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Life in Infanta: A Man Shall Scatter

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LIFE IN INFANTA

A MAN SHALL SCATTER. By Sebastian Buckley O.C.D. Manila. Carmelo and Bauermann Inc. 1957. Pp. 103. Illust. Map.

THIS is the story of the Carmelites in the Philippines, who for ten years have labored heroically on the east coast of Luzon in the *praelatura nullius* of Infanta.

After a short introduction which justifies the missionary apostolate of Carmelites in general, with quotations from the two great Teresas of Avila and Lissieux, Father Buckley takes us across the Pacific from the United States with Father (now Bishop) Patrick Shanley and we find ourselves in the foothills of the Sierra Madre with 90,000 souls to care for. There we meet the people: simple, crafty, uneducated, but mindful of the faith brought to them centuries before by the Spaniards. With the Carmelite Fathers and Brothers we see the people's great need and hunger for priests, brothers and nuns. We bend over a cement mixer with Brother Mark, visit the far away barrios with Father Andrew Le Febvere, glare with Father Shanley into the ugly gleam of a Huk's rifle, and share in Father Leo McCreeden's ordeal of death in a typhoon. This last stark tragedy is sad and impressive. "Greater love no man has . . ." It serves as a counterweight to the book's humor and matter-of-fact attitude toward a difficult and challenging mission. The humor and the bathos serve to conceal the heroism and the grandeur of the work and the workers.

We believe, however, that Father Buckley's style hardly fits his theme. It is a hodge-podge of Joycean somnambulism, Irish wit and American slang. Much of the humor is visceral, probably in an effort to cover up the seriousness and the sadness of the situation. It hardly befits the story of this Carmelite mission which is noble and inspiring. At times it becomes even vulgar and intemperate.

These defects, however, do not destroy the many good things found in this tight little volume. We are led through all the seasons of the year with their proper *fiestas*. We join in the *Pabasa*, the processions; we even get a glimpse in both word and picture of the Flagellantes of Good Friday. In a most forceful way we are reminded that life in Manila is far from being the

true story of Philippine life. The colleges and universities, society and government in the metropolis are poor gauges of the Philippines as a whole. The real missionaries' lot is a very difficult one and the need for more priests, brothers and nuns in the small towns and barrios is enormous.

One final word of praise to Carmelo and Bauerman for the clear print and to the photographers for excellent pictures.

JAMES T. GRIFFIN

INDIAN PHILOSOPHY

A SOURCE BOOK IN INDIAN PHILOSOPHY. Edited by Sarvepalli Radhakrishnan and Charles A. Moore. Princeton, New Jersey. Princeton University Press. 1957. Pp. xxxix 683.

THE purpose of this work is "to supply Western readers with basic source material . . . which represents all of the major philosophical systems and perspective of India, not merely its earliest and most religious background" (p. vii). To achieve this purpose, selections "of an expository rather than a polemic nature" have been chosen from the "basic original formulations of the philosophies of the systems," and to these have been added some sixty pages from the works of Sri Aurobindo and of Mr. Radhakrishnan, who "represent the most important interpretational developments in Indian thought in the present day" (p. ix).

The plan of the book includes a preface by Mr. Moore (from which the quotations of the above paragraph have been taken), who is well known as editor of the quarterly *Philosophy East and West*, and of the two volumes *Philosophy East and West* and *Essay in East-West Philosophy*, reporting respectively the fruits of the East-West Philosophers' Conferences at the University of Hawaii in the years 1939 and 1949. The preface is followed by a general introduction to the history and spirit of Indian philosophy (pp. xv-xxix) by Mr. Radhakrishnan, perhaps the greatest