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SPAIN IN THE PHILIPPINES

THE HISPANIZATION OF THE PHILIPPINES: SPANISH AIMS AND FILIPINO RESPONSES, 1565-1700. By John Leddy Phelan. Madison, Wis.: The University of Wisconsin Press, 1959. xv, 218 p. \$4.00.

This scholarly ethnohistory of the Philippines attempts to trace the effects upon the Filipinos of culture contacts with the Spaniards during the period 1565 to roughly 1700. Filipino culture patterns generally existing shortly before the coming of the Spanish are described in their important details. After having set up this cultural base-line, Dr. Phelan endeavors to show how these patterns were modified during the next 135 years by the Spanish influence. In so doing he has combined historical methodology with anthropological techniques.

Social scientists of many different disciplines will welcome Professor Phelan's work. The author shows a sound knowledge of the historical sources and his discussion of them is valuable, particularly for the non-historian. The work impresses the reviewer as being a solid contribution to our knowledge of pre-Spanish and early Spanish times in the Philippines.

Professor Phelan is a doctoral graduate of the University of California and is at present an associate professor of history at the University of Wisconsin. The present book is the fruit of a Philippine Studies fellowship at the Newberry Library in Chicago, and of four months spent in examining the unpublished sources in the *Archivo General de Indias* in Seville. The Newberry Library of course is famed for its Filipiniana collection.

Phelan has apparently never visited the Philippines, yet his grasp of modern Filipino culture is quite surprising. Much of this is no doubt due to his contacts with University of Chicago anthropologists, many of whom have done field work in the Philippines. These anthropologists were also associated with the Newberry Library and the Chicago Natural History Museum in the Philippine Studies Program financed by the Carnegie Corporation of New York. Phelan's interest in the Philippines seems to have developed out of an earlier and broader interest in the Spanish colonial period in the New World, upon which topic he has written one book and several journal articles.

Here and there, however, the author betrays some unfamiliarity with points of the culture or the environment. In one place (p. 112) he states that the "Philippines never were and never could be a cattle country." If this statement means that the Philippines will never export beef in large amounts, it may be correct, but if it means that cattle raising cannot become an important home-consumption industry, he is mistaken. There were large herds of cattle in Bukidnon before the war and there are several contemporary efforts to restore some

of the herds destroyed during World War II. In another place he scarcely gives an accurate picture of the Negritos (presumably of Luzon) when he describes them as a "fierce and warlike" people (p. 142).

According to Father Alcina, fourteen Jesuits were expelled from the Society of Jesus in the Philippines during Alcina's twenty-six year residence in the Visayan Islands. Without producing a shred of evidence, Phelan, to advance a line of thought he is developing, suggests quite indefensibly that reasons of unchastity lay behind a large number of these expulsions.

The author stresses the role of the Church in the hispanization of the Islands. He believes that but for the Spanish priests the Filipinos never would have accepted the sovereignty of Spain nor remained under her flag. Because the Filipinos lived in little, widely separated settlements, it would have been impossible for the handful of Spanish soldiers usually present in the Islands to have subjected the country by the sword alone, and it would have been more impossible to maintain their hold if they could have so subjugated it. It was rather because the Filipino was attracted to Catholicity and generally received it willingly that he accepted unification and pacification under the flag of Castile.

However, the Filipino did not at all receive Spanish Catholicism passively, nor any other feature of Spanish culture. He showed a large capacity for creative social adjustments and his responses to different Spanish cultural traits varied all the way from acceptance to indifference and outright rejection. Filipino Catholicism, although a genuine and true Catholicism, is quite different from Spanish Catholicism in many culturally important points, as Phelan points out.

Despite the criticisms above, this book is important and valuable and one which students of Philippine history and culture will wish to possess.

FRANCIS C. MADIGAN

AMERICAN CATHOLIC COLLEGES

A HISTORY OF CATHOLIC HIGHER EDUCATION IN THE UNITED STATES. By Edward J. Power. Milwaukee: The Bruce Publishing Co., 1958. xiii, 383p.

Histories of individual colleges, written to commemorate centennials or other anniversaries, leave something to be desired in objectivity; the author claims that such accounts are too often "pious summaries of real or imagined successes in higher education, while the failures are seldom mentioned." This history aims to supply for their deficiencies.

To be rightly considered "higher", education should have intellectual development as its primary objective. On the college level this