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American Methodist Missions: The Robe and the Sword

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Hitherto, Sommervogel's general bibliography of Jesuit writings would have been the tool to use. The books under review narrow the field to works that treat expressly of spiritual theology, and share with us new gains from investigations by the authors and others.

They omit books on dogmatic theology, commentaries on Scripture, sermons, panegyrics, and historical biographies. Jesuit community exhortations, which normally develop spiritual themes proper to the Society, are included; so are early biographies of Jesuits which contain, beside the historical account, a spiritual message and example for future generations.

The historical sense is keen in many today, and it has been whetted by good writing. Awareness is growing that an essential part in formation for the religious life lies in acquiring personal knowledge of the Founder's words and works. There is continuity in God's call and His graces for the father and his sons. Pope Pius XII called attention to this in 1950. Even in the 16th century great care was taken to gather and preserve the writings, directives, and spoken wisdom of Ignatius and his companions. Jerome Nadal in 1557 urged young members of the Society to fill themselves with its true spirit by "reading attentively, meditating devoutly, and humbly relishing the writings of our father, Master Ignatius." These two descriptive bibliographies should foster this "back-to-the-sources" movement.

Good indexes enhance the usefulness of the two books. They reveal interesting sidelights, for instance, regarding the accentuated or the light treatment of various subject matters. Almost four times as many titles treat of acquiring and encouraging *Virtues* as deal with the *Vices* and their suppression. In those days positive themes of spirituality enjoyed due favor.

CHARLES J. MCCARTHY

AMERICAN METHODIST MISSIONS

THE ROBE AND THE SWORD. The Methodist Church and the Rise of American Imperialism. By Kenneth M. Mackenzie. Washington: Public Affairs Press, 1961. v, 128p.

It is well-known among historians that the Protestant missionary impulse was a major factor in the growth of American imperialism at the close of the nineteenth century. Together with commercial ambitions and the jingoistic nationalism which afflicted most Western nations in this period, it helped to launch the United States on a

new course in foreign policy. The results were the Spanish-American War and the forcible occupation of the Philippines.

Among the American Protestant denominations the Methodists, imbued with a missionary dynamism from their origins, had responded to American continental expansion with a notable religious expansion all along the frontier. The author of this book proposes to examine the extension of this dynamism to the foreign missions after the closing of the American frontier. He does not treat the Methodist missions as such, but concentrates on the ideology developed by the Methodists to justify American imperialist expansion, in the hope of new mission fields being opened to them. Limiting himself to the northern branch of the Methodist Episcopal Church, he analyzes the church newspapers, mission magazines, and minutes of regional and general Church Conferences. These sources contain what might be considered the "official" Methodist attitude toward the annexation of Hawaii, the Spanish-American War, and the occupation of the Philippines.

All three of these actions were generally favored by the Methodists, though there were significant exceptions. It is rather painful to read the jingoism which permeated some of the missionary appeals, invoking a mission of the supposedly superior Anglo-Saxon race to give American civilization to the rest of the world. Just as many Spaniards of the time unfortunately identified Catholicism with Hispanic culture, so very many Methodists identified Protestantism with an Anglo-Saxon-type American civilization. The implication that Filipinos must be either Spanish and Catholic or American and Protestant, or, as a matter of fact, that there is any reason why a Filipino should be either Spanish or American in his culture, is something that intelligent Protestants and Catholics alike will reject today.

The author is careful in his use of sources, pointing out that there were a number of Methodists opposed to imperialist policy, whose opinions are not recorded, and that even among those studied here, there was not unanimity of opinion. Moreover the valid conclusions concerning the Methodists neither accuse nor excuse any other denomination. Anyone familiar with Catholic Church history will know that there have been more than a few unfortunate cases through the centuries in which missionary enterprise has permitted itself to be used as a means of furthering a particular nation's policy. But this has always been in contradiction to the true doctrine of the Church, which must always remain supra-national.

Though the book does not bring new conclusions, it is useful as documenting in a particular area the influence of Protestant missionary ideals on the Americans of the 1890's.