Los Vascos y America: La Política Religiosa del Alaves
Simon de Anda y Salazar en Filipinas
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The numerous inset essays, or sidebars, are another outlet for alternative histories, for things which we would otherwise forget: the flavors of precolonial cuisine, landscaping under the colonial masters, the native concept of beauty, the modes of leisure in Old Manila, the role of the Chinese merchant in the colonial economy, the lives of history's mysterious mistresses, the role of women in the revolution, the little-known myths and legends of different ethnic groups, even a recipe for *paella* at the turn of the century. Written as they are by people of widely different backgrounds and persuasions, the essays are a melange of styles and subjects that range from the scientific to the personal, the dramatic to the trifling. It is these little narratives of the Ambeth Ocampo variety that remind us that history can be as personal and intimate as it is grand and inexorable. For some readers, in fact, these short essays are more inviting than the major articles.

All in all, *Kasaysayan* is itself an historical and historic event. Along with the 55-volume Blair and Robertson, the *CCP Encyclopedia of Philippine Art*, and the *Filipino Heritage*, it deserves a place in the shelf of any respectable Philippine library. Like its predecessors, and until such time as a radically different version of history and history writing emerges (which certainly would make mention of the set), it is bound to be well-thumbed, oft-quoted, and (in Philippine libraries at least) much photocopied.

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Simon de Anda y Salazar is known in Philippine history as the deputy governor who slipped through the British cordon in 1762. He saved that year's *situado*, or million-peso subsidy from Mexico, from falling into British hands, and established a resistance government in Bulacan that kept the British from occupying more than the city and the Cavite shipyard. His guerrilla units also wreaked havoc on their patrols. As a reward, he was appointed governor-general of the Philippines from 1770-76.

He was an intransigent regalist, and as the top colonial official in the Philippines, he fought to keep the privileges of the Patronato real intact, and had no qualms expelling any and all friars who refused to accept his ruling, especially on episcopal visitation.

This happened in 1771, when he imposed episcopal visitation on the Augustinians in Pampanga. As in previous years, the friars refused. They threatened to abandon their parishes and missions, rather than submit to
the Governor and the Archbishop of Manila, who wanted to exercise juris-
diction over all the parishes in his archdiocese, as the Council of Trent had
decreed earlier.

In the Philippines, however, the Conciliar decree that secular priests un-
der the Bishop's jurisdiction should administer parishes was held in abey-
ance for one basic reason: the lack of secular priests. Thus, the Augustinians
and the other missionary orders—except the Jesuits who had been expelled
in 1768—fell back on this argument and refused to honor the Governor's
and the Archbishop's pretensions.

Anda was adamant, however, and dispatched government officials to ex-
pel the recalcitrant Augustinians. He also fired-off successive reports to the
Crown justifying his actions, unfortunately, coloring them with much anti-
friar hostility.

But unknown to him, a Franciscan had slipped through customs and
managed to steal a march on the governor's reports. Whether his presence
at the royal court ahead of Anda’s letters influenced the royal decisions or
not, the fact is the Crown refused to sanction the Governor's decisions. In
1774, it ordered Anda to restore the Augustinians to their parishes—and
incidentally, officially ended the 200-year effort to secularize the parishes in
the Philippines.

The royal rebuke, according to the author, led to the governor’s depres-
sion and his death in 1776. But the Crown was not illogical at all. With
minimal Spanish migration to the Philippines, continued royal control of the
colony depended on the friars whose missions were the centers of develop-
ment and in the process, helped instill loyalty to the King. In the towns and
rural zones, the friars were de facto, if not de jure, the royal representatives.
Inevitably, given human nature, this dual role eventually led to abuses of
power, although not in the degree claimed by the unrelenting antifriar propa-
ganda during the pre-Revolutionary years. In his apologia for the expulsion
of the Augustinians from their parishes in Pampanga, Anda, like Antonio
de Morga in the beginning of the sixteenth century, listed what he called
“unconscionable friar abuses and corruption.”

This campaign for the secularization of the parishes became, in the time
of Pelaez and Burgos, a campaign to “Filipinize” them. One wonders what
would have followed had Anda, a century previously, succeeded.

The study being reviewed is rather brief and concise, but substantial
enough. The book, unfortunately, will remain inaccessible to the ordinary
Filipino, being written in Spanish.

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