

philippine studies

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

Starting Points

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Philippine Studies vol. 20, no. 3 (1972): 534–536

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Fri June 27 13:30:20 2008

form and rural development is the problem demanding top priority attention, taking precedence over the question of industrialization and poverty on a national level. If the barrio folk are well-off, the unemployed will be able to find work, for the barrio is the home market of the products of local industry.

And concurrent with this economic progress, our electoral system must be free and honest so that the reins of government are controlled by the true representatives of the people.

We will have a lasting peace only when each individual citizen is concerned with preserving it, and surely this will not come about until they enjoy prosperity, freedom and justice.

All in all, Lachica's book is a significant challenge for the Filipino people to face up to and shoulder their responsibility. If they refuse, there is at hand another group willing to face fearlessly any danger in order to save the nation from the continuing negligence of those who do not wish to live up to their responsibility.

LUIS TARUC

STARTING POINTS. Poems by Arthur Lerner. Los Angeles: The Swordsman Publishing Company, 1971. 72 pp.

If the province of poetry is life, then a poet's task is never ending. No sooner does a reflection from the prism of existence appear than it disappears. And constantly, in the contemporary idiom of Arthur Lerner,

The poet works
on unknown roads
scenting his way
like an alley cat
scrounging and sniffing
and scrawling for words
to heighten the path
and lighten the load.

An illustration of what a poet's business is all about is *Starting Points*, the most recent collection of Lerner's poems. It consists of three parts, each ultimately considers the nature of man. But more specifically, *Starting Points* probes human consciousness; much in the manner of a psychologist. Which is what its author is. Holder of two Ph.D. degrees (in Psychology and in English), he is a Professor of Psychology in Los Angeles City College.

It is in diction-choice, word order, and tonal quality that Lerner reveals his orientation as modern and as psychologist. But his approach is both an asset and a liability. While it does provide a present-day flavor—"The fever in my blood/fails to register/programmed ideas;"—it also produces a constrictive effect on the reader. The poet tends to focus on the darkly questioning character of man at the expense of his breadth of spirit and his transcendental reach of mind.

In his use of the paradox, however, the poet is intriguing. He achieves a lyrical felicity in keeping with the themes of the poems. As in:

PARADOX

Unlike what you believe,
like goes to like,
until like learns unlike
& then proceeds to like
unlikely, likely likes.

I
the problem is how
to let yourself become

IV
which come by learning
how to let things go

II
free to learn that in the end
you're right back

V
like seeing the why
without knowing what

III
where you began
to feel free to find things
or in:

VI
is a matter of learning
what learning to learn.

REACHING

The name's the thing
and the thing's the name.
when both assume
devouring roles,
with Phoenixed lies.

Everyone
grabs
at
a
bit
of
immortality.

Yet, while *Starting Points* definitely speaks of contemporary concerns in relevant language, the bulk of the collection leaves this reader, somehow, unmoved.

TERESA COLAYCO

THE ANGELS IN RELIGION AND ART. By Valentine Long, O.F.M. Chicago, Illinois: Franciscan Herald Press, 1970. vii, 214 pp.

This is a very refreshing review of the Roman Catholic traditional belief in and devotion to the angels. It is not argumentative, not polemical, just takes for granted that we believe in angels, and not only that, but are devoted to them, strictly in accord with Catholic traditions. The whole attitude of the book is thus refreshing in these days of doubt and disbelief in even fundamental doctrines.

Angels? Of course there are! The author recites in chapter after chapter the acceptance, especially by educated people, not only of belief but of love and respect for these messengers of God. He quotes the Scriptures, Old and New Testaments, literature, painting, sculpture, music, Catholic and Protestant testimony, even unbelievers' "unseen powers" which we would explain as good angels or fallen angels! Fr. Long's researches have been most thorough. There is not a library or museum or cathedral he has not visited in his search for evidence of the wide belief in these angelic messengers.

Our author is not arguing, is not polemical, simply leaves no room for doubt in his lyrical devotion to the heavenly messengers. His enthusiasm might incline a reader to think it might be just that and nothing more, without foundation. But besides the Scriptures, he cites solid evidence, such witnesses as Newman, Dr. Aleis Carrel, St. Joan of Arc.

This little volume will serve to refresh souls weary with the doubts and fears of our modern hates and anxieties. It is a cheerful enthusiastic review of angelic lore with a solid foundation. Highly recommended for its simplicity and for its enthusiastic, refreshing tone: easy to read, a labor of love!

JOHN A. POLLOCK, S.J.

A DOCUMENTARY CHRONICLE OF SINO-WESTERN RELATIONS (1644-1820), Part I and II. By Lo-shu Fu. Tucson, Arizona: The University of Arizona Press, 1966. xviii, 792 pp.

Lo-shu Fu, an expatriate Chinese historian, has in this work compiled, annotated, and translated or edited in English important parts of