

BOOK REVIEWS AND BOOK NOTES

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Pennsylvania Cavalcade. Compiled by Pennsylvania Writer's Project, Work Project Administration. Cosponsored by Pennsylvania Federation of Historical Societies. (Philadelphia: University of Pennsylvania Press, 1942. Pp. x, 462. \$3.00.)

Here is the kind of book one has long wished for—a book that takes us up on the mountain tops of Pennsylvania history and lets us view important landmarks that mean much in our state's and our nation's development. In a rapidly moving series of essays we are swept along over three centuries of history, pausing just long enough at each of the thirty-six milestones that have been erected to read the highlights of each particular event.

These thirty-six milestones are grouped under four headings: Historic Places, Historical Highlights, Experimental Settlements, and Transportation. "In no other state in the union have so many significant historical events taken place, so many social ideas been tested, so many enterprises been born," reads a statement on the jacket cover of this volume. And as one reads these vivid accounts of the significant historical events that have taken place in this commonwealth, he finds it difficult to dispute this claim.

Under the heading Historical Places we read of Tinicum, Pennsylvania's first white settlement, founded by the Swedes in 1638; of Spanish Hill—Tioga Point, a great natural pass far up the Susquehanna on the New York border; of Pennsbury Manor, country seat of William Penn, some twenty miles north of Philadelphia overlooking the Delaware, where Penn spent some of his most happy as well as his most troubled months during his brief visits to the New World; Stenton, Pennsylvania's "Monticello"; the pretentious country seat of James Logan, Penn's provincial secretary, noted scholar and scientist; Fort Necessity, "where Washington fought his first battle and made his first and last surrender"; Fort Pitt Blockhouse, today the lone memorial of Pittsburgh's birthplace, which harks back to the era when France and England fought desperately to gain control of the upper Ohio valley; Fort Mifflin on the Delaware, an island of strategic importance during the struggles between the Dutch and Swedes; Valley Forge, the spot that symbolizes man's greatest sacrifice, visited annually by a million people; Presque Isle Peninsula in Lake Erie, scene of early military movements under the flags of three nations, made famous by Commodore Perry's gallant battle in 1813; and Wheatland, home of the only Pennsylvanian elected President of the United States.

The second part of the volume is devoted to "Historic Highlights" in Pennsylvania. These include the Battle of Busby Run, 1763; the Yellow

Fever Epidemic of 1793 in Philadelphia, the "most written about epidemic" in all American history; the Whiskey Insurrection; the Hot Water Rebellion, in which hot water was poured on the tax assessors of Bucks, Montgomery, Lehigh, and Northampton counties when they were levying taxes in 1798; the Christiana Riot (1861), the first armed skirmish growing out of the slave problem and a forerunner of the much larger conflict of 1861 to 1865; the First Oil Well—Titusville, Pennsylvania; the Third Day at Gettysburg; the Fishing Creek Confederacy, a local feud in Columbia County, which broke into open armed warfare in the summer of 1864; the Johnstown Floods of 1889 and 1936; and the Homestead Steel Strike of 1892.

Under the head of Experimental Settlements one reads anew the interesting history of the Ephrata Cloister; of Paris in the Wilderness, the miniature city that was laid out in the northern wilds of Pennsylvania during the French Revolution as a haven of refuge for none other than the ill-fated Marie Antoinette and other members of the royal family; of Prince Gallitzin's Experiment high up in the Alleghenies; the New Harmony Society; the Colony of the Sylvania Society, one of the many utopian organizations, which was set up in Pike County in 1843 only to collapse two years later; Ole Bull's Colony in the wilds of Potter County, a grandiose utopian scheme doomed to failure; and God's Green Acres, an account of a Second Adventist colony established in 1864 in the mountains of Sullivan County by Peter E. Armstrong, a religious zealot, who deeded some two thousand five hundred acres to "the Lord and His Heirs in Jesus Messiah forever."

Under part four, Transportation, there are chapters on America's First Paved Road, the Lancaster-Philadelphia turnpike, 1792; the Schuylkill Canal, begun in 1816; Keelboat Days at Pittsburgh; testing the Stourbridge Lion, America's first steamboat launched in Pennsylvania's waters; rafting on the Pennsylvania's rivers; the Allegheny Portage Railroad—one of the most remarkable engineering achievements in the history of transportation; the Erie Extension Canal, an extensive network of canals, stretching all the way from Erie, via Pittsburgh to Philadelphia; and Pennsylvania's Superhighway, the nation's greatest and most recent artery of land transportation.

In these days of curtailed transportation Pennsylvanians may wisely adopt the armchair method of traveling these historic highways and byways. The journeys will be not only enjoyable but also educational. I know of no one volume which I could recommend so enthusiastically as this to those who want to know their state history.

University of Pittsburgh

JOHN W. OLIVER

Religion in Colonial America. By William Warren Sweet. (New York: Charles Scribner's Sons, 1942. Pp. xiii, 367. \$3.00.)

In *Religion in Colonial America*, a volume dealing with the religious heritage of America from the colonial period, Professor Sweet has given the public the first installment of a projected three-volume work on the history

of religion in the United States of America. Professor Sweet has long been a student of American religious history. He has taught this subject, he has directed the researches of graduate students in the field, he has published several studies on the history of Christianity in the United States, and he has edited three volumes of documents illustrating the history of the Baptists, the Presbyterians, and the Congregationalists on the American frontier. Perhaps no other American scholar is so well qualified as he to write a general history of Christianity in the United States. In the work in which he is now engaged he is summing up the research of the last generation in a comprehensive survey—the word is here used in its best sense—which he is addressing to general readers as well as to professional scholars. It is conceivable that Professor Sweet intends this work to be his *magnum opus*.

The volume under review consists of ten chapters, developed according to a familiar pattern. An introductory chapter on religious motives in English colonization is followed by several chapters dealing with the transplantation of Christianity from Europe to Anglo-America. The Americanization of Christianity is the central theme of the last two chapters, which carry respectively the titles "Religion Reaches the Masses: the Great Awakenings" and "America and Religious Liberty."

Professor Sweet's treatment of the great religious revival in eighteenth-century America is interesting for two reasons. In the first place, he combats—successfully, as the reviewer believes—the notion still widely held that Jonathan Edwards was the "father of the revivalistic type of Protestantism in America." In refutation of this erroneous conception he points out *inter alia* the significant fact that the revival in the middle colonies was well under way before the Edwardian revival began in Northampton. In the second place, he is so greatly impressed by the regional differences that characterized the religious upheaval throughout the colonies that he treats the "religious contagion" of the period as a series of "Great Awakenings." Here again the reviewer believes that the author's position is well taken.

In the preface Professor Sweet comments rather caustically on the fact that at least until comparatively recent years the study of American religious history has been neglected and indeed by some historians despised. This observation is undoubtedly just, but the reviewer believes that the basic explanation thereof is not far to seek. It derives from what Professor Sweet calls "the greatest of all of American contributions both in the realm of religion and politics," namely "religious freedom and the separation of Church and State." From the beginning of their independence to the present time the American people have been interested primarily in state building and in economic expansion, and these interests have profoundly affected the writing of American history. Because church and state in America have been separated, political and economic historians of the United States have felt little need to concern themselves with religious matters. The political and the economic history of the United States can be studied satisfactorily without reference to church politics or to theological dogmas. Consequently the serious study of American religious history had to wait until the growth

of interest in American culture as a whole introduced a new "fashion" in historical writing.

For the student of Pennsylvania history *Religion in Colonial America* is a work of substantial value. Chapter seven, entitled "The Germans Find a Haven in the New World," is very largely a chapter of Pennsylvania history. Perhaps equally important is the chapter on the "Presbyterian Irish," and the parts of the books dealing with the Quakers and the Great Awakening in the middle colonies necessarily contain much of significance in Pennsylvania history. This work should therefore be given a place in every general bibliography of Pennsylvania history.

The volume is well balanced, is written in easy style, and is printed in readable type on paper of good quality. It contains a few stylistic blunders, perhaps resulting from oversights in proofreading, and an occasional misstatement of fact. Hakluyt's *Divers Voyages*, for example, was published in 1582, not in 1584. But the slips are minor annoyances that detract little from the general excellence of the book. The documentation is thorough, and the selected bibliography of classified materials fully attests the erudition of the author. It should be noted, however, that the bibliography does not include all the titles that are cited in the footnotes. The index is satisfactory.

Since Professor Sweet has written a history of Christianity in the English colonies on the mainland of North America, the objection may be made that the title of his book is too broad. The point is not worth a controversy, but it is only fair to mention that Professor Sweet has not dealt with the Jews in colonial America. While the word "Jews" does appear in the index, the entry refers only to a passing notice of Jews in the chapter entitled "Trade and Religion in New Netherland."

Bucknell University

J. ORIN OLIPHANT

The Golden Age of Colonial Culture. By Thomas J. Wertenbaker, Edwards Professor of American History, Princeton University. (New York: New York University Press, 1942. Pp. 171. \$3.00.)

This series of lectures presents a review of eighteenth-century American culture as reflected at six colonial centers, each with its peculiar characteristics. Boston still witnessed a conflict between the formerly dominant theocratic Calvinism and a more liberalizing tradition. In New York the original Dutch culture continued to fight a losing battle against an engulfing English tide. The Philadelphia Quakers by their toleration cleared the way for intellectual and aesthetic developments to which they were indifferent or even hostile. Members of the Annapolis aristocracy "enjoyed culture, but they did not produce it." Williamsburg was but the chief focal point of a way of life which was spread over the plantations of tidewater Virginia and was thus "representative, not all-embracing." Charleston society was given its unique flavor by the diversity of the city's cultural heritage, together with the mingling of planter and merchant aristocracy. Yet all these provincial towns had much in common, the greatest equalizing factor being the subservience of all to the criteria of fashion and culture currently

dominant in England. Most of the reading matter of the colonies was imported from the mother country, some of it contemporary literature but much of it the classics then in favor. In dress, in silverware, in furniture, and in architecture the standards accepted in England were promptly and inexorably adopted in the colonies. In so far as this was a matter of the importation of the works of English craftsmen the reflection was of course exact. But the work of local craftsmen and architects who followed English models reflects local traditions, materials, and needs. Thus the Georgian mansion of the well-to-do colonist is indubitably Georgian, but the type in each colony differs from that in the rest, and all are readily distinguishable from their English prototype. The theater displays greater uniformity, since dramas were produced principally by itinerant English companies who visited one colony after another. The difference here was in colonial receptivity, which in the South was cordial, in Philadelphia was grudging, and in Boston gave way to stern prohibition. No writer is better qualified than Professor Wertenbaker to review this fascinating topic, and he has done so with his customary insight and charm. He expresses the wish that colonial culture "had been more democratic and less aristocratic, more American and less British. But it was wealth that made it possible, so it is natural that it should be expressive of the life of the wealthy."

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PENNSYLVANIA HISTORY through the courtesy of the Oswald Advertising Agency and Temple University enters the year 1943 with a new cover. With the aid and support of loyal friends who have stood by it in days of peace, it will continue to grow in the troublous years of war. Editor.