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The Propaganda Movement: 1880-1895

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historic vision, and the man of simple faith. One thinks of Pasteur, the dedicated scientist, who envied the unclouded faith of the Breton peasant.

Of the three works under review, the one of greatest interest to the Philippine scholar is the first. It is really only a collection of monographs previously published. They deal with familiar subjects: the first circumnavigation of the globe; the first books printed in the Philippines; the first translation from the Chinese; the early relations of Spain with Japan; the voyage of the vessels "Descubierta" and "Atrevida"; the discovery of Australia; etc.

Perhaps the most noteworthy contribution that Don Carlos Sanz has made are his photographic reproductions of old maps, documents and books. Those who have not seen the original can have some idea of them from these plates.

Miguel A. Bernad

THE PROPAGANDA MOVEMENT: 1880—1895. By John N. Schumacher. Manila. Solidaridad Publishing House. 1973. xii, 302 pages.

The importance of this book is indicated in its subtitle: "The Creators of Filipino Consciousness, the Makers of the Revolution." Without the Propaganda Movement, there might never have been a Philippine Revolution.

The word "propaganda" in English and American usage has acquired a pejorative connotation which is absent from the original Latin. One can see its true meaning in the Roman institution called "Congregatio de propaganda fide" — the Secretariate for the Spread of the Faith (or, as the modern translation has it, For the Evangelization of Peoples). It was in this latter sense that the word was used by the Filipino group that sent Marcelo H. del Pilar to Spain to continue the "propaganda" on behalf of the Philippines. It was essentially a campaign of information, as well as a bid for sympathy. Dr. Domingo Abella, the learned Director of the National Archives, has made the suggestion that the so-called Propaganda Movement was misnamed. It should have been called the Counterpropaganda Movement, because their essential task was to counteract the campaign of misinformation that certain Spanish groups were disseminating in Spain, and later in Rome.

Father Schumacher, Professor of History at the Ateneo de Manila, has written a masterly study of that movement. He has traced it from the early writings of Sancianco and Paterno, through the various movements and publications, culminating in the novels of Rizal, and the rise and demise of the periodical *La Solidaridad*. Father Schumacher's book on the Propaganda Movement should be read in conjunction with his other study on *Father Burgos, Priest and Nationalist* (Ateneo de Manila 1972). By

these two books, and by two subsequent articles to be published in the forthcoming series on "The Filipino Heritage", Schumacher has established himself as *the* authority on this period of Philippine history. He combines three things which are not often found together: a) meticulous accuracy of detail; b) a broad historic vision that allows him to see the unity of a vast conglomeration of facts and events. Finally, c) he writes with splendid clarity.

Beyond that, no praise can be greater.

Miguel A. Bernad

CEDULARIO DE MANILA: A collection of laws emanating from Spain which governed the City of Manila 1574–1832. (National Archives Publication No. D-2). Edited by Nicholas Cushner, S.J., Helen Tubangui and Domingo Abella. Manila: National Archives, 1971. 271 pages and 46 plates.

This volume contains a facsimile of the book *Cedulario de la insigne, muy noble y siempre leal ciudad de Manila, capital de estas islas Filipinas, destinado al uso de los señores regidores que componen su exmo. Ayuntamiento*. Manila: D. Jose Maria Dayot, 1836. 233, 23 p. The 233 pages contain the full text of 109 royal decrees arranged chronologically, while the 23 pages comprising the index provide abstracts of the decrees. Unfortunately, page numbers have not been provided for the rest of the book.

In addition to the Introduction and notes, the editors provide several appendices. A list of Governors-General during the Spanish Regime (1565–1898). Episcopal succession in the See of Manila (1579–1903). Color plates of the 1596 and 1826 coat-of-arms of Manila. Plates of the pre-1836 Cathedral, pre-1836 Government buildings and 1671 and 1724 maps of Manila. Finally and most importantly, 38 plates of people, the *raison d'être* of laws. Six are drawings by Nicolas de la Cruz Bagay, 29 are by Damian Domingo and three are unidentified.

The *cedulario* of 1836 reprinted here contains those laws which were of particular interest to the *Ayuntamiento* (city government) of Manila. (*Ayuntamiento* and *cabildo* are synonymous). Some decrees specify the rights of individuals that must not be violated by the *cabildo*. E.g. Court transcripts are to be given to those involved who request them (p. 12). Individuals should have their cases heard even if they cannot pay for court expenses (p. 217). Retired officials are not to be forced to render government service (p. 222). Other decrees safeguard the city government from the Governor-General and from the Audiencia. And of course, still others state the duties of citizens. To keep the city streets lighted and sanitary, the city may tax property owners one and a half *reales* annually for every *vara* of frontage (p. 214).