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Francis Xavier: His Life, His Times

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tional rule is not really an innovation. Robert Longacre has done this by using Tagmemics for the Phrase-Structure rules and Chomsky's transformational model for showing the relationships between the utterances of the language. As pointed out above, the Phrase-Structure rules essentially provide the structural descriptions of the utterances of the language, while the transformational rules provide the means of relating one type of utterance to the other. Chomsky, himself, borrowed Roulon Wells' "structural approach" for his transformational grammar.

The second important contribution of MB is the use of Tagalog itself in its explanation and description of Tagalog structure. This, in itself, is a big aid to teachers of Tagalog, who are looking for the appropriate terms in Tagalog for terms used in modern linguistics. Hopefully, this book can help standardize the terms used in modern linguistics. A proliferation of new terms will only lead to confusion.

There is a great need at present to construct materials in the National Language, if we want to hasten the adoption and acceptance of Tagalog as a National Language basis, and if we want to propagate the National Language as quickly as possible.

On the negative side, the book MB is rather too complicated for high school use. Even college students will find it difficult. Perhaps answers to the problems in the sections on drills, which follow regularly after each section, would be helpful. Apparently, the authors intended this book for the teachers of Tagalog Structure, and left its adaptation to the lower grades to the teachers themselves. If I am correct, then I suggest the authors organize seminars to train the teachers in the proper use of MB.

Finally, I suggest the Ateneo University Press keep the price of this book down. The listed price is ₱14.00. The prospective users of the book can hardly afford to pay more than that price for a textbook.

Fe Aldave-Yap

FRANCIS XAVIER: HIS LIFE, HIS TIMES. Volume I: Europe, 1506—1541. By Georg Schurhammer, S.J. Translated by M. Joseph Costelloe, S.J. Rome: The Jesuit Historical Institute, 1973. xxxii, 791. pp. \$20.00 cloth.

This is no ordinary life of saint. Nor is it an ordinary biography. It is one of those products of a lifetime of scholarship which one can call definitive without fear of being proved wrong. From 1918 until his death in 1971 at the age of 89 Father Schurhammer dedicated himself to the most painstaking and exhaustive research into all sources in every language to establish the facts not only of Xavier's life but of the European and Asian world in which Xavier spent his extraordinary life. This first of four

volumes appeared in German in 1955, and the last was in its final chapter when Schurhammer was obliged to stop work in the last few weeks of his life.

The character of the work is expressed in its title. It is the story of the man, Francis Xavier, not of *Saint* Francis Xavier. That is to say, there is relatively little said of the interior life of the saint, and little attempt to penetrate his inner psychology. The concern is to establish to the minutest detail all the facts of the life of the man, and to sift critically the mass of legends and miracle-stories which surround him. Secondly, it is an account not only of the life of Xavier, but of *the times* in which he lived. Thus we have in this volume an erudite and detailed account of the intellectual and theological atmosphere of Paris during the period when Xavier was a student of the University there, lest any possible current of thought which may have influenced Xavier might be lost. Similarly there is a detailed account of the operation of the Portuguese Inquisition, whose prisoners Xavier assisted for a short period in Lisbon.

This twofold character of Schurhammer's work makes clear both the value and the limitations of his book. It will remain the indispensable book for anyone seriously interested in any aspect of the life and activity of Xavier, as well as for such related topics — to speak only of this first volume — as the early history of the Society of Jesus, or the intellectual climate in Paris at the time when France was hesitating in the face of the various reforming currents of humanism and Protestantism. But for the ordinary reader the earlier English biography by Father James Brodrick, itself dependent on some of Schurhammer's previously published research, will provide a less demanding and more lively portrait of Xavier. This is said not so much in criticism, as to make clear the nature of the book under review, and its character as rather a scholarly history than a biography as the latter term is commonly understood today.

The broad scope of Schurhammer's work, however, will make the subsequent volumes, hopefully also to be translated, of greater interest to Philippine readers, since they deal with Xavier in Asia. Though Schurhammer adamantly rejected the legend, so dear to Spanish Jesuit missionaries in the Philippines even into the early twentieth century, that Xavier had preached in Mindanao or one of the other southern islands of the Philippines, still the study of the Portuguese colonial world in which Xavier worked in Indonesia, Japan and China is of more than passing interest for sixteenth century Philippines. It was Xavier, for example, who assisted the dying Villalobos in the Moluccas after the latter's unsuccessful effort to find a return route to Mexico from the Philippines. Though Xavier's death (1552) occurred before the permanent occupation of the Philippines by the Spaniards, further knowledge of the Portuguese colonial sphere in East Asia will cast light on the rather extensive contact of the Philippines with that area, a contact as yet scarcely dealt with, at least in English.

Though the price of the whole work — modest enough, however, in consideration of its size — will put it beyond the reach of many libraries, one may hope that this monument to historical scholarship will not be ignored by those for whom it was intended. Such a monumental work is

often little noticed, but it is only the work of men like Schurhammer which makes possible solidly written books on a level more accessible to the wider public. Philippine historians should look forward to the translation of the subsequent volumes.

John N. Schumacher

A NATION IN THE MAKING: THE PHILIPPINES AND THE UNITED STATES, 1899—1921. By Peter W. Stanley. Cambridge, Massachusetts: Harvard University Press, 1974. ix, 340 pp. \$12 cloth.

Though there have been several studies of the Philippines under American rule in recent years, numerous gaps in our knowledge remain. The book under review is an important study of American policy and Filipino response to it to the end of the Harrison regime. Unlike the work of Grunder and Livezey, its focus is on events in the Philippines rather than the United States, and it has both a wider scope and covers a longer time period than Salamanca's work. For the Harrison regime it is the first archive-based published study. The author has made good use of manuscript sources both in the United States and in the Philippines, particularly in his extensive use of the Forbes Papers and the Quezon Papers, hitherto little exploited for this period.

Stanley argues that the Philippine Revolution was a "modernizing convulsion" whose nationalism cemented together such related but diverse aspirations as economic development, liberalization and secularization of society, racial assertion, and political independence. After the political defeat of the Revolution, the American regime under Taft adopted a policy of attraction emphasizing the elements of modernization, liberal reform, secularization, and economic development. With this program it hoped to win over the *ilustrado* leaders of the Revolution and gain their support for, or at least neutralize opposition to, the American regime. For this purpose Taft encouraged the founding of the conservative Federal Party with an annexationist platform and gave it his patronage and favor. By 1906, however, this policy was foundering on the rocks of the independence platform of the Nacionalista party, which successfully challenged the Federalista monopoly. It was then given new life by Forbes with a shift in tactics. Realizing the changing power relationships among Filipino political leaders, Forbes allied himself with Osmeña and Quezon rather than with the Federalistas turned Progresistas, while continuing to pursue the essential Taft goals of prosperity and economic development without any defined policy on independence.

Though sincerely devoted to the interests of the Filipino people, as they saw them, Taft and Forbes likewise hoped that material prosperity and modernization would "divert their mind from political matters" such