

philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

The Catholic Mind Through Fifty Years

Edited by: Benjamin L. Masse, S.J.

Review Author: Joseph J. Kavanagh

Philippine Studies vol. 1, no. 2 (1953): 198–200

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was still the Honeymoon period. The rapid expansion of the Party at that time loosened the tight discipline. Brain-washing and two great purges have taken care of many of those students who had been caught up in a propaganda wave of enthusiasm and then disillusioned by realities. Liu's escape would not be so easy today.

The book is important because it gives the views of an educated Chinese pagan. Father Tennien looks at Red China through the eyes of a Catholic priest, Hunter judges by the standards of the Western World, which, despite modern paganism, are still predominantly Christian. Liu condemns Communism for its inhumanity, for robbing men of their personality, of their freedom, of their cultural heritage.

Communism has a terrible weapon against the Free World. Perhaps the Free World finds it hard to conceive how a whole people's freedom of thought, speech and action can be forcibly stolen from them. Yet the Communists have managed to do just that, in China, by the use of pleasant-sounding and true-ringing terms. They have created a whole new vocabulary, and words can mean whatever the dictators want them to mean. With this new vocabulary they cover up their unforgivable crimes, and intoxicate all the people of the occupied area.

Liu goes on to give examples of this Communist double-talk. He believes that every lie must eventually be exposed. He thinks that even the unthinking among the people behind the Curtain will realize this. Let us hope that he is right. But even if they did come to a realization of this lie, what could they do about it? A younger generation is growing up shut off from any knowledge except that of the Big Lie.

DANIEL CLIFFORD

THE CATHOLIC MIND THROUGH FIFTY YEARS. Edited by Benjamin L. Masse, S.J. America Press, New York. 1952. pp. xxii - 681. \$5.00

This volume is at once a testimonial and a treasure. It is a testimonial to the splendid service which *The Catholic Mind* has been doing the English-speaking Catholic world for the past fifty years, by collecting and making available in handily conservable form, articles and addresses which represent the best of Catholic thought on most of the major problems of the twentieth century. It is a treasure, particularly for a land like the Philippines, which witnessed the loss of so many of its libraries in the undiscerning ravages of the last war. For here, within the compass of a single volume, are some of

the finest of the selections that have appeared in the fifty volumes of the periodical since its inception in 1903.

The Catholic Mind through Fifty Years contains 104 selections grouped into twenty classifications ranging from General Belief and Practice to such specialized subjects as Economic Society and Church-State Relations. They are the work of 99 named and two anonymous authors, of whom 15 are prelates, 55 priests, one Brother, one Sister, 24 laymen, and 3 laywomen. Only three authors merited the inclusion of more than one article. In addition, short excerpts from Papal and episcopal documents are included at the beginning of each of the classified groups. The selections are drawn from 36 publications, representing seven different countries: Australia, Canada, England, India, Ireland, New Zealand and the United States. Although no local publication contributed to the collection, the Philippines is nevertheless represented by the Reverend Horacio de la Costa, S.J., Associate Editor of *PHILIPPINE STUDIES* whose splendid address on "Our Lady of Fatima", first printed in the *The Catholic Mind*, November 3, 1950, was picked by one American reviewer as the finest piece in the whole collection.

Fr. Masse, the editor, states in the Preface, that he found the preparation of this volume a rewarding, but also an exasperating task. It was rewarding because of the abundance of good material with which it brought him into fresh contact; and exasperating because so much of it had to be heartlessly set aside. He adds that criticism of his choice is legitimate and inevitable.

It would seem that he was willing to sacrifice quality at times for variety; that he did not always select those articles which he deemed best, in an absolute sense, but rather, with an eye on the interests of prospective readers, he classified his material into a commensurately wide range of subjects, and then chose what was best and most significant in each of those fields. One noticeable omission is the absence of articles treating expressly of Scriptural subjects; the omission seems worthy of remark, inasmuch as the past half century witnessed a remarkable renaissance of interest in Biblical studies among Catholics, and the issuance of two outstanding Papal documents on the Holy Scriptures, Benedict XV's *Spiritus Paraclitus*, and Pius XII's *Divino Afflante Spiritu*. This criticism, however, does not in any way detract from the value of what actually has been included. And that value is great indeed.

Thomas F. Woodlock, in the introductory article states that by the phrase, "Catholic mind", is meant "something more than Catholic doctrine, Catholic theology". It is rather "a view of human life in all its manifestations which is implicit in Catholic theology, an application of that theology to all the concrete problems, great and small, that confront every man born into this world". In this volume, the priest, the college student, the professional man, the educated

man of business or politics, will find precisely that—an expression, often strikingly clear and incisive, of the Catholic attitude on the concrete problems that crop up from day to day in our modern world.

J. J. KAVANAGH

THE CHURCH TODAY. The Collected Writings of Emmanuel Cardinal Suhard. Introduction by John J. Wright, D.D. Fides Publishers, Chicago, Illinois. 1953. pp. xvii - 371. \$4.75

When Emmanuel Suhard died in 1949, the Church Militant lost one of her greatest contemporary figures. Born in Brittany in 1874, he was consecrated Bishop of Bayeux-Lisieux in 1928, Archbishop of Rheims in 1930, Cardinal in 1935, Archbishop of Paris in 1940. He was the founder of the controverted *Mission of France* and *Mission of Paris*, the former a unique seminary and the latter an equally original organization of lay-garbed priests working among the de-Christianized laborers of that capital. Cardinal Suhard risked his life interceding for Jews, hostages and deportees during the Nazi occupation of his country, while constantly supporting Catholic Action movements and the clandestine newspaper *Témoignage Chrétien*, both driven underground by the invaders.

The Church Today transmits to the world an intellectual and spiritual legacy worthy of a Prince of the Church. It consists of excerpts from the Cardinal's spiritual diary and of seven pastoral letters. These letters, however, are no ordinary pastorals; they are filled with the profound and personal reflections of a modern man rethinking the traditional doctrines of the Church in their application to an apostate France in a war-torn and, later, only half-liberated world. What St. Augustine did for Christendom in the fourth century, Suhard did for France in the twentieth, and for all who are willing to profit by her lessons.

And there are indeed lessons for all, including the Philippines, herself invaded so recently and likewise in danger of de-Christianization. In 1941-44 the Cardinal's letter on "Providence" (pp. 3-14) would have brought courage to many a Filipino heart, and it may again be needed in the future. In the letter on "The Parish Community" (pp. 17-28) are lessons specifically for Catholics; Catholics and non-Catholics alike have much to learn from "The Church on Private Property" (pp. 31-61).

It is the post-war pastorals, however, which fully reveal the stature of Emmanuel Suhard. His experience, his assimilation of the Fathers, especially Augustine, of the Catholic intellectuals of France and Belgium, of the encyclicals of recent Popes, of the meaning of