

THE FILIPINO WOMEN DURING THE REVOLUTION

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Preparation for the Revolution — The Katipunan. The failure of the Filipinos to get from Spain the desired reforms such as representation in the Cortes, greater personal freedom and the withdrawal of friars from the parishes, led them to believe that if they could not secure reforms through petitions, they should fight for them by arms. Consequently, in July, 1892, a secret society was founded by Andres Bonifacio. This organization was called *Ang Kataastaasan, Kagalanggalangang Katipunan ng mga Anak ng Bayan* (Most High and Most Venerable Association of the Sons of the Nation), but was popularly called Katipunan, meaning Association.

The aim of the Katipunan was to work for the independence of the Philippines. Besides the pursuit of this aim, there were valuable teachings which the members were strictly required to follow. Respect for womanhood was among these precepts. The provision runs as follows: "Do not look upon a woman as an object of pastime, but as a helper and sharer in the difficulties of life; respect her weakness, and bear in mind the mother who gave you birth and nursed you in infancy."

"What you do not want done to your wife, daughter, or sister do not do to the wife, daughter, or sister of anybody else."

Indeed, respect for womanhood was such that the moral qualifications of an applicant were considered before he could be accepted as a member of the Katipunan. The observance of the article referring to women was strictly demanded; during the early days of the Association, there were not a few who were expelled because of failure to live up to the teachings of the organization. Later on, the officers of the Katipunan could not be as exacting because they wanted to get as many members as possible.

The ceremonies of the Katipunan were similar to the Masonic rites. The meetings were held in secret. Before becoming a member, one must

sign an oath declaring that he would support the aims of the society, keep its secrets, obey its laws, and aid any of its members who were in need. Afterwards, the member was required to sign his name with his own blood. The majority of the members of this association were men, but there were also women in it. Le Roy, writing of the Katipunan, says that there were female lodges of "coadjutors."

Masonic Lodges.— There were woman masons in the Philippines. In 1893, the first lodge of woman masons was established. It was called *Logia de Adopcion*. The first woman mason was Miss Rosario Villaruel, initiated at the age of eighteen years. She was noted not only for her beauty but also for her civic courage. She used to sponsor masonic banquets. She was later arrested and made a victim of torture and humiliation because of her filibusterous ideas.

The officers of the lodge with their adopted names were:

Purificacion Leyva	<i>Ley</i>	Venerable Gran Maestra
Rosario Villaruel	<i>Minerva</i>	Hermana Inspectora
Valeriana Legazpi	<i>Diana</i>	" Elocuencia
Trinidad Rizal*	<i>Sumibul</i>	" Secretaria
Romalda Lanuza	<i>Aurora</i>	" Introductory
Sixta Fajardo	<i>Ester</i>	" Depositaria
Josefa Rizal*	<i>Sumibat</i>	" Miembro

*These were sisters of Jose Rizal

Besides these women, there were other female members.

Some of them are still living,* two of whom are: the wife of Councilor Turiano Santiago and Trinidad Tecson, known as *Ina ng Biak-na-Bato*, or Mother of Biak-na-Bato. I shall have occasion to speak of her later on.

Discovery of the Katipunan.— The Katipunan had been in existence for four years before the Spanish Government received rumors to the effect that a big secret society was planning a rebellion. The rumors were corroborated when Teodoro Patiño, a member of the Katipunan, disclosed the secret to his sister and a nun in the Agustinian College in Mandalayon. It seems that Patiño was disgusted with the Association

* As of 1924, the year the thesis was written.

because he failed to pay his monthly fee. As the story goes, he was advised by his sister and the nun to tell the curate of Tondo, Father Gil, about it. Taking all circumstances into consideration—the training that Patiño's sister had under the nuns, the environment in which she lived—one could hardly blame her for advising her brother to betray the Katipuneros. Moreover, the fact that Patiño had violated a provision of the Association by betraying the secret to his sister showed that he would in the long run tell others about it too.

The Revolution of 1896.— The Katipuneros began the revolution earlier than they had planned because of the discovery of the existence of their secret society.

The list of warriors who fought during this revolution is not devoid of female names. Of course, Filipinos do not consider warfare as a proper thing for a woman to engage in. The incomplete account of all incidents during the war and the poor methods of communication are responsible for the very little we know at present regarding participation of women in the Revolution. It is only now and then that anecdotes from our ancestors who took part in the Revolution disclose to us the not insignificant part that women had in helping their countrymen.

Certain it is that the Filipino women were not silent spectators of the great drama that was to overthrow the Spanish rule in the Islands. Those who actually took part in the war say that there were women who fought side by side with their fathers, brothers, or husbands at the battle-front; some were dressed as men. Many helped their countrymen by their moral encouragement, taking care of the sick, making soldiers' uniforms, and helping in other ways. Below are some accounts of women in the Revolution.

Tandang Sora, "Mother of the Revolution".— Tandang Sora, as her name implies, was an old woman who kept a small store. Her real name was Melchora Aquino. She was poor and her only means of livelihood came from the profits she got in selling. Her store was frequented by the Filipino soldiers who always found rest from their work in the store of the aged woman. Tandang Sora was poor, but the little money that she could earn went to help the soldiers. Not once but several times did she hide the native soldiers from the eyes of Spanish authorities. Such a friend of the soldiers was she that they called her "Mother of the Revolution." Honor has been paid to her memory by naming a street in Manila after her.

Mrs. Feliciano Hokson, a Letter-Carrier.— The wife of Feliciano Hokson, a patriot, was trusted with the important duty of bringing to Puray her husband's correspondence from Hongkong. She also used to carry "*solitre, pistones, dinamita*" (salt petre, pistons, and dynamites). She used to arrive in Puray after a long, tiresome walk, but she never failed to deliver what she carried. She used to say to the authorities, "What I am carrying must be very important, for Feliciano told me that even at the cost of my life, I must bring them to you."

Generala Agueda Kahabagan Ruiseñor.— It is a custom among the Filipinos, derived from the Spaniards, to give to the wife of an official the feminine form of the husband's title. Thus the wife of a *Capitan* was called *Capitana*; of *Gobernador*, a *Gobernadora*. Whether or not Generala Agueda Kahabagan Ruiseñor got her title because of her husband or because of her work in the war, I have not been able to find out. Old persons, however, say that she really fought in battles and even organized armies. She was reputed to be able to jump over wide and high trenches. It is mentioned that she defeated a Spanish skirmishing party in the deep passes of San Pablo, Laguna, where she was a resident. This brave *Generala* was not only a warrior; she was also a poet. A street has been named in her honor.

Mrs. Cresenciana Sanchez San Agustin de Santos, the First Volunteer Nurse.— Not long ago, newspapers disclosed another heroine of the Revolution. She was Mrs. Cresenciana Sanchez San Agustin de Santos, the first woman to volunteer as a nurse in the *Hospital de Sangre* (War Hospital) in Imus, Cavite, in 1896. Later she also served in Abulog, Leyte, in 1900.

The Wife of a Spaniard.— General Jose Alejandrino, speaking of the part played by women in the progress of the Philippines, mentions a Filipino woman married to a Spaniard. She belonged to a prominent family and often gave banquets at their home. At one time, she overheard uncomplimentary remarks about the Filipinos from her guests. She was then in her room; she went out and told them to stop. When they would not, she told her husband to send them away. Perhaps her husband sided with his countrymen, for he paid no attention to her; whereupon she cursed him for not being able to defend his wife, a Filipino. She took a stick and sought to drive them away by beating them. They took revenge by causing the arrest of this brave woman. Fortunately, she was able to escape through the windows of her house. In 1897 the Gov-

ernor-General paid a visit to the home of this woman. Being used to honors, he took the place at the head of table. The hostess courteously told him that his seat was at her right; she occupied the head.

On August 13, 1898, she was surprised at her residence on Trozo by some American soldiers who wanted to search her house. She would not allow them to come up unless they left their weapons downstairs.

Trinidad Tecson, "Mother of Biak-na-Bato".— This brave woman who has been honored as "Ina ng Biak-na-Bato" by the Filipino soldiers because of her services in wartime, is from San Miguel de Mayumo, Bulacan. As a young woman, she showed courage by wounding a suitor who attempted to enter her family's house at midnight, and sometime after, by striking a civil guard who wanted to make love to her on the pretext that he would search Trining's house for tobacco, which at that time was a contraband.

In 1895 she became a mason. She signed her name with blood from the vein on her right hand, a practice required in masonry in those days.

Towards the latter part of November, foreseeing the great revolution, she influenced Alcalde Gregorio of San Isidro, then capital of Nueva Ecija, to get from the prison seven guns which our heroine buried among the bamboo trees. Her act was betrayed by a companion; their house in San Miguel was surrounded by civil guards, but she would not tell where the guns were.

When the first cry of Balintawak was given as a signal for the rebellion, Trining joined the company of General Llanera who attacked San Miguel. Trining was asked to take cigarettes to the soldiers in San Juan. When the *cazadores* (Spanish soldiers) saw her, they rained shots upon her; our messenger pretended to fall and rolled on the ground until she reached a brook where she hid herself. The cigarettes fell on the way. As soon as Trining did not hear any further firing, she rose and continued on her way.

Another proof of Trining's daring happened one night when she went with three masons in a boat in the middle of the night. When they reached Caloocan, they saw a civil guard. The guard was probably sleepy. Trining struck him with a stick and was able to steal a gun, two bayonets, and two *talibong*.

When the Spaniards endeavored to enter the stronghold of the Filipinos in Biak-na-Bato, it could be said that only four persons defended the entrance—Trining, her husband, Julian Alcantara, and two servants. The Spanish soldiers were numerous; and although the company of four could not resist the large number of Spaniards, nevertheless, they harassed them greatly.

Trining took part in many battles. Dressed as a man with a wide-brimmed hat, she went with the rebels wherever they went. Some of the battles in which she was present were the battle of San Ildefonso (Bulacan), the battle of San Rafael Church, the battle of Zaragoza (Nueva Ecija). At the battle of Zaragoza, while she was preparing the necessary arms, a shot from the enemy wounded her right foot. The brave woman fell unconscious but when she recovered, she spoke with the Katipuneros with a smiling face. In the midst of shots and bolo flashes, Trining never showed the proverbial female weakness.

Although Trining went from one battlefield to another, she stayed most of the time in Biak-na-Bato, where she nursed the soldiers. In the hospital set up there, she was a Florence Nightingale ministering to the needs of the sick. There, by common consent, she was called *Ina ng Biak-na-Bato* in recognition of her services.

But Trining was not brave only where the living was concerned; she paid attention to the dead likewise. In Biak-na-Bato, she gathered the bodies of the dead soldiers which were beginning to decompose and burned them. The bones that were left, she dropped in the "*Caves of Defense*."

Trining was not only a soldier and a nurse; she was likewise a leader. During the war with the Americans, she was in the company of General Gregorio del Pilar. She was in the fight which lasted for twenty-five days. In the battle of Calumpit, she ordered the Katipuneros to burn the house of a Spanish senator (Dungon) because it was used as a fortification by the Spaniards.

On January 23, 1890, the Republic was proclaimed in Malolos. Here Trining was made a "Comisaria de Guerra" (quartermaster). Every Thursday, she was also assigned to inspect the hospital.

During the war in 1899, she held the key to the "bodega" (store room) of food in Caloocan. The government authorities had great confidence in her. When the Filipinos were retreating to the northern prov-

inces because of the coming of the Americans, Trining could not join them for in her care were seventeen carts owned by the government.

Day by day the Americans were advancing. The "Mother of Biak-na-Bato" proposed to Generals San Miguel and Alejandrino that they move their war materials to Santa Cruz, Zambales, so as to avoid prompt capture. General San Miguel assented, but General Alejandrino had a contrary opinion, so the suggestion was not carried out. Trining believed that she was in the right. Leaving the two generals, she left with a company for Santa Cruz. While they were on their way, they heard shots. General Alejandrino made a heroic defense, but his troops were defeated. Towards nightfall, Trining and her companions were overtaken by the armies of the two generals, who were convinced that Trining's suggestion was wise. Together they went to Santa Cruz.

Because of overwork, Trining fell ill. On her recovery, she learned that peace had been made with the Americans. She felt so grievously disappointed that she fainted on the spot and it took some time before she regained consciousness.

"The Mother of Biak-na-Bato" is still living. She is rather advanced in age now; her great desire is to see her dear motherland independent before she dies. At the present time she is living with her sister Isabel in San Isidro, Nueva Ecija, where she helps in the household.

Capitana Salome.— In the company of General Llanera to which Trinidad Tecson belonged, there were three other women, among them Capitana Salome. She actually fought against the Spaniards, and being caught as a prisoner in San Isidro, Nueva Ecija, was sentenced to death. Only the fact that she was an expectant mother prevented her death at the scaffold.

The Establishment of the Republic.— *Mabini's "Programa Constitucional de la Republica"*.— The Philippine Republic was formerly organized on January 23, 1899 with the promulgation of the Constitution approved by the Congress at Barasoain, Malolos. Months before, however, Apolinario Mabini, "the brain of the Revolution", had written his "Programa Constitucional de la Republica Filipina". Mabini's high regard for women is evidenced in an extract from one of his papers, which says:

In the traditional chivalry of ancient times a nation's respect for women figured as the principal virtue of a knight without fear

and without reproach because the habit of protecting the honor and the life of the weak and defenseless shows a certain greatness of heart and nobility of soul. And I assert that this virtue was not alone a necessity in the legendary epoch of Romanticism, but it is as well one of the greatest necessities in the life of a people; since, if the woman within the sphere in which she customarily moves, meets always with respect and consideration, at once she will acquire that sense of dignity which, transmitted to her sons will inspire them with courage and fortitude for great enterprises, for heroic acts.

Mabini's love for his mother is manifested in his writings, especially in the dedication to her of his *La Revolucion Filipina*.

Two provisions of the Constitution framed by Mabini stand out as showing the farsightedness of the "Sublime Paralytic". He proposed that Tagalog should be made the official language meanwhile, but at the same time he provided that English should be taught in the schools, especially in the higher courses; and that as soon as English had been learned by the majority of the people it was to be made the official language.

Who would have dreamed at such a time that the English language was to play such an important role in the life of the Filipinos? But now, twenty-five years after Mabini had thought of it, it seems unquestionable that English is destined to become national in the Philippines.

This same man who wanted English to become the official language in the Philippines manifested his sagacity in a provision regarding women suffrage. Knowing the ability of the Filipino woman, and in recognition of her services during the War he inserted an article making it possible for women to exercise the right of suffrage on the same footing as the men. The qualifications were educational and financial.

Mabini's constitution was not adopted; he was a leader in thought ahead of the times, and the mass was not ready to accept his ideas. The constitution as finally promulgated was that framed by Felipe G. Calderon, an able lawyer, although in principle it contained many ideas of Mabini.

During the rejoicing that followed the proclamation of the Republic, there were many women that took part in the celebration. Mention has been made of Trinidad Tecson, who was made a "Comisaria de Guerra", and inspector of the hospital.

War with the Americans.— The Republic for which the Filipinos fought Spain for almost three years, where they lost life and property and suffered depredations, was just a beam of sunlight to be shut off afterwards by the Americans who had styled themselves protectors and friends of the Filipinos. In the midst of preparations connected with the establishment of the Republic came the bitter news that Spain had ceded the Islands to the United States. What right Spain had in so doing, the Filipinos could not understand, for they had defeated the Spaniards until one by one the provinces had fallen into the hands of the Filipinos. Instructions were received by the American forces in Manila that they should exercise sovereignty over the Islands. The Filipinos of course, opposed this imposition of another foreign sovereignty. The rejoicing over the Republic had not yet died when the Filipino leaders prepared to fight the Americans.

It was during this war with the Americans, a war to defend the cherished Republic, that thousands of women endeavored in every way to be of help to their countrymen—now on the battlefield fighting side by side with a father, a sweetheart, or a husband; now cooking food, giving encouragement; now sewing uniforms, distributing gifts to the soldiers; now bending over the sick to whisper words of comfort; now collecting contributions then giving donations; now building fortifications. It can be said that the Filipino Red Cross was the first national organization of women, established purely by the native patriotic Filipinos, unaffected by Spanish contact, uncontrolled by any influence of feminism in America.

In the Battlefield.— The Filipino women had by now become more used to the sight of blood and steel. The number of women who went out to the battlefield was greater than that during the Revolution of 1896. The women who fought during this war also fought against the Americans, and there were some additional women who were new on the field of battle.

The Wife of Pantaleon Garcia.— *La Independencia*, the organ of the Filipinos during the war, in its February 18, 1899 issues, says: "Among the women who are fighting against the Americans in the fourth zone is the wife of General Pantaleon Garcia. This honorable woman, daughter of heroic Cabite, has taken part in many important battles, and has showed in all of them admirable serenity and enviable courage."

Unaffected by Shots.— General Alejandrino speaks of women dressed as men fighting side by side with their husbands. One of them, he says, was the wife of a simple soldier; the other was the wife of an official who operated an *ametralladora* (rapid-fire gun). “The latter during our fight in Mangatarem never left the side of her husband, even for a moment; and when the rain of shots of the enemies fell, she contented herself with sitting down or bowing the head. Her only presence was for us, a salutary example.”

The Wife of General Malvar.— Another fighter during the Revolution was the wife of General Miguel Malvar from Batangas, the last military leader to surrender to the Americans.

Building Trenches: Women from Cavite.— The men from Cavite are reputed rebels, but the women likewise are worthy of commendation. From the time that hostilities broke out between the Filipinos and the Americans, the women showed a spirit worthy of praise. They abandoned their homes to dedicate themselves to the rough work of building fortifications and suffered the privations of war. “They worked in our outposts on the first zone carrying materials and raising in company with the engineers, those formidable trenches which the large missiles, vomited daily by the mouths of five of the “Monacknock” failed to destroy.”

The women from Cavite without any distinction of class or age held a beautiful demonstration asking with enthusiasm that they be allowed to substitute for the men who died in the fight against the Americans, for the defense of the independence of the Filipinos. They said that their sex did not matter because their love for their country would make them strong and would inspire them on the battlefield.

Writers.— There were woman writers even during the Spanish regime. There were Luisa Gonzaga de Leon who translated a Spanish religious book into Pampango and Leona Florentino, the Ilocano poet. The journalistic field, however, had never been invaded by women until the war in 1899. To Mrs. Rosa Sevilla Alvero and Mrs. Florentina Arellano belong the honor of being contributors to the newspapers of the Revolution, principally *La Independencia* and *La Republica*. Both of them were still unmarried at that time. The education of Filipino women had already absorbed the interest of Mrs. Sevilla Alvero. An article of hers dated November 14, 1898, ran in part as follows:

Let us banish, therefore, the vain belief that the women do not need to be educated, for the reason, according to some that their mission is limited to being simply a decoration or to playing a minor part; or according to others, because to be a perfect woman, it is enough to know household work.

No, that is not enough; a good and educated woman will bring happiness to those who surround her, and will regenerate her country while she who ignores her duties will sooner or later suffer the serious consequences of her ignorance which often reflects itself inevitably a necessary in all her acts and thoughts.

Trading Wine for Ammunition.— A storekeeper in Pampanga conceived the patriotic idea of opening a store where she sold liquor. Her customers were mostly American soldiers, who, she knew, were very much addicted to wine. She did not sell the wine for money, but asked for ammunition as payment. As soon as she had collected enough ammunition, she hastened to take it to the headquarters of General Hizon. To avoid any suspicion on the part of the sentries whom she might meet on the way, she used to go in a cart where she placed some bottles of alcohol, as it proved to be the best pass for the guards she met on her travels. She carried the ammunition in the pocket of her skirt.

The "Takbuhán".— Tagalogs often refer to the Revolution as the *Takbuhán*, from the Tagalog, *tumakbo*, meaning to run. This term was used because those who did not take part in actual fighting had to run from one place to another whenever the soldiers came near. With their children, sisters and other members of the family, the women moved from one town to another by crossing hills, mountains, and valleys. Sometimes they took boats and sailed on the rivers. Lucky were they if they were able to take with them their possessions, although in some cases, those proved to be an additional burden. Sometimes they would be surprised in the night; and leaving everything behind, the women would first look after their children and "run", sometimes barefooted and hungry. If, perchance, night overtook them on the way, they had to do their best and spend the night without any roof but the branches of the trees to shelter them.

The women suffered most with their husbands, fathers, and brothers on the battlefield, the women suffered most since they had to carry the children which were usually many. With one child on the hips, another by the hand, and a basket perhaps on the head, the women moved from town to town. What greater suffering can be imagined for the ex-

pectant mothers, or wives with small babies! It is true that the men suffered, but theirs was a physical suffering, while that of the women was both physical and emotional.

Then womanhood was not always respected, for men seem to consider women as part of the spoils of war. It was not always safe for a woman to cross the towns, especially where the enemies were stationed. The newspapers contained news of women being dishonored by American soldiers, although native soldiers were not blameless either.

“Avance al Gulok”.— Such was the title of a march composed by the noted pianist, Miss Emiliana Serrano Viron, dedicated to the Filipino soldiers.

The Filipino Red Cross.— Before the organization of the national Red Cross, there were already in existence a few societies of women whose aim was to collect funds for the support of the war. In isolated places there were women taking care of the sick, cooking food for the soldiers, and sewing clothes. The nucleus of the Red Cross association was laid in Polo where three coaches of volunteer women headed by Mrs. Hilaria Aguinaldo, wife of the President, brought with them gifts for the soldiers.

It was four o'clock in the afternoon of February 10, when they arrived in the town. Preceded by the Filipino flag to the accompaniment of the national air, the women entered the town amidst the waving of hands and cries of “Long live the Philippine Republic” “Long live our brave army!” The women carried as weapons handbags full of money and cartloads of sacks of cigarettes, bread, and other things to eat and drink.

The charitable wife of the President with her retinue of women proceeded to distribute the gifts. The soldiers, still covered with the dust of the recent battle, extended their rough hands to receive the gifts of the most prominent women in the city. After the distribution, a young woman made a speech full of that spirit which comes only when one is inspired.

These women—married and single—belonged to the families of Mapua, Rosario, Buencamino, Castro, Rianzares, Bautista, Abreu, Tekson, Albert, Herrera, Jacinto, Mendoza, Rosario, Reyes, Guizon, Villasis, Tantonco, Tiongson, Sevilla, Flores, Espinosa, Sityar, Crisostomo, Iniguez, Vazquez, Tangjosoy, Cristobal, Ilagan, and Chambuque Justiniano.

Branches Are Organized.— No sooner was the mother Red Cross established than the other towns followed without the necessity of having anybody go there to initiate the organization of philanthropic societies. Those which had already existing associations asked for permission to use the Red Cross name and symbol.

Day by day the number of associations increased until in July, only five months after the first Red Cross was established, there were organized Red Cross societies in thirteen provinces from southern Batangas to northern Luzon in Ilocos Norte. These provinces were Bulacan, Pampanga, Rizal, Tarlac, Nueva Ecija, Pangasinan, Ilocos Sur, Ilocos Norte, La Union, Zambales, Batangas, Bataan, and Benguet. One would scarcely think of charitable organizations being established in such distant places as Benguet and the Ilocos provinces, but the spirit of charity of our women was not confined to a few provinces near the capital.

The names of members in Benguet included those of Igorot women.

The first towns to respond to the call of charity were Bakolor (Pampanga), Bokawe (Bulacan), San Fernando (Pampanga), Malolos (Bulacan) May Cawayan (Bulacan), Sta. Maria, (Bulacan). The national headquarters of the Red Cross was in Malolos, the capital; the provincial headquarters were in the capitals of the provinces. Of all these associations, that of Bakolor, Pampanga, aroused more newspaper comment than any other because of the work of its members.

Constitution of the Philippine Red Cross.— The national organization of women was not a mere mouthpiece association; it had the sanction of the Government of the Philippine Republic. The constitution as approved on February 17, 1899 consisted of three parts with subdivisions. The President was Mrs. Hilaria Aguinaldo; the secretary, Sabina Cruz-Herrera.

The constitution contained provisions about the aim of the organization, the different officers, the qualifications of members, the punishment of wrongdoers, and the disposal of funds.

The organization was called "Asociacion de Damas de Cruz Roja"; its aim was "the practice in general of all classes of charitable work, especially those which tend to alleviate the fate of the disinherited and the afflicted."

While this holy war of independence lasts, the primary aim is to watch that the wounded in battles and the sick soldiers, *without*

any distinction of friends or enemies, in hospitals, in ambulances, in private houses, are taken care of carefully.

As soon as independence is obtained the funds of the Association will be devoted to the creation of charitable institutions, principally for the sick and the orphans and the education of the poor.

Part Two of the constitution provided for the establishment of chapters in the provinces and branches in the towns. There was to be a Board of Inspectors in the capital of the Republic; a Board of Delegates in each capital of the provinces and a Board of Directors in each town. Each board was to be composed of a director, sub-director, secretary, counter and treasurer.

To be a member, a woman must be not less than fourteen years of age and of a sound reputation. Officer must be at least twenty-five years old. Misdemeanor was punishable by suspension from the Association. Each town board was required to give a semestral account of their existing funds.

As soon as independence was formally recognized, the constitution provided that the "Board of Inspectors should contrive by all means possible to establish relations of union and mutual support with the foregoing associations of similar nature, to contribute efficiently in the end to the emancipation of womanhood, one of the aims of human perfection."

Receipts Issued by the Filipino Red Cross.— The members of the Filipino Red Cross issued receipts to those who helped to swell the funds for the war. I have seen an original receipt written on ruled paper about six by four and one-half inches in size. For the curiosity of the reader, I am reproducing a copy furnished by Dr. Jose P. Bantug.

Recibi en esta Presidencia Central de la Cruz Roja de Filipinas del ciudadano Martin Bantug la cantidad de Treinta Pesos contribucion para los gastos de los Heridos de la actual campaña.

San Isidro, 21 de Abril de 1899.

Extracts from the newspapers *La Independencia* and *La Republica* show how diversified the work of the woman was. Especially praiseworthy were the mother of Aguinaldo, Trinidad Famy; Mrs. Hilaria Aguinaldo; and Miss Felicidad Aguinaldo, sister of the President, who did much of the organizing of the Associations. They often visited the sick anywhere they went and gave presents of money, bread, cigarettes and matches to the soldiers.

The Manila residents in San Fernando, Pampanga, used to go from store to store, from street to street, from town to town to solicit contributions. They visited the hospitals and distributed cigars and cigarettes to the sick who were so much inspired that they felt as if they were well and showed signs that they wanted to fight again.

The Association in Bakolor has just finished its tours to the towns nearby to collect funds. The members have offered to their own accord to pay forty pesos (P40.00) monthly.

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The Association in Kalumpit has organized auxiliaries in the barrios. The board has sent sixty-two mats, thirty-seven pillows, and sixty-two blankets.

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Miss Pilar Prospero delivered a patriotic speech.

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The women from San Fernando are marching to Polo, where our soldiers are fighting. . . . They are carrying sacks of cigarettes, boxes of tobacco, and bags full of money. One of them with a patriotic and ardent soul shouted, 'Defend our places, brave men! Know how to die if necessary; on you the country pins its hope!'

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When there were no more soldiers in the surroundings of the quartermaster, the women asked if there were other soldiers. They were answered that the men were in the trenches at the front. The women went to the trenches and there they personally put in the hands of the uniformed men their gifts.

Speaking of the morals of the soldiers, *La Independencia* says: "Those brown faces, roasted by the sun in the trenches, those Malayan looks without expression, those wearied eyes, how they regained their luster on beholding the gifts of charity which the women with bewitching smiles, placed in their hands."

Mrs. Rosa Sevilla Alvero speaking of this incident said, "We heard the shots whizz over our heads. We were neither afraid nor discouraged. Our soldiers became so much encouraged that they won battles, successively."

The women from Bocawe rendered personal services to the sick and the wounded by taking turns. They donated to the hospital in

Lolomboy shirts, drawers, mats, plates, *poto secos*, *biscochos*, eggs, cigarettes, and money.

In the North as soon as the women from La Union heard of the appearance of an American ship in the port of Santo Tomas, they organized a charitable association.

The association in Mangaldan gave to the soldiers a national flag delicately embroidered by the hands of women. They also gave 220 *salakots* (native helmets) and an equal number of *kalapiao* (native raincoat made of fiber). The association in Dagupan gave to the hospital of Malasiqui a chest of surgical instruments. The women from Ilocos Norte visited the military ports and hospitals in Currimao, Panay, Dingle, and Bangi once a week; they gave to the suffering not only moral comfort, but material aid also.

In Vigan, the members of the association distributed money, clothes, blankets, mats, pillows, cigars, cigarettes, and eggs to the 169 sick persons, including Spanish and American prisoners. The association in Cuagua was able to send 300 complete suits and blankets.

The women from San Fernando established branches in the barrios and asked the rich owner Mr. Isidoro Santos, to let them use a building for the benefit performance of plays to aid the soldiers.

Donors of Gifts.— The primary aim of the Red Cross Association, as has been mentioned, was to collect money for the support of the war. The women did not content themselves with mere collecting; many of them gave contributions themselves. There were instances of patriotic women offering contributions voluntarily. There was the case of an old woman, Gregoria Gabriel from Tonsurja (Malabon), at the station in Bocawe; she waited for the mother of President Aguinaldo to offer five hundred pesos as her contribution for the war. She also promised to send fifty pesos as a donation to the hospital. The list of contributors to the funds of the war included many women.

Editorial Comments on Filipino Women.— The part played by the Filipino women during the Revolution was not fully understood by their countrymen. Several editorials were written in praise of that “heavenly figure that, in the days of catastrophe and blood, traverses the musty fields of battle to light them with a ray of sunlight and to enliven with another ray of happiness the countenance of the soldier. That figure wears a smile that moves and cheers up; the hands are full of gifts that satisfy

and bless; along her way she sows goodness and contentment, and in her steps follow a wake of light and glory.”

“Our patriots,” says another editorial, “our heroines, are the symbol of that immaculate and saintly love by which wounds are healed, sorrow is palliated, and the fears which are often felt by those setting out on a journey to eternity are banished.”

Miss Candelaria Bernardo, one who devoted herself to the care of the sick in the hospitals, aside from her work as a teacher, earned editorial praise— “a worthy daughter of the Philippines.”

The Bacoloreñas, in connection with their work in the hospital at Barasoain, were described as “dazzling angels dressed as human beings.”

Peace with the Americans.— The Americans were too strong for the Filipinos to conquer. After having been convinced that it was for the good of the Filipinos that the Americans had come to stay in the Islands, the Filipinos established peace with the Americans.

General Weyler of the American army had a very high opinion of Filipino women. Basing his conclusion on the assumption that the culture and civilization of a people are measured by the education and manners of the women, he deduced that the Philippines should be free.

The Americans had come to stay in the Islands; they set up schools in front of which waved the Stars and Stripes. It was not very easy to make the Filipinos salute the American flag. Two cases were recorded in the newspapers in 1900 when Filipino female students refused to pay respect to the American flag. In the municipal school in Dulumbayan, Miss Alice Hyn, an American teacher, reported to the authorities the case of three Filipino girls who refused to salute the American flag at the opening exercises. The American authorities ordered all the children to salute, but these girls persisted in their refusal and said that they could not salute any flag but the Filipino.

In another municipal school in Ermita, the girls declined to salute the American flag on the occasion of Washington's birthday.

Working for Peace.— The Filipino women had worked and had suffered side by side with their countrymen to attain their cherished ideal, rather, to regain that ideal once theirs, but of which they had been robbed by false pretexts and misunderstanding. First came the Span-

iards who, under cover of making alliances with the native chiefs in the famous *Pacto de Sangre*, rewarded the hospitality and friendship of the Filipino people with subjugation. But the Filipinos could not easily be made to bow down before a foreign people and rest happy and contented. The numerous revolts, local and national, which characterized the three hundred years of Spanish domination, if they have not done anything more, have demonstrated how dearly the Filipinos value independence. And now that they had almost gripped it in their hands came another foreign people on a friendly errand, too. They had come to help us drive away the invaders on our soil. But no sooner had the invaders been defeated, than a mock drama in which Spain and the United States played leading roles decided the fate of the poor Filipino rebels, who, by right, should be masters of themselves.

Once more the Filipinos were placed under the sovereignty of a foreign people, but whose aim, according to them, was not to exploit the Philippines but to lead her to progress.

The Filipinos were convinced; they had no other recourse anyway. And the Filipino women, ready helpers through thick and thin, tried to forget their disappointments and to start all over again. The war was over; reconstruction should follow and peace should be its foundation.

It was to help establish peaceful relations between Americans and Filipinos that active Filipino women under the leadership of Miss Constancia Poblete established in 1901 the *Liga de Paz*, which, as its name means, is a league for peace.

Once peace was established, the Filipino women turned their attention to other fields of activity, principally educational and social.

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*B.R., also abbreviated as *B & R* refers to Blair, Emma Helen and James Alexander Robertson, eds., *The Philippine Islands 1493-1898*. 1609.

NOTE:

This paper was written in 1924 as part of an undergraduate thesis at the University of the Philippines. Full documentation for all the sources listed is not presently available.

