

philippine studies

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

Blind Guides: Love, Courtship and Marriage
edited by **Juan M. Ruiz and Josefina D. Constantino**

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Philippine Studies vol. 3, no. 2 (1955): 221–222

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Needless elisions ('mongst, 'stablished, 'neath, as 'twere, 'gainst, etc.); archaic forms ("list" for listen, "thralls" for slaves or servants); unusual, strained or doubtfully correct language ("Enlight my eyes" 12/5; "Count o'er I can my bones, *one after one*," 21/18; "betrample me" 35/12; "I jubilate " 56/8; "summer and winter *shifts*" i.e. seasons, 71/3; "gluttonness" 77/18; "may your *glance* appear" i.e. splendor or effulgence 79/2; "Now I will *lesson* you" 31/8; "Mercy *shrouds* a man" 31/10; "the lord has *veered* the fortunes of his race" 13/7; "The heavens he *declined*" i.e. caused to bend down 17/10; "The rivers *surge their voice*" 92/3; "without a blame" 17/24; "You ride upon *the wings of wind*" 103/3); too close an adherence to the Latin word or word order ("Splendent" 75/5; "My God you are!" 15/2; "O bless, my soul, the Lord" 102/1).

The correctness of Kleist-Lynam's translation of the Latin "propinat" in Psalm 74/9 may justly be questioned. As rendered into English the Psalm reads:

"For in the hand of the Lord there is a cup,
which foams with wine, with spices drugged:
from this *he drinks a toast*, and they shall gulp it down
dregs and all;"

In itself the Latin "propinat" can mean "he drinks a toast"; but in the context of the Psalm it almost certainly does not mean that. God can hardly be said to drink the cup of his own wrath. The word should rather be translated "he gives (them) to drink."

But these are minor blemishes. The translation is a splendid achievement and can be recommended to all. The reviewer would like to see it eventually reprinted in prayer-book format.

JOSEPH J. KAVANAGH

BLIND GUIDES

LOVE, COURTSHIP AND MARRIAGE. Compiled and edited by Juan M. Ruiz and Josefina D. Constantino. Manila. 1954. Pp. x-172.

During the past year quite a large number of books have appeared upon the local market, treating of the problems of married life, and counselling youth to take a more deliberate view of marital responsibilities. The great part of these are imported from abroad and, while they elucidate principles that are applicable to every marriage, irrespective of place, nevertheless the good they might achieve is limited by ignorance either of local problems or

of lawful and commendable traditions regarding courtship and marriage. And so when a book appears locally treating of this important subject, there is reason for elation and anticipated delight. Here at last, we feel, is a practical answer to the problems which beset our young couples, offered by men and women who write, or at least compile, with a knowledge of Filipino traditions. Great indeed is our disappointment when our reading reveals that such hopes were not justified.

This is the disappointment felt upon reading *Love, Courtship and Marriage*. The book might have filled a gulf which no imported books could, if the editors had by-passed the *trivia* of digests and weekly magazines for more meaty and intelligent material. But in the opinion of this reviewer the "cement" (a simile the editors themselves use describing the articles) which is supposed to bind the varied edifice together is so full of sand that the structure erected thereon is doomed to inevitable collapse.

The book, as a whole, cannot be recommended, for it contains much material that is offensive to the Catholic mind. It advocates birth control, the advisability of civil marriage to show toleration to the non-Catholic partner; it makes slighting references to Catholic schools; fails to recognize marriage as a Sacrament. Since these objectionable passages are neither intelligently presented nor persuasively written, there is no need to refute them. The book will not appeal to any but the youthful and immature but there is danger that it will lead these to think that marriage is a purely human institution and that there is a purely natural solution to every problem it presents.

Save in the articles contributed by Drs. Vidal Tan and Alexis Carrel, there is no mention of God or His law regarding marriage. Instead, there seems to be a feeling of dread that the mention of God or His law might show an intolerant spirit and consequently be offensive to those persons who look upon any law as an infringement of liberty.

In a chapter entitled "Afterthought," the editors summarize the aims that the book set out to accomplish. Of these but two, which express the highest aims envisioned by them, need be mentioned. One is that motherhood is the highest career of woman. The second is that every family should be modeled upon the Holy Family and its life at Nazareth. Truly, more commendable aims could not be offered. After reading the book a doubt arises in the mind whether the editors could have been talking about the same work. It is a pity that greater care was not taken to select articles that could accomplish these aims instead of ignoring them, and even contradicting them.

WILLIAM CARNEY