

Care is taken that the child is not laid into the hammock of another baby whose parents did not yet perform the "DAGIT" ceremony. If this should happen, the baby, according to folk-belief will get sick, unless the other child will also perform the "DAGIT" ceremony. In this way parents are sometimes forced by relatives and friends to submit their child to the "DAGIT" ceremony.⁵

In the "LO-ON" or fumigation performance, as well as in the "DAGIT" ceremony the TAMBALAN uses bad smelling herbs to discomfort the spirits and to make them vacate the body of their victim. This is a further proof of the animistic origin of these ceremonies.

⁵ Informant, Kawayan, Leyte.

BOOK REVIEW

By FR. ARTHUR WEISS

SOCIOLOGY AND SOCIAL LIVING

By Espiritu, Ella, Seville, Diaz, Campos, Colmenar, Diño, Ordoñez.
R. P. Garcia Publishing Company, Manila, Philippines.

Intended as a textbook in sociology, this book is the work of eight different authors. Not only does the style but the whole treatment suffers from this joint authorship.

Although an attempt is made to clarify the concept "sociology," the result is another vague definition which tries to be "scientific" and in doing so belittles "metaphysical speculation" as if metaphysics were not a worthwhile attempt to differentiate between the various social sciences so as to allocate sociology to its proper place as, for instance, to distinguish it from social research and social philosophy or from cultural anthropology and social anthropology.

In the references at the end of the first chapter there are missing some of the best references on the scope of Sociology such as the works of Timasheff, Maclver, and Jones.

The chapter on the "Nature of Culture" gives the student no clear distinction between "culture" and "civilization", two concepts which any beginner in sociology should have clearly in mind. Law is defined as "a group expectation which has the formal sanction of the state". The insufficiency of this definition will, we feel, be apparent to any serious student.

In the third essay (Chapter III) there is a complete misunderstanding of what modern scientists mean by the term "evolution". And the theories of "creation" and "evolution" which are mentioned are declared to be "diametrically opposed to each other". This is simply false.

The chapter on the Filipino Family has little to recommend it; other works and articles on the subject have said as much and said it much more exactly. On page 113 under the paragraph on Gambling and Poverty the impression is given that the problem is largely confined to the poor. As with the other essays in the book, one feels that no treatment of the subject at all is better than a superficial treatment which only gives half of a picture. This shallowness of treatment is especially evident in the chapter on Religion and in the all too common misunderstanding of the correct implications of the relations of Church and State. It might be stated in exoneration of the Church and State explanation that an effort has been made to go to some of the sources. Reference is made to authoritative statements of Pope Leo XII, on the subject.

There is so much that is superficial in this work that it is perhaps a waste of time to continue pointing out this particular defect. It is a defect which mars the entire work and make it practically useless as a classroom text. Better to be content with what is already in the field, partially unsuited as the material may be, than to foist on an unsuspecting student body just another "sociology text."