

Hu Shih's radical modernism with the traditional culture. But one of the virtues of hypocrisy is that it can sometimes shame us into actually becoming what we pretend to be. In the face of radical totalistic iconoclasts in power at least some Chinese intellectuals have come to see merit not only in liberal institutions but also in some of the moral restraints emphasized by the old culture.

—PETER R. MOODY, JR.

BROWNSON-HECKER LETTERS

Joseph F. Gower and Richard M. Leliaert, editors: *The Brownson-Hecker Correspondence*. (Notre Dame: University of Notre Dame Press, 1979. Pp. xxii, 345. \$20.00.)

When Isaac Hecker, in March 1851, ended a term of priestly formation in Europe, his friend and mentor Orestes Brownson implored him to visit Boston immediately. Tell your superior, the older man suggested, that such a visit will further our common work—the work of reconciling Catholicism and American society. But beyond that, “I have a special reason for wanting to see you now,” a reason so importunate that “I would willingly visit you . . . anywhere . . . this side of the Rocky Mountains.” Six years of separation had made Brownson realize that “I am more indebted to you . . . than to any other. . . . While you supposed I was leading you into the Church, it was you who had led me there” (*Correspondence*, p. 148).

That testimony to a puissant yet ambiguous indebtedness suggests the principal contribution made by this collection. The characteristic ideas of these leading nineteenth-century American converts are better exhibited in their extensive (in Brownson's case gargantuan) publications. Less obvious in those writings, but amply illustrated in this correspondence, is a personal relationship of mutual support, admiration, egging-on, criticism, and warning that constitutes more than a footnote to Catholic history because it affected the very shape of that history. Without this mutually supportive relation, either or both men might well have stopped short of Catholicism; and their epoch-making enterprises, such as Hecker's Paulist Order or his *Catholic World*, would then at most have emerged under significantly different auspices. In such case, “Americanism”—an alleged phantom heresy that, whether or not heretical, was certainly no phantom—would also have developed differently.

These of course are imponderables, and the historian cannot be detained by questions of “What if . . . ?” The point is that a collection of this kind provides more than scattered insights and a needed biographical resource. It also improves our capacity to trace vital, however elusive, lines of historical causation.

The editors have divided the correspondence into three parts. The first phase opens in 1841 with Hecker, the 22-year-old baker, urging “Mr. Brownson” to address the “friends of Reform” in New York. It con-

The Brownson Hecker Correspondence

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The Brownson Hecker Correspondence:

Unveiling the Magic of Words: A Overview of "**The Brownson Hecker Correspondence**"

In a world defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their capability to kindle emotions, provoke contemplation, and ignite transformative change is really awe-inspiring. Enter the realm of "**The Brownson Hecker Correspondence**," a mesmerizing literary masterpiece penned with a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve to the book is central themes, examine its distinctive writing style, and assess its profound impact on the souls of its readers.

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