La Huella De España En El Mundo
Juan Sebastian Elcano
Actitud Del Hombre Ante Lo Desconocido

Review Author: Miguel A. Bernad


Copyright © Ateneo de Manila University

Philippine Studies is published by the Ateneo de Manila University. Contents may not be copied or sent via email or other means to multiple sites and posted to a listserv without the copyright holder’s written permission. Users may download and print articles for individual, noncommercial use only. However, unless prior permission has been obtained, you may not download an entire issue of a journal, or download multiple copies of articles.

Please contact the publisher for any further use of this work at philstudies@admu.edu.ph.

http://www.philippinestudies.net
Fri June 27 13:30:20 2008


Twelve years ago, while in Madrid, I went to visit a man whose writings I was already acquainted with. His name was Carlos Sanz. I found him to be an elderly man, seated behind a desk in a small room cluttered with books and periodicals. There was however enough space on the wall for a map. It was a map of the world. And on that map he explained to me his theory of history. The Spanish conquistadors, he said, had their faults. But they did have one great accomplishment: they brought Christianity to more than half of the globe. From the map he returned to his desk, and we chatted for a while about mutual friends, including some Filipinos. When I rose to go (I was dressed in black suit and Roman collar) he also got up, and somewhat to my embarrassment he got down on his knees and begged my blessing. He was a much older man than I and certainly more learned: and it was with a deep feeling of humility that I called down upon him the blessing of the Three-Personed God.

In the intervening years, Don Carlos Sanz has kept sending me copies of his monographs as they come off the press. He is a prolific publicist. (The third volume under review — Actitud del hombre — contains an appendix reproduced from the Boletín de la Real Sociedad Geográfica listing the works of Carlos Sanz. There are 202 titles.) Yet I think of Don Carlos in his two most characteristic gestures: standing at a map of the world, and kneeling down for a priest’s blessing. The two gestures serve to dramatize the type of person that he represents: the meticulous scholar, the man of
historic vision, and the man of simple faith. One thinks of Pasteur, the
dedicated scientist, who envied the unclouded faith of the Breton peasant.

Of the three works under review, the one of greatest interest to the
Philippine scholar is the first. It is really only a collection of monographs
previously published. They deal with familiar subjects: the first circum-
navigation of the globe; the first books printed in the Philippines; the first
translation from the Chinese; the early relations of Spain with Japan; the
voyage of the vessels "Descubierta" and "Atrevida"; the discovery of
Australia; etc.

Perhaps the most noteworthy contribution that Don Carlos Sanz has
made are his photographic reproductions of old maps, documents and
books. Those who have not seen the original can have some idea of them
from these plates.

Miguel A. Bernad


The importance of this book is indicated in its subtitle: "The Creators
of Filipino Consciousness, the Makers of the Revolution." Without the
Propaganda Movement, there might never have been a Philippine
Revolution.

The word "propaganda" in English and American usage has acquired a
pejorative connotation which is absent from the original Latin. One can
see its true meaning in the Roman institution called "Congregatio de
propaganda fide" — the Secretariate for the Spread of the Faith (or, as the
modern translation has it, For the Evangelization of Peoples). It was
in this latter sense that the word was used by the Filipino group that sent
Marcelo H. del Pilar to Spain to continue the "propaganda" on behalf of
the Philippines. It was essentially a campaign of information, as well as a
bid for sympathy. Dr. Domingo Abella, the learned Director of the National
Archives, has made the suggestion that the so-called Propaganda Movement
was misnamed. It should have been called the Counterpropaganda Move-
ment, because their essential task was to counteract the campaign of
misinformation that certain Spanish groups were disseminating in Spain,
and later in Rome.

Father Schumacher, Professor of History at the Ateneo de Manila, has
written a masterly study of that movement. He has traced it from the
early writings of Sancianco and Paterno, through the various movements
and publications, culminating in the novels of Rizal, and the rise and
demise of the periodical La Solidaridad. Father Schumacher's book on the
Propaganda Movement should be read in conjunction with his other study
on Father Burgos, Priest and Nationalist (Ateneo de Manila 1972). By