BOOK REVIEWS AND BOOK NOTICES

*Washington and his Aides-de-Camp.* By Emily Stone Whiteley. (New York: The Macmillan Company, 1936. Pp. 217. $2.50.)

Merely to enumerate the works dealing with one phase or another of the life of George Washington would be a task of considerable magnitude. From John Marshall and David Ramsay in the opening years of the nineteenth century to Rupert Hughes and John C. Fitzpatrick in the third decade of the twentieth, the Father of his Country has been of almost equal interest to historian and biographer, political economist and genealogist. Indeed, one would suppose that every side of his life had long been subjected to detailed study. Yet this is true only in broad outline—many lacunae await adequate and definitive treatment.

The work under consideration cannot be ranked as profound in any sense, nor unique; but may be justly regarded as an interesting and quite worth-while contribution to a little emphasized aspect of the history of the American Revolution. The lives and characters of most of Washington's aides-de-camp are reasonably well known; some of them—as Thomas Mifflin, Alexander Hamilton, and Edmund Randolph, to cite only three—won national prominence; most were men of some social standing in their respective communities.

The social life of the camp receives considerable attention—more, possibly, than it is worth. Yet such a treatment of the dark annals of war may serve a useful purpose, revealing that even in those gray and bitter days at Valley Forge there was such a thing as social life in the army. But one wonders whether this went the length implied in the statement that "informal parties made the long evenings pass very agreeably" (p. 64).

Two of the aides-de-camp stand out from the rest in the pages of this book—Alexander Hamilton and Richard Varick. The former in particular is well appraised. The main-spring of his action—his restless desire "to perform some brilliant action" (p. 100)—is traceable throughout the work. Washington seemed fated to thwart his ambitious subordinate; a fact which is quite properly used to explain the ever-present latent hostility of the younger man. From his first contact with the commander-in-chief until his assumption of the secretaryship of the treasury, the career of Alexander Hamilton is traced with a sympathetic pen.

Richard Varick enters the scene under tragic circumstances. As the personal secretary of Benedict Arnold, it was but to be expected that his entire career would be ruined by his chief's treason. Such did not prove to be the case. Exonerated by a court martial, and befriended by Washington, Varick became the latter's secretary, being entrusted with the keeping and copying of his papers. Varick's transcripts of Washington's letters are now in the Library of Congress.

Other men cross the stage—Thomas Mifflin, the first of Washington's aides and the man to whom, in his capacity as President of Congress, the
general ultimately resigned his commission; John Laurens, eager and pathetic, dying young in a skirmish in South Carolina; Tench Tilghman, steadfast and true during the vicissitudes of the entire struggle—these and others make fascinating reading from cover to cover of this little volume.

The book is not annotated; the bibliography is meager in comparison with the subject; but, for all that, it is a clearly presented, well-written piece of work.

The American Philosophical Society

ALBAN W. HOOPES.


We are all aware of the horrors which man has committed in the name of religion. That is not surprising when religion is understood. These profound beliefs and sacred rites by which people seek security and the assurance of highest well-being force them into intolerant, and sometimes cruelly defensive acts when they have occasion to feel that those protective, safe-guarding measures of religion are endangered. The history of Christianity is replete with human suffering caused by the conflict of Christianity with the other religions of the world. But the greatest of all brutality, perhaps, has been waged within Christianity itself. Too many of her pages of history are red with her internecine war. It was Roger Williams who cried out against this greatest shame of Christians, that children of the one God, and He the God of love, should thus fly at one another’s throats.

Sister Mary Augustina tells that story as it relates to Protestants and Roman Catholics of the eighteenth century in America. However, five of the nine chapters deal "with the origin of British public opinion of Roman Catholicism in the Seventeenth and Eighteenth Centuries and with its transit to British America." An exhaustive study of the sources has been made of these English and Colonial traditions as well as of the actual treatment of Roman Catholics in America during the eighteenth century, the author revealing a thorough knowledge of the subject.

The fact that the rise of nationalism in England bred a distrust of the "international interests of the Papacy" is recognized, as also that "the Papal alliance with her traditional enemies, France and Spain, tended but to strengthen England’s suspicions." In addition, the Pope’s excommunication and dethronement of Elizabeth and the plots centering around Mary Stuart served only to consolidate the national hatred toward Rome.

The intensity of that bitterness is revealed in the early efforts to prohibit Catholic emigration to America and the severities they suffered later in the colonies. The Society for the Propagation of the Gospel in Foreign Parts, organized by the Anglican Church, had as one of its main objectives the defeat of Catholic labors in the Colonies. The project of colonizing Georgia also was “advertised as an asylum for persecuted Protestants the world over.”
This dread and hatred of the Papal power found expression in the popular literature. In 1753, the thirtieth edition of Popish Cruelty Displayed was on sale in Boston bookshops. Its first article was a doggerel, "To all Haters of Popery," containing such lines as these:

Come, you that loathe this Brood, this murdering crew.
Your Predecessors well their mercies knew.
Take Courage now, and be both bold and wise;
Stand for your Laws, Religion, Liberties.

This is indeed a story of animosity, fear and inhumanity which no Protestant can defend. But we question whether the book will serve its avowed purpose. In the Preface the author states: "Better understanding should make for more kindly feeling, for to know all is to forgive all. Towards this better understanding it is hoped that this study will make some slight contribution." We doubt it. The book is not calculated to present a calm, dispassionate survey of the facts which may through a sense of shame breed more generous feelings on the part of Protestants. Rather it is likely to perpetuate in the minds of Roman Catholics the memory of the disabilities and persecutions which they have suffered.

There is too much invective—a spirit of intolerance and vituperation—in the book to accomplish this greatly to be desired end. There is not the slightest intimation of a confession that we all have sinned and come short of the glory of God. It is the lack of that spirit of contrition which is most noticeable in this thorough study of Protestantism's failure to incorporate the Spirit of Jesus.

Crozer Seminary, Chester, Pa.  
R. E. E. HARKNESS.


This volume, prepared for the Centenary Celebration of The Mercersburg Academy, held October 8-11, 1936, is an impressive and interesting record of one of the outstanding schools of the state. The social and religious background of the institution, the educational movement at Mercersburg, the several changes through which the institution passed, the personalities connected with the school throughout the period, sketches of student life in the past, the achievement of many students in the wide world, and the purposes and ideals of the institution are woven into a well-told story.

The narrative is well documented. Many of the letters, diaries and records of earlier days are reproduced. The work has been arranged and written in a scholarly and careful manner. It will be of interest and value, not only to the general reader, but also to students of research in the field of educational institutions, especially for the nineteenth century. The illustrations throughout are excellent. The frontispiece is the beautiful memorial chapel. In this book, the author has well achieved his purpose in presenting the history of Mercersburg Academy with its fine educational traditions and high ideals, as well as the significance of the school in the life of the community, state and nation.

University of Pennsylvania  
ARTHUR C. BINING.

The study of nativism in modern America comes opportunely in this fascist era. There are many points of similarity both in creed and in conduct between the recent movements in Germany and Italy and the American Ku Klux Klan of the early nineteen twenties. The Klan's principles were the stock in trade of nativists of all times: belief in a list of undefined gener- alities such as no careful man could oppose, nor any sensible man accept without qualification; violent race prejudice; religious intolerance; an "instinc-tive conviction" in the exclusive righteousness of the cause; and a militant demand for conformity. In action the Klan was an "Invisible Empire" organized upon military lines which held meetings behind locked doors, supported a rabid propaganda machine and an informal espionage system, staged public demonstrations—often where they would arouse antagonism and bring cheap publicity, took the law into its own hands to punish enemies, and in some instances maintained arsenals.

But the men who gained control of this organization, which claimed 250,-000 members in Pennsylvania by 1925, had no idea of making it into anything like a revolutionary party; their motive was profit. Apparently they did not expect the Klan to last, but sought only to ride the crest of its wave of popularity, pocket the dues and then retire. Consequently any qualitative standard for membership was ignored, and the influence of the officers was lost through their continual fighting and double crossing for larger slices of the "klectoken" (dues). The Ku Klux Klan soon became a secret society that had lost its secret; by 1926 decline had set in.

Mr. Loucks' emphasis on official corruption and the more spectacular activities of the Klan is possibly due to the fact that much of his information came from the testimony of ex-Klansmen. Of these, many would speak only upon a pledge that their identity be held in confidence. The author was hampered in his search for data because local klaverns generally were found to have destroyed their records, while some former members, still possessing documentary sources, preferred not to have them used.

The general scheme of the study is chronological, but topical chapters are introduced to explain the relations of the Klan with the church, the state and the schools, which results in some overlapping of subject matter. Page references are supplemented by a critical essay on bibliography for each chapter at the end of the volume. The index could well have been more extensive.

It seems unusual that a candid story of the recent Ku Klux Klan should appear so soon. Mr. Loucks is to be complimented for his preparation of a scholarly and very interesting book upon a subject that is in many quarters still a sensitive one.

University of Pennsylvania

PHILIP S. KLEIN.
Archaeological Studies of the Susquehannock Indians of Pennsylvania. By
Donald Cadzow. (Harrisburg: Publications of the Pennsylvania His-

This volume, replete as it is with plates illustrating a variety of artifacts
from both historic and protohistoric Susquehannock sites in Lancaster
county, is a welcome addition to the library of amateur and professional
archaeologist alike. From his analysis of the material, the author discerns
the usual Algonkian-Iroquois sequence with some cultural influence exerted
by the Algonkians upon the Susquehannock. In the earlier sites of the latter
are revealed traces of southern contacts, perhaps with the Cherokee.

The value of a work of this sort lies, basically, in the preservation of
material which is bound to be of great usefulness to the culture historian
of the future, building, as he must, upon many such localized studies. Under
the circumstances, to question such minor points as the author's interpreta-
tion of a few problematical objects would be quibbling and unfair. It is
otherwise, however, with the purely mechanical graces of writing which
contribute to the enjoyment of the reader. A little more care in matters
of proofreading would have eliminated certain grammatical errors and
we hope, some confusion of cultural with physical traits as is suggested by
the statement that the Algonkians met their downfall at the hands of
"superior races" (p. 11). We have had occasion to inveigh against such
statements before, and shall continue to do so. There is often a vast
difference between degrees of cultural attainment and innate mental capacity.
Let anyone who doubts it survey the cultural accomplishments of our own
forest-bound mesolithic forebears before they fell under the enlightening
influence of diffusion from more advanced sources on the Mediterranean
and in the Near East.

University of Pennsylvania
Loren C. Eiseley.