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**Three Textbooks on Rizal:
Rizal's Unknown Writings,
Rizal and You, and
Living the Rizal Way**

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Duffie Act; (4) the Constitution of the Philippines; (5) the Philippine Trade Agreement Revision of 1955.

RAMON KATIGBAK JR.

THREE TEXTBOOKS ON RIZAL

RIZAL'S UNKNOWN WRITINGS. Translated by Juan Collas. Manila. Bookman Inc. 1957. Pp. 126.

RIZAL AND YOU. By I. V. Mallari. Manila. Bookman Inc. 1953. Pp. 145.

LIVING THE RIZAL WAY. By Juan F. Rivera and Petra O. Rivera. Quezon City. 1958. Pp. xii, 287.

WITH the passage of Republic Act 1425 obliging all schools to give a course on Rizal a large market has been created overnight for textbooks on Rizal and his writings. We examine here three such textbooks that have been sent to us for review.

Collas' *Rizal's Unknown Writings* contains four of Rizal's papers which are bitterly anti-friar in tone and content. The "Vision of Father Rodriguez," "By Telephone" and "Laughter and Tears" are given in both English translation and Spanish text. The English translation appears to be reasonably exact and idiomatic, but the Spanish text is poorly presented, without mention of sources, and with typographical errors. The letter to the women of Malolos is given in translation only, without mention of where the original might be found. (For those interested, the Tagalog original and Spanish translation are in the *Epistolario Rizalino* Vol. II pp. 122-139.) This is therefore not a scholarly edition.

Mallari's *Rizal and You* is obviously intended for elementary schools, telling the story of Rizal in simple fashion and holding him up for imitation. Questions and word lists are given at the end of each short chapter. This book is on the whole unobjectionable, except that some of the incidents given are obviously unhistorical, and some of the actions attributed to Rizal and held up for imitation

are unworthy of imitation: e.g. name-calling; or fighting with someone who had mimicked him (pp. 117, 28). A glossary of words is supplied, which sometimes tries to explain the meaning of a word by giving a more difficult word as an equivalent: e.g. "concern" is explained as meaning "preoccupation."

Living the Rizal Way has only a tenuous connection with Rizal. It is really a collection of the proper ideals that an exemplary citizen may be expected to have, with various indications as to how these ideals might be put into practice, and with copious examples from the speeches of Quezon and others (without mention of sources) and from the lives of heroes or prominent people. While the work is quite obviously unscholarly, it is unobjectionable on moral grounds.

GLICERIO S. ABAD

THE STORIES OF AIDA RIVERA

NOW AND AT THE HOUR and other short stories. By Aida L. Rivera. The Benipayo Press, Publishers. Manila. 1957. Pp. xi, 65.

He was my uncle because he married my aunt (even if he had not come home to her these past ten years), so when the papers brought the news of his death, I felt that some part of me had died too.

. . . I was still being brave all the way down the lengthy eulogies, until I got to the line which said that he was, 'the sweetest lyre that ever throbbed with Malayan chords.' Something caught at my throat and I let out one sob—the rest merely followed. When the girls hurried over to me to see what had happened, I could only point to the item in the front page with my uncle's picture taken when he was still handsome. Everybody suddenly spoke in a low voice and Ning who worshipped me said that I shouldn't be so unhappy because my uncle was now with the other great poets in heaven—at which I really howled in earnest because my uncle had not only deserted poor Aunt Sophia but had also been living with another woman these many years and most horrible of all, he had probably died in her embrace!