

## Book Reviews

*My Days with the Diesel: The Memoirs of Clessie L. Cummins, Father of the Highway Diesel.* By Clessie L. Cummins. (Philadelphia: Chilton Books, 1967. Pp. x, 190. Illustrations. \$5.95.)

This work is what it purports to be: memoirs. No sources are given, no credit or recognition is given for anything already written on the subject, and no index is included.

The subject, then, is Clessie L. Cummins. The life he describes is one full of successes, but due notice is given to heartaches and disappointments.

These memoirs trace the development of the high-speed diesel, which in itself is perhaps the prime reason for the growth of the trucking industry. One story follows another in rapid order. Cummins tested Marmon cars. He became chauffeur and handy man for William G. Irwin, famed banker and entrepreneur of Columbus, Indiana. He sold one idea after another to Irwin and to Irwin's relatives: support of his machine shop; support of what proved to be a wild venture in building small engines for Sears, Roebuck and Company; financial backing during a decade of almost continual losses. Much space is given to highly amusing accounts of "the Barnum and Bailey days" when, lacking funds for a normal advertising campaign, Cummins pulled off one stunt after another—all with excellent results.

Great names appear throughout the book. Cummins, aided and abetted by William G. Irwin, sought contacts and had interesting experiences with railroad magnates, automotive giants, government heads, and, on occasion, foreign dignitaries. The pursuit of those whose influence might be helpful in the growth of the engine company paid off in some cases. In a few instances, however, Cummins and Irwin failed. Henry Ford, General Motors, Baldwin Locomotives, Walter P. Chrysler—all are mentioned and listed as having failed to appreciate the potential of the Cummins product. But one notes no bitterness in the chronicle over the hopes that died.

There is a sad note in the account, and it is regrettable. The relations between the two truly great men, William G. Irwin and Clessie L. Cummins, grew more and more strained as the years went by. The untimely death of Irwin prevented the reconciliation which, this writer believes, might have occurred.

Basically, the work is an interesting account of the growth of a company whose life was given it by two clever, intelligent, and noble men. The book is a contribution of value and should be widely read by students of recent American history.

*Indiana State University*

R. H. Gemmecke

*Father O'Hara of Notre Dame: The Cardinal-Archbishop of Philadelphia.*

By Thomas T. McAvoy. (Notre Dame, Ind.: University of Notre Dame Press, 1967. Pp. xi, 514. Frontispiece, notes, index. \$7.50.)

Father McAvoy has written the first scholarly biography of a recent leader of the Catholic Church in America. The author meticulously covers the details of O'Hara's career from his Notre Dame

days and his wartime work as assistant bishop for chaplains to his postwar achievements as bishop of Buffalo and then Philadelphia. Although McAvoy seldom steps back from his coverage of O'Hara's daily activities to an evaluation of the broad significance of his career, the subject nevertheless emerges as the paradigm of ante-aggiornamento Catholic conservatism. O'Hara was devoted above all to the spiritual salvation of Catholics by means of daily communion and plentiful parochial schools. Distrustful of liturgical, political, or economic liberalism, he buttressed his opposition to "dangerous influences" with the papal authority of Pius X and Pius XII. Besides communism, O'Hara saw grave spiritual and moral dangers in nudity, birth control, Hemingway, behaviorism, interfaith dialogue, *Time* magazine, socialized medicine, sociology, and federal aid to education.

As Notre Dame's prefect of religion in the 1920's and its president in the 1930's, O'Hara encouraged the diversification of the curriculum, a statistical output of daily communions to match the school's athletic achievements, and the purging of the library. Convinced that "a book in which God does not appear is against God" (p. 305), he roamed the stacks looking for dangerous books. To help the nervous librarian, O'Hara always preserved the title pages of the volumes to be burned.

Painstakingly, perhaps painfully, the author recounts O'Hara's many crusades, ranging from his efforts to stop the distribution of contraceptives in the wartime army to his denunciation of "lay cardinals" who "out of the wealth of their ignorance and inexperience . . . broadcast their views on Gregorian chant, homiletics, hermeneutics, the Pauline privilege, and ecclesiastical art" (p. 122).

O'Hara resented insinuations that Notre Dame valued football uppermost. The aims of the university, he countered, were the salvation of souls, clean living, and the study of what he referred to as "Catholic art, Catholic literature, Catholic science, Catholic philosophy, Catholic economics, and Catholic sociology" (p. 171).

Although the biography sometimes bogs down in the discussion of small controversies, it affords a unique insight into the mind of American Catholicism in the days before President Kennedy and Pope John XXIII. Unfortunately the reader is treated to a ghastly amount of graphic detail on O'Hara's poor health. The man died well, but his death throes could better have been summarized briefly instead of spread out through two chapters.

Washington University

Richard Jensen

*Joe Lane of Oregon: Machine Politics and the Sectional Crisis, 1849-1861.* By James E. Hendrickson. *Yale Western Americana Series.* (New Haven: Yale University Press, 1967. Pp. xiii, 274. Notes, illustrations, note on sources, index. \$6.50.)

It is rather surprising that a second- or third-rate political figure such as Joseph Lane of Indiana and Oregon should be accorded two scholarly biographies, separated though they are by exactly a quarter century. The answer, in part, may be that the earlier of these, *The*