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Father Jose Burgos: Priest and Nationalist

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The other point is with regard to what Wolff calls "long vowels." There are certain words that ordinarily are written in reduplicated form. Thus, Cebuano writers would spell the root of the word to fall as *huug*, writing the *u* twice. Wolff writes it *húg*, writing only one *u* but accented. He explains this as a "long vowel." But it is not a long vowel. It is the repetition of a vowel. Anyone acquainted with the language would know that the original form (and the form used outside Cebu) is *hulug*. The Cebuanos, with their tendency to contraction, drop the letter "El" and say *huug*. It is not a "long vowel." The correct form, to indicate contraction, should have been *hu* (*l*) *ug*; *ka* (*l*) *o*; etc.

There are other small items that one can question, but it would serve no useful purpose to do so. The main thing is that here at last is a modern, comprehensive, scientific dictionary of Cebuano Visayan, compiled for the use of those who speak and write the language, whether natives or foreigners. For this monumental work, Mr. Wolff and Cornell University deserve every commendation.

The commendation must be shared with the Linguistic Society of the Philippines which took charge of the publication. Mr. Robert B. Jones of the Cornell University Southeast Asia Program, in a foreword, gives generous praise to the Linguistic Society, and particularly to its president, Father Teodoro A. Llamzon, S.J., of the Ateneo de Manila, for "gracious help and cooperation in attending to the many details" connected with the publication.

There are many who will join in that commendation. Cebuano Visayan is spoken by a large percentage of the Filipino people ("Somewhere between one quarter and one third of the Filipino population speak Cebuano natively," says Wolff in the introduction), and its use is widespread over a large part of the Visayan islands and Mindanao. A trustworthy dictionary would therefore be an extremely useful tool to many people in a wide geographical area.

MIGUEL A. BERNAD

FATHER JOSE BURGOS: Priest and Nationalist. By John N. Schumacher, S.J. Quezon City: Ateneo de Manila University Press, 1972. xvi, 273 pages.

The special merit of this book is to put within reach of the majority of the readers the writings of Father Burgos which, although they have been published in his time and a little afterwards, are hard to come by today. Included are documents about influential persons of the period which throw light on the personality of this illustrious Filipino priest and patriot. Only four articles are certainly attributed to his pen, published in *La Discusión*. The article "*El Manifiesto que a la noble nación española etc.*" has until now been the subject

of debate; but a careful reading of this latter together with the others convinces us that they were the products of the pen of Father Burgos. The similarity of ideas, the use of identical arguments from history, the repeated protestations of loyalty to Spain, the choice of epithets and rhetorical questions to strengthen his reasoning, and the style which although far from perfect can still pass for its correctness lead us to this conclusion. The articles that appeared in *La Discusión* were better written than the *Manifiesto*, and this indicates that either Burgos may have improved his style or a well-meaning editor has corrected them.

Although Burgos was three-fourths Spanish (and, therefore, he could pass for a *criollo*), he manifests Filipino sentiments in his writings. The same thing was true of many others who, born in the islands of Spanish blood, showed little concern for Spain simply because they did not know as much from personal experience about that country. They loved the Philippines, their land of birth, because they had been born there, grew and were educated there.

For this and other reasons, it was to be expected that Burgos would fight for and unite his sentiments and aspirations to those of so many other priests in order to possess those parishes which, after all were Filipino parishes although administered by religious priests from Europe.

Burgos knew very well that the religious priests had come to the Philippines as missionaries and in such a role exercised the care of souls for close to two centuries. In his time, they administered the parishes in the country as parish priests, that is, with canonical investiture and the privilege of inamobility and therefore could not be deprived of them except for a serious reason and after judicial process. Thus the religious orders in a greater or less degree had become identified with the parochial system, which was to a certain extent one of their main reasons for staying on in the islands. That is why they reacted with no little indifference to the growing trend and feared that they might be despoiled of "their" churches in favor of the native clergy.

On the other hand, it is clear that the parochial system was not favorable to the conservation and growth in the spirit and virtues of religious men because, since they were removed from their superiors and were in the midst of a secular atmosphere, a number of those religious parish priests finally came to neglect the duties of their religious calling. It was for this reason that both the Holy See and the Spanish government sought in vain to impose reform measures at the time when the Philippine revolution was about to break out. A revolution therefore effected what men could not or would not do.

The writings of Father Burgos which Fr. Schumacher has collected for us in this book are of invaluable historical worth. They are an important source for the history of that agitated period. One, however, notes in them a certain lack of order or unity; nor are they

completely free of offensive phrases or a certain amount of emotional outbursts. His frequent protestations of loyalty and repeated praise of Spain (praise which the Spain of that age did not deserve) were really not called for and were sometimes beside the point. They could perhaps, looking at them now after the subsequent events had rolled by, lead someone to think that they were not altogether sincere.

We say nothing about the rest of the documents because they do not pertain directly to Burgos. But the "Reply of the Jesuit Superior to Governor Izquierdo" (p. 268 ff), has particularly drawn our attention for it offers plenty of food for meditation.

PABLO FERNANDEZ, O.P.

POSITIVE SELF-REGARD AND AUTHENTIC MORALITY (Logos, No. 7). By Paul E. Staes, C.I.C.M. Quezon City: Ateneo University Publications, 1972. 182 pages.

This dissertation for the Academia Alfonsiana in Rome covers an analysis of the doctrines of four contemporary American psychologists and an evaluation of their thinking in terms of authentic morality. The four dynamic psychologists are Maslow, Horney, Fromm, and Rogers. The "authentic" morality of the title lies within the recent emphases of Haring, Monden, and C. A. Curran.

The exposition of the psychological theorists is extensive, sympathetic, positive, and convincing. It gives the reader the secure feeling that the author has gotten inside the mind of the dynamic psychologists: he could make of his findings part of a good course in Personality Theories. He senses the developmental process from their clinical experiences, much in the light of Priest-Psychologist, Charles A. Curran: "... interviews like these often reveal that, for many people, the process towards mature virtue is not in the direction of curbing any excess of personal pride but rather in overcoming their lack of a reasonable self-esteem. Somehow their past environment seems to have left them with insufficient confidence and courage to make those decisions necessary for responsible virtue" (p. 100).

The author establishes, with a predilection for Rogers, that they put no obstacles in the way of God's gracious attraction toward the life-style of the freedom of the children of God. He positively recommends their emphasis to moralists as the developmental approach to true religion, away from myth and moralism. Their trust in the positive drives toward happiness and goodness finds a complementariness in the Christian moralists' expectation of a spontaneous human response in goodness to a loving God.

The author presents a rich integration of a psychology of divine grace building upon the created human dynamics as expounded in the