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Spanish Rule in Ecuador

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martyrs, and the last with Mao Tse-tung's pronouncement on literature in 1942 and its effects in a twenty-year period. The greatest attention is of course given to Lu Hsun who among them all can give a literary flavour to the period, and enough of his works are here scrutinized. The works of the rest, are also examined in varying degrees and even quoted, if only to show how much of politics and how little of literature one finds in them.

The book, published by the University of Washington where Prof. Hsia was a summer time member of its Modern Chinese History Project of the Far Eastern and Russian Institute, has a preface by Franz Michael and an introduction by C. T. Hsia, the author's brother who is a Chinese scholar in his own right. It is provided with an index, which considerably enhances its usefulness.

It is refreshing to note that the printing of the book is perfect; even the one and only Sanskrit word mentioned in the book (p. 156) is correctly spelt.

What seems a great pity is that Prof. Hsia was not able to give the finishing touches to a work that enkindles general interest in this subject and encourages scholars in the same field to go over it more widely. Even his own introduction was still unfinished when he died of cerebral hemorrhage at 49, at the height of his years of academic virility.

As it is, the world of scholarship of Modern Chinese is so much richer by this contribution from a man who was at home as much in the East as in the West.

GIDEON C. T. HSU

SPANISH RULE IN ECUADOR

THE KINGDOM OF QUITO IN THE SEVENTEENTH CENTURY,
by John Leddy Phelan. Wisconsin: The University of Wisconsin
Press, 1967. xvi, 432 pp.

This is a useful book. It does not deal with Philippine history, but it describes in detail the actual working of Spanish colonial government in the Kingdom of Quito (modern Ecuador) during the seventeenth century. Until our own historians produce a similar study of the Philippine counterpart, much of our knowledge of Philippine colonial institutions will depend on studies of Latin American colonial precedent. For this reason, the present monograph is important.

The book is divided into three sections. The first discusses the foundation and delimitation of the kingdom of Quito, suggesting the factors why the area was neglected and not as developed as the neighboring kingdom of Lima. The second analyzes the bureaucratic life of Quito, showing the problems that confronted Spain in ruling a world-wide empire. And the third brings to the fore the *visita general*, an official check by the central authorities in Madrid of the conduct and performance of overseas officials.

The central figure of the book is Dr. Antonio de Morga, one-time *oidor* (judge) of the Audiencia at Manila, but promoted to the presidency of the Audiencia at Quito and author of the well-known *Sucesos de las islas filipinas* (edited by Retana in 1909). His career exemplifies several things: the machinery of Spanish bureaucracy; the actuations of the Audiencia, highest colonial tribunal on par with the personal representative of the king; the human factors that can neutralize the best of machines and institutions; and the effects one man misusing authority can inflict on society. Morga seems to have received the presidency of the Audiencia through well placed connections in the royal court. He thus enjoyed both the protection of his patron in the presence of the king and the physical barrier of the Atlantic by which he could gloss over his private and public misdemeanors. Once this support failed, Spanish justice also had the means to catch the culprit. Unfortunately, and this is perhaps the tragedy that dogged the whole Spanish empire, the cure proved to be worse than the sickness. In the case of the Audiencia in seventeenth-century Quito, the royal agent sent to conduct the *visita general* turned out to be a cantankerous, power-hungry Inquisitor who, in the first place, ought never to have held at the same time the two offices of Inquisitor (for religious cases) and Visitor General (for civil and administrative problems). Be that as it may, the present book provides a case study of the actual working of colonial government. It is not an abstract thesis of how Spain tried to provide good government for her colonies, but a flesh-and-blood dramatic reality of this concern. The wonder is not that there was so much corruption, but that Spain, for three centuries, was able to rule an entire world of colonies that differed in race and culture.

A few observations might be made. I cannot fully accept the analysis of the historically significant decline of discipline among the religious orders (Chapter 12). A religious order or a religious vocation cannot be explained by natural motivation. It is a *mystique*, a charisma to love, in Roman Catholic terminology. Once this inner urge is lost, no institution, or organized external discipline will suffice to inspire the members of a religious order to live up to its ideals. But how does one show that the inner flame is dead? Violations of one's religious vows are the symptom (or effect) of the deadlier death that has

already taken place. If this is so, deeper study is needed before one can conclude, as the author does, that

The inability of the mendicant orders to discipline themselves was a consequence of their decentralized organization. Provincial superiors and definitors...were reluctant or unable to take effective punitive measures against misconduct, since they themselves would soon return to the status of subjects.

Because of the highly centralized...character of the Jesuit organization, Rome could intervene in any province before the abuses got out of hand. With the mendicant orders, Rome could step in only after the abuses had been publicly exposed, and by then the intervention was often ineffective. Finally, the Jesuits avoided the major cause of factionalism that plagued the other orders in the New World by restricting the membership of creoles to a controllable minority (p. 266).

One may quibble over the instances when the author seems to telescope history (for example, pp. 21-22; 40-41, among others). The present certainty grew out of the past, but my complaint is that these sections suffer from their brevity.

These individual remarks do not fundamentally affect the argument of the book. One perhaps would indicate that Phelan has a tendency to be verbose and diffuse. I must admit, a few pages of this study demanded extra concentration, otherwise I would have lost the forest for the trees. This is probably the danger of detailed monographs like this one.

All in all, this is a book worth giving time to. Philippine historiography is sadly lacking, and much of what we know of our past is by analogy with the Latin American experience. Dr. Phelan is not unknown to students of Philippine history. Aside from *The Kingdom of Quito*, he has already presented us with the needed publication on *The Hispanization of the Philippines* (1959).

JOSE S. ARCILLA

STUDIES ON ASIA

AMERICAN DOCTORAL DISSERTATIONS ON ASIA 1933—JUNE 1966, Including Appendix of Master's Theses at Cornell University 1933-June 1968, by Curtis W. Stucki. New York: The Southeast Asia Program, 1968. 304 pp.

Along with the expansion of American involvement in Asia since Pearl Harbor, has been the increased interest in American universities