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Father McKinnon:

The First California's Chaplain: The Story of the Heroic Chaplain

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much was the fruit of the wild enthusiasm which swept the country in these years for America's "manifest destiny" to bring the blessings of American civilization to the rest of the world. Yet, however much he may have deceived himself on this point, it seems clear that McKinley was personally sincere in his conviction of an American duty to the Philippines.

One factor in this conviction which emerges from the book is the President's appalling ignorance of the Philippines and the situation there. Even after more than a year of warfare between Filipinos and Americans, he continued to cling to his belief that there was no popular sentiment for independence in the Philippines, considering that only a small faction around Aguinaldo opposed American sovereignty. Cautious though he was in taking a position, he held on to it stubbornly once adopted, though it should be pointed out that others who had more access to the facts encouraged this view, as Otis, Schurman, and for a time, even Taft.

The book is a well written and vivid account of McKinley's presidency, rich in detail, even to excess at times, as in the prolonged discussions of Mrs. McKinley's illnesses. It will not offer anything new to the Philippine side of the story, but provides a revealing insight into the man who had so much influence in shaping the course of twentieth-century Philippine history, as well as into the forces which influenced him in his policy. For a full understanding of these years in the Philippines, a knowledge of this American background is essential.

From a scholar's point of view, however, criticism must be made of the disconcerting and somewhat confusing method used in citing sources. This makes it rather difficult to identify the source for a particular statement, in spite of the evident deep investigation into the documents which Miss Leech has made, and for which we must be grateful.

JOHN N. SCHUMACHER

FATHER MCKINNON

THE FIRST CALIFORNIA'S CHAPLAIN: THE STORY OF THE HEROIC CHAPLAIN OF THE FIRST CALIFORNIA VOLUNTEERS DURING THE SPANISH-AMERICAN WAR. By Brother V. Edmund McDevitt, F.S.C. Fresno, California: Academy Library Guild, 1956. 259 pp.

This book is not primarily a study of Philippine history, but the biography of a California priest of the late nineteenth century, Father

William D. McKinnon. However, the latter's activity in the Philippines from 1898 till his early death in 1902 was intimately concerned with the events of the Spanish-American and Philippine-American wars, and with the Church-State problems in the early stages of establishment of American rule in the Philippines.

William McKinnon was born of Scottish ancestry in Prince Edward Island, Canada, in 1858, but as a young boy emigrated to the United States, settling in San Francisco. Here, after attending college and engaging in business, he studied for the priesthood, and at the outbreak of the Spanish-American War, left his parish to enlist as chaplain of the First Regiment, California Volunteer Infantry, destined for the Philippines. Father McKinnon's often heroic activity on behalf of soldiers of all armies on the battlefields, as well as his work among the sick in Manila's epidemics of cholera and smallpox, makes inspiring reading.

But of more immediate interest to Philippine historians is his activity in Church-State affairs of the time, for being a man respected and trusted both by American civil and military officials, and by Spanish and Filipino clergy, he was intimately involved in many of these matters. His account of his own attempt to arrange through Archbishop Nozaleda for the surrender of Manila to American forces differs considerably from that given by Nozaleda in his *Defensa obligada* of 1904, but not enough evidence is available to show which is the correct version. Mention is made of Aglipay's attempts to have McKinnon obtain his reinstatement as a Catholic priest in good standing, and of McKinnon's observations on Aglipay's schismatic activities while both men were accompanying Governor Taft and his staff through the provinces of northern Luzon in 1901.

Both Archbishop Nozaleda and his interim successor, Bishop García y Alcocer of Cebu, depended greatly on McKinnon in their relations with American authorities, and in seeking relief from anti-Catholic activity carried on by hostile American or Filipino officials in some places under the pretext of the new separation of Church and State. He was at first the trusted aide of Archbishop Chapelle, the first Apostolic Delegate appointed by the Holy See, and it was widely thought he would become the first American Archbishop of Manila. Later, however, he came to disagree with Chapelle over the latter's hostility toward American civil authorities in support of the Friars.

McKinnon's attitude to the Friars remains somewhat ambiguous. On his trips back to the United States he defended them against many of the vicious calumnies then current in the American press. He was loud in his praise of the work done in the past and in the present

by many Friars, though he did not hesitate to admit that all was not ideal in the Church in the Philippines. On the other hand, he seems to have sided with Taft against Chapelle, feeling that the latter favored the Friars too much, as he had earlier supported General Otis in the latter's desire to keep Friars from returning to their former parishes. The biography unfortunately does not shed much light on these different attitudes.

McKinnon was of assistance to American government officials not only in the negotiations with the Church in the Philippines but also because of his stout defense of American Philippine policy on the two trips he made to the United States. American Catholics were highly critical of what they considered to be anti-Catholic bigotry on the part of American officials in the Philippines, and while McKinnon had been active in fighting numerous such cases while in the Philippines, in America he strongly defended both Otis and Taft, and the fairness of their general policy. This involved him in numerous controversies with American Catholic newspapers, notable among which was that over the alleged looting of churches by American soldiers. McKinnon vehemently denied this and persisted in this denial—partially, it would seem, in ignorance, and partially out of a blind loyalty to the Army—even after there was clear evidence of such looting on the part of a number of anti-Catholic American soldiers.

The author has worked diligently in archives, libraries, and newspaper files to give us a frank and objective, if sympathetic, picture of Chaplain McKinnon, with his prejudices and blind spots as well as his heroic qualities. The brief summary given above may indicate the valuable information which McKinnon might be expected to give on Philippine affairs of 1898-1902. Unfortunately, however, despite searching in many private and public documents and numerous personal interviews with surviving relatives and acquaintances of McKinnon, the author is often forced to leave us with only the tantalizing realization that McKinnon's information would have been extremely enlightening on a particular point, if we had it. Yet, on matters which are as yet little clarified, Brother McDevitt has done a real service in digging up whatever information on McKinnon and his activities is available in American sources.

Two criticisms might be made. One feels at times the lack of use of Philippine sources for the Filipino side of the story. Of course, the author did not propose to write the history of events in the Philippines, and it is unfair to expect a full treatment of all issues, but at times it might have helped to understand McKinnon himself more

thoroughly to have had a better picture of the Philippine situation in which he was involved. The second point is the minor one of a number of misspellings or misprints of Spanish and Filipino proper names. But these can hardly detract much from the contribution made by this biography to our knowledge of this period.

JOHN N. SCHUMACHER

A REPORTER IN ROME

HOW THE CATHOLIC CHURCH IS GOVERNED. By Heinrich Scharp. New York: Herder and Herder, Inc., 1960. 168p.

Like Christ her Head and Founder, the Church is both divine and human. Christ's mystical Body, she is a communion of faith. "Everywhere where believers gather in the communion of faith, there is the Church." A community of men, she is also an institution with its offices, its "civil servants," its government. "[The Church] is also a communion of law; a communion of men who need guidance, order, administration and organization." Heinrich Scharp, for many years a news correspondent in Rome, has written this book to reveal to the ordinary reader something of the Church's administration, to give us some detailed — and fascinating — information on how the Catholic Church is governed. "On feast-days," he remarks, "Rome shines in splendour; on ordinary days Rome works. The Church is governed on ordinary days. In studies and offices, amid documents and filing-systems, telephones and telegrams and wireless communication, by means of the spoken and printed word, the greatest system of government in the world is carried on" (p. 13).

This is a small book, and the author limits himself to the consideration of the central institutions of the Church's government: the Papacy, the Cardinals and the Curia. In treating of the Papacy, the author deals with the plenitude of papal power, describes the Conclave in which a new Pope is elected, gives us a good chapter on the Pontifical Court. Another chapter follows the Pope through his daily life. Discussing the different consistories (at least four kinds), the creation of new Cardinals is touched on, the role of the Cardinal in Church government, the three orders of Cardinals. Lastly, the central administration of the Church, the Curia, occupies three chapters: the various Roman Congregations, the Tribunals and Offices, their origin, their function, their significance.

This book makes easy and interesting reading. If the subject-matter is the structure of the Church's government (at first blush none