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Ancient Mariners: The Age of Reconnaissance

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inadequate provisions, mismatched temperaments, and cramped quarters. They encounter storms, brush with death on several occasions, but miraculously arrive at their destination after 77 days at sea.

Through some misinformation, the *Niña II* was built only half the size of the original. From the start the ship could not sail. A rudder modification improved her sailing ability somewhat, enabling her to flounder south to the trade wind belt where she was literally blown across the ocean.

Marx writes clearly and simply. He does not strive for the spectacular nor indulge in the superlative. The reader comes to know each of the crew members, their faults and virtues, through Marx's frank presentation of their experiences. "We were an almost explosive but finely adjusted society of nine, which moved along just short of the breaking point," he writes.

Thirty-two pages of excellent photographs are included and help the reader follow the voyagers on their journey. Here is a chronicle of nine men bravely plunging back in time to perform a daring feat.

RAYMOND P. EKERN

ANCIENT MARINERS

THE AGE OF RECONNAISSANCE. Exploration, discovery and settlement, 1450-1650. By J. H. Parry. London: Weidenfeld and Nicolson, 1963. 365 pp.

Those familiar with John Parry's earlier *Europe and a Wider World, 1450-1650*, will recognize in his recent *Age of Reconnaissance* a further expansion of the subject he dealt with. The intellectual and technical antecedents of the 15th and 16th century discoveries, the means used to bring the unknown world into the European orbit, and the results of these efforts are vividly narrated. Perhaps most significant of all is the impression conveyed (a correct impression) that the great discoveries from Vasco da Gama on were not the absolute starting point in the Age of Reconnaissance, but merely a continuation of the vast enterprise of overseas trade begun by the Greeks and the Phoenicians from Tyre and Sidon. But whereas the ancient mariners were driven to the sea out of economic necessity, the voyage of the Reconnaissance were inspired by an elusive element of religious proselytism as well. However, even in this latter age, the initial impetus was provided by an economic mainspring.

One or two slips might be noted. Perhaps the modern spelling, Cebu, would be preferable to Sebu (p. 160), although the latter is found in a number of early manuscripts describing the Philippines. And the first permanent Spanish settlement in the Philippine Islands was begun in 1565, not 1564. Legazpi sailed from Navidad in November of 1564, but arrived in the Philippines in February of the following year.

Prof. Parry has provided students of that thrilling age of exploration and discovery with another magnificent piece of work. We can wholeheartedly agree with the statement on the jacket that "this book is an important contribution to historical scholarship, and at the same time an enthralling account of the greatest adventure in European history."

NICHOLAS P. CUSHNER

AREAS OF AGREEMENT

TEILHARD DE CHARDIN, A CRITICAL STUDY. By Olivier Rabut, O.P. New York: Sheed and Ward, 1961. 247 pp.

"Deep and inspiring, but occasionally ambiguous and exaggerated"—this about sums up Rabut's opinion of Teilhard's theory of evolutionary Christogenesis. There is no question in Rabut's mind of the validity of Teilhard's fundamental insight. Nor of its moving beauty. But as a professional theologian, Rabut feels bound in conscience to purge the work of any errors or dangers lurking among the truths. The book is faithful to its promise to be critical. This is a comfortable assurance to the reader that those areas where Rabut agrees with Teilhard may safely be assumed to be correct.

That these areas of agreement are wide comes as a pleasant surprise to this reviewer. Even more pleasing is the evidence of Rabut's urgent desire to develop the Teilhardian ideas within the theological noosphere, a development which Teilhard studiously avoided in his *Phenomenon Man*. Rabut regrets this avoidance, and calls on theologians to form research teams dedicated to the exploration of the theological break-throughs suggested by Teilhard.

Rabut offers an attractive piece of creative speculation: Stimulated by a footnote of Teilhard's, he discusses a question: Will this super-organism, the natural culmination of centuries of unification and personalization, use its freedom to cry out with Lucifer "I will not serve"? According to Rabut, what is guaranteed by Christian doctrine is the