

de salvaje y desahogada, le glorifica el pueblo hasta decirse. . . (No se ve en esto un pueblo exultantemente nacional, que vive en RIZAL un resaca viviente? Todo Filipino lleva dentro de sí todo lo más que puede de RIZAL; raro es, en cambio, el que lleva dentro de sí algo del demagogo Bonifacio.

La inmortalidad de RIZAL está asegurada de cien maneras. Pero como más asegurada está, es porque los millones de Filipinos de hoy, de mañana y de siempre habrán y habrán copiado de RIZAL; no se mueren de otra cosa.<sup>12</sup>

In the preceding pages we have tried to show that Rizal was not only a great hero but the greatest among the Filipinos. As a matter of fact, the Austrian savant Prof. Hlumenstein judged him as "the most prominent man of his own people" and "the greatest man the Malayan race has produced". We have also shown that even during his lifetime, Rizal was already acclaimed by both Filipinos and foreigners as the foremost leader of his people and that this admiration for him has increased with the passing of time since his dramatic death on the Luneta that fateful morning of December 30, 1896. Likewise, we attempted to disprove the claim made by some quarters that Rizal is an American-made hero, and we also tried to explain why Rizal is greater than any other Filipino hero, including Andres Bonifacio.

Who made Rizal the foremost hero of the Philippines? The answer is: no single person or groups of persons were responsible for making the Greatest Malayan the Number One Hero of his people. Rizal himself, his own people, and the foreigners all together contributed to make him the greatest hero and martyr of his people. No amount of adulation and canonization by both Filipinos and foreigners could convert Rizal into a great hero if he did not possess in himself what Palma calls "excellent qualities and merits" or what Retana spoke of "la finura exquisita de su espíritu. . . la nobleza exquisita de su corazón. . . su psicología, toda, romántica, solitaria, buena, adorable, psicología que sintetizó todos los sentimientos y aspiraciones de un pueblo que sufría, viéndose víctima de su régimen opresivo. . ."

12. Retana, op. cit., pp. 482-491.

## APPENDIX B

### MEMOIRS OF A STUDENT IN MANILA

by  
F. Jacinto<sup>1</sup>

#### CHAPTER I MY BIRTH-EARLY YEARS

I was born in Calamba on 19 June, 1861, between eleven and midnight, a few days before full moon. It was a Wednesday and my coming out in this vale of tears would have cost my mother her life had she not vowed to the Virgin of Antipolo to take me to her sanctuary by way of pilgrimage.<sup>2</sup>

All I remember of my early days is I didn't know how I found myself in a town with some sunny notions of the morning sun, of my parents, etc.

The education that I received since my earliest infancy was perhaps what has shaped my habits, like a jar that retains the odor of the body that is first held. I still remember the first melancholy nights that I spent on the terrace [notes — Z] of our house as if they happened only yesterday — nights full of

<sup>1</sup>This is the student memoir or reminiscences of Juan Rizal. He wrote it from 1876 to 1881, from the age of 17 to 26. English translation by the Juan Rizal National Cultural Foundation.

<sup>2</sup>F. Jacinto was the first pen-name used by Rizal in his writings. His other pen-names were Long-Look and Diana Alang.

<sup>3</sup>The Virgin of Antipolo has been venerated by Filipinos, Spaniards, and Chinese since Spanish colonial days. The month of May is the time of pilgrimage to her shrine. She is also called Our Lady of Peace and Good Voyage, the patron saint of travelers. One legend says her image saved from shipwreck the crew of a ship that bore her from Antipolo to Manila many years ago.

the saddest poem that made impression on my mind, the strongest the more tempestuous my present situation is. I had a nurse [note — Z] who loved me very much and who, in order to make me take supper (which I had on the terrace on moonlit nights), frightened me with the sudden apparition of some formidable animal, of a frightful man, or *parre-mobis*, as she used to call an imaginary being similar to the *lie* of the Europeans. They used to take me for a stroll to the most gloomy places and at night near the flowing river, in the shade of some tree, in the brightness of the chaste Diana. . . . Thus was my heart nourished with somber and melancholic thoughts, which even when I was a child already wandered on the wings of fantasy in the lofty regions of the unknown.

I had nine sisters and one brother. My father, a model of fathers, had given us an education commensurate with our small fortune, and through theft he was able to build a stone house, buy another, and to erect a little nipa house in the middle of our orchard under the shade of banana trees and others. There the tasty air (and) displays its delicate fruits and bends its branches to save us the effort of reaching for them; the sweet coconut, the fragrant and honeyed mango, the rosy-red mango, here contend for supremacy; farther away are the plum tree, the camoy, harsh and pleasant, the beautiful samaras, equally gratifying to the eyes and delightful to the palate, here the papaya tree spreads its broad leaves and attracts the birds with its enormous fruit, yonder are the mango, the coffee tree, the orange tree, which perfumes the air with the aroma of its flowers; on this side are the ibo, the bulimbing, the pomegranate with its thick foliage and beautiful flowers that enchant the senses; here and there are found elegant and majestic palm trees loaded with enormous nuts, rocking its proud crown and beautiful fronds, the mistress of the forest. Ah! It would be endless if I were to enumerate all our trees and entertain myself in naming them! At the close

a whisp of nature, formed a thousand figures that soon dispersed, as each beautiful days passed away also, leaving behind them only the faintest remembrances. Ah! Even now when I look out the window of our house to the beautiful panorama at twilight, my past impressions come back to my mind with painful expression!

Afterwards comes night; it extends its mantle, sometimes gloomy though starry, when the chaste Delia<sup>3</sup> does not scour the sky in pursuit of her brother Apollo. But if she appears in the clouds, a vague brightness is delineated. Afterwards, as the clouds break up, so to speak, little by little she is seen beautiful, tall, and haughty, rising like an immense globe, as if an omnipotent and invisible hand is pulling her through the spaces. Then my mother would make us recite the rosary all together. Afterward we would go to the terrace or to some window from which the moon can be seen and my nurse would tell us stories, sometimes moralized, sometimes gay, in which the dead, gold pieces that blundered diamonds were in confused mixtures, all of them born of an entirely oriental imagination. Sometimes she would tell us that men lived in the moon and the specks that we observed on it were nothing else but a woman who was continuously spinning.

When I was four years old I lost my little sister (Concha) and then for the first time I shed tears caused by love and grief, for until then I had shed them only because of my stubbornness that my loving and prudent mother so well knew how to correct. Ah! Without her what would have become of my education and what would have been my fate? Oh, yes! After God the mother is everything to man. She taught me how to read, she taught me how to stammer the humble prayers that I addressed fervently to God, and now that I'm a young man, ah, where is that simplicity, that innocence of my early days?

In my own town I learned how to write, and our father

# Memoirs Of A C Student English Edition

**Jessica J Manson**



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