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## Prophet of the Christian Social Manifesto: Joseph Husslein, S. J. His Life, Work, & Social Thought (book review)

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assertion that "conversation is more likely to occur among equals" seems merely to change the discussion's constituency and thus avoids rather than solves the problem of inequality.

Nevertheless, despite these individual frustrations, it is clear that Marty and Moore have done a service to the common good. This book will be immensely useful in beginning discussions on the proper role of religious engagement in the public sphere. Its call to civility, both explicit and modeled, is essential not simply for public religion but for the maintenance of a public and, indeed, a republic.

KENNETH S. BIGGER, *Chicago, Illinois*.

WERNER, STEPHEN A. *Prophet of the Christian Social Manifesto: Joseph Husslein, S.J., His Life, Work, and Social Thought*. Milwaukee: Marquette University Press, 2001. 187 pp. \$20.00 (paper).

Joseph Husslein lived during an extraordinary period for American Roman Catholics. Born to German immigrants only eight years after the end of the Civil War, he saw American Catholicism change from a beleaguered, immigrant religion to a proud and mainstream component of American life. This transformation is attested by the election of an American Roman Catholic, John F. Kennedy, to the presidency only eight years after Husslein's death in St. Louis in 1952. It was in this environment of assimilation and social change that Husslein labored as a religious leader. Despite his many accomplishments, however, Husslein is remembered, if at all, only as the founder of the School of Social Service at the University of St. Louis.

Stephen A. Werner sets out in this slim volume to ameliorate this neglect of Husslein, whom Werner describes as the prophetic "American Amos" (p. 45). In six chapters, Werner shows the influences on Husslein's thought and briefly surveys the main features of his social ethics and his other accomplishments.

After a first chapter that introduces Husslein and explains the scope of the book, Werner shows in chapter 2 that Husslein was shaped by papal struggles to reform the economic order of the industrial revolution, to respond to the influence of modern philosophy, and to develop an understanding of the relationship of its teachings to emerging social sciences and political movements.

Beginning with Leo XIII's foundational encyclical *Rerum novarum* in May 1891 and continuing in Husslein's lifetime with Pius XI's *Quadragesimo anno* (1931), the chair of Peter sought to articulate moral teachings for the modern industrial age, setting out principles of private property ownership and limited government, on the one hand, and just wages and humane working conditions, on the other. Both Leo XIII and Pius XI denied the moral legitimacy of laissez-faire capitalism but also saw the growing experiments in socialism that were developing at the time as morally corrupt and dangerous. This antipathy to the two dominant twentieth-century socioeconomic forms marked Husslein's thought as he sought the means for integrating Church teaching with his developing critique of American economic and social policy.

The three central chapters of the book set out a brief survey of Husslein's thought. In chapter 3, Werner illustrates Husslein's extensive use of Scripture. In *Bible and Labor* (London, 1924), Husslein defends the Church against claims by socialists that it had neglected the plight of the laborer. He also attempts to reclaim certain biblical figures from charges of being no more than materialistic revolutionaries, as some Marxists had asserted. Moreover, Husslein argued that

many Old Testament precedents existed for modern social situations. For example, he saw Abraham as a model for the modern worker and Amos as the model for the prophetic voice of the modern age. It is here, then, that Werner develops his parallel between Amos and Husslein (pp. 43-46).

Chapter 4 presents Husslein's understanding of the social situation in the United States of his time and his solutions to what he took to be its central problems. Unlike many of his contemporaries (notably John Ryan with his "Semi-Socialism"), Husslein feared socialism and campaigned against it throughout his life. He argued that its materialism would deprive freedom and ultimately prove unworkable. Werner sees this repudiation of socialism as Husslein's greatest contribution to our time, giving us a window on "American Catholic fear of socialism" (p. 64).

Laissez-faire capitalism, however, suffers from the same materialism, which will inevitably lead it to oppress labor. Thus, Husslein rejects it, too. As an alternative to these materialistic economies, Husslein offered a system of voluntary communal cooperatives that drew from principles on which the medieval guilds were based.

Chapter 5 deals with Husslein's "A Catholic Social Platform," in which Husslein addressed a broad range of issues, including the role of the state, organized labor unions and union action, and the appropriateness of women in the labor force. And in chapter 6, Werner presents Husslein's massive project, "A University in Print," which sought to provide Catholic literature for the general public.

Overall, the book is too sparse to be considered a comprehensive historical interpretation of Husslein's thought. Nor is it a constructive claim about the applicability of Husslein's communal cooperatives for contemporary economies, although Werner clearly believes that Husslein's approach holds promise. Nonetheless, the book is a fine introduction to Husslein and his thought.

KEVIN P. LEE, *Chicago, Illinois.*

MAZUR, ERIC MICHAEL, *The Americanization of Religious Minorities: Confronting the Constitutional Order.* Baltimore: Johns Hopkins University Press, 1999. 196 pp. \$38.00 (cloth).

Eric Michael Mazur's dissertation (supervised by Phillip E. Hammond) argues that minority religious communities have had to "subordinate their distinct theological beliefs to the transcending principles of the majority articulated by the constitutional order, or they are forced to do so by the physical powers of the government" (p. xxv). To support this argument, he takes an empirical approach and focuses on the Jehovah's Witnesses, the Church of Jesus Christ of Latter-Day Saints (the Mormons), and Native American religious traditions. Each of these religious traditions represents one of the three ideal-type strategies Mazur identifies as a means of understanding how minority religious communities react to confrontation with the American constitutional order.

First, he claims that the Jehovah's Witnesses represent the ideal type of constitutional congruence (recognition and toleration of deviance by dominant culture). Mazur chronicles the years of litigation by the Jehovah's Witnesses involving charges of sedition, prohibitions against their practices of colportage, and challenges to their refusals to salute the flag. He argues that this history of litigation indicates a strategy of congruence because it led both to changes in legal doctrine to accommodate many of the Jehovah's Witnesses' practices (especially in the