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*A Retrospect of Fifty Years.* By JAMES Cardinal GIBBONS, Archbishop of Baltimore. In two volumes. (Baltimore and New York: John Murphy Company. 1917. Pp. xvi, 335; viii, 287.)

THIS is a kindly book. And the impression of kindness that it makes upon the reader is none the less strong because kindness is the obvious purpose of the writer. Cardinal Gibbons has chosen subjects that he deems worthy of eulogy, and in discussing them he does not forsake the path of eulogy. The book is a collection of articles, essays, discourses, and sermons that cover a period of fifty years; they deal with the Vatican Council, the Knights of Labor, the careers of various distinguished Catholic prelates, some aspects of the relations between the Roman Catholic Church and the United States, and kindred matters; and whether the subject is the Church, an archbishop, General Sheridan, or the Vatican Council, there is nothing but eulogy. I would not imply that the eulogy is not deserved; but non-Catholic readers—for whom it should be said the book is not primarily written—will find that the cardinal's charity always stands at high noon, and they will miss twilight and such shadows as are usually cast by great events or great personages upon an impartial mind.

For instance, reminiscences of the Vatican Council take up more than half the first volume. Cardinal Gibbons was the youngest bishop present; he is, I believe, the only surviving father. His account of the proceedings, especially with regard to the dogma of papal infallibility, is, of course, interesting, but chiefly interesting to the faithful. The whole council and its proceedings are presented in terms of eulogy, not unfairly but from the point of view of one who loyally accepts the decisions of the Church. There is no hint of the writer's own opinions; he is but the mouthpiece of the adjudged decision, and yet it is difficult not to surmise, from the general tenor of the book, that his belief in the principles of self-government and democracy must have been obliged to squeeze itself into an uncomfortable position in order to make room for the new ecclesiastical dogma.

This same attitude of loyal admiration for what has been done, decided, and settled, is maintained in the discourses upon Catholic prelates. Indeed, the thread of unity that holds the various chapters of the book together is the cardinal's boundless admiration for the Church, for its American prelates, for the Irish who have come to this country, and also for America; in all he says, he keeps these four admirations hitched together. In spite of this, he cannot be said to slur over the difficulties of uniting his love and admiration of America and the Church. Rather he ignores them; he gives the effect of not seeing them; and yet one feels sure that his life has been laboriously spent in trying to reconcile them. The ecclesiastical system approved by the Vatican Council and our political system are exact opposites. The Roman doctrine of union of Church and State, and the American doctrine of separation,

are exact opposites. The Church's conservatism, and the radicalism of American democracy, are opposed in many ways. And yet Cardinal Gibbons's devoted loyalty to the Church, his profound belief in a spiritual unity behind all earthly phenomena, enables him to approve what seem to the less devout reader to be contraries.

Proof that loyalty to the Church has not prevented the cardinal from maintaining his loyalty to American principles, is to be found in his defense of the Knights of Labor in 1887. Rome had already condemned the Knights of Labor in Canada, and, apparently, was about to condemn them in the United States. Thanks to the liberal views and energetic action of Cardinal Gibbons and other eminent American prelates, the pope refrained from disapproval. The cardinal deserves great gratitude from the Church for what he then did, but the episode clearly illustrates the divergence of the Roman and the American points of view, and shows the difficulties which Cardinal Gibbons and other liberal Catholics have overcome. The lever by which the cardinal has lifted this and other difficulties, is his genuine kindness of heart. And it is natural for such great kindness to express itself in words that are uniformly kindly, even where an unsympathetic looker-on might have used caustic expressions.

A matter on which the author dwells with especial pride is the growth of Catholicism in America. Several times he comes back to this natural cause of satisfaction. The American hierarchy was established in 1789 by Pope Pius VII., the Rev. John Carroll was made a bishop, and at that time the Catholics numbered about 32,000, or one in every 107 of the population. In 1806 the corner-stone of the cathedral of Baltimore was laid. To-day there are fourteen archbishops (including three cardinals), ninety-seven bishops, about twenty thousand priests, and a Catholic population of over 16,500,000 souls, or one in every seven of the total population. No wonder that the cardinal dwells upon these figures; it is a strong argument to lay before the Roman Curia when he wishes to persuade them to let America take its own way, and a strong argument to prove the wisdom and success of the Roman hierarchy in this country.

The reminiscences of American prelates, Archbishop Elder of Cincinnati, Archbishop Williams of Boston, Bishop Loughlin of Brooklyn, Archbishops McCloskey, Hughes, and Corrigan of New York, are from the nature of the discourses so wholly eulogistic that while they give pleasure and satisfaction to sympathetic readers, they are of no very great value in forming critical estimates of these prelates. They serve to remind one that a cardinal is a prince of a world-wide church, the head of which is a foreigner in a foreign land, and that what that prince says must be said with regard to wide-open ears which are not always sympathetic to America and American ideas, and that the speaker is an advocate far more than a judge.

To sum up, the reader will not find in this book any aids to an exact

knowledge of historic facts, nor will the non-Catholic find any arguments to persuade him to join the Church, but he will feel that the country has been very fortunate to have had a man of broad sympathies, of generous temper, of great patience and Christian charity at the head of the Catholic Church in America during the last fifty years.

HENRY DWIGHT SEDGWICK.

*History of Arizona.* By THOMAS EDWIN FARISH. Volumes III. and IV. (Phoenix, Arizona: The Author. 1916. Pp. ix, 371; viii, 351.)

THIS state history, like so many others prepared by official historians, under the American system of state administration, suffers from the practice of appointing as historian either a mere politician, or a kindly and deserving pioneer, or a combination of the two. Few states have progressed so far beyond the pioneer stage of making histories as have Wisconsin and Minnesota, and Arizona is not one of them. On almost every page of these volumes is evidence of the author's lack of training and of historical-mindedness. Considerably more than three-fourths of the 687 pages of text is made up of quotations from other writers. At least eleven of these quotations run beyond twenty pages, and one reaches a total of sixty-six pages. Only by courtesy, therefore, can this be called a history of the five years from 1863 to 1868. It is really a source-book or, making use of an Arizona figure, here are two loads of various ores, including some choice nuggets and sheets of native copper, thrown together by an honest, enthusiastic, well-meaning, tenderfoot prospector in the realm of history; from this mass someone else must extract and assay the values.

These volumes cover the period of the organization of the territory; the early legislatures and legislation; the discovery of gold and copper; the military expedition in the interests of the Union; the expansion of settlements about Tucson, Prescott, and the Colorado River; and the inescapable Indian troubles (vol. III., chs. X.–XIV.; vol. IV., chs. IV.–VII.). The story of the conflict between quasi-civilized, daredevil, foot-loose fortune-seekers in an arid and unfamiliar land and various tribes of Indians in transition from the bow-and-arrow stage to the rifle stage furnishes many a vivid paragraph and adds fresh illustrations of both the good and bad qualities of the founders of a desert commonwealth in the latter half of the nineteenth century.

In this unordered aggregation of official documents are reports of army officers, messages of governors, and speeches in Congress, often given in full; much would have been gained and nothing lost by condensing one-half. Similarly, far too much space is given to pointless gossip and questionable details of reminiscences of pioneers, some of whom at the age of seventy-five relate minutiae of fifty years earlier, *e. g.*, Genung's "How I became a Hassayamper" (IV. 27–72). Two of