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New Religious Directory: 1962-1963 Philippines Christian Year Book

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The book is "must" reading for all those who have charge of the spiritual life: confessors, masters and mistresses of novices, counselors, and for anyone interested in how the Church takes the discoveries of the modern world and makes them her own.

JAIME C. BULATAO

NEW RELIGIOUS DIRECTORY

1962-1963 PHILIPPINES CHRISTIAN YEAR BOOK. Benjamin J. Guansing, ed. Manila: Union Theological Seminary, 1962. xvi, 161 p.

For information on the personnel, organizations, institutions, and activities of the Roman Catholic Church in the Philippines, the *Catholic Directory of the Philippines* has long been a standard reference tool. The need for a source providing comparable data for other churches has been felt for many years, and the *Philippines Christian Year Book* is a praiseworthy if tentative gesture of response.

The title of the book poses a problem. I would suppose that Roman Catholics, who are not found here except in passing charitable reference, are entitled to be called Christians. On the other hand, the Jewish Community of the Philippines, which would hardly claim to be Christian, is listed along with the Protestant Churches. Although it is unappealingly negative, the phrase on the back of the book jacket most aptly expresses the volume's scope: "non-Roman Catholic religious organizations and denominations in the Philippines."

The contents of the volume are revealed by the chapter headings: Religious Organizations and Denominations; Philippine Federation of Christian Churches; Directory of Local Churches; Directory of Church Workers; Urban Churches; Philippine Bible House; Philippine Association of Theological Schools; Association of Christian Schools and Colleges; Hospitals and Clinics; Directory of Foreign Missionaries; Who's Who Among Filipino Pastors; Articles; Church Statistics. Chapter XII, "Articles," contains four distinct and brief statements summarizing the history and present status of the Methodist Church, the Philippine Episcopal Church, the United Church of Christ in the Philippines, and Christian schools and Evangelical Christianity.

Within the covers of this slim volume—*somewhere*—there is a great amount of information. The problem is in finding quickly what you want to know. Aside from typographical errors (which abound), and the arrangement of information (which is needlessly repetitious), the greatest single defect is the absence of a master alphabetical list of persons mentioned in the volume. If all you know about a person

is that he is a Protestant clergyman, you will have to start from Chapter I and go page by page until you come across his name.

In his Introduction, Dr. Guansing makes an honest appraisal of evangelical Christianity in the Philippines. In the process he gives the Roman Catholic abundant food for thought. His concern about materialism in the Philippines, his desire to see greater mutual understanding between Roman Catholics and others, and, in general, his healthy discontent with the state of Christianity in the Philippines is, in my opinion, supremely deserving of emulation.

In summary, the *Year Book* is a partial answer to the need for a source book of its kind. It is, moreover, the best there is. I am sure that subsequent editions will be better.

FRANK LYNCH

FOUNDATION WORK

THE ETHNOHISTORY OF NORTHERN LUZON. By Felix M. Keesing. Stanford: Stanford University Press, 1962. x, 362 pp.

This valuable synthesis of the history and ethnography of the Philippine north is the fruit of some twenty-five years of detailed exploration of Spanish historical sources by the late Professor Felix Keesing. His ordering and comparison of these documents over time sheds considerable light upon the history and cultural change of the eight major lowland culture groups and the ten major mountain culture groups (exclusive of the Negritos), living roughly north of Tarlac Province and of Cabanatuan in Nueva Ecija.

The exciting feature of this monumental work is the solid historical evidence it presents of profound linguistic and agricultural changes taking place in the mountains in relatively short time periods under the compulsion of adapting to a new environment. One striking point (p. 322) is the material presented to show that the famed Ifugao and Bontoc rice terraces (one of the wonders of the world) are relatively modern, whereas many scholars have considered them to be thousands of years old. Whatever the facts of prehistorical migrations to the Philippines, Keesing has seriously undermined immigrationism as a theoretical postulate to explain striking cultural divergences between Filipino tribes.

The Blair and Robertson collection was the chief source utilized, and this was supplemented by Perez' *Relaciones Agustinianas*, Malum-