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Book Reviews

THE CURSILLO, PARISH ACTIVITIES AND THE CHURCH

THE CATHOLIC CHURCH IN THE PHILIPPINES TODAY.

By Isidoro Alonso, C.E.E., Jude McGeough, S.S.C., Raymundo de Argarate, S.J., and Juan Bautista Velasco, O.P. Manila: Historical Conservation Society, 1968. viii, 131 pp.

This volume contains four articles, three of them translated from the Spanish by Atty. Alfonso Felix, Jr., president of the society which published the boo. The common theme is stated in the volume's title.

The first article, called "Facts and Figures," occupies half the pages in the book (pp. 1-63), much more than it deserved. It is an exercise in imagination by Isidoro Alonso, who confesses at the outset that he has never been to the Philippines and that the written sources at his disposal in Madrid were very limited. His bibliography and text bear him out.

above the ordinary, I have based myself what possible reason could have moved him to translate and publish this essay. At this writing I can think of only one lame excuse: the scarcity of articles on the subject as of 1967 or 1968. Fortunately, the gap left unspanned by Alonso's leap has been professionally and recently bridged by Fr. John Carroll's *The Philippines: the church in an unfinished society* (Manila: Institute of Social Order, 1969), to appear as a monograph published by *Pro Mundi Vita* (Brussels, 1968).

I can easily understand, on the other hand, why Atty. Felix translated the efforts of Bishop Velasco (pp. 113-31) and Father de Argarate (pp. 104-12), the first for its summary description of the *Cursillo de Cristianidad*, and the second for its vignettes of a missionary's activities (1951-1968) among the Muslim, Christian,

and Subanon residents of an island in the Moro Gulf, just off the south coast of Mindanao.

The fourth article, by Father McGeough (pp. 65-103), is a series of loosely connected anecdotes drawn from the author's experiences during some six years of parish work in Zambales Province. Somewhat more than the sober-sided account of Father de Argarate, this Columban missionary's narrative makes interesting, informative, and entertaining reading.

Bishop Velasco's treatment of the Cursillo movement in the Philippines is no waving of the "De colores" banner. He balances the good and the dubious, seeing as the biggest problem the tendency of many Cursillistas toward sheer externalism and social clubbing, a kind of hollow, noisy spirituality that is heavy on Cursillo songs and light on Christian action. We know what he means. Nonetheless, he presents some proof of the movement's genuine accomplishments. For those who question the validity of his evidence (it is mostly anecdotal), I suggest a reading of William Bruton's "New Movement in the Catholic Church: A Study of the Cursillo" ("IPC Papers," No. 7; Quezon City: Ateneo de Manila University Press, 1969). Father Bruton employs the techniques of experimental social science to test the social worth of the Cursillo movement. It comes off better than the sceptics thought it would.

To return to the volume under review, let me briefly summarize my view of it: the second half comes close to excusing the first. All in all, it is not a terribly exciting or significant production.

FRANK LYNCH

SHAPING PHILIPPINE ECONOMY

ECONOMIC NATIONALISM AND CAPITALISM FOR ALL IN A DIRECTED ECONOMY. By Dr. Salvador Araneta. Malabon, Rizal: Araneta University Press, 1965. 275 pp.

This book by Dr. Araneta is a collection of articles written by him and published in *The Manila Times* and the *Financial Journal* from roughly 1963 to 1965. The articles are arranged around three major ideas: Nationalism, Capitalism for All, and a Planned Economy. The last two chapters treat of constitutional problems and of problems of implementation of the proposals he puts forth in the preceding articles. Interspersed throughout the collection are lengthy quotations largely from economists and political scientists.