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American Catholicism and American Colonial Policies

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and by a continuing reflection on these sacred events coupled with a growing understanding of human relationships, contribute to an ever deepening insight into the meaning of God's saving Word, that we call the development of dogma.

Every man is born in a state of original sin. Mackey believes that this religious truth is best explained in terms of an ambivalent tradition. Instead of passing on to their descendents the personal knowledge of God which they had received, devotion to the pursuit of a personal union with him to which they were called, and a set of moral values appreciated and cherished because of their relation to this destiny, the first human beings refused to aim so high, failed to accept the invitation, and transmitted to succeeding generations a tradition, not of faithful response to the favor of God, but of disloyalty and alienation from him. In the wake of this deterioration of the relationship of man to God, occurring at the dawn of history, man's vision of his destiny is obscured, the ideal of union with God is replaced by idols, and a consequent waywardness characterizes his moral behavior. All these become part and parcel of the ethico-religious situation into which every man is born, and which he himself voluntarily accepts.

It is especially on this matter of explaining the transmission of original sin that theologians, I believe, take issue with the contents of this book. Nowhere does the author make any mention of the Church's teaching that from the first moment of her conception Our Lady was preserved free from the taint of original sin. This doctrine would seem to imply that original sin is transmitted by generation, and not through the ethico-religious situation into which we are born.

This book is very well-written and shows a remarkable unity. It serves to justify the remark of the author that clarity in the understanding of any of the four basic themes he discusses, lends greater intelligibility to each of the others. One sees at the end how closely interrelated they are.

JOHN P. RUANE, S.J.

AMERICAN CATHOLICISM AND AMERICAN COLONIAL POLICIES

CATHOLIC INFLUENCE ON AMERICAN COLONIAL POLICIES, 1898-1904. By Frank T. Reuter. Austin and London: University of Texas Press, 1967. xiii, 185 pp.

When the United States began its career as a colonial power with the Spanish-American War in 1898, it found itself in possession of

lands predominantly Catholic, which had been governed for centuries by that symbiosis of Church and State embodied in the Spanish *Patronato Real*. In the year following the conclusion of the Treaty of Paris, the American colonial governments set up in the Philippines, Puerto Rico, Guam, and—for a brief period—Cuba, were faced with numerous vexing problems in their effort to replace the *Patronato* regime with the American system of separation of Church and State. To speak only of the Philippines, there was the difficulty in determining whether the ownership of pious charitable foundations such as those of the Hospital of San Lazaro and the Colegio de San Jose had been vested in the Spanish colonial government, and therefore passed to its American successor, or whether they were and remained property of the Church. The Friar land agitation, the alleged desecration of Catholic churches by American troops, the exclusion of religious instruction from a public school system long under the control of the Church which had been chiefly instrumental in creating it—all of these problems and their attempted solutions by the American colonial government were not only subjects of discussion and controversy in the Philippines, but were likewise often controversial political issues in the United States itself.

In the book under review, Professor Reuter examines some of these church-state problems and the attempts at their solution by American authorities at home and in the colonial dependencies. Since these issues aroused considerable feeling among Catholics in the United States, the book attempts to trace the attitudes of American Catholics towards the colonial church-state policies of their government, and to determine what influence American Catholics were able to exert on the shaping and implementation of these policies. After introductory chapters on Catholic attitudes towards the Spanish-American war, and on the general state of the American Catholic Church at the turn of the century, one chapter is given to problems in Cuba, Puerto Rico, and Guam, while the remaining four deal with Philippine problems. The focus of the book is primarily that of American history—the effect of American Catholic opinion on its government's colonial policies. The prominent place given to Philippine problems, however, makes the book likewise of interest to the readers of this quarterly.

The author has done considerable research into the papers of the principal government officials, McKinley, Theodore Roosevelt, Taft, and others, as well as those of certain members of the American Catholic hierarchy. He has likewise examined the numerous reports on Philippine affairs published as U.S. congressional documents, and a considerable amount of contemporary American periodical literature. The information gathered and collated is useful, but it should be noted, as the author himself points out, that only a segment of

Catholic opinion is presented here, namely, that represented by the three Catholic newspapers, together with occasional articles from certain Catholic magazines. Since the three papers used were generally quite critical of the Republican administration, they do not necessarily represent American Catholic opinion as a whole. Nonetheless, since they were vocal, often stridently so, they were of concern to the Republican administration and do provide evidence of considerable efforts, particularly under Roosevelt, to satisfy their complaints.

Though the book proposes to deal directly with American rather than Philippine history, the historian of the Philippines will find brought together here a considerable amount of information, much of it already known, on the American background of Philippine affairs. Nonetheless, the author has not made use of some published works of considerable importance for his subject, notably the biography of Fr. William McKinnon by McDevitt [cf. *PS*, 9 (1961), 194-197]; and the articles by Farrell on the background of the Taft mission to Rome on the Friar question [*Catholic Historical Review*, 1950-1951].

The author's lack of direct familiarity with Philippine history is frequently evident in the misspellings of Philippine personal and place names, and a considerable number of minor errors of fact. These are in part due to the use of such inaccurate compilations from the early years of the American occupation as the *Report of the Schurman Commission*, but more often result from the author's misinterpretation of such works, quite distorting their meaning in his effort to summarize.

The book then will be of real, but somewhat limited, usefulness for the American background of Philippine history. Its treatment of events in the Philippines cannot be recommended, and this failure is one of the limits to its value even for American history.

JOHN N. SCHUMACHER, S.J.

PHILIPPINE PROTESTANTISM ON THE PASTORAL LEVEL:

A VIEW

SELECTED PHILIPPINE SERMONS. (Christian Leaders' Series, no. 6). Published by the National Council of Churches in the Philippines for Union Theological Seminary, 1967. vi, 110 pp.

The eleven sermons included in this small volume have been collected and published "to provide a record of the place and direction