colocada en manos de un loco entre una multitud inerme."

So a power, an instrument of power placed in the hands of irresponsible people is dangerous. And next, in the moments of eloquence of Elías, a desperate man, the man who saw everything dark, cloudy, Ibarra continued to argue in pacifying Elías, and by the way, Rizal was familiar with the French revolution. I may say that Rizal may teach, and if he were alive he would fight to death for popular government, in the sense that the first primordial consideration in government, if it is



a popular government, or if it is any good government, is the welfare of the people, and that if the government is no longer responsive to the needs, to the aspirations, and to the ideals of the people for which the government has been established, I quote what Elías said:

"El terrorismo es útil cuando el pueblo es esclavo, cuando el monte no tiene cavernas, cuando el poder pone apostado detrás de cada árbol un centinela y cuando en el cuerpo del esclavo sólo hay estómago y tripas; pero cuando el desesperado que lucha por la vida siente su brazo fuerte, latir su corazón y su sér llenarse de bilis, ¿podrá el terrorismo apagar el incendio al que libra combustibles?"

And he translated that into "Simóun," while Ibarra was preparing to conquer in a spirit of peace, Simóun in his conversation with Padre Florentino in "El Filibusterismo," partly read here by Senator Sabido and referred to in that speech by the Ambassador of Spain,

"Los justos y los dignos deben sufrir para que sus ideas se conozcan y se entiendan! Hay que sacudir o romper los vasos para derramar su perfume, hay que herir la piedra para que salte la luz! Hay algo providencial en las persecuciones de los tiranos, señor Simóun!"

Is it not great, this utterance of the great doctor, uttered by personages selected by him, that the ideas and principles of popular government might be propagated and disseminated after he shall have been dead and, perhaps in his opinion, entirely forgotten?

I know these principles referring to things that are intangible, his resistance and his fight against Spain, when the people might get up and say that we shall fight because we can do no more.

It is this doctor himself who said this doctrine should be known so that our people might be conscious of their rights and responsibilities so that at the same time they are taught to fear and love God, and love their country. They will also know how to fight because that is their inalienable right, which in itself is made tangible, without which life would not be worthwhile living for.

I think, Mr. President, and gentlemen of the Senate, these are things and that it is not too late, although it is somewhat late now, and particularly in these days of crisis, in these days when we have to strengthen ourselves, our spirit, our manhood, so that we may love God and love this country in the midst of difficulties, and in the midst, perhaps, of tragedies which may be brought some day which we cannot afford.

Mr. President, I am a little bit tired, and I want to ask for suspension of the session when I can resume either this afternoon or tomorrow morning.

#### SUSPENSIÓN DE LA SESIÓN

El PRESIDENTE. Si no hay objeción, se suspende la sesión por algunos minutos. (*No la hubo.*)  
*Eran las 11:50 a.m.*

#### REANUDACIÓN DE LA SESIÓN

*Se reanuda la sesión a las 11:55 a.m.*  
The PRESIDENT. The session is resumed.

#### MOCIÓN DE APLAZAMIENTO

Senator PRIMICIAS. Mr. President, in view of the fact that the gentleman from Batangas, the sponsor of Senate Bill 438, feels somewhat tired, at his request I ask that the consideration of this bill be postponed until tomorrow.

The PRESIDENT. If there is no objection, the motion is carried. (*There was none.*)

#### CONSIDERACIÓN DEL S. NO. 413

(*Continuación*)

Senator PRIMICIAS. Mr. President, I now ask that we resume the consideration of Senate Bill 413. The last time this bill was considered the distinguished gentleman from Leyte, Senator Kangleón, was sponsoring this measure and we were in the period of amendments.

The PRESIDENT. The gentleman from Leyte is recognized.

Senator KANGLEÓN. Mr. President, we have concluded the discussion of this bill yesterday except for an amendment that the gentleman from Bulacán desired to propose. I understand the gentleman from Bulacán is withdrawing his amendment. He told me so this morning.

Senator RODRIGO. Mr. President, when this bill was up for discussion yesterday, I brought out the question of whether or not this bill can be extended also to veterans who fought the dissident elements in our country. I requested for the suspension of the consideration of this measure to enable me to study this matter for possible amendment. After a cursory study of the matter, Mr. President, I found out that it entails a lot of complications both from the point of view of the financial angle and also from the point of view of determining those soldiers are that can be considered as entitled to this privilege because they fought against the dissident elements. Since I announced yesterday I am in perfect accord with this bill, I am withdrawing that observation. I am not presenting any amendment. However, I shall continue my studies on this point for possible presentation of a separate bill regarding those who fought against the dissident elements in our country.