EVENTS IN FILIPINAS, 1841-1872

This period, opening with the coming of Governor Marcelino de Oraá Lecumberri, and closing during the governorship of Rafael de Izquierdo y Gutierrez, is one of the most important and critical in the history of the Philippines. It witnessed the insurrection of Tayabas (1841) under the leadership of Apolinario de la Cruz (*q.v., ante,* pp. 92, 93); the use of steamships against the Moros (1848), whereby the Spaniards gained great advantage; approval for the Spanish-Filipino bank, August 1, 1851, with a capital stock of 400,000 pesos, and 2,000 shares of 200 pesos each, of which 1,000 shares were to be acquired by the obras pías and 1,000 were open to the public (the bank beginning operation in 1852); the reinstatement of the Jesuits (October 19, 1852; although the first band did not arrive until the middle of 1859), whereby education was given a slightly freer movement;[175] the famous educational laws of

[175] A royal decree of Jan 22, 1784, by Carlos III, declared the ex-Jesuits competent to acquire and hold property; and, in the case of those secular coadjutors who had married, to bequeath their property to their heirs. That monarch died in 1788; and was succeeded by his eldest son, as Carlos IV. In Oct. 1797, the government learned that the Spanish ex-Jesuits were determined to return to Spain, on account of the persecutions and even death which menaced them in the Genoese territories, owing to a change in the government there, and that some of them had already

December 20, 1863, and other educational orders, decrees, and regulations (*q.v.*, VOL. XLVI); the Spanish revolution of 1867-68, and the new constitution; the opening of the Suez Canal (November 17, 1869), reached the Spanish ports; it therefore decided that they should be allowed to remain in the country, but must live in certain abandoned convents. The Jesuits objected to this, and finally the government permitted them (1798) to retire freely to the homes of their families or into any convents they might choose, save that they were not allowed to reside in Madrid or other royal seats. "Many ex-Jesuits returned to their fatherland, and others decided to remain in Italia; but this situation did not last long, for in the year 1801 another decree was issued condemning them anew to proscription." Orders were given that within one week all Jesuits should leave their homes and present themselves at Alicante or Barcelona, where new orders would be given them. Some fathers advanced in years were allowed to remain in Spain; but all the rest were for the second time shipped to Italy, where they suffered great hardship. In 1808 the Spanish government felt more leniently toward these unfortunate exiles, considering, moreover, the difficulty of furnishing their pensions, and the fact that all those moneys were thus taken out of Spain to foreign countries, to find their way ultimately into the hands of her enemies; and a royal decree by Fernando VII, dated Nov. 15, 1808, granted permission to those Jesuits who desired to return to Spain, with the same pension which they had been receiving. After the war between Spain and France was ended, urgent requests were made to Fernando VII by various personages prominent in ecclesiastical, educational, and municipal affairs that he would reëstablish in his dominions the Society of Jesus; and permission was given by a royal decree dated May 9, 1815, for the Jesuits to have houses in the towns and cities which had asked for them. A year later, after various preparations for this change had been made by the government, another decree extended the reëstablishment to all the towns where the Jesuits had formerly had their institutions. "In virtue of this, all the Spanish Jesuits who were residing in Italy returned to España, at the expense of the court. All these decisions were adopted in España in fulfilment of the bull of Pius VII dated Aug. 7, 1814, *Solicitudo omnium ecclesiarum*, by which the Jesuits were reëstablished in all the Catholic countries – that of Clement XIV, which decreed the extinction of the order, being thereby annulled.* Not five years

* A letter from Mariano Fernandez Folgueras, dated Manila, Aug. 18, 1819, mentions the decrees of Fernando VII by which the Society of Jesus is to be established throughout Spanish dominions, and promises obedience to the royal orders.

by which communication with the mother-country was rendered quicker and easier, and liberalism given more decided tendencies; and lastly, the Cavite insurrection of 1872, which ended with the execution of three native secular priests. During this period had passed after the reëstablishment of the Society of Jesus in España when, the revolution of 1820 having been successful, the Cortes assembled; and the Spanish monarch, by decree of September 6 in that same year, again suppressed the [Jesuit] institute, together with the other monastic orders, allowing the Jesuits, however, liberty to reside in España. Fernando communicated to his Holiness the above decision, and Pius VII replied in a letter of September 15, expressing the displeasure with which he had received the tidings; but in 1823, the constitutional government having been destroyed, the regency issued a decree on June 11, reëstablishing the Society and the rest of the regular orders in the same condition in which they were before March 7, 1820. Fernando VII died on Sept. 29, 1833, and the civil war began; and on July 17, 1834, occurred the lamentable massacre† of the Jesuits and other religious. By royal decree of July 4, 1835, the Society of Jesus was anew declared extinguished; and its property was ordered to be sold, in order to apply the product thereof to the extinction of the public debt. In spite of this decision, the Jesuits remained established in España; and it was necessary, in the last revolutionary period, to issue the decree of Oct. 12, 1868, suppressing the Society of Jesus in the Peninsula and the adjacent islands; and commanding that within the space of three days all their colleges and institutions should be closed, and possession be taken of their temporalities in the form provided on this point by the royal decree of July 4, 1835. To these provisions were added this, that the individuals of the suppressed Society might not again reunite in a body or a community, nor wear the garb of the order, nor be in any way subordinate to the superiors of the order who existed either within or without España, those who were not ordained *in sacris* remaining subject in all matters to the ordinary civil jurisdiction. But the realization of this measure was ephemeral; for when the constitution of June 5, 1869, was published, the right of every person was declared – and repeated in the constitution of June 30, 1876 – to associate with others for all the purposes in human life which are not opposed to public morals; and, by favor of this liberty, the individuals of the Society of Jesus

† An epidemic of cholera was raging in Madrid, and some malicious persons persuaded the common people that it was caused by the friars having poisoned the water. A mob broke into the Jesuit convents and murdered many of the inmates; and over a hundred friars were killed for the same reason.

there were in all fourteen regularly-appointed governors, and eleven provisional terms, in the latter, Ramon Montero y Blandino serving three times, and Joaquin del Solar twice – the average of each term (regular and provisional) being slightly over one year. This was comparatively a period of newspaper activity, about thirty newspapers being founded during these years. The entire period may be called the period of adolescence.

Conditions in Spain were to a certain extent reflected in the islands. Confusion and uncertainty in the Peninsula had their counterpart in the colony. The administrational experiments of the Madrid officials extended to the government of the colonies, and there were many changes which vitally affected the Philippines. Some of the new laws were good; others show a greater or less ignorance regarding the islands. Throughout, however, the prevailing tone is one of greater liberalism.

To be classed under foreign politics of the period were the laws regulating foreign commerce; the slight contact with the Dutch who appeared to be making overtures for a settlement in the Southern Islands; some negotiations with the celebrated Rajah Brooke; and the campaign of Cochinchina, in which the Spaniards aided the French.

considered themselves authorized to form an association and found anew colleges and houses in the Spanish dominions."

A brief of Pope Leo XIII, dated July 13, 1886, finally re-established the Society of Jesus throughout the world, and abrogated that of Clement XIV which in 1773 suppressed the order. The pope took occasion to express this permission in the warmest and most forcible terms; and "the rehabilitation of the Society of Jesus could not have been more complete or more satisfactory." "It is pleasant to observe that, after three centuries of strife, the principle of authority has triumphed." (Danvila, *Reinado de Carlos III*, iii, pp. 613-625.)

Local politics show great activity. Provincial limits were changed and fixed, and new provinces were created. Special subordinate governments were created for the Visayan Islands and for the Marianas. Police regulations were made, and bodies of police created. There were city improvements in Manila. Reforms were instituted in the various provinces in regard to the alcaldes-mayor. Various departments of the government were also reorganized. In 1867-68 new regulations were adopted for the management of the Audiencia of Manila.

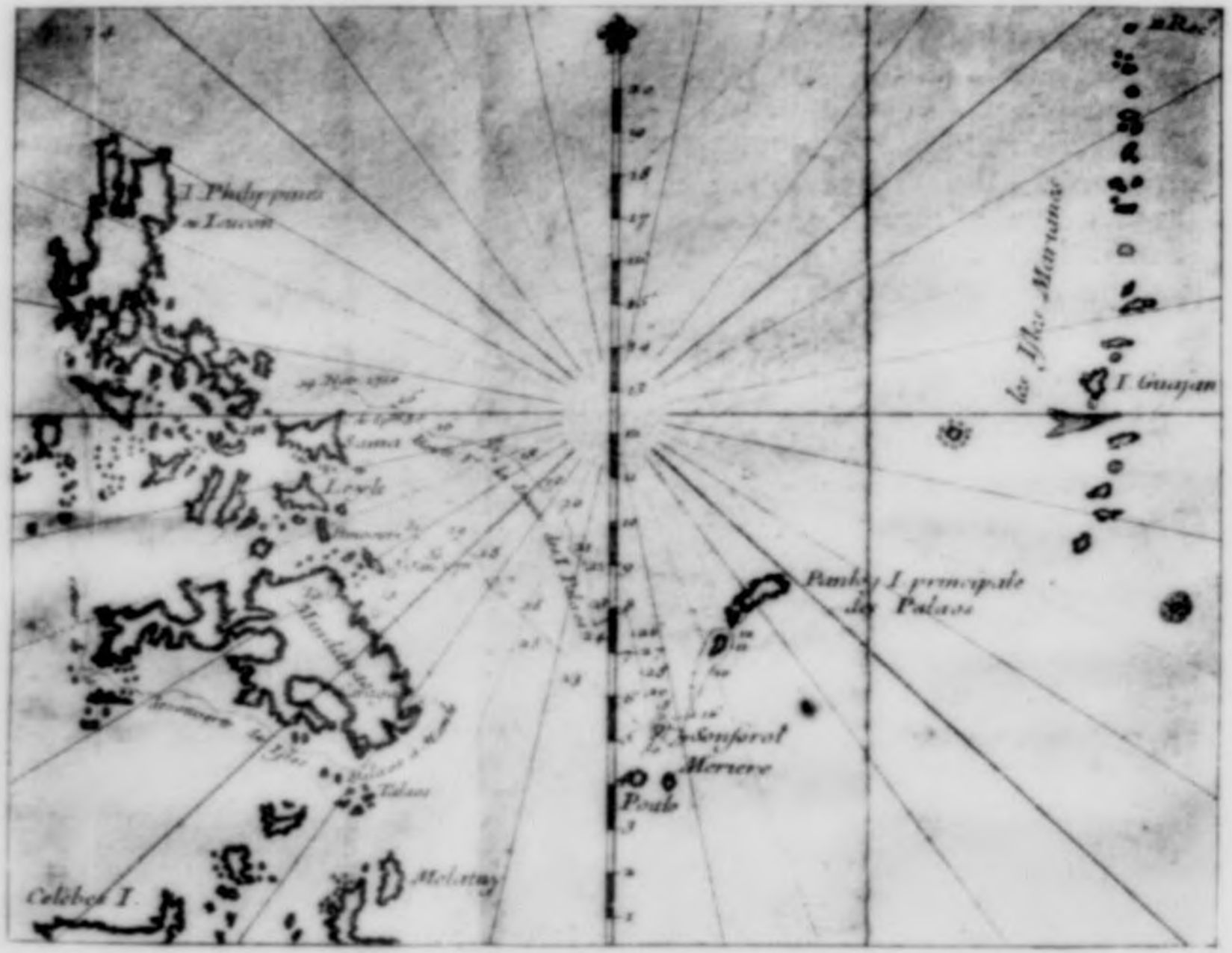
In nothing is the upward trend more strongly marked than in economic lines. The measures passed were often groping, it is true, but yet on the whole looked toward the greater light. There was an attempt to exploit the coal mines of the islands, and mining regulations were made. Agriculture received attention (see *post*, appendix on agriculture). Commerce was given greater concessions, and the customs duties were revised. Provincial chiefs were forbidden to engage in trade. Various acts of legislation regarding monetary conditions, the establishment of a mint, and the coinage of special money for the Philippines attest the greater commercial activity. There was considerable legislation in regard to tobacco. The many laws regarding the Chinese have a purely economic basis. Topographical maps which were ordered made and the new roads ordered constructed indicate a desire to know the country and its conditions better. Exhibits of Philippine products were made at the world's fair in London in 1851 and 1862. Telegraphic regulations were made in 1869.

For religious and educational influences of this

period see the religious appendix in our VOL. XXVIII, and the educational appendices in VOLS. XLV and XLVI. An important order of January 15, 1849, forbade the religious orders to alienate their property. A decree of June 20, 1849 gave the Recollects charge of the island of Negros, and they did considerable work there and developed the island somewhat, although they but built on previous efforts, and did not accomplish as much as has been claimed. The reëstablished Society of Jesus was given control of the mission work of Mindanao in 1861. The suppression of the house of St. John of God in Manila and the establishment of the Sisters of Charity were asked from the pope in 1852, at the time of the reëstablishment of the Jesuits. The conciliar seminaries were given into charge of the Fathers of St. Vincent de Paul on their establishment in the islands. The Franciscans were allowed to maintain a college in Spain for the training of missionaries for the Philippines.

The history of the development of the people during this period has been greatly neglected. There was a decided advance educationally and politically, as well as a growing discontent, that were due to a complexity of factors, among which were the easier communication with Spain, the greater number of Spaniards in the islands, and the spread of books and papers through the capital and provinces. On the side of the government there were expeditions into the north country against the Igorots and other tribes. In the south there were almost continual campaigns against the Moros, over whom some important victories were obtained. The usual decrees ordering good treatment of the natives were issued, with as little effect as of old. The liberal policy that the gov-

ernment was inclined to adopt toward the natives is evidenced by the efforts made to secure educational laws, and by the regulations of 1863. By an order of October 31, 1844, a casino was opened for the natives in Manila. Another order prohibited the smoking of opium by Chinese and natives. Discontent in the native body is seen in the revolts of native soldiers and police. It was forbidden to carry arms without a license. The lottery established in 1850 had a bad influence. The vaccination board established at Manila and the leper hospital established in 1850 at Cebú, were on the other hand good measures, but were not welcomed so heartily as the lottery. The surreptitious introduction and circulation of books and plays caused the government in 1854 to attempt to regulate the book trade. Government pawnshops were opened in 1860 in Manila. Pensions were granted to the parents of those natives who were killed in the service of the country. The earthquake of 1863 proved especially disastrous, and the cholera epidemic of the same year, while not so severe as that of 1820, decimated the people considerably. The Moret decrees (see VOL. XLV, pp. 163-165) were distinctly in favor of the natives, but were never carried out. The discontent ever grew more pronounced, and at last broke out actively in the Cavite rebellion, which was instigated and promoted by the secular clergy and others. There has been no attempt to do more than point out general tendencies during this period, and to note some of the most important matters. For a good working bibliography, which will be found to cover this period see Mr. LeRoy's article *The Philippines, 1860-1898 – Some comment and bibliographical notes*, which immediately precedes the present document.



Map of the Philippine and Mariana Islands; from *Lettres édifiantes* (Paris, M.DCC.XV)

[*From copy in library of Harvard University*]