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Spain in the Philippines

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remain the major source in Western languages at least, for the history of nineteenth-century Mindanao in general and of Muslim society in particular. It is to be hoped that this study may arouse further interest in a badly neglected part of Philippine history.

JOHN N. SCHUMACHER

SPAIN IN THE PHILIPPINES: From Conquest to Revolution (IPC Monographs, No. 1). By Nicholas P. Cushner, S.J. Quezon City: Ateneo de Manila, 1971. xi, 271 pages, maps, plates.

The author makes a preliminary remark that the formation of the Philippines from a "geographical entity into a nation" implied a dilemma of loyalties: one to the pre-Hispanic family or clan group, the other to the suprafamilial political unity slowly forged by the Spanish government in the Philippines. This dilemma was resolved by armed revolution at the end of the nineteenth century, following a complicated process of peaceful propaganda and armed uprising, which factors have not all been studied yet. There is no claim to analyze these factors through 271 pages of the monograph under review; but the observation, made early in the book (p. 5), has led this reviewer, at least, to expect more than what is actually discussed in the book.

This is unfortunate, since Fr. Cushner's study is a notable contribution to Philippine historiography. Based mostly on hitherto unused manuscript sources in Spain and elsewhere, the book summarizes the activities of Spain which have helped develop "attitudes and social conventions [that still remain] part of the fabric of Philippine society" (p. 229).

A brief introduction is followed by three chapters on the voyages of discovery and conquest that brought Spanish politics and religion to the Philippines. Most of this material is common knowledge to Filipino school children, but Fr. Cushner's is a clear and fresh narrative that recreates the characteristic daring and energy of the Spanish *conquistadores*. The rest of the book (chapters 4 to 9) is a study of the individual facets of the Spanish colonial program in the archipelago: the missionary work of the Catholic Church; the colonial economy based on the galleon trade, supplemented by the tribute and forced labor; the colonial bureaucracy; the Bourbon reforms in the eighteenth century with emphasis on the economic self-sufficiency of the colony; and the Propaganda Movement that eventually led to the armed revolution of 1896.

Fr. Cushner is to be congratulated for this extremely readable book. His familiarity with the manuscript and printed sources of Philippine history is evident in almost every page. He is especially well informed on the economic history of the early colonial period, of the

Philippines and his analysis of the Manila-Acapulco galleon trade is perhaps the best short study in English now available.

There are, however, a few reservations to make. Should the relatively short years of discovery and conquest (1521-72) receive full treatment in three chapters, while the rest of the Spanish colonial period which spanned more than three centuries is summed up in only six chapters?

The chapter "Missions and Missionaries" contains some original information, but detailed discussion is limited to the Jesuit missions of the seventeenth century. What of the Dominicans in northern Luzon, who up to the late eighteenth century had not yet evangelized the present Mountain Province? Hand in hand with the Manila government, they were involved in the dual task of opening the region to discover and exploit the rumored gold mines there and converting the scattered Igorot tribes to Christianity, two aims that proved mutually defeating. And as late as 1800, the Dominican friars were still contending with royal officials in Manila for the needed finances to open Mindoro and support the storm-infested missions in the Batanes Islands. Undoubtedly, if Fr. Cushner had the opportunity to examine the manuscript collection of the Dominican archives in Quezon City, his discussion would have been more balanced.

It seems an exaggeration to say that when the Spaniards came and conquered the native tribes, the "confused natives were most often unaware of the duties they had contracted and simply paid what was demanded of them" (pp. 101-2). It was, of course, physical or military superiority that gained the ascendancy for the conquering foreigners; but that the indios failed to comprehend the fact that they were being dominated by a new set of masters and saddled with certain onerous duties seems historically inaccurate. Precisely, the prospect of having either to pay a tribute or perform some personal service was a problem that dogged the years after the Spanish conquest. The overworked and undermanned missionaries had their hands full trying to keep their new converts from absconding from the reductions or Christian settlements into the mountainous forests where there was neither tribute nor forced labor!

One also wonders whether it is correct to dismiss the entire administrative or political history of colonial Philippines by one simple assertion that Governor Corcuera (1635-44) "serves as a microcosm of a Spanish governor's administration in the Philippines" (p. 167). The history of the Philippines covers only about 400 years; but these four centuries do not present a homogeneous picture. One may concede that the early administrators in the colony faced similar problems, namely, the Moslem raids from the south, the proper relationship with the church, and the harmonious running of the colonial bureaucracy. But, would one equate Manrique de Lara's term as Governor General (1653-63) with that of José Basco (1778-87) or of Rafael Izquierdo much later on (1871-73)?

Such generalizations naturally do not help for a proper understanding of the Spanish colonial experience in the Far East. Furthermore, certain developments were hardly mentioned or discussed at any length. What about the growth of towns in the provinces? What about the development of Filipino culture, the impact of the introduction of the Spanish language? The appearance of vernacular literature in the nineteenth century certainly cannot be explained unless one points to its roots in the preceding centuries, even if these may not have been years that favored Filipino articulation or expression.

A few of several minor details that one hopes would be attended to in a second edition: Fr. Cushner repeats himself on at least two occasions (p. 67, 112), and on page 205, Sual in Pangasinan is mentioned as a port. An unpublished *Memoria de Pangasinan* (1886) by Father Carrozal, the Dominican parish priest there, mentions *Dagupan* as the place where the big English commercial house, Heald and Co., was located. Sual had been separated from its mother town and given independent status as a *pueblo civil* in 1806. Even with the advent of foreign shipping, Dagupan remained the main port, while *Sual* continued only as a "cluster of houses along the shore." On page 221, the proofreader overlooked the passage "*esta archipiélago*." And, one is intrigued that after his review of Coates' *Rizal: Philippine Nationalist and Martyr* (London, 1968) in *Philippine Studies* 18:1 (January 1970), pp. 207-9, Father Cushner refers to it in note 624!

One could, of course, pick out many other shortcomings, but one should not be blind to the real contribution of this book to Philippine historical scholarship. Despite its lack of balance, therefore, the monograph is recommended to all interested in the history of the Philippines.

JOSÉ S. ARCILLA

THIS TRANSCENDING GOD: The Teaching of the Author of "The Cloud of Unknowing." By Constantino Sarmiento Nieva. London: The Mitre Press, 1971. xxiv, 274 pages.

Interest in spirituality and man's approach to God has shown signs of new life in the past few years, of which Pentecostalism and the new "Jesus movements" are some indications both here at home and elsewhere in the world. A scholarly treatment of the work of a medieval English mystic is therefore not irrelevant. And the fact that the scholar is a Filipino serves not only the pride of the English in their mystical past but also the universality of the matter.

Fr. Nieva's study of the mystical teaching of the author of the famous work, "The Cloud of Unknowing," focuses on what must be basic for