

Sipi mula kay Sinibaldo de Mas, isang Espanyol na administrador sa Pilipinas na lumibot din sa ibang mga kolonya ng Espanya sa Latin Amerika, kung saan niya nakita ang mga paghihimagsik laban sa Espanya. Sinulat niya ang Informe sobre el estado de las Filipinas en 1842 (Ulat tungkol sa Kalagayan ng Pilipinas noong 1842).

... [To] maintain or keep the Colony forever, i. e. never to consider its separation ...:

... it is necessary to keep ... [Filipinos] in an intellectual and moral state that their numerical superiority be politically less than the ... [Spaniards] just as in a balance a pile of hay weighs less than a bar of gold... [C]ircumscribe education to primary schools where the three “r’s” can be taught, with one school in every town as is the present practice and under the care of the curate. The colleges for men now extant in Manila should be closed...

It is necessary too that in every town there should be a Spanish curate, it being preferable to leave it unattended spiritually rather than to relinquish it in the hands of the Filipino clergy... this colony in my concept should be maintained by religion. Based on this principle, nothing can promote faster its emancipation than to ordain native priests. Some observe that they are inept and vicious and consequently do not inspire respect and neither do they wield influence, nor are they feared....

There should be assigned clothes to distinguish Spaniards, which should not be used either by the natives or the mestizos; the best, it seems, for this purpose is a kerchief around the neck, an adornment rarely put on by the natives. They should not use any other clothing other than that which they themselves have selected: open shirt and a straw head gear. Only the chieftains may wear coats... In the colony, there should be no noble blood but the Spaniard’s. When a Filipino or mestizo meets a Spaniard, he should be obliged to stop (except in Manila) and greet him. If seated, he should stand when the Spaniard talks to him or passes in front. Whosoever should raise his hand against a Spaniard, even in defense of his life, should incur the penalty of going to the public works for the duration of his life... A Spaniard should not seat a Filipino or mestizo in his house, much less eat with him...

[Filipinos] ... should not be taught Spanish, but only to read and write their own. It is impossible to avoid circulating in the provinces papers and books which are inconvenient for them to read and experience has taught that those who know our language are almost always the headstrong of the towns and the ones who murmur, censure and go against the curate and the mayors.

Sinibaldo de Mas, Report on the State of the Philippines in 1842: Interior Politics (Vol. III), manuskritong salin ni Prof. Pablo K. Botor, pp. 1, 10, 11, 31 at 36.

Glosari

Censure – pintasan

Circumscribe – limitahin

Curate –pari o prayleng Espanyol na namumuno sa isang parokya; miyembro siya ng orden

Emancipation – pagpapalaya

Extant – namamalagi

Headstrong – matigas ang ulo

Incur – malapatan ng parusa

Inept – walang kakayahan

Ordain – proseso ng pagiging pari
Relinquish – ipagkatiwala, iwanan
Three r's – pagbasa (reading), pagsulat ('riting) at pagbilang ('rithmetic)
Vicious – mabagsik
Wield influence – mamahala

Sipi galing sa akda ni Gregorio Sancianco, *El Progreso de Filipinas (Ang Progreso sa Pilipinas)*, 1881. Mayaman ang pamilya ni Sancianco at nakapag-aral siya sa Unibersidad ng Santo Tomas. Dahil sa kaguluhang dulot ng pag-aalsa sa Cavite at pagbitay kina Padre Gomez, Burgos at Zamora noong 1872, minabuti ng pamilya ni Sancianco na ipadala siya sa Espanya upang ipagpatuloy ang kanyang pag-aaral. Habang nandoon ay sumulat si Sancianco sa isang pahayagan sa Madrid. Ang kanyang *Ang Progreso sa Pilipinas* ay ang unang seryosong akda ng isang Pilipino tungkol sa ekonomiyang kolonyal sa ilalim ng pamamahala ng Espanya.

It is a pity that the Madrid government has not given preferential attention to the material condition of the Philippines by stimulating the productive elements, removing all kinds of fetters, and facilitating the free circulation of their products. In a period of 50 years how highly developed would have been agriculture in those fertile lands watered everywhere by immense rivers, what country in the world would not have been supplied with its agricultural products! But, what can be expected of farmers without zeal for lack of stimulus and they deprive from their labor if they cannot sell their produce or if they have to carry them to the markets, spending five or six days on the road they themselves have to cut through forests and rivers, through regions still inhabited by fierce infidels, in order to sell at prices insufficient either to compensate them for their labor or for the risks they run?

The distant towns of the provinces of Nueva Ecija, Nueva Vizcaya, Isabela and others located in Central Luzon encounter these sad realities. Why would not their inhabitants be lazy? How could these towns become rich or their population increase? Thus, the majority of the people plant only tobacco, in spite of the worst conditions of the monopoly. As the government buys this product, the planters do not have to go to Manila to sell it. They also plant rice but just enough to supply their families. If they have any surplus grain, they take it to San Isidro or to Pangasinan where they are paid not more than three reales vellon for one arroba of rice, whereas at Manila the price is ten reales or two pesos and twenty-five cents an arroba.

Gregorio G. Sancianco, El Progreso de Filipinas (Madrid, 1881), trans. by Encarnacion Alzona (Manila: National Historical Institute, 2000), pp. 30-31.

Glosari

Arroba – paraan ng pagsukat sa mga tuyong bagay tulad ng bigas na katumbas ngayon ay mga 11 kilo
Compensate – bayaran
Deprive – tanggalin, alisin

Distant – malayo

Fetter – hadlang, balakid

Infidel – katutubong hindi yumakap sa Katolisismo

Immense – malawak

Preferential – espesyal

Reales vellon – uri ng salapi noong ika-19 na siglo sa Pilipinas; ang 20 *reales vellon* ay katumbas ng isang piso

Risk – panganib

Stimulus – panghikayat

Surplus – sobra

Zeal – matinding pagnanais

Obrang nilikha ni Juan Luna, Pilipinong pintor at propagandista, na pinamagatang *España y Filipinas* (Espanya at Pilipinas), 1886. Dahil sa maykaya ang kanyang pamilya, nagkaroon si Luna ng pagkakataong mag-aral sa Europa, kung saan mas lalo pang nahasa ang kanyang angking galing sa pagpipinta. Sa Espanya, naging kasama niya sina Jose Rizal, Marcelo H. del Pilar, Graciano Lopez-Jaena at iba pa. Doon nila nakita ang ilang mga pagbabago tulad ng mga karapatang sinisugurado ng Konstitusyon, kalayaang magpahayag, edukasyon, at representasyon ng mga mamamayang Espanyol sa *Cortes* (parliyamento). Sa *España y Filipinas* makikita ang ideya ni Luna tungkol sa progreso.



España y Filipinas
Juan Luna 1886,
oil on canvas,
nasa Lopez Museum