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Ang Munting Prinsipe

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one's life. A wholistic, more total approach to therapy seems highly desirable in the Philippine context, particularly because the Philippines is a predominantly Christian country and not a highly pluralistic one.

This is perhaps an invitation to professional psychotherapists to be also moral-and-religious-oriented in their therapy work, and for priests to be more psychologically-trained and sensitive in their pastoral care of people.

To conclude: this reviewer congratulates the author for a major contribution to local psychiatric literature, and invites her and the Filipino psychotherapeutic world toward further inculturation and moral-religious orientation of the psychotherapeutic process.

Ruben M. Tanseco

EDUCATION FOR FREEDOM. By Benjamin Salvosa. Baguio: Baguio Colleges Foundation Press, 1974. v, 476 pages. P19.50 paper.

The author is a prominent Filipino educator. He has been active in educational movements both here and abroad, and has kept abreast of new concepts and programs in the field of education.

Education for Freedom covers a lot of matter but the material is not treated in depth. The book may be useful for information. This consists of the various contemporary efforts at forming a new educational system. Present educators and education students are provided in a handy way with the ideas and the documentation for looking at education from New Society perspectives.

To a great extent the educational program proposed by the author is geared to achieve the goals set forth in Presidential Decrees and allied official documents. One can appreciate the desire of the government to solve the country's educational problems, and also to lift the country out of underdevelopment, using education as an instrument. But it is simplistic to identify national problems as educational problems.

It is disappointing that the author does not provide much in the way of weaning Filipinos from looking at formal classroom instruction as *the* way to education. One of the noble tasks of educators is to protect the community from advertised school programs guaranteeing instant success. Proceeding along the path of orthodoxy, the book does not get very far.

Pedro Ruano

ANG MUNTING PRINSIPE. By Antoine de Saint-Exupery. Translated by Lilia F. Antonio. Quezon City: Phoenix Press, 1969. vi, 104 pages. P7.65 paper.

Translators have been a much maligned lot. Yet literature would not have been the great influence in the history of civilizations had translators not been at their vocation. The reviewer gratefully recalls his own joy reading Dostoevsky, Zola, Cervantes, Kazantzakis and Camus — in English.

In translations something is lost; without translations the sum is lost. An expanded role for translators can be envisioned now that the Philippines has adopted a bilingual education policy.

Lilia Antonio is silent on her source, whether the original *Le Petit Prince* or the popular Katherine Woods translation, but one gets the impression that it is the latter. In which case one is dealing with the translation of a translation. One could ask how good the book is as a translation. Instead, this reviewer read the book for the purpose of enjoying it, much as he would a selection in *Liwayway*.

In parts *Ang Munting Prinsipe* sounds foreign. The words and structure are all Filipino but something does not ring true. *Kung ang isang tao ay nagnanais na magbiro, siya'y lumalayo kung minsan sa katotohanan* would be more smooth if rendered *Kung gustong magbiro ng tao, lalayo siya paminsan-minsan sa katotohanan. Namimiligro bang mabilis na mawala ang bulaklak ko?* is easier on the ears than the grammatically correct *Ang aking bulaklak ba ay nasa panganib ng mabilis na pagkawala?*

On the other hand there are delightful turns of expression like the following. *Pinag-ukulan ko ng pansin simula noon ang mga bagay tungkol sa pakikipagsapalaran sa gubat.* Another instance is *Ako'y nabuhay na kahalubilo ng mga matatanda.* The color of desert sand at break of dawn is described thus. *Sa pagsikat na araw, ang kulay ng buhangin ay kulay pulut-pukyutan.* How else can one better describe the snake's disappearance? *Tumakbo pa rin akong pabalik kahit na inaapuhap ko ang baril sa aking balsa. Ngunit sa ingay na aking nalikha, lumayo ang ahas sa buhangin na katulad ng namamatay na pulandit ng bukal.*

Difficulties will occur in understanding the parable. Some of them will be due not to deficiencies on the part of the translator but to the content itself. As long as one does not read with heavy blue pencil in hand *Ang Munting Prinsipe* is a pleasure to read.

Buenaventura Medina, Jr.

MGA AWITING PAMBANSA. By Eduardo P. Hontiveros, S.J. Quezon City: Loyola School of Theology, 1975. 80 pages. ₱2.50 paper.

Creative energies were unleashed by Vatican II in the composition of vernacular songs for the liturgy. Gathered in this book are liturgical songs composed by Father Hontiveros, and which were actually being sung in widespread areas, literally popular songs. Included are three complete masses and at least forty songs for use during mass. The score is provided with the lyrics, and for use with guitar accompaniment chord symbols are added. The goal of having all participate is further facilitated by the consistent use of antiphonal arrangements.

Only the melodies are credited to Hontiveros. But what melodies! They are catchy yet reverent, easy to learn, and while presenting variety, have the sameness of being perceived as Filipino. Thought and music strengthen and illuminate each other. Despite the countless treatises and exhortations that prayer is joyous and non-private, it is only in one form of prayer that