

one of American Manifest Destiny rooted in Protestantism in which Spain's influence was almost inconsequential, and another in which Spain's religious mission provided American Catholics with a claim to the religious history of the North American continent.

For Kelley and the Extension Society, the Catholic borderlands extended beyond the southwest. The imperialism of the period provided them with a new vision of protecting and expanding Catholicism outside the continental mainland. Once again faced with the Protestant threat, this time in Puerto Rico and the Philippines, Kelley designed a mission that not only emphasized protecting the Catholic legacy but also uplifting the conquered populations. While Catholic rhetoric and actions in Puerto Rico and the Philippines resembled those used in reference to the southwest, Martínez sets this section apart by delving deeper into racial views. Kelley, like the vast majority who justified imperialism as a humanitarian duty, generally considered the colonized populations inferior. Although Martínez does discuss race issues in her coverage of the southwest, she provides a richer exploration of racial perceptions in this section her work.

While Martínez's exploration of American Catholic activity in the southwest, Puerto Rico, and the Philippines is instructive, her examination of Kelley's activities as related to Mexico is what makes *Catholic Borderlands* invaluable. The turmoil of the Mexican Revolution and the anticlericalism/anti-Catholicism that threatened the Catholic Church in Mexico prompted action from Kelley and the Extension Society. Kelley's call for the American government's intervention in Mexico thrust him into the political realm and in tangible ways politicized the Church and fostered an American Catholic agenda with an international scope. As Martínez notes, Kelley promoted discussion of U.S. involvement in Mexico and at times negotiated American endeavors in Mexico. Embracing an imperialist stance, Kelley and the Extension Society sought to rescue Mexico (i.e., a Catholic Mexico) from the chaos and effects of the revolution. Utilizing the concept of political and religious imperialism, Martínez places Kelley within a transnational historical interpretation.

*Catholic Borderlands* is an excellent book in which each chapter further develops subjects introduced in the previous chapter. Although the work revolves primarily around Kelley, Martínez does an extraordinary job of positioning his activities and rhetoric in broader historical themes.

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*Minor Setback or Major Disaster? The Rise and Demise of Minor Seminaries in the United States, 1958–1983.* By Robert L. Anello, M.S.A. (St. Louis: En Route Books and Media. 2018. Pp. xxiv, 591. \$35.00 paperback. ISBN 978-0-9998814-2-2.)

This great tome of almost 600 pages fills an important gap in the institutional story of Catholicism in the United States. Reworking his doctoral dissertation, Anello admits the difficulty of creating a coherent narrative since there is no one

accepted definition of a minor seminary. There are four-year high schools and four-year colleges. There are six-year programs encompassing high school and junior college. Finally, one might include the first two years of a philosophical-theological program. Minor seminaries were sponsored by dioceses and religious communities. Some served seminarians exclusively and some included lay students. Many were residential programs, while others were day programs or a combination of the two.

The lengthy bibliography and the copious footnotes testify that Anello mastered the pertinent literature. Not only does he frequently cite various articles found in seminary and educational journals, but also the publications of the National Catholic Welfare Conference (later the United States Conference of Catholic Bishops), the National Catholic Educational Association, and subsidiary minor seminary organizations. Further, he has mastered the seemingly endless data on seminaries produced by these organizations and the Center for Applied Research in the Apostolate. This gathering and analysis of data alone is a great service. Anello goes even further. He addresses and astutely analyzes the mass of information and data on vocations over a fifty-year period. In this, he offers a significant corrective. He resurrects the concern over a drop in vocations proportionate to the growth of the Catholic population that was heralded in the 1950s. This allows him to contextualize the vocations issue within the culture and to separate it from the effects of the Second Vatican Council. He shows the impact of the Second Vatican Council on the decline in vocations but allows us to reflect without any preconceived biases on the great power of the culture on vocations.

After introducing us to the world of seminaries of the mid-twentieth century, Anello divides his narrative into four sections, each accompanied by two case studies. In each section, the external context of the minor seminary is well documented. The first is "Future Shock': The Beginning of the Demise." In this chapter, covering the years 1960–1966, the pedagogical and administrative issues of the period are addressed as seminaries begin to absorb *Optatam totius*. The case studies are of St. Charles College (Catonsville, Maryland) and Queen of Apostles Seminary (Madison, Wisconsin). The influence on vocations of St. Paul VI's encyclical *Sacerdotalis Caelibatus* is analyzed.

The second chapter comes as a bit of a surprise. It is still the mid-sixties but several new minor seminaries are being established. Anello does not miss this and gives us "Newer Minor Seminaries as 'Short-lived Phenomena.'" The case studies are Bishop's Latin School (Pittsburgh, Pennsylvania) and Mount St. Paul College (Waukesha, Wisconsin). Again, Anello does not forget Rome and explains how the impact on clergy, especially younger clergy, of St. Paul VI's encyclical *Humanae vitae*, negatively affected vocations. The evidence leads Anello to conclude that college seminaries are in transition, while high school seminaries are in freefall.

Moving into the seventies, we come to "Minor Seminaries as 'Endangered Species.'" In this period, the first edition of the *Program of Priestly Formation* neglects minor seminaries in comparison to its attention to the theologate, a sign of

growing ambivalence toward these institutions. The stories of Quigley North and Quigley South Preparatory Seminaries (Chicago, Illinois), and Holy Apostles College and Seminary (Cromwell, Connecticut) provide the case studies for this period, which Anello describes as a time of decline and disorder.

Anello's final historical chapter, "The Survivors," reviews the 1980s. The survivors chronicled are St. Lawrence Seminary High School (Mount Calvary, Wisconsin) and Cathedral Preparatory Seminary (Queens, New York). Anello's review of minor seminaries in the 1980s concludes this chapter. Throughout we are assisted by numerous helpful graphs and charts. They sadly depict the decreasing numbers of various institutions until their final disappearance.

There is little in the story of the minor seminaries that Anello does not address. Throughout he is fair and balanced. Even his case studies are chosen to reflect the variety of structures and sponsorships of these institutions. I recommend this book to those in seminary administration, major and minor, as well as to those in the apostolate of vocations. Almost all of the questions and issues concerning minor seminaries that are being asked today are addressed by Anello in this fine work.

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## LATIN AMERICA

*The Politics of Religion and the Rise of Social Catholicism in Peru (1884-1935): Faith, Workers and Race before Liberation Theology.* By Ricardo Daniel Cubas Ramacciotti. [Religion in the Americas Series. Vol. 18.] (Leiden and Boston: Brill. 2018. Pp. 297. ISBN 978-90-04-35567-5 hardback; ISBN 978-90-04-35569-9 e-book.)

Ricardo Daniel Cubas Ramacciotti's well-researched study insists that the story of Catholicism in Peru cannot be understood without tracing the complex evolution of church-state relations in this ethnically diverse country. It also argues that the formation of its national identity is tied to this story.

Engagement with social issues that liberationists place at the center of faith became a pivotal concern of the Peruvian church as it struggled for autonomy at the close of the nineteenth century. This struggle was enjoined with Spanish regalism (royal supremacy over the Church), during colonization, through late-eighteenth century Enlightenment reform, and up to the declaration of Peruvian independence in 1821. Succeeding republican governments exercised power over the Church through the mechanism of the *patronato*, offering the church establishment status and financial support while restricting appointment of bishops to state-approved candidates and controlling papal communications with them.

Ramacciotti recounts policy moves that entrapped church and state alike in contradictions. In short, the Church's attempt to assert its independence ran up