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Philippine Manuscripts Abroad: Catalogue of Philippine Manuscripts in the Lilly Library

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is needed if we are going to succeed in making certain economic and social problems intelligible to most educated Filipinos, which, because of its clarity and depth, will move them to act on the matter. In other words, an economic education of our people is what is needed. The author also unnecessarily repeats himself. Furthermore, excerpts are not properly annotated.

As one who has had a hand in the shaping of the economy, however, and as a concerned Filipino, his views are worthy of our attention.

JOSE MA. FRANCIA

PHILIPPINE MANUSCRIPTS ABROAD

CATALOGUE OF PHILIPPINE MANUSCRIPTS IN THE LILLY LIBRARY. By C.R. Boxer. Asian Studies Research Institute, Occasional Papers No. 2 Indiana University, 1968. 63 pp.

The collection of Philippine manuscripts recently acquired by the University of Indiana has an interesting history. The manuscripts were originally looted from the Augustinian Monastery of San Pablo, Manila, by British soldiers in 1762. The complete collection was shipped back to England and passed into the possession of Alexander Dalrymple. Later it had several successive owners. In 1966 what was left of the collection was auctioned at Sotheby's, London. Several lots of manuscripts were purchased by the late Bernardo Mendel for his collection which now forms part of the Lilly Liberty.

A large number of the documents catalogued by Prof. Boxer deal with the Catholic Missions of China. The Manila Galleon trade is also represented and there are a number of documents dealing with evangelization in the Philippines. By far the most important documents are those which treat of the Augustinian land holdings in Luzon. Documents of this type could only be found in archives of the Religious Orders and so are more difficult to locate. From the description of Boxer it appears that they are of exceptional importance and might help to fill a lacuna in Philippine agricultural and social history.

Prof. Boxer has made a careful catalogue of the manuscripts and only one discrepancy caught my eye. In 519, folios 467-484, it is obvious from the title of the Lot that the documents concern the use of Chinese Mestizos as altar boys, *monagillos*, and not the conferment of Minor Orders on them.

NICHOLAS P. CUSHNER