Mr. Pepper is a charming, cultured, and extremely religious gentleman. He has produced a very interesting book which is written in good spirit. Happily he avoids both adulation of self and vitriolic charges against others. The style is excellent and errors are few. So much for generalities.

Inasmuch as this review is for historians, they should be given some idea of the significance of the book. Its importance to the historian consists in the portrayal of the conservative mind of the 1920's and after, of which Mr. Pepper was a part. The villain in the story is Franklin D. Roosevelt, who is impaled with all the earnestness and vigor that a cultured gentleman like the author can exert without becoming a common scold. The New Deal and That-Man-Who-Used-To-Be-In-The-White-House are disliked on many a page.

Mr. Pepper evidently thinks that the 1930's were a mess. No doubt he is right. But nowhere does he admit that he and other leaders of the 1920's were even a tiny bit responsible for causing the mess of the 1930's and the tragedy of the 1940's. Mr. Pepper was a Senator from 1922 to 1927. He describes rather fully the public leaders of that time. He paints most, if not all, of them as charming men (a few of Harding's cabinet he admits were not so good); but it is becoming clear to us now that they lacked, among other things, vision. His account brings that fact out in all its nakedness.

Space permits mention of only one example. On page 124 Mr. Pepper records that he objected to bringing "united force to bear upon future disturbers of world peace," therefore he organized The League for the Preservation of American Independence in order to defeat Wilson's Covenant. On page 129, in discussing with satisfaction how the treaty was defeated, he says: "When the final vote was announced I had a sense of relief comparable to that which followed the Armistice. I cherished the vain hope that the next European War would not involve the United States." The futility of Mr. Pepper's generation—in hoping we could evade a future war by staying out of the League—is proved in a personal way on page 277 where he lists the names of his five grandsons who are serving in World War II. No one knows whether the League could have prevented war or not (Mr. Pepper's victory did not give us a chance to find out); but we do know now that isolation did not give us peace.
History is beginning to judge those men of the 1920's who had so much charm and so little vision. "Where there is no vision, the people perish," only nowadays it is the young people of a later generation, like the Pepper grandsons, who do the perishing. Whether we shall do any better this time remains to be seen. In any event all historians are urged to read this important book which documents the futility of the leaders of the 1920's.

Susquehanna University.

WILLIAM A. RUS, JR.


When Thomas Cresap was marched a captive through the streets of Philadelphia after a career of bloodshed in support of Maryland's claim to a slice of southern Pennsylvania, he was heard by the crowd to remark, "D—— it, this is one of the prettiest towns in Maryland."

The career of this frontiersman, impudent ("D——d Rascal," the Pennsylvanians liked to call him) but admirable for his indomitable spirit, is presented in this book with something of the tempestuous movement of the life itself. It cannot have been an easy book to write, for Cresap was not one of those statesmen or men of vision about whose careers the events of history tend to shape themselves in a convenient pattern. Cresap went his own way and let events look after themselves. His life must, in consequence, seem more scrappy than that of a man who moulded circumstances or who deliberately fitted his career to the pattern of events around him.

But if Cresap was not a great leader, he nevertheless possessed qualities that make his character and career a fruitful study to all persons interested in the evolution of this country. He is a symbol of great forces which went into the making of the United States, especially the urge to westward expansion and opposition to everything tending to restrain such expansion. He exhibited "that enthusiasm and confidence," as Mr. Bailey expresses it, "that was pushing the frontier westward."

Thomas Cresap came to this continent from England in 1715 and almost immediately moved to the frontier. After violent and not very edifying adventures in that part of Pennsylvania which he claimed to be rightfully Maryland's, he set up a trading post near what is now Hagerstown. His later home, Old Town, situated on the extreme western boundary of Maryland some fifteen miles from the present New Cumberland, early became famous among Indians, traders, soldiers, and missionaries. From this place Cresap's influence was exerted in pushing "Maryland and Virginia across the Alleghenies into the Ohio Valley." After the Seven Years War, when the forces of the Revolution were shaping, Cresap helped to organize the "Sons of Liberty" in Maryland. In 1775, at the age of ninety-two, he prepared, in the absence of his son, to command troops for the revolutionary cause.

With the picturesque figure of this "Rattlesnake Colonel" in the foreground, it was inevitable that the author should write from the "human interest angle," and give us many odd shots of a man who, without losing
his historicity in these pages, at times reminds us of Paul Bunyan. But the author is mindful of perspective, and much of the value of the book lies in its study of the historical background. There are, for instance, sketches of the Ohio Company, of the Vandalia colony, of Old Town as a center of Indian negotiations as well as of frontier defense, and of the many men of interest from George Croghan to George Washington who had dealings with "Maryland's most notable frontiersman."

Lebanon Valley College.

PAUL A. W. WALLACE

The History of St. James' Church (Protestant Episcopal), 1744-1944, By H. M. J. Klein and William F. Diller. (Published by the Vestry of St. James' Church in Lancaster, Pennsylvania, 1944. Pp. viii, 347. $2.50.)

In America a church whose life has run through two centuries, even if that church be situated in a commonwealth as old as Pennsylvania, is an old church, and for that reason deserves to have its history told. St. James' Church is fortunate: it is two hundred years old, and its history is now recorded in a volume of which every member and every friend of St. James' may well be proud. This volume was prepared principally by a trained historian, a man who knows how to make good use of abundant sources, and who also knows how to make good use of the English language. It is, therefore, a delightful bicentennial memorial.

Opinions differ as to how the history of a church should be written. The authors of this volume, however, have adopted a plan that will be generally commended. They have written the history of St. James' in a broad setting. They have made clear the fact that St. James' is a product of the transference of Anglicanism from its homeland to the New World, and they have also made clear the fact that its separation from the Anglican communion was the consequence of the separation of the Thirteen Colonies from the British Empire. They have, indeed, taken much care that the reader of this volume shall seldom lose sight of the fact that St. James' has been a part of an everlasting American society.

Naturally, much that this volume contains will have local interest only. But St. James' is a church whose membership has included noteworthy persons. Considering the fact that it is not situated in a large city, this church has a goodly heritage of distinguished persons. Several men who have served it either as wardens or as vestrymen have been prominent in the public life of Pennsylvania. One of its co-rectors, William Augustus Muhlenberg, was a descendant of the founder of the Lutheran Church in North America. Three of its rectors—Samuel Bowman, Levi S. Ives, and Cyrus Frederick Knight—became bishops of the Protestant Episcopal Church. Two other persons associated with St. James' also became bishops. Charles Inglis became the first bishop of Nova Scotia, and James Barrett Kerfoot became the first bishop of Pittsburgh. George Ross, sometime warden and vestryman of this church, was a signer of the Declaration of Independence. The history of St. James' Church, therefore, has a signifi-
cance that extends beyond the limits of Lancaster. This church has touched the life of Pennsylvania and of the nation.

One disappointing feature of this book is the bibliography. For several entries the bibliographical data are so scanty as to presume that the reader will have a full acquaintance with the titles listed. But most readers of this book will not have such acquaintance. For the few who will have it, a bibliography would be unnecessary.

But the final word of the reviewer of a book as attractive as this one should be a word of praise. Not only is this book commendable for what it contains; it also is praiseworthy as an example of good printing under war-time restrictions. It is both durable and handsome. It will doubtless receive, as it deserves to receive, more than local attention.

Bucknell University

J. ORIN OLIPHANT

Consider the Years: The Story of the Jewish Community of Easton, 1752-1942. By Joshua Trachtenberg. (Easton, Pennsylvania: Published by the Centennial Committee of Temple Brith Sholom, 1944. Pp. xvii, 327. Illustrated. $5.00.)

The author of this volume, who has made notable contributions in the field of Jewish folklore, has set the pattern whereby ultimately an authentic history of American Jewry may emerge. In this, he followed the model that had already been established in Europe: namely, historiography based upon an examination and an analysis of all the available records of local communities. For only with a series of similar studies and monographs, well-documented and objectively presented, could American Jewish history be treated adequately.

In 1942 the congregation Brith Sholom (Covenant of Peace) of Easton, Pennsylvania, celebrated the one hundredth anniversary of its chartering. To commemorate this event, its minister, Rabbi Trachtenberg, wrote a history of the Easton Jewish community, based upon sources accessible to him, and with the view in mind of throwing some light upon the development of American Jewry. Beginning with the reference to the family of Myer Hart [ancestor of Benjamin Nathan Cardozo], one of the eleven families who in 1752 sought to transform a plan into a place of habitation at the Forks of the Delaware, the author carefully delineated the development of the Jewish community there to that of 450 families with a total population of 1600 in 1942.

The story is divided into three parts, "Beginnings," from the pre-Revolutionary period down to the first quarter of the 19th century; "Dutchtown," the period of German-Jewish migration and of religious Reform; "New Times," the period of Russian-Jewish migration down to 1942. The appendices that follow deal with the economic status of the Jews of Easton up to 1890 and the record of Jews in military service, and reproduce primarily the various synagogal constitutions of the middle-period, as well as lists of rabbis, officers and members of the several communal institutions. The book concludes with a note about the sources and the notes to the
text. It is interesting to observe that the first two sections are more fully developed because of the sources that were available to the author and the careful use he made of them. The third section, however, dealing with the most recent period and relating particularly to the Congregation Children of Abraham and to other communal institutions, seems to be incomplete. This, no doubt, was due to the lack of sources or inaccessibility to them on one hand; and on the other, the fact that the events described are so close that the passage of time would be necessary to give the writer historical perspective. To refer to externals of progress can never measure up to the use of sources preserved by one's forebears in writing history.

It should be noted that on January 24, 1777, John Adams, when he stayed over at Easton, wrote to his wife, "Here are some Dutch Jews." Trachtenberg reproduces the Hebrew signature of Moses Nathan to the oath of allegiance to the new sovereign state, November 20, 1777. The data on the early inhabitants, such as Myer Hart, Michael Hart, Isaac N. Cardozo, and others are ably presented. Other rabbis, if they have the inclination and the training might do well to emulate Rabbi Trachtenberg in becoming the local or regional Jewish historians of their respective communities and by employing his methodology. And they might also, wherever possible, stress the importance of keeping and preserving those records upon which every sincere and devoted historian must in the long run depend in writing solid and dependable history.

American Jewish Historical Society

New York City.


In this brief monograph Mr. Bernstein has sifted the source material of inter-American relations for the period 1700 to 1812, limiting himself to the New York, New England, Pennsylvania areas as providing "enough material to locate the first inter-American interest, and to show its continuity" (p. vi). On the other hand it has been necessary to consider all Latin America, and as one unit, since that was the custom during the period being surveyed.

Trade was the cause of early North American interest in Latin America and the shifting pattern of international relationships did much to foster it. The Spanish colonists' rebellious attitude toward the mother country's trade restrictions, England's open contempt for the same regulations, the Spanish alliance with the North American colonies in their revolution against England, and Spain's changing position in the Napoleonic Wars all fostered the growth of a surprisingly extensive trade that was almost without exception quite illegal.

Accompanying the increase of trade was a growing interest in Spanish American life. Mr. Bernstein cites as good examples the wide-spread development of library collections dealing with the other Americas and the
exchange of scientific information and publications, with the American Philosophical Society playing a particularly active part.

Political contacts also became increasingly numerous. Disputes arising from trade, particularly where privateering was involved, called for jurisdiction and consequently diplomatic correspondence. "Current opinion in England and America associated religion with expansion . . ." (p. 67) and besides those who were interested in Miranda and his schemes there were many New England Puritans who were keenly interested in promoting political and ecclesiastical revolutions in Latin America.

This book, although not very readable, will be of value for those interested in Latin America, of course, but also for those whose field is colonial and revolutionary United States history, since the bibliography is extensive and well organized and the scholarship is painstaking.

University of Pennsylvania.  

Clement G. Motten