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The Spanish Colonial Library Institutions

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Vicente S. Hernández



Library history is a new science growing and developing under the shade of the library profession. Long ago the great librarians of the great libraries were scholars elected to this position by their skills in other arts and sciences. Small libraries could only afford library custodians. Today the library profession is a science growing through the contribution of library professionals all over the world. While before scholars could only write about their scholarly fields, today library professionals write about library history as a mature fruit of a growing and healthy science.

In the Philippines, Eulogio B. Rodriguez (1928) was the first one to give a brief though comprehensive account of Philippine library history. Other pioneers like Gabriel Bernardo (1952), and Rosa M. Vallejo (1981) followed, but among them, the account of Concordia Sanchez (1983) stands out by her depth and extension. None of them could write much about the Philippine Spanish colonial period because of difficulties in gathering this information. Only recently, new studies (Hernández 1994) have shed more light on this little-known period. The result of the latest studies is presented in this article, organized not by centuries but by library institutions.

The Spanish missionaries brought with them the first books. This is not new. All throughout the Middle Ages, the Church institutions had saved in their conventual libraries the treasures that would bring forth a "new birth" of the arts and sciences: the Renaissance. It was only logical that the first libraries set up in the Philippines would have as patrons the religious who accompanied the Spanish conquistador. They brought their books and their library tradition that prevailed in the Philippines until the beginning of the nineteenth century. Although their efforts concentrated on the spread of religious literature, they account for the first library regulations,¹ they manufactured the first printing press (Retana 1911), they developed the book trade,²

they learned to use this knowledge for the benefit of their field of mission.³

Spanish secular literature spread fast during the sixteenth century but this type of literature did not reach the Philippines until some time later. The King wanted no distraction in the evangelization of their new subjects; only religious literature which could benefit the doctrinal education and the spiritual nourishment of his people could be printed.⁴ It seems that this law was not seriously enforced in Latin America, because of the abundance of ship ports but in the Philippines the situation was different. It was much easier for the authorities to control the shipments of goods arriving in Manila or Cebu. The only known existing list of secular literature which reached the Philippines in the sixteenth century is the one found by Irving Leonard among some Inquisition papers⁵ in the Archivo de la Nación de Mexico. This is the only record of non-religious literature in sixteenth century Philippines and it only reached the Manila harbor.

In Europe, the French revolution brought along a change in library mentality. Books had traditionally been a scholarly instrument for men of science and intellectuals. Though secular and pious literature was already widely read, the new trends unfolded a more popular library approach to the arts, the sciences, and the use of libraries. Books became an instrument of change. New concepts spread: libraries for popular use, public libraries, library services, national libraries . . . But the European powers forgot about their colonies. These ideas would only reach the Philippines in the nineteenth century when the vanishing Spanish empire suffered from the more acute political crisis in Spanish history. The lack of means and support hindered the growth and development of the new library trends but produced some fruits like the Sociedad Económica de Amigos del País de Filipinas and the Museo-Biblioteca de Filipinas.

The Augustinian Libraries

Five Augustinian missionaries accompanied Miguel Lopez de Legazpi when he reached Samar on 13 February 1565. They were Fray Andres de Urdaneta, Fray Diego de Herrera, Fray Martin de Rada, Fray Andres de Aguirre, and Fray Pedro de Gamboa. All of them had experience of years of missionary work in Mexico (Arcilla 1973). Among them, Fr. Diego de Herrera was in the expedition of Legazpi when he entered Manila Bay on 15 May 1571 (Rodriguez 1985).

Three years after the arrival of Legazpi in Maynilad, the pirate Lim-ah-hong attacked the newly established Spanish city. The prior of the Augustinian convent in Manila, Fr. Agustín de Alburquerque, gave an account of it:

And the next day, December 2 [1574], before dawn, the tyrant [Lim-ah-hong] arrived with a full army. And he fired three volleys . . . , and after this, seven or eight hundred very ferocious men attacked. . . . By the time they finally retreated, they withdrew, setting the city in fire. Many houses were burned together with the convent of San Agustín with all what it had, including books and vestments. It was all what we had because this was our only house in these lands.⁶

So far, this is the earliest account found about the existence of "books" in the island of Luzon. Had Fr. Alburquerque referred to the library of the convent, this would have been the first library set up by the Augustinians in Manila.

Nobody questions the antiquity of the Convent of San Pablo popularly known as the convent of San Agustín in Intramuros, Manila. Its earthquake-resistant massive structure still stands today as a relic of over three centuries of history.

The first convent was built of wood and nipa. The first one, destroyed by fire in 1574 (see above), was replaced by another one which suffered the same fate in 1583, and again in 1586 (Rodríguez 1985). The Prior of the convent, Fr. Diego Muñoz accounted for the 1586 destruction in a letter dated 25 June 1586, and addressed to the inquisitors of Mexico. Fr. Muñoz complained about the loss of all that they had, including their very rich library, one of the best at that time in Manila.⁷ This is the first time that a report from the Convent of San Pablo talks about "a very rich library." This library constituted the core of the intellectual life of the convent during all its existence.

The problem of the constant destruction of the convent by fire, was solved by building a structure made of stone. The manuscripts of Fr. Agustín María de Castro (born in 1740 in La Bañeza, Spain, died in 1801 in Manila [Pérez 1901]) have been a landmark for the reconstruction of the history of the convent. Commenting on them, Pedro Galende (1989, 29) says: "Castro speaks of two structures: the first built in 1587 to 1607 and the second from 1627 to 1713." The drawing of the floor plan made by Fr. Solís⁸ gives a very good perspective of the situation of the library inside the convent's structure. The library was located on the second floor, near the structural body

of the church, beside the priest's room. Its location could not be more appropriate: along the quiet St. Potenciana street, and away from the busy main street of Real.

From 1607 up to 1762, the library remained undisturbed in this corner of the building. But historical circumstances were going to affect the peace and quiet of the conventual life. The Family Compact between Spain and France, brought Spain into the Seven Year's War when the French were already losing ground. On the twenty-second of September of 1762, the British fought the Spanish forces at Manila and the latter retreated. "On November 3, 1762, the Church and the convent [of San Pablo] were sacked . . . On December 8, they went back to search the convent. They went to the library and brought the books of the convent to the house of Don Santiago Orendain, lawyer and neighbor of this city, who sold them [the books were bought by Orendain] for a ridiculous price."⁹ Fr. Agustin María de Castro was its librarian, and his sorrowful account provided the first known existing outstanding description of a library in Philippine territory:

I doubt that the library that this convent had in the upper level of the cloister had equal in the Philippines. I was its librarian and guardian in 1760, and so I can say what I saw as it was. It occupied a big space; lighted, and lovely; it had twenty shelves made of a very fine and exquisite wood called 'narra', with many moldings in different colors, and a carving representing an Augustinian scholar in the extreme end of each shelf. Each shelf had eight compartments or divisions; in each one there were from twenty to thirty books, all of them with the title in upward position; they were all very good books, old and new, dealing about all types of subject matters. There also was a shelf, smaller than the rest, closed with wire screen and key for the reserved books, and for many manuscripts worthy of publication which I cited in my 'Osario.' It also had two fine tables—big and beautiful, chairs, steps to climb to the farthest compartments [shelves], two globes, two [spherical lampshades], several maps, and other curiosities; everything must have cost about 30,000 pesos. I do not include the private libraries that were in the cells of some religious at the convent (Merino 1951, 91).

Don Santiago Orendain bought the effects of the Augustinian convent from the English for \$1,000 through Major Fell¹⁰ who used this money to pay his troops. These materials bought by Orendain were returned to the English after the bargain was annulled.¹¹ The books seem to have left the country through Madras. They were traced by

Charles Boxer (1970) of the University of Indiana, who identified the different buyers. The books were acquired by Alexander Dalrymple, who used them for his work on voyages and discoveries in the Pacific Ocean, then bought by Heber in 1809, and sold again to Thorpe. Sir Thomas Phillips acquired them, and in 1966 they were sold at Sotheby's, London. Today they are distributed among Shigeo Sorimachi of Tokyo, H.P. Kraus of New York (in the Lopez Library), and Dr. Bernardo Mendel (now in the Lilly Library).

After the Philippine War of Independence, the archival materials that the Augustinians had in the Philippines were transferred to the convent in Valladolid, Spain. Today, the rare book collection that San Agustin Church still has amounts to around 1,000 titles. Most of them came from the convent that the Augustinians had in Shanghai before the Chinese cultural revolution of 1949. One of the oldest is the *Geographicae enarrationis: libro octo* by Ptolemaei Alexandrini (printed in 1541). In this century, its library collection was also divided several times to provide books for the seminaries in Manila and Iloilo.¹² At the beginning of the century, Manuel Artigas y Cuerva (1910)—historian, writer, bibliophile, and librarian—said that the library of San Agustin was only second to the best in the Philippines, the one at UST. It had about 4,000 Philippine titles with some very rare original editions like the ones of Morga, Pinelo, Aduarte, and the works of Fr. Murillo with his famous map in perfect condition.

The Escuela Normal Superior de Maestras (Superior Normal School for Women Teachers) was one of the few known to exist in the nineteenth century. It was created by a royal decree in 1892, and placed under the care of the Augustinian nuns of the Assumption established in Madrid (BR 1903-09, 46, 160).

The regulations established by the Spanish government (Grifol y Aliaga 1894) encouraged the use of the library by other people different from the school staff and students. The fourth article of these regulations stated that the government will provide books for the encouragement of public libraries.¹³ This was one of the means adapted by the Spanish authorities to popularize the use of libraries all throughout the nineteenth century. Books were also given as a reward to the best students.

Regarding the librarian it is said that her duties are, "to make inventory of books in the library, to classify and stamp them, to schedule their consultation and to watch over users." The librarian was appointed by the school directress among the professors (Grifol y Aliaga 1894, 64 and 67).

Other Augustinian Libraries included the following:

The Library of the Augustinian Convent in Cebu City. Again, the testimony of Fr. Agustin María de Castro provided information about the existence of another early Augustinian library: the library of the Augustinian convent in Cebu city. After the tragedy of 1762 in the convent of San Pablo, Manila, Fr. de Castro was sent to the Visayas. In 1768 he went to Cebu and wrote that the library of the convent in that city had two thousand good and rare books.¹⁴

The Library in the Parish of Bauan, Batangas. This parish was administered by the Augustinians from 1596 to the end of the nineteenth century. A historical marker placed by the Philippines Historical Committee (Philippine Islands 1958, 139) describes that, "Father Bravo was Pastor of this Church from 1616 to 1628. Under his administration great impetus was given to the home industries of weaving and dyeing. The museum of natural history and the library of rare books collected by Father Bravo were destroyed during the insurrection [Revolution] of 1898." The church was destroyed by fire on 13 July 1928.

The Library of the Augustinian Orphanage of Malabon. The Augustinian fathers also had a very important library in the Orphanage of Malabon. During the Philippine Revolution, it was confiscated by the new Philippine Republic (Artigas y Cuerva 1910).

The Franciscan Libraries

The first Franciscan religious arrived at Manila on 24 June 1577.¹⁵ Soon after, they set up the Convent and Church of San Francisco de Intramuros, dedicated to our Lady of the Angels on 2 August 1578.¹⁶ The place became the official residence for the superiors of the Franciscan province of San Gregorio Magno in the Philippines and the Far East. It was but logical to provide the central house with a rich library for their service and study. Unfortunately, the first information about the Franciscan library at Intramuros dates only from the nineteenth century. Perhaps because nothing is left of the collection. During the Philippine War of Independence from Spain, the Franciscan archives, and most probably the Franciscan library at Intramuros survived. Soon after the Revolution, the archives were transferred to Spain, but apparently the library remained in the Philippines. During World War II, the church and convent in Intramuros were bombed and completely destroyed (Franciscans 1979).

The first known record of the library holdings in the Franciscan convent of Intramuros is from 1878 (*Guía oficial* 1878) when it is said that the library of the Franciscan convent of Ntra. Sra. de los Angeles had 8,000 books.¹⁷ The librarian was Fr. Santo Aparicio. Other known librarians were Fr. Cristobal Velda (1864), Fr. Cipriano González (1890), and Fr. Antonio de Vidales (1891-92).¹⁸

News about a library in the Franciscan Church of Santa Ana is given in an account of the events around the Philippine War of Independence from Spain. The Franciscan church of Santa Ana—which settlement was founded in 1578 but with its present structure erected in 1720, “did suffer some serious damage during the Spanish-Filipino war for independence[1896-1897], especially by the people who looted and stripped the church and the convent . . . ; to the looters were lost also valuable church records, baptismal registers and a very precious library” (Franciscans 1979, 49). “The parish priest took refuge in San Francisco de Intramuros, and then, soldiers and other unscrupulous people looted the convent and the Church. The concern of some pious ladies saved a few samples of books which they returned afterwards to the parish priest.”¹⁹ These few rare books from Santa Ana,²⁰ are presently housed in the Franciscan archives of San Pedro Bautista.

The Dominican Libraries

The Dominican father Domingo de Salazar preceded the arrival of the first Dominicans, fifteen of them, who arrived on 25 July 1587.²¹ Domingo de Salazar was the first bishop of the Philippines, appointed to the see of Manila in 1579. He took possession of his see in 1581.²² “Substantial sums were allotted to Bishop Salazar and the clergy accompanying him to the Philippines to pay the cost of transportation of a large number of books.”²³ These books did reach the Philippines but were destroyed by fire in 1583. Bishop Salazar²⁴ wrote about it while complaining to Philip II in a letter dated June 18 of the same year. A fire destroyed the city of Manila together with his living quarters and “a very good library” that he had. This fire was probably the one caused during the wake of governor Gonzalo Ronquillo de Peñalosa on 14 February 1583, in the church of the Augustinian convent of San Pablo, Manila. One of the candles set the catafalque of the deceased in fire. Then the flames spread to the temple and the whole city.

Another testimonial of the library of Bishop Salazar is provided by Fr. Pedro Chirino²⁵ when he wrote about the arrival of the first Jesuits in Manila, and how Bishop Salazar in his kindness put his library at their disposal (BR 1903-1909, 12, 194).

Except for the already known library of Bishop Salazar, no other Dominican libraries are mentioned up to the year of the death of another Dominican, Archbishop Miguel de Benavides. In 1605, the good Archbishop seeing that he was dying, donated his library to push the beginning of a Dominican college in Manila.²⁶ Benavides' library must have been built up around those first years. Other important Dominican contributions in the field of books and libraries from 1587 to 1605, are the setting up of xylographic printing,²⁷ and the introduction of typographic printing in the Philippines.²⁸ They seem to have developed a primitive book trade between China and the Philippines (see note 2), and to have introduced book binding in the Philippines.²⁹ Aduarte also recorded the first known rules for the use of books and libraries in Dominican convents, in Philippine territory.³⁰

The donations of the libraries of Archbishop Miguel de Benavides (1605), and Bishop Diego de Soria³¹ (1613) constituted the core collection of the University of Santo Tomas of Manila. Founded on 28 April 1611, it was first called College-Seminary, then College of Santo Tomas, and finally University of Santo Tomas in 1645 (Sanchez y Garcia 1928). "It is highly probable that some of the books kept today in the library's rare books section formed part of the original collection of Archbishop Benavides, perhaps of Soria too, . . ." (Villarroel 1982, 2).

There are no available records of the early UST library collection, but an important addition to the collection was made when in 1768 the Jesuits were expelled from the Philippines. The Royal Decree of 31 January 1783 assigned the main bulk of books taken from the Jesuit schools to the University of Santo Tomas (Villarroel 1982).

During the nineteenth century UST was the only official university in the Philippines. It had faculties of theology, civil and canon law, medicine, pharmacy, physico-mathematical sciences, and philosophy and letters. The other Colleges would open later in the twentieth century (UST 1961).

The university library was located on the second floor of the old library building in Intramuros, near the faculty offices, as recalled by Juan Sanchez y Garcia (1928, 22):

From the hall begins the wide stairway leading to the upper floor. On the right of the stairway is the archive room and a room for professors which leads unto the chapel. Following the corridor to the right are the [offices] of the religious professors and of the Rector; this forms the corner facing the Church of Santo Domingo. At the left of the stairway is the library which contains more than twelve thousand volumes.

In 1891, that library had 12,000 books,³² and just a few years later in 1914, Manuel Artigas y Cuerva reported 20,000 volumes in holdings, among them 7,000 very rare books (Artigas y Cuerva 1914). The growth of the university needed an upgrading of the library, and the complaints from some of the professors, transcribed by Fr. Villarroel, explains the acquisition of new books and provides background information about the difficulties that the university experienced in the later part of the nineteenth century:

In 1886 two outstanding Dominican professors, Fr. Norberto del Prado and Fr. Evaristo Arias Fernandez, in a confidential report to the Dominican Provincial Chapter held in Manila, drew a negative, and conveniently exaggerated picture of the limitations of the University Library. In their view the Library was neglected and it was absolutely necessary to give it a special priority. "There are hardly any books on History, Literature, Philosophy, the exact and natural sciences, published in the present century, and we must have and know them so as not to speak from the heart or from mere reference about matters of the greatest importance. We possess none of the famous authors of rationalist philosophy; we have only a few and rudimentary works on History, on Criteriology, on Literature; in the Faculty of Law we lack many works as we have heard from the lips of the professors themselves... If the annual amount of roughly one thousand Pesos allowed by our Constitution were spent for this purpose, the library could be provided with the necessary things, making use of good catalogues and requesting the professors to submit lists of the best works they know, etc., and caring to subscribe to scientific reviews of Europe and America, exchanging publications with other libraries and with library centers, a practice so common today and so advantageous."³³

Their complaint proved to be effective because aside from the new acquisitions, UST had then two other libraries: the medical library and the library of the faculty of pharmacy (UST 1912).

Today, "the [U.S.T. rare book] section represents the best collection of rare books in the Philippines. It is composed of 12,000 volumes,

. . . The books were published and printed in Western Europe. . . . The main language used was Latin. Occasionally, some vernacular languages . . . Its oldest printed book is *La guerra Judaica* [History of the Jewish War written circa 79 A.D.] by Flavius Josephus—an incunabulum printed in Seville, 1492 [one of the 500 books in holdings, printed before 1599]" (UST 1968, 13–15). This collection was saved from the destruction of World War II because the España Street campus became a concentration camp, and the books that were in the old U.S.T. building of Intramuros were transferred to the new location before the war erupted. Otherwise, the Dominicans, and the world, would have lost another precious collection following the fate of the other religious orders with libraries in Intramuros.

"The seminary of San Juan de Letran was started [1620] by a Spaniard of excellent life, called Brother Juan Gerónimo Guerrero, who had in charge the rearing and teaching of poor and orphaned Spanish boys."³⁴ Brother Guerrero died a Dominican, and his orphanage was given to the Dominican order in the Philippines. This is what today is known as the Colegio de San Juan de Letran in Intramuros which present site was bought in 1668. The building was completed the next year (San Juan de Letran 1931), and there it remained through improvements and remodeling until the bombing by the Japanese in 1941 when the main building was burned (San Juan de Letran 1991). Letran got its independence from U.S.T. in 1910.

The first details about the existence of a library in the San Juan de Letran College are from the second part of the nineteenth century. Perhaps because the seminary had the U.S.T. library at its disposal, the need for another collection in their own premises was superfluous. In 1900, it was said that the five seminaries of the Philippines have a moderate library,³⁵ among them the seminary of San Juan de Letran. And earlier in 1887, talking about the financial support of the College of Santo Tomas and of San Juan de Letran, the library was included among the Dominican funding beneficiaries.³⁶ Still earlier in 1834, the College supported those who could not pay tuition and lodging fees, but in exchange, helped as sacristans, receptionists, library assistants, and through other manual jobs (*Guía oficial* 1834). Again, it is not clear if these library assistants worked at U.S.T. or San Juan de Letran. Back in 1900, another San Juan de Letran record says that the library was "enriched with many new modern copies, so that students do not have to wait to consult books in the hands of other users" (San Juan de Letran 1931, 566).

The old collection of San Juan de Letran was saved during the war. The library was described as a "traveling one" because it was transferred five times during the emergencies of the war.³⁷ The old collection of San Juan de Letran library was later integrated into the holdings of the U.S.T. library.³⁸

The only known record about the holdings of the library that the Dominicans had in the convent of Santo Domingo in Intramuros, is from 1878 (*Guía oficial* 1878). It was said to have 5,000 books. The library of the Convent of Santo Domingo in Intramuros was completely destroyed during World War II; nothing was saved. It was hit by the Japanese with incendiary bombs and it burned for about two months. The library was in the second floor, in the cloister, on top of the refectory. It had a very good collection, among them the *Biblia regia*.³⁹

The Jesuit Libraries

The first Bishop of Manila, the Dominican Fray Domingo de Salazar invited the Jesuits to come to the Philippines to start their apostolic work. The first group arrived in 1581. They were Fr. Antonio Sedeño and Fr. Alonso Sanchez. Fr. Pedro Chirino, S.J.,⁴⁰ wrote that "these, our fathers, entered the city of Manila without cloaks, as I have heard Father Antonio Sedeño himself relate, in commending their poverty; for those which they brought with them from Mexico had worn out and rotted in the voyage."⁴¹ The first books brought by the Jesuit to the islands came with them in this first trip. Books were among the more important items to bring to a missionary land. Fr. Chirino continued his narration explaining that,

They went to rest at [the convent of] San Francisco, where those blessed fathers received them with much charity until they found an abode—which they chose in a suburb of Manila, called Laguio, very wretched and closely packed, and so poorly furnished that the very chest in which they kept their books was the table upon which they ate... But the good bishop who had brought them did not leave them long in such straits; for not only did he offer us his library, and show us other acts of kindness and charity as a true father, but he tried to improve the site of our habitation.⁴²

It seems that this "chest" with books was the first book collection that the Jesuits had in the Philippines. Although they did not have cloths, they had books.

"The first college for boys in the Philippines was the College of San Ignacio [originally called Colegio de Manila or College of Manila, put up between 1583 and 1595], founded by Jesuit fathers in Manila in 1589. In subsequent years the Jesuits founded other colleges for boys, notably the College of San Idelfonso [today the University of San Carlos in Cebu City], (1595) in Cebu and the College of San Jose (1601) in Manila" (Zaide 1979, 129-30).

Again, the esteem of Bishop Salazar for the Jesuit fathers is shown in the encouragement they received to put up a Jesuit college in Manila. With the arrival of the *cédula* from King Philip II, dated 8 June 1585, the necessary transactions for the establishment of this college started. The College of Manila [or College of San Ignacio] opened sometime in September 1595 with the arrival of the first professors. Soon a residence for scholars would open: on 25 August 1601 the license for the foundation of the College of San Jose was granted (de la Costa 1961).

Around 1607, "When Pedro de Montes succeeded Gregorio López as rector of the College of Manila, his first care was to lay the foundations of the College library by ordering from Spain a set of commentaries on canon law and a collection of printed editions of the Fathers of the Church. These books, added to those donated by the good Bishop Salazar, became with successive accretions one of the finest libraries of its kind in the Philippines" (de la Costa 1961, 351). This library was located on the second floor of the western and northern section of the College of Manila building, next to the community recreation room.

One century later, the account of the visit by the Jesuit provincial, José de Velasco, to the College of Manila provided another testimony about the library of the college. This time, he noticed some irregularities, among them that,

Many books were missing from the provincial's library and from that of the college; let them be returned, and returned to the right shelf and section, for there was great disorder in this respect. Also, there was some remissness in keeping the libraries up to date. The provincial's library was supposed to have a complete collection of all the books in the native languages published either by Jesuits or others; this should be attended to, "even if it should be necessary to buy such books" (de la Costa 1961, 555).

It seems that the suggestions of the provincial were immediately followed. Another testimony in 1716 accounted for it when Fr.

Murillo Velarde wrote that "the [college] library has no equal in the island, in either the number or the select quality of the books, which include all branches of learning."⁴³

When the Jesuits were expelled from the Philippines by Royal Order of Charles III, King of Spain, in 1768,⁴⁴ "the books of their different colleges and residences were assembled at the Colegio de San Ignacio in Manila to be disposed of in favor of several institutions" (Villarreal 1982, 2). A Royal Decree on 31 January 1783 assigned the bulk of them to the University of Santo Tomás.⁴⁵ "Those books which the University did not accept were sent to the Seminaries of this City (Manila) and of Cebu, as is shown in a detailed catalog of the same and in a receipt issued by the Rector of the Colegio de Santo Tomás, the Very Reverend Father Nicolas Cora, dated April 31, 1789."⁴⁶ "Although neither of the above-mentioned catalogue or receipt can be found today, the existence in the UST Library of several books formerly owned by the Jesuits can be attested by marks on their title-page referring to their original libraries" (Villarreal 1982, 2).

The College of San Felipe de Austria had a very short life. It was founded on 23 December 1640, by Governor Sebastian Hurtado de Corcuera, annexed to the one of San Jose of Manila. Corcuera entrusted this new college-seminary to the care of the Jesuits but as soon as the new governor, Diego Fajardo, replaced him in 1644, he ordered the return of the subsidy that Corcuera granted to the college and the college had to close down (BR 1903-1904, 45, 173-81; de la Costa 1961).

Corcuera issued thirty-three new rules and regulations for the new College on the nineteenth of January, 1641. Specific indications regarding the library and the librarian were included. Regulation number twenty said:

About the library. I will instruct to provide books for this college because it is good to have a library where the collegiate can study; and I command this library to be open two hours in the morning and two hours in the afternoon; and the collegiate should not bring any book out of the library, under penalty that the collegiate shall not enter the library in six months; and the librarian should be the senior collegiate, who has to spend one hour in the morning, and one hour in the afternoon in the library (Pastells 1904, 265).

The College of San Felipe de Austria is the first-known academic library with library regulations issued in Philippine territory (Vallejo 1981).

A reference to an isolated collection is provided by some travelers housed by the father rector of the Society in the port of Palapag, Samar, who commented that in that house there were books in great abundance and variety.⁴⁷

Pope Pius VII restored the Society in 1814, and the Jesuit fathers returned to the Philippines in 1859. Their first assignment was the Escuela Municipal, that became the Ateneo Municipal. This was located at the corner of Anda and Arzobispo Streets in Intramuros (AEGIS 1959). The first known account of the holdings of their library is from 1878. The library had 1,500 volumes (*Guía oficial* 1878). In 1884 the same number of books are reported in the Jesuit Casa Misión [Jesuit Mission House] (*Guía oficial* 1884, 1885, and 1886). Perhaps both accounts speak about the same library because the Casa Misión was in front of the Ateneo Municipal, linked through a bridge built over the street. In the archives of the Ateneo de Manila University, an undated picture and a 1909 layout of the old school on Anda Street shows a "library hall"—as it was placed in one of the halls—located between the sacristy and the offices of the Casa Misión, near the chapel. Presumably, the library was mostly used by the faculty. "In the first years of the Ateneo in Intramuros when the school was still called Ateneo Municipal de Manila, the Spanish system called for each academic division to have its own collection of books, usually a bookcase with about a hundred Spanish books and some English classics. . ." (Ateneo 1989, 1). Unfortunately, the seventy-three-year-old library in Intramuros with its collection of Filipiniana was destroyed by fire (Ateneo 1965) in 1932. If anything was ever saved from the flames, it disappeared during the Second World War.

The Escuela Normal de Maestros de Manila [Normal School for Men Teachers] was erected by Royal decree in 1863 and was entrusted to the Jesuit fathers (*Guía oficial* 1884). There would not exist any information about their library, were it not for the *Boletín oficial del Magisterio Filipino*, published by the Academia Pedagógica and established in 1895 in the school. The *Boletín* published twenty issues⁴⁸ and was intended, "to foster the library and museum established by the Academia Pedagógica."

Today, the Ateneo library collection has built up a rich collection of twentieth century library materials. But their old collections and their memory are gone. Few things were saved and very little information can be found in the Philippines about their libraries during the Spanish colonial times.

The Recollect Libraries

The first Recollect mission led by Fr. Juan de San Jerónimo arrived in Manila on 31 May 1606. In 1608 they established the convent in Intramuros (Augustinian Recollects 1981). This convent was called the Church and Convent of San Nicolas, and most probably it was the one that contained the 7,114 books, the only known Recollect library, that the Recollects had in 1884 (*Guía oficial* 1884). It was completely destroyed in February 1945 during the Second World War, but before its destruction, the Recollect archives were transferred to the city of Marcilla, in the Navarre region of Spain. Today, the building of the *Manila Bulletin* stands on the same spot.

A few dozen rare books were saved from destruction in the San Sebastian Church⁴⁹ on Legarda Street, Manila. The first Recollect convent dedicated to San Sebastian was built in this same property in the year 1621. It is not known if this convent had a library, but the books that are now on exhibit in the new Bulwagang Recoletos Museum in Mira-Nila Homes come from San Sebastian. The oldest books are the complete collection of Juan de la Concepción *Historia general de Philipinas* (14 v.), printed from 1788 to 1792. They do not have any stamp of library ownership and their origin cannot be identified.⁵⁰

Today, the Recollect archives in Manila are located at the new Bulwagang Recoletos complex in Mira-Nila Homes, near Tandang Sora Street.

Daughters of Charity Libraries

The Daughters of Charity have for quite some time managed several educational institutions in the Philippines. These are the College of Santa Isabel (1632), the Beaterio of Santa Rita, and the La Concordia College (1868).

The old Santa Isabel College in Intramuros had a small library but it was destroyed during the Second World War. The sisters moved to the school in Santa Rita, that is now the Santa Isabel College (Sta. Isabel College 1990). Today this school still has some twentieth century Spanish books probably from the old school of Santa Rita. They are not available and are stored in a different location.⁵¹

The La Concordia College was also destroyed in 1945, and rebuilt in 1947. The entire library was lost. The archival materials that the

La Concordia archives have, were donated by the alumni after the war. Today the nuns of the La Concordia College do not have records of their past. They have in their archives a picture of the library probably from the turn of the century.

The old Colegio de Santa Isabel in Nueva Cáceres became Escuela Normal de Maestras by decree of the General Government in 1875. This was also under the care of the Daughters of Charity (*Guía oficial* 1896) but there are no details about their library.

Government Libraries

The Spanish government started taking the initiative towards the later part of the eighteenth century. The first one to show up as an institution with government support, without administrative responsibilities in the islands, was the Real Sociedad Económica de Amigos del País de Filipinas [the Royal Economic Society of Friends of the Philippines] (1780–1898). The Real Audiencia of Manila (library records from 1878–98) seemed to have had a library even earlier, though no document has been found yet to support the hypothesis. Among the steps taken for the establishment of a public library in Manila, the Museo-Biblioteca de Filipinas [the Library Museum] (1887–98) was the most serious attempt ever taken by the peninsular government. The Biblioteca Militar [the Army Library] (1846–98), with full governmental military support, should also be included in this group of libraries. Finally, the Escuela de Artes y Oficios [the School of Arts and Trades] (1891–98) introduced the only known secular academic library of the islands within the last decade of the colonial government.

The Sociedad Económica de Amigos del País de Filipinas was established through the royal cédula of 27 August 1780, under the initiative of governor Don Jose de Basco y Vargas (Rodriguez Baena 1966). Unfortunately, there are no details about any library that the Sociedad Económica could have during its first brief period of existence, from 1780 to 1797.⁵² These types of *sociedades* spread during the time of Charles III in Spain and its colonies. The idea behind the Sociedad Económica was to create a forum for scientific and cultural ideas, to foster agriculture, industry, and craftsmanship. It became a very good instrument to spread new agricultural technology, and to import and distribute books (Comellas 1985). A fresh start on 17 December 1819, kept the Sociedad Economica going all throughout the nineteenth century. Although small, its contribution proved to

be fruitful. According to a memorial,⁵³ in 1823 the Sociedad Económica freely distributed "1,320 copies of [books of] grammar, orthography, and reading-lessons, for popular use." More books were to follow in the fields of education and agriculture.

In 1830, the regulations of the newly-established Sociedad Económica included a provision on the library.⁵⁴ As the Sociedad could not yet afford a librarian, the archivist had to take care of the library and the museum. But it so happened that the functions of the secretary and the archivist were not yet separated. Therefore, the archivist must have been a very busy man. Perhaps, this is the reason why there is no record of the existence of this library until forty-seven years later when the *Anuario filipino para 1877* [Philippine yearbook for 1877] says that the Real Sociedad Económica had a library with many good books and a museum. The statement "many good books" speaks only of the enthusiasm of its members because in 1878 (*Guía oficial* 1878) it contained only 270 works, amounting to a total of 500 volumes. The maximum number of books in holdings that the library ever had was 3,000 volumes (*Guía oficial* 1886). The library collection concentrated on the arts and sciences, mostly books on agricultural and natural science. The library was open to the members of the society only, but to become a member, one needed only the recommendation of two other members. Perhaps this is why the *Anuario* of 1877 states that "there is no public library established in Manila."

In 1880, the regulations of the Sociedad Económica included an archivist-librarian among the staff members of the institution. In 1884 the archivist-librarian was Pedro Paves Sanchez de Teba. He was probably the first archivist-librarian. Jose Lopez de Irastorza replaced him in 1885, Emilio R. de Arellano in 1890, and Jose Zaragoza in 1891. Benito Perdiguero, concurrently the librarian of the Museo-Biblioteca in 1894, was the last archivist-librarian from 1894 to 1898.⁵⁵

The Biblioteca Militar was established by royal decree on 15 February 1846, during the term of governor Narciso Claveria y Zaldúa. The library, initially located on the ground floor of the seminary of San Carlos, was meant to help the army men make good use of their free time. It was also supposed to complete their military instruction. The library was open from seven to twelve in the morning, except Sundays and official holidays, and was under the management of a board of directors. The members of this board were the commanders of the army; a general acted as chairman (*Guía oficial* 1847 and 1850).

Two retired captains are the only librarians known to have handled this library. Angel María Bayot, the first one, was replaced by Regino Mijares in 1850 who seemed to have served in this post until 1860. Captain Mijares also helped to build up the museum collection of the Real Sociedad Economic, and in 1860 he became its curator (*Guía oficial* 1847, 1850 to 1860).⁵⁶

The library was reorganized by the royal order of 12 June 1875, and the new regulations were approved by royal order on 3 October 1877. Library consultations were reserved for commanders, officers, and cadets from the military institutions but only commanders could bring books out of the library. A report from 1877 said that the library had many books, and that the majority were about the military art and profession (González 1877). Around 1884 the library was transferred to a new site, an isolated pavilion in the square of the [infantry] company barracks. The last known reference to this library is from 1885 (*Guía oficial* 1884 and 1885).

The Real Audiencia of Manila was a very old institution. It was established in 1582, as a means to curtail the arbitrariness of the governors. The only data about the existence of a library in the Real Audiencia came from the annual assignment of librarians given to the magistrate Miguel Sans in 1878, and to Antonio Izquierdo in 1884 (*Guía oficial* 1878 and 1884). This means that at least during all these years (1878–84), the assignment was regularly given, and that there was a library for the use of the Audiencia.

On 12 August 1887, a royal order (number 689) established in Manila the Museo-Biblioteca de Filipinas under the Department of Civil Administration of the local government. This royal order is reproduced in the *Gaceta de Manila* of 6 October 1887, pp. 1–2. This institution was born in one of the more difficult moments in the history of the Philippines.

The royal order contained eleven articles. Among the details pointed out by the Spanish authorities, the following give an idea of the content of the royal order: the new Museum should have its own building; the Manila City Hall (Intramuros) would supply the personnel to erect it; the expense incurred in the construction would be paid from government funds; the direction of the institution would be entrusted to a public servant by royal appointment; the governor-general and the Archbishop of Manila, were its patrons . . . The regulations of the Museo-Biblioteca were given in Manila, on 28 September 1887. Details regarding the government of the institution, the

director, and the division into sections were given together with a fourth title giving some preliminary instructions.

The Museo-Biblioteca had an ambitious beginning. In 1889 (*Guía oficial* 1889) the board of directors was composed of the director of Civil Administration, the president, the rector of UST, the Manila City Hall mayor, the director of the Ateneo Municipal, the director of the Escuela de Artes y Oficios, the director of the Sociedad Económica, and the director of public works, and various engineers.

The first provisional site came only in 1891. The governor gave the building of the abolished Casa de la Moneda [Mint House] in Intramuros for the establishment of the library and museum (*Guía oficial* 1891). The inauguration took place on 24 October 1891. It was a spacious building, located at 65 Cabildo Street, divided into the departments of library and museum. The museum had four sections: anthropology and ethnology; natural history; fine arts and craftsmanship; and, the processing department. The museum collection seemed to be extensive. The library reported 1,500 books in holdings, bought in the book shops of Manila. The library concentrated on the arts and sciences. The number of visitors was about thirty a day, "almost all of them readers in the library." It was open everyday from eight to twelve in the morning, and from two to five in the afternoon, except on holidays, during which it was only open in the morning (*Guía oficial* 1892).

The first director, Sebastian Vidal y Soler, was appointed in 1889. One year later Julian Romero y Alvarez, engineer department head and forestry expert, replaced him (*Guía oficial* 1889 and 1890). In 1893 there was another change of Director. The new appointment fell to Tomás Torres y Perona who, at the same time, was the director of the Escuela de Artes y Oficios (*Guía oficial* 1893). It is clear that his appointment was only provisional, perhaps because of the sudden resignation of Julian Romero y Alvarez. They probably knew that Pedro Alejandro Paterno, holder of the decoration of *Isabel la Católica*, had been appointed director of the Museo-Biblioteca in Spain by the Spanish minister, Antonio Maura, in the same year.⁵⁷

While waiting for the arrival of Pedro Paterno, a change of venue took place in January 1894.⁵⁸ The Museo-Biblioteca moved to a small place at 12 Gunao Street, in the business district of Quiapo. It must have been close to or inside the area where the mosque stands today. The idea was to build a new place for the Museo-Biblioteca. The transfer to Gunao Street was only provisional, but due to the circumstances around the Philippine War of Independence, the project

never took off. The *Guía oficial* for 1895 describes in an apologetic way the difficulties that the local government experienced in providing housing for the Museo-Biblioteca. The institution was by all means necessary. "The fact of the existence of libraries and museums in the neighboring colonies, and their importance in the development of any culture prove the need of this type of institutions in our archipelago, so that the worth of our islands may be better known and loved" (*Guía oficial* 1895, 347).

By 31 March 1894, Pedro A. Paterno became the director of the Museo-Biblioteca. He was, among all Filipinos, the most famous in Spain. Don Pedro was well-known for his social life, his knowledge, and his enthusiasm for the arts. He had remarkable good taste for dressing, and was a good friend of all the great writers and speakers of the time. After living in Spain for about eighteen years, he decided to come back to the Philippines. As soon as he arrived in Manila, he put himself to work with his well-known industriousness. One of his first accomplishments was the setting-up of the *Boletín del Museo-Biblioteca de Filipinas*. He also was a very active member in the intellectual life of the city (Retana 1964).

The first archivist-librarian of the Museo-Biblioteca, Don Benito Perdiguero,⁵⁹ was appointed in 1890 (*Guía oficial* 1890) and remained in this position until the middle of 1895 when he became the archivist-librarian of the Real Sociedad Económica. Eugenio Ochagarria replaced him in his function as secretary-archivist, and Manuel Piñeyro y Merino in his duty as librarian. Both of them remained in their posts until 1898 (*Guía oficial* 1895 to 1898). A collector had also been part of the executive staff since 1893.

The Museo-Biblioteca was made up of a few items of its own, and many others borrowed in the form of deposits or loans (*Guía oficial* 1895). These were so many that when the institution transferred to the Gunao Street, the place was very crowded (*Guía oficial* 1896). The first library collection that the Museo-Biblioteca owned was very small. Retana, based on the published catalog of the institution printed in 1891, described it as "biblioteca pobrísima" [very poor library].⁶⁰ By 1898 the collection must have grown, although today after two wars and many political crises it is difficult to trace or guess its size. The collection was attached to that of the American Circulating Library. The *Census of the Philippine Islands* of 1921 recounted that, "it was only at the end of 1907, when the American Circulating Library and the old Museum-Library were combined, that 829 volumes, consisting of books, pamphlets, and periodicals, could be

gathered" (Census Office 1921, 7). Rodriguez (1928, 841) confirmed that, "in 1900 the Bureau of Education succeeded in securing some of the works on things [related to the] Philippines from the Collection of the *Museo-Biblioteca de Filipinas*, the institution which was organized by a royal decree of 1887. This Filipiniana collection was made an adjunct of the American Library Division."

There are enough reasons to conclude that the foundation of The Philippine National Library was laid on 12 August 1887 (*Gaceta de Manila* of 6 October 1887), the date of the establishment of the *Museo-Biblioteca de Filipinas*. It is clear that, although then very small and limited, this institution was the cornerstone of The National Library. "Historically speaking, this present Library and Museum [the Philippine National Library] is the continuation of the *Museo-Biblioteca de Filipinas* established by the Spaniards in 1891 [1887]" (Rodriguez 1928, 841).

Another little-known library was that of the Escuela de Artes y Oficios. This school was established in Manila in 1889, and was located at 8 Palacio Street, Intramuros. Another Escuela de Artes y Oficios was set up in Iloilo in 1890. Most probably, the one in Iloilo also had a library. The position of secretary-archivist-librarian was first occupied by Enrique Villamor y Peña in 1891. Villamor was also a professor in the school and was very busy with many assignments. He continued working as librarian until 1895 when another professor, Ramón Irureta-Goyena (1895-97), replaced him (*Guía oficial* 1891 to 1897).

The Libraries of the Sociedades Recreativas

Recreational societies⁶¹ spread, especially towards the second half of the nineteenth century. It was a phenomenon of a time in which no TV or radio existed and other means of entertainment were sought. The recreational societies were the reflection of the social life in the country. They were a meeting place to have the *tertulias* and to talk about anything. The Casino Español was already an institution, but soon after others followed. Contrary to what today is understood by a casino, its objectives were "to provide honest entertainment to its members and to make them participate in the philanthropical character of the society, which among other things includes aid to those members or private persons in need" (*Guía oficial* 1894, 136a).

The Casino Español had a meeting hall, dining room, billiards hall, a room for games of chance, a gymnasium, and a library. Others like the Circulo Nacional Recreativo included a small theater. The Manila Club already had a tennis court and, together with the Casino Union or Sociedad de Recreo Union, a bowling alley. All of them had a library. Other recreational societies like the Sociedad Musical Santa Cecilia, were committed to purely artistic goals: to foster musical education in the Philippines. Its statutes included among the main objectives, the building up of a selected musical library. The librarian of the Sociedad Musical and of the Casino Union were members of the executive board.

Today, only the library of the Casino Español is known to exist but its collection is made up of twentieth-century library materials. The old library was destroyed during the Second World War (Pérez-Lizano 1962). Gregorio Zaide (1990, v-vi) in his introduction to *Documentary Sources of Philippine History*, says:

Before World War II and the Japanese occupation of the Philippines, our country enjoyed a great abundance of Filipiniana historical sources which delighted local and foreign scholars and booklovers. . . . The outbreak of World War II in the Philippines in December 1941 tolled the death-knell of almost all the rich depositories of Filipiniana materials in the country. At war's end, the Philippines became a desolate country of ruins, the extent of the devastation being equaled only by the extensively-bombed city of Warsaw in Poland.

Notes

1. Fray Diego Aduarte in book 1, chapter 7 and 16, of *Historia de la Provincia del Sancto Rosario de la Orden de Predicadores en Philipinas, Japon, y China* (Manila, 1640) noted down some details regarding the use of books and the library by the Dominican friars in the Philippines around 1586 (BR 1903-1909, 30, 127-8). On the other hand, the rules and regulations for the library of the College of San Felipe, founded by Governor Sebastian Hurtado de Corcuera in 1641 and entrusted to the Society of Jesus, are the first ones of its kind in the Philippines (Colin-Pastells 1904; BR 1903-1909, 45, 177-78).

2. As early as 1590, Fray Diego Aduarte narrated the story of a Chinese bookseller in book 1, chapter 32 of his *Historia* (BR 1903-1909, 30, 263).

3. There are several accounts about the proven usefulness of medical books in the first Philippine hospitals. The earliest is an inventory of the San Juan de Dios Hospital in 1619 by Juan the Maldonado de Puga, *The Order of St. John of God*, Granada, 1742 (BR 1903-1909, 47, 173), and the manuscripts collected by Retana in *Archivo del bibliófilo filipino*, vol. 1, pp. 15-71 (BR 1903-1909, 35, 290).

4. Order issued to the House of Trade's administration and signed by the Prince, later Philip II, on 13 September 1543, in Valladolid: "...Much harm results from taking to the Indies books in the vernacular of profane and imaginative character...I command you not to permit or allow any book of this sort to go to the Indies." *Recopilación de las leyes de Indias*, Madrid, 1756, vol. I, title xxiv, law iii (Leonard 1949, 82 and 348). For more details see Hernández 1994, 118-19.

5. A list of fifty-four titles sent by the Commissioner of Manila to the Inquisitors in Mexico City in January 1583 was found by Irving Leonard (1949, 227) in the General Archives of the Nation, Mexico City. It seems to be the private collection of a Spaniard called Trebifa.

6. *Audiencia de Filipinas*, 84, Patr. 24, r. 30, Archivo General de Indias (AGI), Seville (Rodríguez 1985, 13).

7. MS by Fr. Diego Muñoz, General Archive of the Nation, Mexico City, vol. 141, exp. num. 83 (Rodríguez 1985, 17).

8. Reproduction of old plans, drawn by Fr. U. Solís, O.S.A., in 1928 (Galende 1989, 28-29).

9. Accounts written by Fr. Agustín María de Castro between 1770 and 1780. MS in the Augustinian Royal College of Valladolid (Merino 1951, 113).

10. Records of Fort St. George collected in the *Manila Consultations*, 1762-1764 (1940-1946, 6, 224).

11. Letter signed by Dawsonne Drake, dated December 1, 1763, and addressed to William Brereton (*Manila Consultations* 1940-1946, 6, 237).

12. Testimony of Fr. Policarpo Hernández, archivist-librarian of the Convent of San Pablo in Intramuros, Manila.

13. The Royal order of 12 October 1871, and the Superior decree of 26 July 1873, also encourage the setting up of public libraries (Grifol y Aliaga 1894, 229 & 242).

14. MS document from Fr. Agustín de Castro, written in 1770 (Merino 1951, 71).

15. Pablo Pastells, S.J. (BR 1903-1909, 12, p. 192).

16. "Historical notes" at the Franciscan archives of San Pedro Bautista Parish, in San Francisco del Monte.

17. It should be noted that the library at the convent of Intramuros was bigger than the one of Pastrana, Spain, that had 6,000 titles only (*Guía oficial* 1878, 103).

18. Data taken from the *Guía oficial de Filipinas* for the corresponding years.

19. "Historical notes" in the Franciscan archives of San Pedro Bautista Parish.

20. Testimony of brother Ching Balana, Franciscan archivist at the Franciscan archives of San Pedro Bautista Parish, San Francisco del Monte.

21. Fr. Hilario Ma. Ocio y Viana, *Compendio de la reseña biográfica de la Provincia del Santísimo Rosario de Filipinas*, Manila, Establecimiento Tipográfico del Real Colegio de Sto. Tomas, 1895, pp. 5-22 (Espallargas 1975, 75). See also Diego Aduarte's *Historia* (1640), book 1, chapters 8 and 10 (BR 1903-1909, 30, 128-31).

22. Pablo Pastells, S.J. (BR 1903-1909, 12, 193).

23. Study done by Irving Leonard in the House of Trade of Seville. His sources are Pedro Torres y Lanzas, *Catálogo de los documentos relativos a las islas Filipinas, precedido de una historia general de Filipinas por Pablo Pastells, S.J.*, document no. 2280, 2328, 2915, 2927, 2937, 2964, Barcelona, 1925 (Leonard 1949, 239).

24. Pedro Torres y Lanzas 1925, vol. 2, p. 189 (Leonard 1949, 239-40).

25. Fr. Pedro Chirino was born in 1557. He arrived in the Philippines in 1590 with the new governor, Gómez Pérez Dasmariñas (BR 1903-1909, 12, 11). He wrote the

Relación de las islas Filipinas i de lo que en ellas an trabajado los padres de la Compañia de Jesus, printed in Rome in 1604.

26. Diego Aduarte, *Historia*, book 2, chapter 15 (BR 1903-1909, 32, 99).

27. See studies by Van der Loon (1966, 2-8) and Wenceslao Retana y Gamboa (1911).

28. Diego Aduarte in book 2, chapter 2 of his *Historia* said that Fray Francisco Blancas de San Jose introduced printing in the Philippines (BR 1903-1909, 32, 53-54). See also the study done by Retana (1911) which showed that the first printing press of the Philippines was manufactured in the islands.

29. Diego Aduarte said in his *Historia*, book 1, chapter 30, that Fray Juan Cobo taught the binding of books (BR 1903-1909, 30, 268). But in another document from Fray Domingo de Salazar, "The Chinese and the Parian at Manila," (Manila 1590), translated by BR (1903-1909, 7, 226-27) from Retana's *Archivo del bibliófilo filipino* (vol. 3, pp. 47-80) it is said that a Mexican businessman set up a bindery in Manila around the same years. This is an open question but it is still possible to say that Juan Cobo was the first who taught it.

30. Diego Aduarte in his *Historia*, book 1, chapter 7, recorded that the ordinances command that books acquired by the friars are to belong to the congregation. The religious shall not be granted an exclusive right to use books (BR 1903-1909, 30, 127-28). And in chapter 16, he also pointed out that as for poverty religious should not have books, should ask permission to borrow from the library, and should return what he borrowed. Religious have books in common in the library of the convent. What a convent possesses—including books, is property of the province, and so it can be taken out if needed (BR 1903-1909, 30, 148-9).

31. Diego Aduarte's *Historia*, book 1, chapter 77, and book 2, chapter 15 (BR 1903-1909, 32, 41 and 101).

32. J. Valinau, "La universidad de Manila," *La política de España en Filipinas* 1891, pp. 122-3 (BR 1903-1909, 45, 169).

33. MS in the archives of the Province of the Holy Rosary, Metro Manila, "Crónicas," 4, fols. 83v-84 (Villarreal 1982, 2).

34. Juan Francisco de San Antonio, *Chronicas de la apostolica Provincia de San Gregorio*, printed in Sempaloc, The Philippines, in 1738 (BR 1903-1909, 28, 139).

35. *Archipiélago filipino* (Washington: 1900), vol. 1, pp. 343-44 (BR 1903-1909, 45, 230).

36. "Dominican report," 1887, *ut supra* 626-35, cited by Fray Evaristo Fernandez Arias, "Discurso leído en la apertura de sus estudios en la Univ. de S. Tomas" (BR 1903-1909, 45, 168).

37. *The Letran News* vol. 11, 10 September 1946, p. 1.

38. Interview with Fr. Angel Aparicio, U.S.T. Prefect of Libraries, 12 April 1994.

39. Interview with Fr. Jesus Merino (12 April 1994), eye-witness of the destruction of the Convent of Santo Domingo during World War II.

40. Fr. Pedro Chirino was born in 1557. He arrived in the Philippines in 1590 with the new governor, Gomez Pérez Dasmariñas (BR 1903-1909, 12, 11). He wrote the *Relación de las islas Filipinas i de lo que en ellas an trabajado los padres de la Compañia de Jesus*, printed in Rome in 1604.

41. Chirino 1604, chapter 4 (BR 1903-1909, 12, 193-94).

42. Chirino 1604, chapter 4 (BR 1903-1909, 12, 194).

43. Pedro Murillo Velarde, *Historia de la Provincia de Philipinas de la Compañia de Jesus*, Manila, 1749 (BR 1903-1909, 28, 201-202).

44. The influence of the Age of Enlightenment towards the end of the eighteenth century was growing stronger. Charles III was king in Spain. He listened to the complaints and criticism coming from anticlerical sectors of the Spanish society of the time, and especially from the regalists—who defended the right of the crown to control the church in civil matters—and expelled the Jesuits from Spain and colonies in 1767 (*Encyclopaedia Britannica* 1988, 28, 51). The Royal order arrived at Manila on the seventeenth of May 1768. Two days later, the Jesuits were expelled and their properties confiscated (Arcilla 1973).

45. UST also inherited the College of San Jose which was going to be very important to house the Colleges of Pharmacy and Medicine in the next centuries.

46. "Memoria de las temporalidades ocupadas a la Compañía de Jesus," MS in the UST Archives, Manila (Villarreal 1982, 2 & 7).

47. Baltasar de Santa Cruz, *Historia del Sant. Rosario*, Zaragoza, 1693, chapter 41 (BR 1903-1909, 37, 132).

48. No. 4557 of Retana's *Aparato bibliográfico*.

49. A historical marker on the wall of the San Sebastian Church and Convent explains that the first convent in the Calumpang property—present site of the church—was built on 16 February 1621. The new steel church, bought in Belgium, was finished on 16 August 1891. Previously, three different church structures collapsed due to the earthquakes of 1859, 1863, and 1880.

50. Information provided by the archivist, Fr. Regino Bangcaya, and brother Owen Maturan, in-charge of the OAR (Order of Augustinian Recollects) books in the library.

51. Interview with Mrs. de Castro, librarian of the Sta. Isabel College, on 18 March 1994.

52. In Manila, the Sociedad Económica started very strongly but because of misunderstandings, disagreements, and mismanagement, it was dissolved in August 1797.

53. *Noticias del origen y hechos notables de la Real Sociedad Económica según sus actas y documentos*, Madrid, 1860, cited by Fernandez y Moreno, *Manual del viajero en Filipinas*, Manila, 1875, pp. 173-78 (BR 1903-1909, 52, 309-10, 314).

54. Bundle "Real Sociedad de Amigos del País," Record Group G1, R20B, the Philippine National Archives, Manila.

55. Data taken for the *Guía oficial* for the corresponding years.

56. Angel María Bayot served in the Spanish army as an infantry captain assigned to the *Fernando VII - 2º de Línea* regiment. Regino Mijares had been a captain of the *Príncipe - 3º de Línea* infantry regiment (*Guía oficial* 1850 and 1855).

57. No. 4556 of Retana (1964).

58. This can be concluded from the receipts of the payment for the rental of the new site from 1 April 1893, to 30 June 1898, from the bundle "Manila Complex, San Juan de Dios Hospital and Museo-Biblioteca de Filipinas," in the Philippine National Archives, Manila. The owner of the place was Don Francisco Guerigueta Vila, an army man, and his wife Doña Paz Roman y Velazquez. The rental was sixty pesos a month. The receipts were signed by the directors Torres y Perona, and Alejandro Paterno, and by the secretaries Benito Perdiguero, Manuel Pineiro, and Eugenio Ochagarria. In the same bundle, there is a receipt for the payment of a project study for a new building that shows the provisional nature of the transfer to the Gunao Street.

59. Don Benito Perdiguero belonged to the Spanish Association of Librarians, the *Cuerpo de Bibliotecarios*, and was the son of a famous bookseller from Madrid. He had put up a book store in Manila called *Librería Española* in 1879. Perdiguero published a bulletin called *Boletín de la librería española* which was founded in 1882, and lasted

for a while (Retana 1964). Perdiguero returned to Spain during the time of the Spanish-American war in 1898 (Artigas y Cuerva 1910).

60. *Catálogo de las obras existentes en la biblioteca del Museo-Biblioteca de Filipinas*, compiled by Benito Perdiguero, and printed by Chofré y Comp. in Manila in 1891 (Retana 1964, 1188).

61. These data are taken from the *Guía oficial* from 1891 to 1898 and the bundle "Sociedades Recreativas," record group GI, Row 20B, in the Philippine National Library.

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