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## Laguna in American Times

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of Spanish and Filipino names or words, and one misses the Spanish accents and other orthographic marks. Minor errors are Samal for Samar (p. 343, n. 139), "religious corporations" instead of "religious orders" as a translation of "corporaciones religiosas," and the reference to Governor Basco y Vargas as "Vargas," rather than Basco. More serious is the erroneous location of Mamburao in Mindoro Oriental rather than Mindoro Occidental, both in the text and in the otherwise useful map of the slave-trading routes (pp. 166-67).

These blemishes are negligible, however, in proportion to the immense amount of research that has gone into this path-breaking work. The maps and tables, carefully constructed out of masses of disparate data, are valuable additions and aids to the main work. It is to be hoped that this book will be read by historians in the Philippines especially, no matter what their regional specialization. It will also be useful to all those seriously concerned with the background of Muslim-Christian relations in southern Philippines today.

*John N. Schumacher, S.J.*

LAGUNA IN AMERICAN TIMES; COCONUTS AND REVOLUCIONARIOS. By Lewis E. Gleeck, Jr. Manila: Historical Conservation Society, 1981. x, 156 pages.

Lewis Gleeck's numerous contributions to the history of the American presence in the Philippines are well-known to all interested in twentieth-century history. Though continuing to use the American period as the framework of his story, the indefatigable researcher has now turned his attention to the history of the Filipinos during that period. He proposes a series of provincial histories, of which the book under review is the second (the first having dealt with Nueva Ecija).

Gleeck has generally drawn his facts from reliable sources, many of them not too easily available, though at times the historian would want more precise footnoting. However, the organization of the book by topics does not make for easy reading. Nor does it, in my opinion, lead to an accurate historical picture to treat political affairs, agriculture, industry, the provincial elite, etc. in separate chapters. Although the author occasionally refers to related topics in previous chapters, there is little sense of interaction or interrelation among the topics mentioned. The overall effect is to provide a work of reference on the history of a province rather than a provincial history. But the lack of any index or even of a table of contents will make consultation for reference difficult.

The weakest chapter in the book is that entitled "Friars, Lessees and Shareholders." Concerning the friar lands properly so-called, Gleeck records

the interchange between the government surveyor and the attorney for the haciendas at the beginning of the century, but draws no conclusion, except to give an accurate figure for the purchase price of the lands, and an unsubstantiated statement on continuing unrest. Equally unsubstantiated – and erroneous – is the connection he makes between the *Cofradia* of Apolinario de la Cruz in the 1840s and the dispute of the Rizal family and other wealthy *inquilinos* with the Calamba hacienda in the 1880s and 1890s.

Likewise the comparison of the friar land situation in 1900 with the later dispute over the San Pedro Tunasan hacienda sheds little light on either. Though he quotes the document, Gleeck seems not to advert to the fact that the San Pedro Tunasan estate was not under the control (or even the ownership) of the Jesuits during the period of unrest, but had been leased for sixty years to the Macondray Company. It was Carlos Young, the representative of the company who was responsible for the excessive charges, the refusal to sell, and other abuses. Nor is it at all clear what Gleeck's citation (without reference) of Roth's book on friar lands has to do with the very different twentieth-century problems.

Finally, Gleeck does not seem to be aware that the sale of the friar lands did not lead to their acquisition by the tillers (the *kasama*), but by the well-to-do *inquilinos* as the investigation of some of his "influentials" would show. By the same token it is clear that the conditions on the rice haciendas in the 1930s were not "the same as in Taft's time;" they were far worse. Moreover, I think neither Iletto nor Sturtevant would be content with the use made of their books. To cite only one point, it is not really true that after the abortive uprising of 1935 "the Sakdalistas were never heard from again." Some voted in the 1935 election, they reappeared in the Ganap and Makapili movements, and some even turned up among the Huks in a later period.

Though Gleeck has done extensive research, his reliance on official documents and similar sources lets us rather see the situation in which the people of Laguna lived than know the people themselves. Nonetheless, the material gathered is valuable, and especially worthy of praise is the fine collection of photographs which accompany it. But the bookbased method cannot give us the insight into provincial and local history that some of the Ph.D. dissertations of recent years, based on wide-ranging interviews, can. Nonetheless, any contribution to local history done with the diligence of Gleeck will be useful to other historians.

*John N. Schumacher, S.J.*