

# philippine studies

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## **Rizal's Nationalism: A Critique of Rizal's Concept of A Filipino Nation**

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## THE RATIO IN RAGTIME

SMILE AT YOUR OWN RISK! By Joseph T. McGloin, S.J. Milwaukee: Bruce, 1959. viii, 147p., illus.

This little book briefly and divertingly describes the Jesuits who teach high school and the boys they teach. It begins with an account of the origin of the Society of Jesus, its reason for being, and the many ways in which Jesuits work for the salvation of their own and their neighbors' souls. The rest of the book develops the main theme—an old story but vividly told in an off-beat way. Where words fail the author, his collaborator, Mr. Don Baumgart, supplies cartoons.

The purpose of the Jesuit high school, its courses of study and its extracurricular activities are tellingly described. Among the latter special attention is given to dramatics, the school paper and the Sodality of Our Lady. Scattered here and there throughout the book are homely bits of advice for the young Jesuit teacher. One of these provides the title for the work. Teaching requires quiet, attention and order on the part of the students and hence a compelling and slightly formidable gravity on the part of the teacher—at least in the beginning. If the novice teacher starts off with a smile, a roomful of boys watching like hawks for the slightest encouragement to break out into multiple mischief might take it as a sign of weakness. He "smiles at his own risk."

Jesuits leaving the scholasticate for their teaching assignments, boys thinking of going to a Jesuit high school, boys who have already taken that momentous step, the slightly harassed parents of such boys, and even innocent bystanders will profit from reading this book. However, this reviewer has a few brickbats to throw. There is entirely too much slang in the book. The author is obviously determined to be humorous; in spite of which—or perhaps because of it—his humor shows evidence of considerable strain in places. The cartoons are in general fun-making, but some could be eliminated without irreparable loss.

AUSTIN V. DOWD

## RIZAL'S NATIONALISM

A CRITIQUE OF RIZAL'S CONCEPT OF A FILIPINO NATION.

By César Adib Majul. Diliman: University of the Philippines, 1959. 59p.

Graciano López Jaena, writing to Rizal on 2 October 1891, remarked that the conclusions regarding Philippine political and social

problems elaborated by the latter in *El Filibusterismo* were "clearly perceived by minds accustomed to think, but cannot be understood by those just coming into the light, as are those of our people." Hence he suggested that Rizal "write another novel setting forth an immediate solution to the problem, in order to hasten the beautiful day of our redemption." (*Epistolario rizalino* III, 239).

The pamphlet under review tries to carry out this suggestion as Rizal might have done it by piecing together statements and proposals from Rizal's works, notably the Constitution of the Liga Filipina and the two novels. The patchwork picture that emerges is that the "immediate solution" desired by López Jaena was not to seek reforms from Spain or to assimilate the Philippines into Spain or to detach the Philippines from Spain by revolution but to build up the Philippines as a truly national community.

Prof. Majul points out that according to Rizal the Philippines of his time was not yet a nation but simply a people held together as a community by Spanish rule and the Christian religion. What Rizal wanted it to become was a national community united not by these two existing bonds but by a principle of nationality distinct from either. He intended the formation of the Liga Filipina to be a preparatory stage in this development. Once the national bond emerged it would inevitably take the place of the artificial unity which Spain had imposed from without.

Prof. Majul interprets "encouragement of instruction", set down by Rizal as one of the Liga's aims, to be a challenge flung at the Church's monopoly of education (p. 15). There is no warrant for this. All that Rizal meant was that people should be encouraged to desire an education and teachers should be encouraged to improve their teaching methods. The usual fallacy of taking the part for the whole appears in the statement that "since the Spanish Church in the Philippines was usually under the control of the friars, the incompatibility between Friars and the Colony was nothing else but that between the Spanish Church and the Spanish Colony" (p. 18). Prof. Majul obviously failed to notice that in the *Noli* Rizal took care to have his hero, Ibarra, say that "all of them [the friars] are not like the persecutor of my father" (Derbyshire's translation, pp. 199-200). However, the work as a whole is a creditable performance.

GLICERIO S. ABAD

## ROME AT ITS HEIGHT

ROMAN IMPERIAL CIVILIZATION. By Harold Mattingly. Garden City, New York: Doubleday and Company, Inc., 1959. xxii, 374p. Illus.

"And it may well be that the absence of the fabulous from my narrative will seem less pleasing to the ear; but whoever shall wish