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The Rest of the World: A Select Bibliography

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not force one to hold the inseparability of philosophy from theology; even the medieval theologians were aware of the distinction between philosophy and sacred science. The historical consequences of separating the two can serve as warnings against essentialism and naturalism, but they are not inevitable consequences of a philosophy which follows its own proper order and method. A philosophy is Christian inasmuch as it receives influential ideas from the Christian revelation, and not by being bound inseparably to theology.

FRANCIS E. REILLY

THE REST OF THE WORLD

A SELECT BIBLIOGRAPHY: ASIA, AFRICA, EASTERN EUROPE, LATIN AMERICA. Talbot Phillips, General Editor. New York: American Universities Field Staff, Inc., 1960. ix, 534 pp. \$4.75.

Here is a perfect example of the bibliographer's dilemma. Though methodology leaves nothing to be desired, this excellent list is already out of date, and labors under other built-in limitations.

Based on Harvard's Lamont catalog, this listing was done by experts in every field under the faculty direction of the University of Michigan. Items are included as of early 1959, and limitations for each area are clearly delineated and fully acknowledged in introductory notes to individual sections. 39 leading journals and 92 bibliographies are listed. Many items are annotated, a basic ten percent are indicated by the letter "A" and the next significant twenty percent by the letter "B". There is a "General" section in which items on non-Western and/or underdeveloped areas are listed, treating topics not specifically applied to the geographical/political areas covered in the other sections. All items are numbered consecutively; there are indexes by author and title, and lists of the numbers of journals and bibliographies.

This easily-used list, however, is geared for college level only, although the section on Africa is for "intensive" study beyond focussed class attention. English-language materials are listed practically exclusively, so that, though literature exists, some areas are poorly covered, some hardly at all. This is a fault not so much of the compilers as of the language deficiency in American education.

Some minor flaws may be noted. The number of journals seems small; English-language journals from these areas are not listed, except from Japan and India. Basic documents of each country seem

lacking; the one item in the general bibliography (7531) giving the text of constitutions is not noted either "A" or "B". Though it receives an undue proportion of "A" and "B" notes (4 "A" and 11 "B" out of a total of 33; thus 45% instead of 30%) the Philippine section seems decidedly one-sided, the Spanish background wholly unrepresented except through liberal Filipino and American eyes.

These limitations do not vitiate the high value of this list even for non-American collegiate institutions. It will no doubt be the standard bibliography for collegiate work for the next decade. The fact that all items are made available by University Microfilms of Ann Arbor assures easy acquisition. Each locality will supplement this, probably by using the bibliographies supplied, with more local materials. An annual supplement, published perhaps in one of the general periodicals, of a maximum of five new items in each major division is highly desirable—this would overcome the main drawback of being out-of-date.

ROBERT J. SUCHAN

TWO CARLOSES

I WALKED WITH HEROES. The Autobiography of General Carlos P. Romulo. New York: Holt, Rinehart and Winston, 1961. 342 p., illus. \$5.00.

SOUND OF FALLING LIGHT. Letters in Exile. By Carlos Bulosan. Edited by Dolores S. Feria. Quezon City, 1961.

At first glance no two men are more unlike than Carlos Bulosan and Carlos Romulo. Bulosan was born among the illiterate peasantry of Pangasinan and lived most of his life in wretched poverty in California where he died of tuberculosis and malnutrition in 1956. Romulo comes from the slightly more opulent middle class in the neighboring province of Tarlac, and has risen to the exalted position of Philippine Ambassador in Washington and at one time President of the General Assembly of the United Nations. Yet beneath the surface differences between the squalor of Bulosan's world and the glittering elegance of Romulo's, there is a basic similarity between these two men whose Christian names are identical.

Both are Filipinos, intensely conscious of their Philippine heritage, who grew up in the shadow of America. Both were led to entertain the highest expectations of American ways and American democratic institutions. Both experienced sharp disillusionment. Bulosan's disillusion-