problem is the focus of these twelve essays developed by the Boston University studies in philosophy and religion.

The best known of the authors in this interesting collection is undoubtedly Professor Robert N. Bellah of the University of California at Berkeley. He weaves his familiar message with acumen and adroitness giving special and very favorable attention to the way in which the Catholic Bishops of America have used public philosophy and public theology in their pastorals on nuclear war and the economy.

Many believers and non-believers in America are wary of the idea of civil religion. Some religious believers appear to favor the idea of civil religion because, perhaps unconsciously, they still yearn for and desire a nation that is publicly committed to a religion or even to a Pan-Protestant religion. Others seem to favor the idea of civil religion because they feel that some kind of religion is necessary as a moral support for the public morality of America.

This collection of essays on civil religion dissects and analyzes the many and serious implications of civil religion as related to public morality. For those who have followed this discussion, this volume will be a good summary. For those who want to begin to follow this controversy, this collection is an excellent place to start.

ROBERT F. DRINAN, S.J.
Georgetown University
Washington, D.C.


In the course of the English Reformation, as persecution of Roman Catholics intensified, Catholic exiles decided to establish seminaries in Spain to train Englishmen as priests so that they could then return to what came to be known as the English Mission. The most important of these establishments and the one that has lasted to the present was St. Alban's College in Valladolid. This book is a solid and well-written history of that college by a priest-historian who has also written a history of the English College in Rome.

The college had a unique existence, for it came to depend upon the Spanish Crown for its financial support. This meant that for two centuries the English teachers had to accept Spanish Jesuits as administrators at the Crown's insistence. The college turned out hundreds of priests, of whom more than twenty were martyred and six were canonized. When the Jesuits were expelled in 1767, English clergy took over the administration, but then, in an ironic twist, the Spanish governments became increasingly anticlerical and withdrew their financial support, while at the same time
anti-Catholic laws in England were repealed and the college lost much of the reason for its existence. But it continued to train priests as the English rectors struggled to maintain their independence and indeed their very existence during the violent church-state struggles of the century that culminated in the Civil War of 1936, and after, during Franco's pro-Axis period in the first part of the Second World War.

Based on the college records and other primary documents, this book is a distinct contribution to the history of the English church.

JóSE M. SÁNCHEZ
Saint Louis University
Saint Louis, Missouri


Teófilo Cabestrero, a Spanish priest and journalist living in Nicaragua, has made his specialty the popular effects of liberation theology. These two books present the story of the civil conflict in Nicaragua from the side of Christians in the Nicaraguan government and campesinos who have experienced the effects of the Contras war against the current regime. While neither book pretends to be an objective account of the current problems in Nicaragua, they are not so partisan as to be offensive. Cabestrero lets the people speak for themselves. The only criticism that could be made of his method is with regard to the choice of people interviewed.

Blood of the Innocent presents the plight of the campesinos who are trying to understand how the Contras, while publicly professing Christianity, can inflict so much pain and suffering. "That doesn't look much like Christianity to us," one campesino says. Cabestrero also includes an account of interviews with a North American priest and nun working in Nicaragua. While the campesinos connect the Contras with the Somozistas, the two North Americans emphasize the support President Ronald Reagan gives.

Revolutionaries for the Gospel presents verbatim interviews with fifteen Christians who have chosen to become part of the revolution. The most important point that comes out in these interviews is that, although some see Christianity and Marxism as perfectly compatible, most are in the revolution because they want to preserve a Christian presence in it. Faced with a church which seemed composed of members who had no concern for the poor, they embraced the revolution, but most did not thereby choose