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A Cultural Bridge Among Asian Nations: Mission to Asia

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country, Philippine advertising by taking stock of the American experience can avoid its mistakes and pitfalls, and what is more important, can learn its lesson that the ethics of advertising demands not only individual but social responsibility. The location of responsibility for Philippine advertising remains a major ethical problem here and those concerned with the advertising process—the advertisers, the agencies, and the mass media owners—cannot afford to overlook this book, if they are wary of government interference and are truly interested in protecting the freedom of the media and the public, let alone interested in improving the moral climate of business and of the whole country.

VITALIANO R. GOROSPE

A CULTURAL BRIDGE AMONG ASIAN NATIONS

MISSION TO ASIA: THE DIALOGUE BEGINS. By Carlos P. Romulo. Quezon City: University of the Philippines, 1964. 133 pp.

“He who is to travel a thousand miles must still have to take the first short step.” True to the words of this ancient saying, Dr. Carlos P. Romulo, President of the University of the Philippines, took the first major step towards the goal of unity and understanding of Malayan peoples, and ultimately, of all Asians.

This volume contains Romulo’s record of the highlights of his recent trip to Thailand, Indonesia and India (January 25 to February 14, 1964), punctuated by fifteen appendices representing press releases, citations and his major speeches in the universities he visited.

The record he presents is clear in its delineation of the purposes of the trip—to receive the honorary degrees conferred on him, and to create in the process an intellectual and cultural link between the Philippines and the countries visited. More important, however, is the philosophy which underlies the journey and gives the speeches a unifying leg to stand on. This philosophy is best expressed by excerpts from his speeches.

“It is sometimes said,” he notes, “that Asia was once divided, not merely by reason of its geography or by the great distances between its separate nations, but also by our incapacity to come to terms with our own identity.” With a ring of hope, he adds that “some-day... the Asian peoples of this region... shall build a unity of their own, a unity that is based on understanding and trust, a unity made lively by a continuous exchange of ideas among the scholars, intellectuals, youth and elders of the entire region.”

Beyond these words, little else need be said about the contents of this book. One must read it to grasp more fully the philosophy it espouses. In this slim volume, Dr. Romulo has cut into the major problems which beset Asian intellectual and cultural progress, fostered by centuries of colonial sleep. The observations made are often penetrating in their incisions: "... the nationalist resurgence in Asia implies the need for a reorientation of outlook and traditional regards, because a revolution presupposes a recreation of values if not the total substitution of old structures of economies and societies with new ones."

The volume is to be commended for the printing type used, which is highly readable, and the profusion of marginal spaces which (aside from resulting in a thicker book) allow room for marginal notes and comments. A good book or article is not always one which says everything there is to be said about the subject. It is something that a person can ponder on, which will make him think and move him either to assent or dissent. The contents of this book accomplish this objective to a great degree.

JORGE M. JUCO

CONTEMPORARY CATHOLIC BIBLICAL STUDIES

UNDERSTANDING BIBLICAL RESEARCH. By Luis Alonso Schokel, S.J. New York: Herder and Herder, 1963. 130 pp.

THE BIBLE IN CURRENT CATHOLIC THOUGHT. Edited by J. L. McKenzie, S.J. New York. Herder and Herder, 1962. 247 pp.

AN INTRODUCTORY BIBLIOGRAPHY FOR THE STUDY OF SCRIPTURE. By George S. Glanzman and Joseph A. Fitzmyer. Westminster, Maryland: Newman Press, 1961. 135 pp.

Within the last twenty-five years, Catholic biblical scholarship has experienced a remarkable "second spring". It is perhaps unavoidable that members of the Church unfamiliar with the advances made in biblical studies and unaware of the nature of biblical research should be surprised and at times shocked at the divergence of the new knowledge from that which they learned in school or seminary. As Fr. Joseph Fitzmyer writes in the introduction to Father Schokel's book: "... it is understandable that scripture professors who were themselves trained under the dark cloud of reaction would pass on to their clerical students a conservative attitude, and that these in turn as pastors would inculcate the same in the laity". This is understandable, but it is not to be cherished today.