

# philippine studies

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**Sociology for Freshmen**  
**Sociology: A Text with Adapted Readings**  
**by Leonard Broom and Philip Selznick**

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while to realize that the world may owe part of Tarquinus, Macbeth, Hamlet and Othello to a hunted priest.

This living a fugitive's life is the other aspect of Southwell's personality. Coming from a noble family traditionally Catholic, Southwell fled England at the start of Elizabeth's reign, and at seventeen joined the Society of Jesus. After several years of studies and teaching, he went back to work for England's return to Catholicism. There followed nine years of strenuous but well-planned missionary activity in and about a London swarming with informers and pursuivants. Finally apprehended, he was subjected to various torments, one of which was to be hung up from the wrists against a wall, with the toes barely touching the ground, a torture as excruciating as a crucifixion yet leaving no external injury, something that fore-shadowed the methods of Communist brain-washing. Southwell proved intractable, and two years were allowed to elapse before his trial.

The trial is a triumph both for Southwell and the book that describes it. Before a tribunal with a predetermined sentence, in the presence of the sympathetic populace, leaning against a bar to keep upright, Southwell strikes out in brilliant defense of his patriotism and his Faith. But it is as a poet, not as a dialectician, that Southwell scores what is perhaps his neatest hit. Asked by his chief jailer, who had "hoped to find a poet in the torture-chamber instead of a Spartan," to show the marks of torture, Southwell turns on him saying, "Ask a woman to show her throes." And at the gallows, death too becomes glory for onlookers and for Southwell, who often said, "Whether we live, or whether we die, we are Christ's."

FERNANDO S. DAVID

## SOCIOLOGY FOR FRESHMEN

**SOCIOLOGY: A TEXT WITH ADAPTED READINGS.** By Leonard Broom and Philip Selznick. Evanston, Illinois. Row, Peterson and Company. 1955. Pp. xviii, 660. \$6.50.

IN an earlier review this book was praised by Robin Williams as being "In thoughtfulness, sophistication, and solidity of content... the best introductory text... yet encountered." While not willing

to go quite that far, the present reviewer agrees that it is one of the three best college-level introductory texts published to date. The book stresses the theoretical approach in teaching the introductory course.

A feature which will make the book particularly attractive to Catholic sociologists is the manner in which the authors and editors have kept any biasing values out of the text.

Two features of the book are open to criticism. The first is the absence of a distinct section on so important a sociological topic as religion. The work of Durkheim, Weber and Troeltsch have made clear how central to an understanding of a particular culture is an understanding of its religious symbols, beliefs, and practices—or the lack of them. Thus to leave out a section on religion (except for brief passing mention) is to give the student the false impression that this area has relatively little to contribute to sociology, when just the reverse is true.

The second feature may perhaps be more debatable. The attempt of the authors to give so broad a coverage of the concepts of sociology seems not infrequently to have produced a certain inadequacy in treatment. At times concepts integral to the topic are only implied rather than explicitly developed. At other times they are simply omitted. For instance when the authors treat of role they simply mention position or status without defining or explaining it. In another place invention and acculturation are employed to analyze cultural change without the slightest reference to the very important correlative concepts of discovery and diffusion. It would have been preferable to narrow somewhat the scope of concepts covered and to treat more adequately the topics discussed.

The adaptation of the readings cuts both ways. On the one hand it certainly will render them more intelligible to average freshmen. On the other hand in the condensation and simplification a considerable amount of the freshness and interest of the original has been lost.

In spite of the above criticisms, this text seems to this reviewer to be by far the best now available in the Philippines. The sections on stratification, primary groups and associations in Part One struck the reviewer as particularly competent handlings of a difficult task.