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The American Colonial Venture: American Imperialism and the Philippine Insurrection

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ple sharing his own faith. Here is where the believer of today can insert himself into God's ongoing salvation history with Abraham as model and guide.

The final chapter, a type of appendix, presents the methodology of the salvation historian which must be correspondingly grasped by the reader, and contrasts the positions of rationalist and believer before the sacred events in the text.

This is not just another pious book for spiritual reading. Pre-supposing the necessary historical and literary background, with occasional explanations in text or note, the author makes his suggestions and reflections which are solidly based on scientific historical interpretation of the Abraham traditions. An occasional unnuanced or imprecise statement can be overlooked: e.g. "the henotheistic concept (of God) was characteristic of Israel" (p. 20), and the gaffe "Hammurabi of Nineveh" (p. 43). The author's main concern is with *actualizing* the figure of Abraham, making him understandable for our own time and helping the reader to share in that authentic religious experience by an adaptation to his own existential situation. Here lies the value and importance of the book. It should be useful for anyone interested in the authentically religious and relevant message connected with the Old Testament patriarch who is father of Israel and all believers.

PHILIP J. CALDERONE, S.J.

THE AMERICAN COLONIAL VENTURE

AMERICAN IMPERIALISM AND THE PHILIPPINE INSURRECTION. Edited by Henry F. Graff. Boston: Little, Brown and Co., 1969. xx, 172 pp.

The last few years have seen an increasing number of American historians concerning themselves with the imperialist fever which afflicted the American nation at the turn of the century, as well as with the crisis of conscience it provoked in a large and articulate minority of anti-imperialists. As has been pointed out in a previous review in this quarterly (*Philippine Studies*, April 1969, p. 338), just as the motivation of the expansionist forces was varied, and not always totally self-serving, conversely, the motivation of the anti-imperialists was likewise extremely variegated, including not only a racism no less blatant than that of their worst opponents, or an economic opportunism only somewhat more subtle, but also, in the case of a sizable number of men, motives based on the highest moral considerations. Prominent among the latter was Senator George

Frisbie Hoar, who led the fight both before the American public and in the halls of the American Senate. Finally in January 1902 Hoar was able to goad the chairman of the Philippine Committee of the Senate, Henry Cabot Lodge, into holding hearings on the war in the Philippines, its origin, the way it was being conducted, and above all, the future destiny of the Philippines. Together with a number of ordinary soldiers and other lesser figures, General Ewell S. Otis, Admiral George Dewey, General Arthur MacArthur, and Governor William Howard Taft were interrogated at length and in detail.

The book under review, part of a series entitled: "Testimony of the Times: Selections from Congressional Hearings," reproduces selections from the transcripts of these hearings, which lasted from January to June 1902, grouping them under four headings or topics. These are: 1. *Was there a Deal with Aguinaldo?* 2. *Independence or What?* 3. *Counter-Insurgency*; 4. *The Filipinos: Their Capacity for Nation-Building*. The transcripts are preceded by a short introduction by Henry F. Graff, and followed by a brief epilogue, apparently intended to make these selections usable by college history students as a means of introducing them into the sources.

Though scholars will no doubt wish to go to the original reports of the hearings for the complete text, the selection of testimonies recorded seems to be a reasonably representative one, and provides a handy collection of contemporary opinions and facts (as seen by the principals involved) of the events dealt with. An intelligent reader will get an insight into how the narrow perspectives which circumscribed the uprightness and sincerity of Otis involved him in what may have been unnecessary friction with many parties, Filipino and American, even apart from military necessity. Conversely, though the modern reader may be somewhat cynically amused or annoyed by the messianic complex of MacArthur as to the civilizing mission of the American nation, he will be able to see why MacArthur was more successful in dealing with Filipino leaders on the personal level than was his predecessor. In this reviewer's opinion, it is Taft who emerges well above any of his contemporaries in his statesmanlike stature in dealing with the problems of an American colonial venture he had originally opposed. No doubt Taft shared something of the prejudices and even obtuseness of his contemporaries, but he appears here as one imbued with a true respect, affection, and concern for the welfare of the Filipino people.

My only reserve about the book is that a work of this type is of somewhat dubious value for the ordinary college student or general reader for whom it is presumably intended. Without a more thorough knowledge of the events of 1898-1902 in the Philippines

than that supplied by the few pages of introduction, the reader is scarcely in a position to weigh the respective value, or even the real significance, of the testimonies selected here. The issues were passionately-debated ones, and both the questioning senators of both sides and the witnesses themselves were often tendentious in questions and replies. The informed student of the period, however, may find the book a handy compilation for its selected topics. It might have been more useful had page references to the original U.S. Senate publication been given.

JOHN N. SCHUMACHER

AN ANONYMOUS CHRISTIANITY

THE WIDER ECUMENISM. By Eugene Hillman, C.S.Sp. New York: Herder and Herder, 1968. 159 pp.

This book combines traditional Roman Catholic missiology with a bold theological posture toward men of other faiths. On the one hand, Father Hillman holds to the notion of missions as the church's activity in the non-Western world, while, on the other hand, he believes that "the citizenship of heaven is made up largely from that vast majority of human beings who did not belong juridically to the church on earth" (p. 58).

Affirming Karl Rahner's statement that "grace works for the most part anonymously," Hillman's thesis is that, "Surely then, if grace works for the most part anonymously, and all grace is always and only the same grace of Christ, we may speak of an 'anonymous Christianity,' an authentic life of grace (and not entirely hidden), among those whose historical situation makes it impossible for them to have more than an implicit faith in Christ" (p. 38). "The opportunities [of salvation]," he says, "are commonly, and indeed overwhelmingly, available to all, by reason of the universally victorious and superabounding grace of Christ" (p. 58). The author believes that "Every religion serves God's saving purpose in history.... Every religious act is a saving act, in so far as it directs men to a greater love for one another" (p. 71). "The world," he says, "will never be 'more saved' than it is right now. For Jesus *is* the Lord of all" (p. 124).

Why then the urgency of the Christian world mission, of witnessing to Christ and planting the church among men of other faiths in all the nations? This, of course, is the crucial question, and it is the point at which Father Hillman's study falls short. He believes that everyone is already redeemed (p. 85). Why then the need for