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La Huella De España En El Mundo

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Actitud Del Hombre Ante Lo Desconocido

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Reviews

LA HUELLA DE ESPAÑA EN EL MUNDO. Por Carlos Sanz. Volumen III. Editorial Revista Geográfica Española. Madrid. 1973. Pp. 104, plus 49 pages of documentary and bibliographical photographs.

JUAN SEBASTIAN ELCANO. Auténtico protagonista de la primera vuelta alrededor del mundo. **PROBLEMA HISTORICO RESUELTO?** Cual pudo ser el mapa con el estrecho que vió Magallanes en la tesorería del rey de Portugal? Por Carlos Sanz. Madrid. 1973. Pp. 94, plus 45 photographs.

ACTITUD DEL HOMBRE ANTE LO DESCONOCIDO. Orígenes literarios de los descubrimientos geográficos. Por Carlos Sanz. Madrid. Imprenta Aguirre. 1973. Pp. 58, plus 13 cartographic reproductions.

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 circumnavigation 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 PROPAGANDA MOVEMENT: 1880-1895. By John N. Schumacher. Manila. Solidaridad Publishing House. 1973. xii, 302 pages.

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 Movement, 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