CHAPTER 3

The World During Rizal's Time

Rizal's Century: The 19th Century

In order to fully appreciate Rizal's life and achievements, it is important to place him in the proper context of history. Rizal belonged to the 19th century. At the time of his birth, the Philippines was still a colony of Spain. During this time, however, most of Spain's colonies such as those in South and Central America such as Mexico, Chile, Argentina, Venezuela, Colombia, Ecuador, Peru, Nicaragua, El Salvador, Honduras, and others have already won their independence from Spain through revolution. The Philippines was one of Spain's remaining Spanish colonies along with Cuba, Puerto Rico, and the Spanish Sahara. With the exception of the last colony, the Philippines was the largest. In terms of natural resources and trade potential, the Philippines was the richest.

The 19th century was also a time of change. To give a background to this important century, the Age of Enlightenment reached its zenith in France culminating in the Revolution of 1789. In this age, ideas of freedom, liberty and equality and the belief in the sovereignty of the people in determining government thundered all across Europe. The French Revolution resulted in the toppling of the monarchy of King Louis XVI and the ushering in of the French Republic. Though France was to slide back to monarchy following the establishment of Napoleon Bonaparte's French Empire in 1804 and the restoration of Bourbon dynasty in 1814, the ideas of the French *Philosophes* such as John Jacques Rousseau, Baronde Montesquieu, Francois-Marie Arouet de Voltaire, as well as, the Englishman John Locke would spread around the world like a conflagration. After this, the world will never be the same.

The Needs for Reforms: Representation

During Napoleon's time, Spain (1804–1814) was part of France' alliance against Britain in the Continental System. Nations allied with the French tried to starve out Great Britain through a trade embargo. When this alliance faltered, Napoleon invaded Spain in 1808, forced its King Charles IV to abdicate in favour of his son who became Ferdinand VII. When Ferdinand proved to be unsatisfactory to his demand, Napoleon replaced him with his own brother, Joseph. The Spanish people refused to recognize Joseph and rallied around King Ferdinand VII as their legitimate king. The Spaniards resisted the French triggering the world's first guerrilla war. The word "guerrilla" meant "little war." This was the origin of such word.

The Spanish patriots retreated to southern Spain in the city of Cadiz where they formed a government. Many of these patriots were liberals who believed in sharing

political power and to enlist the support of these liberals King Ferdinand who was a believer in the divine right of kings agreed to share political power by establishing a parliament called the Cortes. The Cortes originated from the Junta Central established by the Spanish liberals. They believed in the concepts of the Natural Rights of Man, Constitutionalism and Rights to Personal Property. A constitution was drafted to delineate powers of the government. This Constitution of Cadiz had a novel feature of allowing colonies to be represented in the Spanish parliament called the Cortes. By doing such, Filipinos as well as other people of the colonies were considered as "citizens" of Spain with the same rights as those in the Peninsula. Ventura de los Reyes, a rich merchant from Manila was chosen to represent the colony. Because of the distance between Spain and the Philippines the Philippines was represented by other deputies. Upon his arrival in Cadiz, de los Reyes helped draft the Cadiz Constitution. One of the reforms in the Cadiz Constitution was the abolition of forced labor, equality of all citizens, abolition of monopolies including the galleon trade and the establishment of free trade. The Constitution also guaranteed the freedom of expression, press and religion. All church properties were to be sold and power no longer belonged to a family but shared by the people.

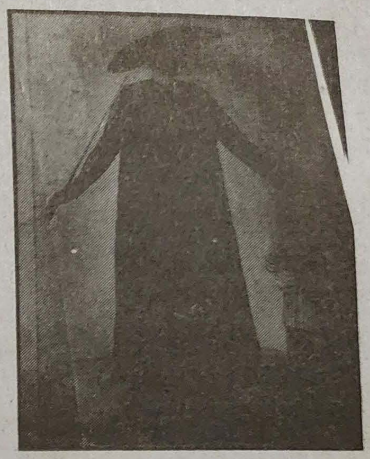
After the withdrawal of the French from Spain, Ferdinand VII reassumed absolute political power and abolished the Cortes that the body encroached on powers he believed belonged solely to him. Meanwhile, Spain's American colonies which already began their fight for freedom now sought independence. By 1824, Latin America was freed from Spanish rule with the battle of Ayacucho. Spain lost all its American colonies from Mexico to Argentina.

In January 1820, a small group of soldiers about to leave for the Americas to fight the rebels there instead revolted against the monarchy and by March 9, 1820 forced Ferdinand to restore the Cadiz Constitution of 1812. The Cortes was reconvened but the brief period of the liberals was short-lived as the King appealed to his Bourbon cousins in France to invade Spain and defeat the liberals. A French army invaded Spain and restored King Ferdinand's absolute power in 1823 after executing Rafael de Riego and other leaders of the liberals.

Ferdinand ruled with an iron fist until he died in 1833. His wife, Maria Cristina who ruled as regent for her daughter became Isabella II. She was forced to come to terms with the liberal elements by agreeing to reconvene the Cortes. At this time, the body held a secret session in which it was decided that the Philippines should not be accorded representation. Instead, it was placed under the Overseas Ministry. From that time on, the Philippines had no representation in the Spanish parliament. Representation in this body, as well as equal treatment before the law was one of the reforms demanded by reformists like Rizal. It would have given the Filipinos the right to be heard in the body and equal rights with the Spaniards. Meanwhile, Spain continued its downward spiral as European power. The country would be ruled by Queen Isabella II whose rule would be characterized by decadence and mismanagement while other European powers such as Great Britain and France became the leading powers in the continent.

The Religious Front: Secularization

Aside from the need to secure political and social reforms, there was also the persisting issue of the secularization of the Philippine church. This is basically a matter involving the Catholic clergy in the Philippines. As early as the 16th century, it was the wish of the King of Spain and of the Pope to turn over the country's parishes to the secular priests. Secularization or placing the management of the parishes under the secular clergy was mandated under the Council of Trent during the 16th Century.



A native secular priest and a boy.

At the beginning of Spanish colonization, the task of establishing and administering the country's parishes were done by the regular priests who belonged to the religious orders. These were the Augustinians, Recollects, Jesuits, Franciscans, and Dominicans who came to the Philippines as missionaries. During the course of Spanish rule the seculars demanded that secularization be implemented. Adding pressure to the situation was the difficulty of the bishops in supervising the parishes which were controlled by the regular clergy. The regular clergy insisted that they should be supervised by their own superiors.

For sometime during the 18th century, secularization of the parishes was actually implemented but it turned out to be a failure. The native-secular priests were found to be wanting and deemed to be not ready to head the parishes. The expulsion of the Jesuits in 1767 created some opportunities for seculars to occupy some parishes. However, when the Jesuits were allowed to return in 1858 parishes held by the seculars were given back to the regulars once the secular priest holding the post died. What happened therefore was a reverse secularization of the churches where the parishes held by the seculars now revert to the regulars. This actually began earlier in 1826 when King Ferdinand VII ordered the transfer of parishes from the seculars to the regular clergy.

Since the secularization issue pitted the seculars against the Spanish regular clergy, it became a racial issue. In the forefront of the seculars were Fathers Pedro Pablo Pelaez, Jacinto Zamora, Mariano Gomes, and Jose Burgos.

Aside from the issue of the secularization of the parishes, the religious orders became entrenched in colonial society. Members of the regular clergy with the exception of the Jesuits, belonged to the friar orders. The clergy held extensive powers. Compared to officials like the Spanish Governor General who had a fixed term, religious officials may remain in the colony for decades. This gave them an opportunity to become more powerful than the civil officials.

The Church wielded political power as religious officials influenced government policy. The Church was also the chief censor in the colony. In 1865, Queen Isabella made the Rector of the Dominican-administered University of Santo Tomas as the

supervisor of all higher education in the islands. All diplomas for higher education were issued by the University of Santo Tomas. The friars were also the inspectors of all local schools and they controlled the minds of the people as they executed the orders of the central government. This condition gave rise to what future reformists especially Marcelo H. de Pilar to what they called a frailocracy. While societies and institutions in Europe were now in the hands of lawmen and were largely secularized, the Philippines appeared frozen in the 16th century because of the pervasive influence of the Church.

In addition to their political influence, the Church also had great economic influence as the owner of large tracts of land. These lands were acquired as a means of supporting the activities of the religious orders including the maintenance of schools and orphanages. By the 19th century, the landholdings owned by the Church grew because of donations, purchase and outright land grabbing. The church owned haciendas in Cavite, Laguna, Batangas, Morong, and Manila. According to historian Teodoro Agoncillo, 48% of all arable land in the Tagalog region belonged to the friars. As the colony started to develop its agriculture and became more involved in the cultivation of cash crops, pressure on the land was increasing and conflicts between native farmers and religious orders which claimed ownership over their lands became more frequent. Not surprisingly, the Philippine Revolution first broke out in the provinces where the religious orders had extensive landholdings.

The Conditions in Europe, America, and Asia

The symbols of the secularization movement Fathers Mariano Gomes, Jacinto Zamora, and Jose Burgos.

Meanwhile outside of the Philippines, the struggle for equal rights has spread over the world. Europe went up in revolution from 1848 with the regimes of the absolute monarchs in France and Austria being toppled by the people seeking more responsible governments. In 1861, the year of Rizal's birth, Tsar Alexander II emancipated Russian serfs. That year, the Italians under Giuseppe Galibaldi threw out the Austrians and took over the Papal lands. Italian nationalism ended the domination of the Church and they united the various Italian states to unite as one country. Germany, on the other hand, was on the process of unification which would last until 1871.

In the United States, President Abraham Lincoln emancipated the black slaves but also triggered the American Civil War which lasted from 1861 to 1865. South of the US border, Mexican forces dealt a humiliating defeat on the French-supported regime of Archduke Maximillian. In France, the regime of Napoleon III was crumbling after the debacle in Mexico. Later, the French overthrew the monarchists and established a republic.

In Asia, there were renewed efforts of European penetration with the weakening of Spain and Portugal and the rise of the British and the French empires. The British gained its colony in Hong Kong and forced China to open five ports to its traders after defeating China in the Opium War of 1839–1842. China will again be humiliated with another defeat in the Arrow War of 1856–1858 when the British now joined by the French forced China to open the whole country to foreigners. Britain furthermore enlarged its colony in Hong Kong by taking over Kowloon. Japan was forced open by the Americans under Commodore Matthew Perry in 1854. Unlike the Chinese, however, the Japanese were able to parry western requests to make Yokohama a treaty port. India, on the other hand, finally became a Crown Colony of Britain in 1858 following the suppression of the Sepoy Mutiny in 1857. Burma became a colony of Britain after three Burmese Wars in 1824–1826, 1862–1863, and 1885–1886. Near the Philippines, Indo-China became a protectorate of France following the suppression of the kingdoms of Annam and Cochin-China. Filipino troops sent from Manila played a role in the conquest of Indo-China for France.

Conditions in the Philippines in the 19th Century

In the Philippines, meanwhile, liberal stirrings from Europe reached the Philippines. Events in Europe such as the promulgation of the Cadiz Constitution in 1812 was gladly received in the islands. The Constitution abolished practices such as forced labor and the monopolies. When the Constitution was revoked in 1814, the leading citizens of Ilocos Norte called Kailianes refused to believe that the Cadiz Constitution was abolished by King Ferdinand VII, thinking that this was just a ploy of the *principales* and the authorities in Manila. The Kailianes of Sarrat under the leadership of Simon Tomas, Mariano Espiritu, Vicente Santiago and Andres Bugarin and rose up in revolt on March 3, 1815. The revolt spread to the neighboring towns of Dingras, Batac, Bacarra, San Nicolas, Paoay, and Laoag before the rebels were crushed by troops from the other provinces.

In 1826, Mexican-born soldiers led by Lt. Andres Novales mutinied. They complained of discrimination and unfair treatment from peninsular officials following the independence of Mexico from Spain. The colonial government began replacing creole officers with Peninsulars. While about to be shipped on a hardship assignment to Mindanao on June 1, 1826, Novales with 800 soldiers began a mutiny by seizing the governor general's palace, the Manila Cathedral and the other important buildings in Intramuros. His followers proclaimed him as emperor of the Philippines and shouted long live Philippine independence. This was actually the first cry for the independence of the islands. The mutineers killed the lieutenant governor general of the Philippines Mariano Fernandez de Folgueras who had been the governor general of the islands. The rebels would have succeeded in their plot to over throw the Spaniards if not for Lt. Novales' brother, Lt. Antonio Novales who commanded Fort Santiago where large amounts of arms and ammunition were stored. Antonio refused to open the gates of the fort to the mutineers. The mutineers tried to rally the Filipinos to their support and promised to fight for the independence of the Philippines. The mutiny was crushed

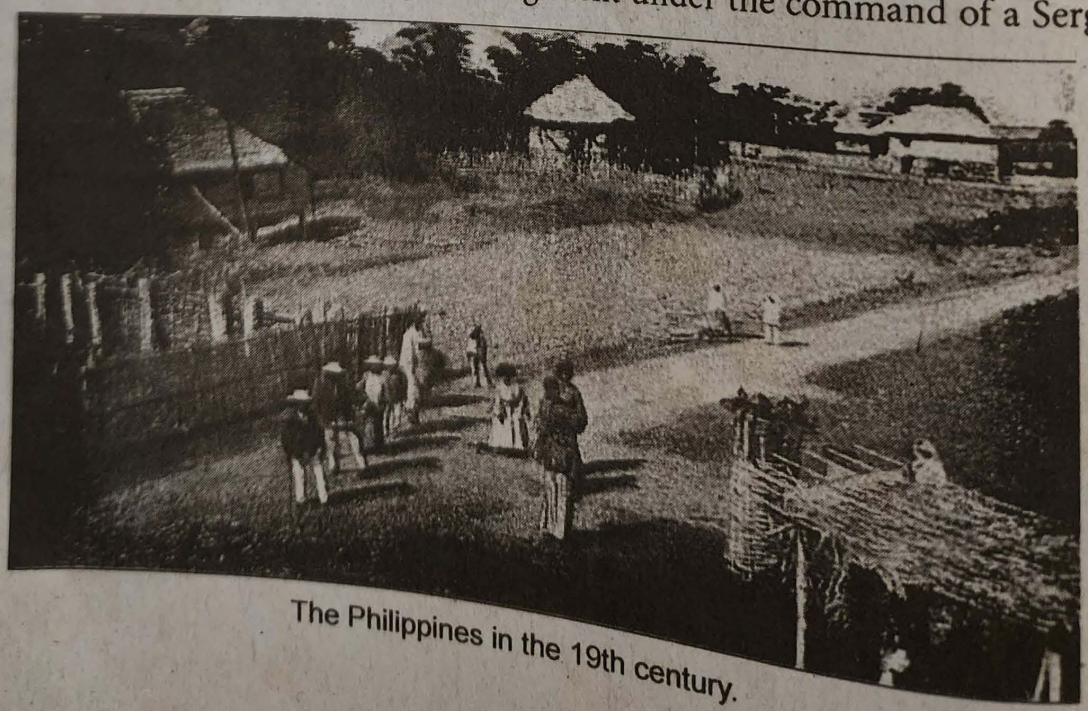
and Lt. Andres Novales and his ringleaders were executed. Lt Antonio Novales was condemned to die being the brother of the head of the mutiny but was later pardoned. He later became insane because of the ordeal.

The last serious revolt in the Philippines took place in 1840–1841 when Apolinario de la Cruz refused to disband his religious organization, the Cofradia de San Jose. De la Cruz aspired to be a priest but was refused by the Spaniards because of his race.

Native candidates for priesthood were immediately ordained in the early years of Spanish rule in South America. However, many of them failed to live up to the demands of the Catholic priesthood. Due to the lack of better education and training, the natives failed to meet the demands of priestly life. The Church Hierarchy mistakenly concluded that the native priests failed because they were *Indios* and not Europeans. Consequently native candidates were excluded from sacred orders. The same prohibitions were imposed in the Philippines because she was under the jurisdiction of Mexico. The native candidates were not accepted for priestly ordination. This was the reason why the evangelization of the Philippines was the task almost exclusively of Spanish missionaries.

The failure to enter the priesthood prompted Apolinario de la Cruz to found *Confradia* which gained popularity among the ordinary people. Being an *Indio* he attracted many followers because he worked with the people and his eloquent sermons. Apolinario de la Cruz who was popularly known as Hermano Pule, sought official recognition for his group. His organization, however, was seen as a threat by the Catholic Church. When told to disband, the Cofradia refused and it was attacked by Spanish forces in 1840. Hermano Pule then proclaimed his revolt and his followers called him the King of the Tagalogs. On November 1, 1842, the saintly Hermano Pule was captured and beheaded. His body was quartered or cut into quarters and were drawn or displayed by placing his body parts in baskets. His head was hung in front of his house in Lucban while his hands and feet were displayed inside cages in the guardhouse at Tayabas.

The brutal suppression of Hermano Pule's revolt spurred a mutiny by a regiment in the Spanish army in 1843. The regiment called the Tayabas Regiment were townmates of Pule and his followers had relatives in the Cofradia de San Jose who were killed by the Spanish army. The Tayabas Regiment under the command of a Sergeant



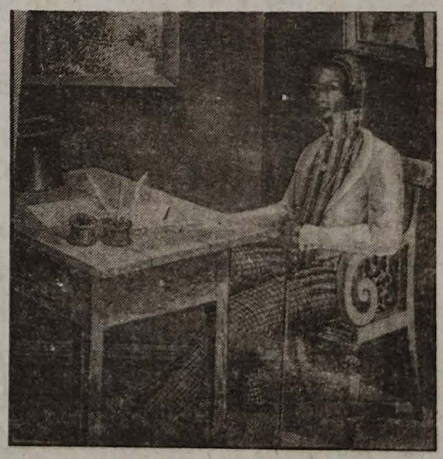
The Philippines in the 19th century.

Samaniego mutinied on January 20 and almost took over Manila, if not for the arrival of native reinforcements which saved the Spanish colonizers from certain defeat. The ringleaders of the mutiny including Samaniego were executed the following day.

The defeats of native revolts demonstrated that the Philippines was fragmented because of a lack of a national identity. The Spaniards used this disunity to divide and rule the country. Demographically, the Spaniards were a minority in the Philippines. Peninsular officials or officials born in Spain were very few consisting of the Governor General, a few subalterns and the top church officials. The insular officials who were the Spaniards born in the Philippines were also few in comparison to the native population which numbered around six million. In many towns the only Spanish officials were the parish priest and the head of the local police. The colonial order was maintained largely by native officials. The local officials such as the gobernadorcillos, the councilmen and others were natives. The policemen were also natives, even most of the local Spanish army and the civil guard consisted of natives. Only the officials down to the rank of sergeants were Spaniards.

The Spaniards, despite their inferior number, managed to retain the loyalty of the native officials by giving them certain privileges that kept them separate from the rest of the population. The *Principales* or leading citizens were granted the titles of capitan municipal, teniente, and cabeza. Originally, those were hereditary positions, but later they became elective positions in the 19th century and were open only to the members of the *principalia*. Though their positions did not pay much the titles gave them an exalted position in native society. There were also some material rewards in serving the Spaniards. Among these were commissions from the collection of taxes and procurement of *polistas* or community laborers from the citizenry. There was also the pocketing of funds intended for the laborers.

A number of the *principales* descended from the loyal *datus* served under the colonizers were exempted from taxation and community labor known as *polos y servicios* or *prestacion personal*. The former officials were still eligible for election several times. This explains why Spain controlled the Philippines for more than three hundred years through the native leaders.


A Gobernadorcillo

Aside from the local officials, the Spaniards controlled the military and police. No native rose from the rank of lieutenant. Elite units like the artillery were reserved for the peninsulars. Reinforcing Spanish domination in the country were the Spanish clergymen. On the local level,the Spanish religious acted as the eyes and ears of the colonial government and reported suspicious developments to the authorities. The parish priest endorsed candidates for elective positions. The parish priest also served as the community's chief censor and guardian of morals. Anything contrary to Catholic dogma and Spanish law was condemned. In the national level, religious officials acted as advisers to the Governor General. From being missionaries in the early part of Spanish domination, the Spanish religious authorities became the most powerful people in the islands. This monastic supremacy as coined by Marcelo H. del Pilar, was a cause of the intellectual, political and economic backwardness of the Philippines and it was difficult for a new governor general to enforce sweeping reforms especially those that threaten the supremacy of the religious officials.

During the 19th century, the economic development had a profound effect on the Philippines. During the first two centuries of Spanish domination, Spain's monopolistic policy prohibited the Philippines to trade with other countries. However, colonial officials ignored this instruction and traded continuously with other countries because of the financial benefits from these trade transactions. This caused the decline of Spanish enterprises such as the Galleon Trade and the *Compania Real de Filipinas* which was the only company authorized to conduct foreign trade. As early as the 18th century, Spain's rivals such as the United States, Great Britain, and some German states began direct trading with the Philippines. By 1815, the Galleon Trade ended and the *Compania Real de Filipinas* was losing money because of inefficiency and corruption. Though officially forbidden, foreign traders were tolerated because of the money they bring to the economy as well as the bribes gain by the officials.

By 1834, the monopolistic policy of not allowing the Philippines to trade with other countries finally ended with the opening of Manila to world trade. Other ports in the colony like Iloilo and Zamboanga later followed. There was brisk demand for Philippine products such as sugar, coffee, abaca, tobacco, dyestuff and rice. This created economic opportunities as anybody with capital and initiative may engage in trade. Soon the economy of the islands changed from being a subsistence economy to what is called as the cash crop economy. Such type of economy was based on a few agricultural products intended for export. Many families began trading in these products for the international market. These families which were products of Spanish and Chinese intermarriage with the natives became traders while others began to open new lands for farming. In the process they became more affluent and formed the nucleus of the middle class. The increased wealth allowed middle class families to have better homes and send their children to colleges and universities for higher education. During the early 19th century, the education of choice was the priesthood and many middle class families sent their sons to seminaries in Manila. They obtained higher education degrees which made them equals of the Spaniards. Eventually they will become concerned with issues of equality including secularization. By the time of the birth of Rizal in 1861, the quest of equality would be the cry of the times. It will influence Rizal throughout his life and it will become his lifelong quest.

The Ancestry and Birth of Rizal

Rizal descended from a line of Chinese immigrants. His great great grandfather was Lam Co, the son of Siang Co and Zun Nio in the village of Siongque in the district of Chin-Chew in Fujian province. In 1690, Lam Co migrated to the Philippines and settled in Manila. At the age of 35, he was baptized into the Catholic faith in Binondo, then a parish managed by the Dominicans. He acquired the Christian name Domingo, after the founder of the Dominican order. He married a Chinese mestizo named Ines de la Rosa. Domingo Lam Co (now spelled as Lamco) developed friendly relations with two Dominican friars, Francisco Marquez and Juan Caballero who convinced him to settle in the Dominican estate located in San Isidro Labrador, Biñan, Laguna. There, he helped construct the irrigation system of the farms which supported the Order.

The marriage of Domingo Lamco and Ines de la Rosa produced many children, among whom a son named Francisco, after one of Domingo's friar friends. Francisco

who assumed the surname Mercado, was born in 1731. The name Mercado in Spanish meant "market." Francisco Mercado grew up to be a merchant and he married Bernarda Monica, a native of the hacienda at the nearby town of San Pedro. The hacienda was also managed by the Dominicans. The union of Francisco Mercado and Bernarda Monica produced two sons, Clemente and Juan. Juan Mercado would be Rizal's grandfather.

In 1783, Francisco Mercado was elected *gobernadorcillo* or municipal mayor of Biñan. His son Juan Mercado was elected *capitan del pueblo* in 1808. He was again reelected to this position in 1813 and 1823. Juan Mercado married Cirila Alejandro, a Chinese mestiza. The marriage produced 13 children, among whom was Rizal's father, Francisco Engracio Mercado who was born in 1818. Juan Mercado died when Francisco Engracio was only eight years old. As a child, he helped his widowed mother run the family business. In the Dominican hacienda of Biñan, Francisco Mercado cultivated rice, corn and, sugarcane.

In 1848, Governor General Narciso Claveria decreed that all natives adapt new family names so that they can be taxed properly. Filipinos of noble descent like the Lakandulas and the Makapagals whose ancestors helped in the colonization of the Philippines were exempted from this decree. Also exempted were pure Chinese who were taxed separately. The Mercado family which already intermarried with mestizos and had lived in the islands for a considerable period were now considered as natives of the islands. Francisco Mercado chose to use the name "Ricial" which means "green fields." But the new surnames caused confusion among his business associates and clients forcing him to use a modified surname "Rizal Mercado."

Mercado married Teodora Alonso Realonda, a native of Manila. Doña Teodora's lineage began with Eugenio Ursua, a man of Japanese origin. He was married to a Filipina named Benigna. Their daughter Regina was Rizal's maternal great grandmother. She married Manuel de Quintos a mestizo from Biñan. They had a daughter named Brigida Quintos who was Doña Teodora's mother.

After their marriage, the couple relocated to another hacienda in the neighboring town of Calamba. The Hacienda de Calamba was another landholding of the Dominican Order. It was originally owned by the Jesuits but they were forced to give it up when their order was expelled by the Spanish authorities in 1868. The colonial government managed the hacienda until 1803 when they sold it in a public auction to a layman named Jose G. Azanza. In 1831, Azanza was saddled with financial difficulties and he was forced to sell his landholdings to the Dominicans. Under the Dominicans, lay administrators worked full time in the hacienda and rented out portions to *inquilinos* or primary tenants. One of those *inquilinos* was Francisco Mercado.

Parents of José Rizal—Francisco Mercado and Teodora Alonso

Don Francisco developed good relations with the Dominicans and was able to lease from them 500 hectares. To be able to cultivate this wide area. he hired *kasamas* or sharecroppers to do the actual cultivation. Like in Biñan, Don Francisco grew rice, sugarcane and corn. His venture proved to be highly successful as his family became the richest in Calamba in a short period of time. Don Francisco was able to build a *bahay na bato* house near the town plaza. The location of the family home was indicative of its status as a member of the *principalia* or leading citizens of Calamba. Aside from farming the Doña managed a store at the residence and worked the ham press. Aside from farming, the Mercados were involved in the trading of sugar and dye stuff. According to Rizal, Don Francisco managed to build a second *bahay na bato* in another part of the town. One sign indicative of the family's affluence was the building up of a library of more than a thousand books in the Mercado home. As a prominent resident of Calamba, Don Francisco accommodated many people in his main house including visitors from Manila consisting of priests, and government officials. Everyone was welcomed regardless of their race.

In 1875, Don Francisco through Rizal's brother Paciano managed to lease more lands in the Pansol area. In the contract leasing the land to the Mercados, no rent was to be charged for the next five years and instead of the standard 25 pesos, they only have to pay 15 pesos. These were highly coveted lands as these were very fertile and had a ready source of irrigation because of the presence of many *bukals* or springs in the area. Presently, the area is still known as Barrio Bukal.

Don Francisco maintained good relations with the Dominicans that every time the Dominican administrator would come to collect the rent, he would be given a fat turkey. It became a habit for the Dominican administrator to go to the Mercados whenever he felt like having a turkey dinner. In 1885, the Dominicans allowed Paciano to lease more lands from the Dominicans in the Los Baños area south of Pansol. Income from these lands were supposed to provide support for the family especially Rizal's sisters just in case Don Francisco died. The good relations between the Mercado family and the Dominicans prompted Paciano to write to Jose in 1883 to refrain from upsetting the friars as they have been very good to him. and his family. At that time, Jose was already in Spain and greatly influenced by freethinkers in Spain.

The marriage of Don Francisco and Doña Teodora produced eleven children. Rizal was born at the midnight of June 19, 1861, a Wednesday. Writing in his autobiography seventeen years later, Rizal likened his birth as an entry into "this vale of tears." It was a difficult childbirth and Doña Teodora almost died giving birth to him. As thanksgiving for his birth, she promised to bring the young Jose on a pilgrimage to Our Lady of Peace and Good Voyage in Antipolo when it became possible. Rizal was given the name Jose after St. Joseph who was the patron saint of workers. He was given a second first name, Protasio after the St. Protasius who was elected archbishop of Milan in 328 AD during the Roman period. He had one brother, Paciano.

His siblings were:

Saturnina	(b. 1850-d. 1913),	married to Manuel T. Hidalgo of Tanauan, Batangas;
Paciano	(b. 1851–1930)	served as the man of the family when Don Francisco grew old and sickly. He became a general of the Filipino Revolutionary Army and fought during the Philippine Revolution and the Filipino-American War. He had a common-law wife named Severina Decena with whom he had children;
Narcisa	(b. 1852–d. 1939),	married to Antonio Lopez, a teacher of Morong, Rizal;
Olympia	(b. 1855–d. 1887),	married to Silvestre Ubaldo, a telegraph operator from Manila;
Lucia	(b. 1857–d. 1919),	married to Mariano Herbosa of Calamba;
Maria	(b.1859–d. 1945),	married to Daniel Faustino Cruz of Biñan, Laguna;
Concepcion	(b. 1862–d. 1865),	died at the age of three;
Josefa	b. 1865–d. 1945),	joined the Katipunan to become head of the Women's Section of the organization; died unmarried;
Trinidad	(b. 1868–d. 1951),	died unmarried;
Soledad	(b. 1870–d. 1929),	married to Pantaleon Quintero of Calamba.

Jose was the first in the family to use the surname "Rizal" exclusively by dropping his second last name "Mercado" when he enrolled at the Ateneo de Manila Municipal in 1872. This was done to dissociate himself from Paciano who was linked to the martyred Filipino priests Mariano Gomez, Jose Burgos, and Jacinto Zamora. At that time, Paciano was then under surveillance by the Spanish authorities. The fear of persecution turned out to be false and Jose continued to use the surname Mercado even when he was enrolled at the University of Santo Tomas. Nevertheless, the differences in the surnames between those of Jose and the other Mercado children raised suspicions that Jose might be illegitimate and this could be understood by knowing the background of the events of 1872.