

popular devotion to Toribio Romo, a priest martyred during the Cristero War whom Pope John Paul II canonized in 2000. Y. notes the shrines to Santo Toribio in his native Santa Ana de Guadalupe, in Jalisco, as well as in Chicago, Los Angeles, and other US locales. She also examines his emergence in recent decades as “the unofficial patron saint of Mexican emigrants” (157). More broadly, she convincingly argues that “the Cristero War comprises an integral, deeply felt part of Mexican American popular religiosity” (180). By this she means that memories of the sacrifice their families and friends made for their Catholic faith have shaped the lives of ethnic Mexicans in the United States for nearly a century. Theologians who examine Latino/a popular Catholicism as a *locus theologicus* and desire to further investigate Y.’s insightful claim will find in this volume a crucial point of departure for their endeavors.

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Mannix. By Brenda Niall. Melbourne: Text, 2015. Pp 439. \$25.85.

Daniel Mannix was the third Archbishop of Melbourne in Australia. He was appointed from Ireland as Coadjutor Archbishop in 1912, succeeded to the see in 1917, and died in office in 1963 in his hundredth year. He was born in the year in which the Syllabus of Errors was published, six years prior to the First Vatican Council. He died after the beginning of the Second Vatican Council, commanding the stage until the end.

The first half of Mannix’s life was spent in Ireland, the second half in Melbourne. From his parents’ substantial tenant farm in County Cork, Mannix was educated by the Sisters of Mercy, the Irish Christian Brothers, and in secondary schools in which Latin was taught. To study for the priesthood he entered Royal Saint Patrick’s College, Maynooth, an institution originally supported by the British Government in an attempt to keep Irish clerics away from French Revolutionary influences. After ordination he taught philosophy and was professor of moral theology at Maynooth where he was appointed vice president. In 1903 he became president of the large seminary, which was influential in Ireland and beyond. Mannix worked to give Catholics access to the newly created National University of Ireland, which accepted Maynooth as a constituent college, so raising the academic standards of future priests. He resisted the Gaelic League’s attempts to make the Irish language a compulsory subject for university examinations, creating tension with some members of the faculty. Unlike some members of his family, he had little involvement with the disaffected rural tenants supported by the Land League. He was a figure of the establishment, cool and reserved, respected rather than loved at Maynooth.

In Melbourne Mannix became a radical and progressive social critic and a champion of the poor. In 1917 he was heavily involved in the campaign to oppose conscription for overseas military service in a second referendum during the Great War. His protagonist was the prime minister, William Morris Hughes. This gave Mannix national standing, although there was divided opinion, even within the Catholic

community. On an *ad limina* visit to Rome in 1920, Mannix traveled via the United States where he met Eamon de Valera in Omaha, Nebraska, and spoke at mass meetings on a lecture tour organized by Sinn Fein. Because of his anti-British sentiments, stemming from the executions following the Easter Rising in 1916, the British Government prohibited his entering Ireland or the cities of Liverpool, Manchester, or Glasgow, which had large Irish populations. He provocatively addressed large crowds in other cities, his agitation creating difficulties for the government and making him, to his surprise, an international figure. He met with Pope Benedict XV and drafted for him a message on the suffering in Ireland, exhorting “English as well as Irish to calmly consider . . . some means of mutual agreement,” the English and Irish on equal terms (174). Mannix wanted nothing less than a Republic for Ireland. He and de Valera remained life-long friends.

Mannix had a significant profile in Australia and his public statements on political and social issues were thoughtful and generally liberal. He denounced the use of the atomic bomb as immoral and indefensible, urged the end of capital punishment (contacting President Eisenhower about a reprieve for the Rosenbergs), questioned the justice of the “White Australia” immigration policy, supported equality for indigenous people, and spoke against Nazism and the “stain” of anti-Semitism. In the 1940s he expounded advanced views on sex education in Catholic schools. N. considers Mannix to have been a “permissive autocrat” (200) in his Archdiocese, and details some features of his pastoral style. As Archbishop he lived without clerical company, and was cared for by housekeepers. He walked several miles to and from the Cathedral each day through poor areas of the city. One priest served as administrator of the cathedral, vicar general, and chancellor. He never used the telephone and never accepted invitations to lunch or dinner. He did not make visitations of schools or parishes nor frequent presbyteries, as he believed that it would show a lack of trust in priests. He would not visit Anglican or Protestant churches but did visit the synagogue. He was chaplain-general of the Australian military forces for nearly 50 years, yet never wore the uniform. He was impatient with the proliferation of devotional practices, saying that “the number of things in which Catholics are bound to believe is comparatively few” (203). Over five decades, the number of the faithful in Melbourne increased fourfold and the number of churches doubled.

N. offers insights into several significant matters, including the appointment of Australian-born, not Irish, bishops; the role of the Apostolic Delegate (later Cardinal Panico); and Mannix’s relationship with the Jesuits, a few of whom were his Irish compatriots and his closest colleagues in Australia. The Jesuits staffed the Catholic Residential College at the University of Melbourne from 1918, and the Seminary of the Archdiocese from 1923.

Mannix’s last visit to Ireland was in 1925. Mannix said that he came unseen, “like Nicodemus in the night,” and he was not invited to Maynooth. Only one Irish bishop visited him (his former vice president at Maynooth, the Bishop of Cloyne).

In the last year of his life, as the Second Vatican Council commenced, Mannix, almost a centenarian, and unable to attend the Council, wrote, in Latin, a strong and prescient critique of the official proposed schema *De Ecclesia*. He attacked the

legalism and clericalism in the draft, which he considered more a legal document than a spiritual proclamation of a religious faith. He disliked its tone and language, its preoccupation with the rules and rights of a church desiring power and authority, its paucity of models of the church, its distance from Scripture, and its neglect of the laity. He also forwarded a copy of his reply, together with personal letters, to six Cardinals: Suenens of Malines, Liénart of Lille, Doepfner of Munich, Gracias of Bombay, Doi of Tokyo, and Bea of the Secretariat for Christian Unity, having noted their contribution to the first session of the council. It is helpful to view his decades as archbishop in the light of this document, only recently discovered, which reveals his reading in theology and his views on reform in the church, as well as his admiration for Pope John XXIII.

There have been eight previous biographies of Mannix, as well as several detailed works that deal with his oblique influence in Australian political life, stemming from his support of lay initiatives in Catholic Action, the trades unions, and political parties. N.'s balanced and elegant biography is the work of one of Australia's senior literary figures who, as a child, knew Mannix within her family and later interviewed him for another biographer. Mannix had stipulated that, after his death, his personal correspondence should be burned. This was effected, with few exceptions, protecting his privacy and making interpretation difficult for historians. Despite these constraints, this biography is a rich and significant contribution to Irish and Australian history.

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Vatican II: The Complete History. Directed by Alberto Melloni; Edited by Federico Ruozi and Enrico Galavoti; Translated by Sean O'Neill and Bret Thoman. New York: Paulist, 2015. Pp. 280. \$79.95.

Produced by the John XXIII Foundation for Religious Studies at Bologna, this magnificent book reports and interprets the major events that directly made up the history of the Second Vatican Council: from John XXIII's announcement of a general council on January 25, 1959, through the "ante-preparatory" period (1959–1960) and that of the immediate preparations (1960–1962), to the four sessions of the council (1962, 1963, 1964, and 1965) and the three intersessional periods that separated the first from the second session, the second from the third, and the third from the fourth.

Timelines trace the chronology of the council and contemporary world events. The opening chapters provide basic information about the ecumenical councils of the first millennium (along with their citations in the Vatican II documents) and the general councils of Latin Christianity (with a map to indicate their location), as well as listing significant synods, councils, assemblies, and conferences of the churches held around the world in the 20th and 21st centuries. Apart from Vatican II, the only Roman Catholic synods or other such meetings to make this list were the five conferences of CELAM and a 1924 plenary council of China.