

philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

The “Archive of Japan”: Archivo Documental Español

Review Author: Josefa M. Saniel

Philippine Studies vol. 13, no. 4 (1965): 893–895

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 30 13:30:20 2008

itself only one type of pattern, and not the entirety of democratic experience.

He notes that "if democracy is evolving in Southeast Asia it is not evolving in accordance with the orthodox Western Pattern." Of course it is not. He makes the further observation that "the governments of Southeast Asia are not democratic at the present time whatever they may become eventually." Not all the states of the region claim to be democratic. He makes short work of paper constitutions and apparent democracies, forgetting that this is not the case with all. What is disconcerting about his statements is that he forgets to be specific in his attempt to be general in his conclusions.

He further states: "Nationalism is basically responsible for the widespread distrust of the West that still exists." This is a self-serving observation, for while it makes the point that nationalism is a major determinant in Southeast Asian relations with the West, it overlooks the contribution of the West to its evolution and awakening. To put the blame on one party alone is a very one-sided view of the matter, because it overlooks the failings and mistakes of the other party.

Nationalism has deeper roots than mere distrust. Perhaps the British would have said the same thing of the American colonials. Mills hits the heart of the matter when he writes: "democratic institutions cannot be exported like standard-size ready-to-wear clothing. They must be evolved to suit the characteristics of the people. Perhaps the idea can be exported, but if it is acclimatized to its new environment the results will not be the same." In doing so, he has written his own critique. There is little need for anything else.

JORGE M. JUCO

THE "ARCHIVE OF JAPAN"

ARCHIVO DOCUMENTAL ESPAÑOL: EL ARCHIVO DEL JAPÓN. Vicisitudes del Archivo Jesuítico del Extremo Oriente y Descripción del Fondo Existente en la Real Academia de la Historia de Madrid. Por Josef Franz Schutte, S.J. Madrid: Real Academia de la Historia, 1964. 490 pp.

Originally referred to as the "Archive of China and Japan," the "Archive of Japan" or the "Archivo del Japón" was founded by the Jesuits in Macao in the early seventeenth century, upon instructions of the *Visitador*—Father Alejandro Valignano, S.J.—who had earlier established in Goa the Jesuit archive of the Indian Province. At the

time, the Portuguese colony of Macao generally took charge of the "temporal sustenance" of the Portuguese missionaries in Japan as well as in China and the other areas of Asia like Tonkin, CochinChina, Cambodia, Laos, Siam, Macasar and Malacca which came under the Portuguese "Crown Patronage." Therefore, what is now known as the "Archivo del Japón" includes documents from all areas of Asia which were under the jurisdiction of the Jesuits based in Macao.

Scholars like C. R. Boxer, A. S. Rosso, O.F.M., and A. H. Rowbotham, who studied certain aspects of Jesuit missionary activities in East Asia, have used—directly or indirectly—documents from the "Archivo del Japón." But the author of this book, J. F. Schutte, S.J., seems to be the first one to have undertaken the tedious study of the records of the documents (i.e., inventories, catalogues etc.) and the documents themselves, in order to determine whether those available in Madrid are original or are merely copies of the original.

The documents which Schutte examined with the valuable help of eminent scholars he mentions in the Prologue, were found in four boxes, said to contain the "Archivo del Japón," which were transferred from Macao to Manila in 1762 and from Manila to Madrid in 1773.

Dividing his book into two parts, Schutte describes how he identified the original from the copied documents in sections IV and V of Part I: "El Texto del Inventario Hecho por Don Domingo Blas de Basaraz" and "El Contenido de los Cuatro Cajones del Archivo del Japón: Conclusiones de su Inventario." The process of systematically identifying these original documents took the author to depositories of historical materials in Madrid, Lisbon, Rome and other countries in search for converging and other data or evidence. Schutte's research in these depositories perhaps furnished him with the needed data for a history of the "Archivo del Japón" partly covered by the aforementioned sections of Part I and its other four sections: "Origen del Archivo del Japón Hechas en el siglo XVIII"; "Translación del Archivo Jesuítico del Extremo Oriente de Macao a Manila, Confiscacion e Inventorios," and "La Translación a Madrid." Concluding Part I is a brief summary of the bundles of documents from the "Archivo del Japón," that is, from the "ancient Jesuit Archive of Macao," which are available in Madrid's Royal Academy of History (p. 152).

These documents are described in Part II (pp. 154-435) of the book entitled "Descripción de los Documentos" which is preceded by a list of abbreviations used in describing the documents. The apparent care the author took in furnishing accurate details about each document is commendable. It is hoped that many more scholars would prepare similar studies of significant documents dealing with Asia

which are deposited in European Archives. An Index of persons, places and things facilitates the use of this book by researchers who will find it very useful in their study of the developments in Asia touched by this book.

JOSEFA M. SANIEL

ON SOME LETTERS OF TEILHARD DE CHARDIN

LETTERS FROM EGYPT 1905-1908. By Pierre Teilhard de Chardin. Translated from the original edition: *Lettres d'Egypte, 1905-1908* (Aubier, Editions Montaigne, Paris, 1963), by Mary Ilford. New York: Herder and Herder, 1965. 256 pp.

When Pierre Teilhard de Chardin, S.J. was twenty-four years old, having just finished three years of philosophy on the Isle of Jersey, he was sent to teach science in the Jesuit School in Cairo. This book is a collection of sixty-eight letters, lovingly preserved, to his parents and family written during this assignment and they cover three years of his regency before he continued his theological studies.

The letters are all of almost uniform length, starting with mentions of family crises, illnesses, comings and goings, celebrations and anniversaries,—and characteristic student apologies for not having written sooner. The endings are all typical promises of prayers and special messages to certain members of the family. It is the bodies of the letters that catch the reader's attention in that they depict with startling vividness the bustling life of Egypt from 1905 to 1908. There are all the details of school life from every day lessons and examinations to the celebrations of Father Rector's birthdays, vignettes of the streets and market places, mosques and churches, the harbor of Alexandria and the Nile at Cairo, the rich in their palaces and the fellahin along the river-banks and in the desert, the waning of French influence and the waxing of supercilious British officialdom. There is even a bevy of ten young American lady tourists, whose antics draw from Teilhard the final observation: "It was quite entertaining." There is, of course, descriptions of visits to the ancient sites but much of the letters is given over to fossil-hunting and listings of the flora and fauna of the different regions.

These letters bespeak of profound respect and love of family. Indeed, unless the reader knows the author's present universal prominence in speculative thought, he might take them to be typical of letters any young religious would write home from an exciting and exotic foreign land. It would only be honest to mention that there