must Catholic orthodoxy--above all, in avowedly "pastoral" documents addressed to the general public rather than just to bishops or trained theologians--not only be taught, but be seen to be taught.

-Rev. Brian W. Harrison, O.S.

Pontifical Catholic University of Puerto Rico

N.B.: A different version of this review appeared in The Wanderer.


Each of these books deals with the Catholic minority's trials and travails in American public life. In some respects, the books complement one another: Bishop Hurley provides an historical account of anti-Catholicism in America from the eighteenth century until the 1980s, while Thomas Melady and his contributors focus on the challenges that politically active Catholics face in contemporary secular America. While not without flaws, both books are informative and worth reading.

Hurley, who is the retired bishop of Santa Rosa, California, and the author of various books and articles dealing with Catholicism, has written a wide-ranging and sometimes rambling book that is by turns insightful and frustrating. He divides his book into three very distinct sections. The first section addresses anti-Catholicism from the time of the Founding Fathers until the 1950s. He notes that the Quebec Act of 1774--by which Parliament granted religious freedom to French Catholics--infuriated many American colonists and led some to talk openly of breaking from England.

After independence was won, the fortunes of Catholics did not improve. Convents were burned, churches were vandalized and organizations such as the Know Nothings and the American Protective Association were formed to oppose Catholics. Hurley notes that when the Ku Klux Klan was refounded in 1915, Catholics and not blacks were the principal targets. The Klan fought mightily to outlaw parochial schools in the early 1920s and mobilized to defeat Al Smith's bid for the presidency in 1928. The Klan was only one of many foes with whom Smith had to tangle. Mainstream media such as *The Atlantic Monthly* attacked him and mainstream Protestant churchmen such as the Lutheran Charles Fry condemned him because he owed "his allegiance to the autocrat on the Tiber." (p. 31)

After World War II, nativism receded considerably. Godless communism had become America's most feared enemy, and the Catholic Church of course had impeccable credentials on that subject. Still, there were postwar voices, most notably that of Paul Blanshard, who tried to link Catholicism with
Blanshard argued that the Catholic Church was every bit as totalitarian as communism.

In the second section, Hurley provides a detailed account of the Second Vatican Council, which he attended. He is principally concerned with the Declaration on Religious Liberty (Dignitatis Humane) and he provides a thorough analysis of the controversy that surrounded the document for most of the Council. At times, unfortunately, he lapses into polemics. A strong defender of Father John Courtney Murray, Hurley is dismissive towards Cardinal Alfredo Ottaviani and the other prelates who had reservations about the document. Critics of Murray are described as being "very reactionary." (p. 97)

After this Roman interlude, Hurley returns to the American scene and laments that, Dignitatis Humane notwithstanding, anti-Catholicism has not abated in America in recent years. If anything, it seems stronger than it had been in the 1950s. In this section, he focuses principally on the conflicts over abortion and aid to non-public schools. He believes that Catholic efforts on these two issues have provoked considerable opposition.

Hurley is particularly effective when addressing media bias. He wonders why pro-lifers are routinely labelled "anti-choice" in newspapers. He wonders too why the media failed to report on the widespread police brutality that Operation Rescue members claimed that they experienced. And where was the media when gays from ACT UP were throwing condoms at newly ordained priests and when they were spitting the Eucharist out at Cardinal O'Connor? Hurley also wonders why Cardinal O'Connor has been charged repeatedly with violating the separation of church and state while the Reverend Jesse Jackson's partisan efforts in black churches are never mentioned.

Hurley is ready to upbraid some Catholics as well. He shows little sympathy for John Kennedy, who he feels abandoned Catholic interests in his quest for power. Likewise, Mario Cuomo is taken to task for his advocacy of abortion and opposition to school choice.

While critical of secularized Catholics such as Kennedy and Cuomo, Hurley very much wants Catholics to fit into America. He doesn't want Catholics to be too Roman and he doesn't want Rome to meddle too much in the American Church's affairs. He is troubled by the "Curia's clumsy interventions" in the Hunthausen case in 1986. (p. 274, 52) And he is upset that the Vatican blocked the University of Louvain's attempt to award Archbishop Weakland an honorary degree. At one point, he characterizes the Roman Curia as "notoriously uninstructed and untutored in things American." (p. 52) Remarks such as these indicate that the bishop is much less reliable when he shifts from the American political scene to internal Church affairs.

Thomas Melady, the former United States Ambassador to the Vatican, takes up some of the same questions in the book he has edited. Anti-Catholicism, abortion and school choice are recurring topics. Melady's book is really a compilation of talks given at the Catholic Campaign for America's
1995 convention. Among the fifteen contributors are some of the leading conservative Catholic voices: Father Richard John Neuhaus, Mary Ellen Bork, Michael Novak, William Bennett, and Henry Hyde.

While there is some repetition in the book and while some of the contributions are rather perfunctory, there are nonetheless a number of interesting revelations. Much of the book is centered on political questions—especially issues surrounding abortion. Bill Bennett makes clear his pragmatic stance on the subject. While criticizing *Roe v. Wade* and endorsing waiting periods and parental consent laws, Bennett refuses to back a constitutional amendment banning abortion. Instead he urges his listeners to remember that "public sentiment is everything" and that the general public will not support a ban at this time. (pp. 90-91)

Congressman Chris Smith (R-NJ) offers a diametrically opposite approach to the case. Smith reminds his listeners of what "our Lord thinks about wishy-washy, lukewarm people." (p. 122) He then recounts a speech Henry Hyde had given to freshmen Members of Congress. Hyde had asked the new representatives whether their "convictions [were] deep enough to be willing to pay the price of being ousted in the next election." (p. 125) For Smith and Hyde there can be no compromise on this question.

A couple of other contributors pay less attention to politics and focus more on spiritual topics. Deal Hudson, editor of *Crisis*, and John Haas, a former seminary professor, offer moving accounts of their conversions to Catholicism. And Mary Cunningham Agee, the founder of the Nurturing Network which assists unwed mothers, exhorts her listeners to try to imitate Christ and seek holiness above all things. Agee's speech provides a good balance to those addresses given by the activists caught up in the political fray. Her counsel should be taken to heart by all American Catholics. No matter how agitated we become over anti-Catholicism, abortion, or the antics of ACT UP, we must always "seek first the Kingdom of God." (Mt. 6:33)

- John F. Quinn

*Salve Regina University*


Most of this interesting study of *The Wanderer's* adventure in Catholic journalism deals with the period from the close of the Second Vatican Council to the mid-nineties. The period from 1867, when *The Wanderer* began as a German-language Catholic paper, to the 1960s is covered briefly in a short introduction. The chapters that follow trace *The Wanderer's* history of prophetic witness concerning those teachings of the Catholic Church that have

Quinn 239