In these days, when so many Americans have an almost nightmarish fear of atomic bombs being dropped upon them by some sort of self-propelled missile, it is comforting to retire to a time when science had not yet reached the point where it took on the aspects of a Frankenstein monster. Such a retreat is possible through the two-hundred-odd pages of Edward Ford's biography of David Rittenhouse.

This work of Ford's is tenth in the series entitled Pennsylvania Lives, published by the University of Pennsylvania Press. Prefaced with an excellent foreword by Thomas D. Cope, the volume is divided into twenty-four chapters, an arrangement which makes for easier reading than that of the tediously long divisions one finds in many biographies, histories, novels, and what not. Working with a paucity of material on the private life of his subject, Mr. Ford has managed to paint a fairly clear portrait of Rittenhouse against the background of some of the most exciting, interesting, and crucial years in the history of this commonwealth.

Just how this boy, who was to achieve distinction in the fields of physics, optics, mathematics, and astronomy, was educated is a matter of almost sheer conjecture. At the age of fourteen David inherited from an uncle two things which were to give direction to much of his later life: a chest of tools and the first book of Newton's Principia translated into English. At the age of seventeen young Rittenhouse renounced a farming career when, with the aid of his father, he built his first workshop. From this point until his death he devoted his time to the satisfaction of his scientific curiosity and to public service.

It was not until the death of Franklin in 1790 that Rittenhouse attained preeminence in the field of science in America. While not denying that Franklin during his lifetime was regarded as the greatest scientist in the New World, Mr. Ford quite properly calls attention to the fact that in the last analysis Franklin's interests lay in the field of applied rather than of pure science. As the author views these two great American scientists of the eighteenth century, he regards Rittenhouse as one who "except in one or two instances did not concern himself with the practical applications of the facts disclosed by his studies. Since pure science . . . has no popular appeal, his researches went unnoticed by all but a handful of men who were in love with learning. He developed no philosophical system of his own, but
he adhered vigorously to Newton's and helped to establish it firmly in America. . . . To men who valued astronomy and mathematical research, and recognized the indispensability of scientific method, Rittenhouse had no peer in America."

In 1770 Rittenhouse moved from Norriton to Philadelphia, and from this date forward found it necessary to give a very considerable portion of his time to a variety of public services. Politically, he associated himself with the Whigs, although at first he could not follow the war party in its advocacy of a complete break with England. Eventually, however, he accepted employment with the Committee of Safety, which was feverishly striving to prepare the provincial defenses against an anticipated British attack. During the war period he became a member of the Assembly, of the Committee of Safety itself, a trustee of the Loan Office, and finally provincial treasurer. Meanwhile, he also had served as a rather active member of the convention which drafted the state constitution of 1776. In addition to all this, he was named to membership on the Board of War. During the war years he became involved in the stormy situation in which the College of Philadelphia found itself, an involvement which caused him considerable personal pain.

Following the close of the Revolution, Rittenhouse became the chief surveyor in the adjustment of the borders of Pennsylvania. In 1792 President Washington appointed him director of the mint, from which post he resigned in 1795. Now, for the first time in twenty years, he could call his time his own, and he looked forward with intense pleasure to uninterrupted investigations in natural history, astronomy, and meteorology. Within twelve months, however, this shy man of science was dead.

To the present reviewer, Mr. Ford's biography reveals three weaknesses. First, for the lay reader, his treatment of the early constitutional history of Pennsylvania lacks clarity. Second, his chapter entitled "Doctrine and Faith" is rather disappointing in that only two pages are devoted to Rittenhouse's views on religion, with the remaining pages spent in the discussion of various and sundry matters. Third, the reader versed in the literature of Pennsylvania history will be pardoned for noting the author's failure to mention in his bibliographical note the excellent trilogy on eighteenth-century Pennsylvania history: C. H. Lincoln's The Revolution in Pennsylvania, J. Paul Selsam's The Pennsylvania Constitution of 1776: A Study in Revolutionary Democracy, and R. L. Brunhouse's The Counter-Revolution in Pennsylvania.

Minor imperfections, however, are of the essence of human effort. On the whole, this is an excellent little volume. In simple style and straightforward manner, Mr. Ford has given us an unusually readable biography of one of America's great scientists who was, at the same time, an eminent public servant of Pennsylvania during the last several decades of the eighteenth century.

*The Pennsylvania State College*  

**Burke M. Hermann**
Theodore Roosevelt and the Progressive Movement. By George E. Mowry.
(Madison: University of Wisconsin Press, 1946. Pp. viii, 405. $4.00.)

Students of twentieth-century United States will long be in debt to Professor Mowry for his careful study of the political forces that swept the nation in the first two decades of the century. Theodore Roosevelt and the Progressive Movement, although centered directly on the versatile and pugnacious "T. R.,” runs the gamut of politics from the assassination of William McKinley in 1901 to a January day in 1919 when all that was earthly of “Teddy” Roosevelt—including his dreams of a return to the White House—was laid to rest in the dust at Oyster Bay, a few years before “the cold grey shadow of Calvin Coolidge fell across America.” The book, says the author, is neither a history of the progressive movement nor a biography of Roosevelt, yet it presents much new material in both fields and offers a substantial contribution to the general knowledge of the period. Here in simple and sometimes pungent sentences is the story of Taft and the tariff; of the Pinchot-Ballinger controversy; of the marshaling of the progressive forces; of the first picket-line attacks from which “Uncle Joe” Cannon, old in authority, emerged a fledgling; of the La Follette tragedy; of the split between Taft and Roosevelt; of the “stand at Armageddon”; of the campaign of 1912; and of the seven years that followed Wilson’s victory, during which Roosevelt blew alternately hot and cold upon both the stand-patters and the progressives.

Mr. Mowry does not hesitate to take a stand when necessary. He argues with confidence and with telling documents. His account of the origins and growth of the slowly widening gulf that split Roosevelt and Taft apart is interestingly done, including the feminine angle. Throughout the volume he makes without effort full use of the dramatic episodes that studded the brief career of one of America’s decidedly gifted reform groups. But no one, perhaps, can pace a Roosevelt across the stage of history without stirring divergent opinions. The life and death of the progressives is indeed a strange story, filled with contradictions. Set in an urban age (though it drew its real sustenance from a rural heritage) and tied, at times unwillingly, to a vigorous individual who never quite loved it, the movement ran a fretful course. Its real leaders reaped no rewards for their labors, and it may be that the man who determined its real destiny comprehended but faintly its origins. Theodore Roosevelt, though the garments of reform which he wore were in part at least redolent of open fields and toiling agrarians, refused to see any relation between progressive hopes and the ferment that had been brewing in the Democratic party for more than a quarter of a century. He excused too lightly the claims of Robert M. La Follette and explained with too much ease his lack of obligation to the Wisconsin senator—and some will feel that Mr. Mowry has fallen into the same error. Roosevelt saw too much good in everything that sprang from his own fertile mind and too much bad in that which was sponsored by others. He could have taken lessons from members of his own group on the “fair play and decency” of which he spoke so much. He did, in fact,
sleep with many strange bedfellows on a long and fascinating journey that skirted always the White House lawn. The New Nationalism and not the New Freedom was probably, as the author suggests, the "ideological predecessor of the New Deal;" but Wilson was a reformer in his own right, and his party before the Progressives were born had spoken in other words of "the solemn, moving undertone of our life, coming up out of the mines and factories and out of every home where the struggle had its intimate and familiar seat." It is doubtful whether Wilson, the Puritan from academic halls, had stolen the thunder of Roosevelt, "the Puritan of Sagamore Hill," from the sprawling city of New York and its new urbanism. "T. R." belonged to the fanfare that felled the walls of Jericho rather than to the hard benches and staid words of Calvinism.

Whatever differences of opinion it may engender on controversial questions, *Theodore Roosevelt and the Progressive Movement* is an excellent book that will be enjoyed by historians and general readers alike. The author, born into progressive thought, maintains a commendable balance. He compares the two old friends in their 1912 campaign to street urchins in a brawl; he readily admits that white was whatever was "T. R." and that black was whatever was Democratic. Although one has the feeling that he did so with pain, he spanks Teddy with gusto. Many old questions still remain puzzling, but the book is a distinct addition to the literature on the Progressives.

Temple University

JAMES A. BARNES


*Walk the Long Years,* by Dr. Frederic Brush, is an unusual contribution to the literature of the Susquehanna country. Actually, it is difficult to classify this work under any category that might lead one to pick it up in search of specific knowledge. It is a rambling account, partly descriptive, partly narrative, and somewhat philosophical, that slowly carries the reader—on foot—from one end of the Susquehanna River to the other. Following no apparent path, the reader finds himself abruptly jumping from Lancaster County, Pennsylvania, to the Great Bend, and then passing back to the Juniata Valley, as he reads from one chapter to another. If it were not for the table of contents, there would be no way by which one might gleam from any chapter what the next one holds in store.

This, however, seems to be the idea of the book. Probably the author intended it for lighter reading, and such an organization of material offers ample scope for the development of interesting pages to catch and hold the attention of the casual reader who seeks to while away a few odd moments from time to time. *Walk the Long Years,* however, falls short of such qualifications, for it is not light reading. It must be read carefully, step
by step, and in places re-read. At times it is somewhat tedious, for there is a tendency for the narrative to drag, and the temptation to skip over a paragraph or a page becomes strong. But the reader who can survive the desire to skim will be well rewarded with the pleasure that comes from reading the work of one who writes for the sheer joy of sharing his enthusiasm with others.

The book shows keen knowledge and love, and insight into the character, of the people who dwell in the Susquehanna country. It is more a book about them, and even for them, than it is a book about the river or its history. Its chief appeal will probably be to those who share with the author a knowledge of these folk and their lives, for without this personal knowledge on the part of the reader, much of the ability to appreciate the very essence of *Walk the Long Years* will be lost.

*Muhlenberg College*

**Richmond E. Myers**

The Formative Years of the Catholic University of America. By John Tracy Ellis. (Washington: American Catholic Historical Association, 1946. Pp. xiv, 415. $3.00.)

During the two decades before 1890 the American educational world was in ferment. Philanthropists, such as Stanford, Clark, and Rockefeller, endowed new institutions; state universities, as well as private and denominational colleges and universities by the score, came into existence; graduate study received vigorous impetus from the development of Johns Hopkins; research and teaching were taking on new meaning. Under these circumstances the establishment of a Catholic University was broached, and Catholic periodicals and diocesan papers promptly opened their columns to discussion of the proposal. Among the first to advocate an institution Catholic in character and university in standards, Bishops John J. Keane of Richmond and John L. Spalding of Peoria stand out. Opinions varied as to the site of the new school and as to its character—should it be a seminary, a sublimated high school, or a real university; should it be entirely new, or should some existing college be adopted and adapted; and from what quarters should staff and student body be recruited. Genuine opposition there was, of course, the fruit of disbelief in the timeliness or feasibility of the project, of conviction of the greater urgency of other and particularly local projects, and of the clash of personalities.

Undaunted by obstacles and cheered by a generous contribution of a wealthy Catholic woman, Bishops Keane and Spalding, now joined by Bishop John Ireland of Saint Paul, campaigned tirelessly for general acceptance of the idea and for funds. With the elimination of all other proposed sites, Washington was determined upon tentatively, a choice acceptable to the vast majority of the hierarchy. To secure papal approval the two bishops travelled to Rome, but their promotion of the scheme enjoyed rather indifferent success till Archbishop John Gibbons came to the Eternal City to receive the cardinal’s hat. Action was then speeded up, approval secured, and a brief was issued. Meanwhile, since Bishop Spald-
ing had refused the presidency, Bishop Keane was selected to head the new institution. Conscious of his limitations in the field of education, he toured Europe, visiting secular as well as Catholic institutions in search of ideas in regard to statutes and curriculum, and ever on the lookout for men whose acceptance of a professorship would add distinction to the new school. Despite delays and setbacks, the cornerstone was laid on May 24, 1888, with President Cleveland and his cabinet and some thirty bishops in attendance.

Once again Bishop Keane journeyed to Europe to obtain final papal approval of the statutes and to round up professors. In both respects he was successful, though Rome raised some objection to the purely graduate character of the institution; and the possibility that foreign professors might contravene the anti-contract labor law was raised at home. With these questions settled satisfactorily, the formal dedication of the institution took place on November 13, 1889, with Cardinal Gibbons officiating and Archbishop Satolli representing the Holy See. At the dinner which followed, President Harrison and three members of his cabinet were guests. Thus the Catholic University came into being with a student body of forty-six and a staff of three executives and eight professors.

Such in summary is the history of the Catholic University chronicled by Dr. Ellis. One cannot but commend his prudence and good judgment in refraining from pursuing his subject further; for, as he remarks, no satisfactory solution can be given at so early a date to many problems that developed later. With scholarly instinct he has ranged far and wide for information on his subject. While diocesan and institutional archives were his chief source, periodical literature, the press, and private correspondence were drawn upon for contributions. The whole work is characterized by a scholarly aloofness and impartiality on controverted points; it is a factual and disinterested chronicle. Copious references make further study or investigation possible, and the chronology of significant dates which is appended is very helpful in following the text.

West Baden College

CHARLES H. METZGER, S.J.


In the dismal days of defeat during World War II, the Office of War Information broadcast sections of Paine's Crisis Papers to a discouraged world. These, too, were days which tried men's souls and, as earlier, stirring words renewed the hope and courage of beaten men. Tom Paine, if not reason, had come of age.

The history of Tom Paine is as much a history of expanding democracy as the writings of Tom Paine are a record of its growth. Once regarded as a "filthy little atheist," Paine is now revered as an apostle of democracy and as a citizen of the world. But this transformation resulted from the course of history rather than from the efforts of Paine's analysts, who have charted that course with varying degrees of precision and insight.
In the constantly increasing list of editors and biographers, Howard Fast, creator of the present volume, has earned an honored place. He has not written a revisionary biography like Moncure D. Conway (1892), nor penned a graceful appreciation in the manner of Vernon L. Parrington, Harry H. Clark, Carl Van Doren, or John Dos Passos. Moreover, for the purposes of exact learning, *The Complete Writings*, collected and analyzed by Philip Foner, have already become “definitive.” But with fine care and with finer feeling, Fast has produced a one-volume edition of Paine’s basic writings designed for wider use. And not only a wider use but a more vital use, for in Fast’s significant phrase Paine “invited men to fight for freedom, whereas others invited men to think of it.” If living democrats pay deserved homage to the men of our times who think about democracy, future democrats will pay reverence to those who now fight for it.

The book is composed of five selections: *Common Sense*, *The Crisis Papers*, *The Rights of Man*, *The Age of Reason*, and Paine’s famous letter to Washington of September 20, 1795—prefaced by a brief introduction and concluded by a briefer “estimate.” Each selection is also equipped with short comments by the editor. What Fast says of the *Crisis Papers* may with justice be said of the whole: “It is for no period, no time, but for the cause of free men always. . . .” There is a crisis, and it is not the souls of men alone which are being tried. The age of reason—in spheres where reason is operative—has not yet dawned, and the rights of men are still the goals of the continuing democratic struggle. It is not a contribution to scholarship which Howard Fast in this work has sought to make. If the men and women who read this book imbibe something of the passion for liberty, he will have made a contribution to democracy. If they feel a lift in their hearts, he will have made a contribution to their lives.

Sarah Lawrence College

**Bert James Loewenberg**


It was a fortunate group of students at Mills College who heard the chapters of this book as addresses. They should have gained from the series a good panorama of American religious bodies and of the distinctive characteristics of each. The volume should be very useful as collateral reading for general courses in American history, or as a book to put into the hands of a person who wanted to know, for instance, the difference between Methodists and Presbyterians. The author is well read in the history of each sect, and gives a reliable summary, together with a penetrating analysis of the spirit and the outlook of each. His style is clear and succinct.

The series covers in turn Judaism, Eastern Orthodoxy, Roman Catholicism, the Lutherans, the Presbyterians, the Episcopalians, the Congregationalists, the Baptists, the Quakers, the Methodists, and the Disciples; and the author then adds chapters on liberal Christianity and the revivalist
movement (in both its fundamentalist and 'holiness' forms), after which he concludes with discussions of the unity of the Hebrew-Christian tradition and "the church of the future."

There are some unfortunate limitations in these essays. Judaism is dealt with only for the Biblical period. The rich history of the Talmudic era which fixed "the wall of the Law" within which Jews were to live and by which they were to be protected, the mysticism of the Cabala, the philosophy of Maimonides, and the modern divisions of Judaism are thus overlooked. But without these, contemporary Judaism cannot be understood. Similarly, Eastern Orthodoxy is interpreted too much from the standpoint of the Fourth Gospel and the early Fathers, with the result that their intellectualism is accentuated (the text used for this chapter is "Ye shall know the truth"), and the long, intellectually barren period from the fifth to the nineteenth century is not mentioned. The resulting characterization of this group is thus rather dubious. Their sacramental mysticism and frequent obscurantism are not given due weight.

The chapter on Roman Catholicism is very good indeed, handled as it is with sympathy and insight, but in dealing with the American scene he might have said something about the early Jesuit missionaries.

Yet these are perhaps captious criticisms of a book which does so much to open the eyes of readers to the values of the different groups, as well as to their characteristic weaknesses. It should go a long way to allay the prejudices existing among Protestants, Jews, and Catholics.

In his final chapter the author sees the churches becoming more honest and more liberal in their thinking, more ritualistic in their worship, more concerned for Christian unity, and more active in social reconstruction. And so he gives us hope for the future.

It would be difficult, apart from a confession on page 101 that he is a Methodist, to know to which denomination the author belongs, so objective and broadminded is he. And this makes the whole book a sermon in tolerance and charity.

*Crozer Theological Seminary*  
EDWIN E. AUBREY

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*The Last of the Cocked Hats: James Monroe and the Virginia Dynasty.*  
By Arthur Styron. (Norman, Okla.: University of Oklahoma Press, 1945. Pp. xiii, 480. $3.50.)

This is not the definitive biography of James Monroe called for by Daniel Coit Gilman years ago in the conclusion of his volume in the *American Statesmen* series. It serves, however, to enable one to form the "more accurate estimate," and to achieve the more adequate appreciation which Gilman, and all of us, desired.

Arthur Styron appreciates that Monroe was an insignificant dynamic force. The book becomes, as its maker intended, the biography of a people, the people of the United States of America, with more than usual attention to the world *milieu*. There is in it hardly more of Monroe than of his great contemporaries; and but little more of the United States than of
Europe and Latin America. Monroe is a focal point, useful chiefly for schematic purposes. He was the product and embodiment of the democratic upsurge of the times, but not a shaper of history.

This volume should be read with the author's earlier Calhoun, The Cast-Iron Man, and with Arthur M. Schlesinger, Jr.'s Age of Jackson. In brilliance, vividness, insight, meticulous verification and close integration of a multiplicity of details, and effortless presentation, Schlesinger's work is unmatched. Styron is labored, less spontaneous, more impressionistic, less compactly formed. But together the three books serve magnificently to revive, even to re-create, a full century of American republicanism and democracy. The contrasting Hamiltonian opposites are there, also.

Though the book is entertaining and attractive, there is an undue burden of trivia and curiosa, and of frequent and unnecessary reviews of familiar things. The author indulges in total recall, almost as if eager to set down every reflection he ever entertained on any and every topic. Much unusual and unfamiliar material and much fresh observation and comment are thus introduced. But the result is a lack of coherence and of integration. The book does not march, nor does it move steadily forward.

In both his works Styron favors a schematic treatment that compels his materials into four parts, bearing striking titles and subtitles, each containing a recurrent word or theme. But the pattern is too neat, too artful. In at least one part of the Monroe (Part IV) the material refuses to conform to the mold provided for it in advance. Nothing is there to connect Monroe or his times with today's theme of "world unity," save under forced construction.

The method is discursive. Penetrating and acute observations abound. Opportunity is afforded and utilized to the utmost to interpolate trenchant remarks. All the events and most of the persons of importance in the life of our nation during Monroe's span of life pass in review in a series of neatly turned essays. Some, such as the review of the War of 1812, are better done in almost any general history of the period. Others, such as the account of Monroe's assaying of contingencies that might govern Britain's response to the doctrine of 1823, are finely done. The lengthiest is the essay on race and slavery, done in a manner altogether worthy of a reflective Southern historian (pp. 350-372). Reflections on Northern industrialists and Southern slaveholders (pp. 359, passim), and on Northern tendencies to disruption of the Union, are stimulating and suggestive. The personalized editorializing is uncommonly extensive.

Among the strictly historical passages there are commonplace surveys of well-known matter (e.g., pp. 25-44); and some excellent dissertations, such as that on the Jay Treaty. Curiously, however, there is no reference to Bemis's important standard monograph on that subject. The battle of New Orleans is fought again, and re-argued with intent to give it high diplomatic as well as military significance. The author thus involves himself in the inaccuracy and unwarranted assumptions that marked a like effort of Mr. Reau Folk in 1938, bringing into question the bona fides of the British Government which had already ratified the Treaty of Ghent.
There is no warrant for the suspicion that Britain would never have relinquished Louisiana had the battle eventuated otherwise (p. 333).

Misleading and erroneous statements of fact and of judgment are too numerous. (See pp. 58, 147, 149, 285, 296, 427, 443.) Earlier pages of the book are marred by excessive resort to probabilities that ought better be left alone till conclusively verified. (See pp. 20, 21, 22, 38, 58, 92, 143, 333.) The identity of language on pages 101-102 with pages 23-24 of Gilman's volume suggests unconscious and unacknowledged indebtedness to the earlier work, and to Bancroft. Many bibliographical references are imprecise, incomplete, or even meaningless. (See pp. 35, 45, 134, 393, 462, 467.) Typographical errors abound on pages 93, 147, 165, 181, 243, 261, 297, 298, 462, 465, 476. The last line of the text, concluding several pages of serious, fine writing, jars the reader with a glaring misspelling.

Despite curiosities and defects, the volume leaves a contribution of considerable permanent value. This lies in its concentration upon the recurring theme of class consciousness before, during, and after the War of Independence. Brought out in relief, perhaps with exaggeration, are the "budding capitalism" of the financial bourgeoisie in our embryonic mechanical age and the clash of capitalistic views and practices with the views and practices of Southern plantation owners. "Control by the industrial power" (p. 421) and the emergence in acute form of conflict of civilizations and sections are set forth as the most moving and menacing manifestations of the age of "The Last of the Cocked Hats."

The theme is picked up and carried forward in Schlesinger's Age of Jackson, and thereafter by Styron's earlier book on Calhoun, to the moment when the dread conflict of arms began. These three books serve to force upon the reader a much needed corrective to the prevailing exclusion of the supposedly dangerous or even non-existent class consciousness and class struggle in the United States of America. Done in fresh, modern manner, they leave unforgettable impressions of the persons and of the atmosphere of an age that passed. Herein is their abiding worth.

The book trails off in several pages of fine writing that seem to the reviewer almost too ethereal, too poetic, too rhetorical. The author is writing for himself rather than for the book or for the reader. A gallery of excellent reproductions of portraits of contemporaries—ten American, eight British—embellishes this novel volume on James Monroe and the Virginia dynasty.

The James Millikin University

Daniel J. Gage


To appreciate truly Dean Sperry's Religion in America, the reader must first of all understand the occasion for its appearance. The book was written in response to a request from the Cambridge University Press in England, which is publishing a series of books under the title of American Life and
Inslitations for the purpose of introducing America to English readers. Hence the American reader should constantly remember that, in this volume, he is not being addressed; but that, on the contrary, he is being invited to listen to a series of discourses intended primarily to promote British, not American, understanding of religion in America. The fact that the volume has also been published in this country is of secondary importance.

Dean Sperry starts his informal lectures to the English by reminding them that in America there is no Established Church; that here rank religious individualism and an "immense and indomitable optimism" prevail; and that here there is a difference between the formal religion of the nation’s churches and the religion of those who are informal friends of religion and whose respect and need for it are increasing. Then he tells briefly the story of religion in the Thirteen Colonies. With the stage re-set by the Revolution, his discourse broadens to explain the causes and consequences of the separation of church and state. This was a radical departure from precedent, bred by the multiplicity of sects, by Jeffersonian political idealism, and by liberal Deism. The consequences of such separation, as Dean Sperry points out, include lack of governmental subsidization of churches and the exemption of church property from taxation; a variety of state legislation on such subjects as Sunday observance, blasphemy, voting, military service, and the like; mutual timidity between church and state; and problems connected with religion and education.

In his chapter on denominations, Dean Sperry notes "an ecclesiastical fecundity and fertility carried to a point that must distress any theologically minded Malthus." This statement, besides being true, is fine evidence of the author’s mellow, wealthy style. He examines the rare flavor of our small sects, the while giving due recognition to the possibility of valid revelation today. He exploits the subjects of religious categories, religious schisms, and varieties of religious endeavor. Finally, he asks the English reader to remember the numerical prominence in America of Baptist, Methodist, Lutheran, Presbyterian, and Roman Catholic groups, all touched with more national variation and continentalism in their origins than are similar groups in England.

The exterior architectural style, the interior program form (worship and social), the tug-of-war between liturgy and non-liturgy, church contributions, over-churched competition, and the "social-contract" equality of American churches—these are the ingredients of his chapter entitled "The Parish Church."

In reviewing American theology the author observes that we are sons of Martha rather than of Mary, with our creeds nevertheless bound closely to the Bible and affected by the experience of our missionary activities of the past century. His comparison of Jonathan Edwards and William James reveals the two magnetic poles of our theology.

The remaining chapters are meditative in character. Under the title of "Religious Education," we find a discussion of the revival, of religion in public schools and colleges, and of the increasing stress on an educated clergy. The Negro problem is approached by the light of the Negro's love
of his religion and of his peculiar attachment to his church. American Catholicism is treated historically, critically, fairly; and suspicions entertained by some Protestant Americans as to its political preferences are well aired. Church union is treated in terms of the community church, the Federal Council, and "reunion." Particularly meaty are the somewhat tentative reflections which the author sets forth in his concluding chapter entitled "Second Thoughts."

Ralph Lazzaro has compiled for this volume some diverse though useful appendices on national and denominational elements in colonial times, present polity categories, conscientious objectors, denominational colleges, and other subjects.

This is a worthwhile book, containing much to reward the thoughtful, extractive mind. It has perhaps more spirit than substance, but spirit is of the essence of its thesis.

University of Pittsburgh

RAYMOND F. BRITTAIN


This pamphlet consists of three essays on Pennsylvania, selected from papers presented before the Pennsylvania Historical Junto, an organization founded in Washington, D. C., in 1942, "to encourage scholarly activity and furnish leadership in the field of Pennsylvania history."

The first of these essays, written by Milton Rubincam, is entitled "History of Benjamin Franklin's Junto Club." The author describes the origin, aims, rules, membership, and early activities of Franklin's famous Junto; and sketches its decline and rejuvenation, and its influence upon the thought and life of Philadelphia. Interest in the Junto began to decline around 1757, but was revived in 1766 when it changed its name to the "American Society for Promoting and Propagating Useful Knowledge." Under the new rules the membership, formerly limited to twelve, was enlarged by increasing the number of resident members and by admitting members outside of Pennsylvania. In 1768 the American Society was merged with the Philosophical Society under the title of "The American Philosophical Society, held at Philadelphia for promoting Useful Knowledge." At the ensuing election, in January, 1769, Franklin was chosen president, and the history of the Junto Club came to an end.

The second of the essays published in the Junto Selections was written by Millicent Barton Rex, and is entitled "Life at Jefferson College in 1850." By coming into possession of a file of old letters written by A. McLean White, a student at the college in the class of '51, Miss White was able to throw additional light upon the history of Jefferson College. These letters, written to folks at home, give many details about life at this institution in the mid-nineteenth century. It is interesting, also, to note that Jefferson Medical College of Philadelphia "took its rise in 1826 as a sort of daughter college under the older Jefferson's protection, and the two institutions shared a common professor of chemistry and board of trustees"—an asso-
ciation that lasted until 1838. Miss Rex has made a worthwhile contribution to the social history of Western Pennsylvania and to the story of higher education in the Commonwealth.

The concluding essay in the *Junto Selections* was written by Dr. Thomas P. Martin, and is entitled "Initiation of James Buchanan as an American Diplomat: His Mission to Russia." In 1832 President Jackson appointed Buchanan minister to Russia, and instructed him to negotiate treaties of commerce and neutral rights with that country. Buchanan, a novice in diplomacy, was somewhat embarrassed in his mission because of his record as a protectionist, but the enactment of the tariff of 1832 smoothed his path, and he was able to negotiate a satisfactory commercial treaty with Russia. He failed, however, to secure a neutral-rights treaty, and returned home with that part of his mission unfulfilled. Nevertheless, his views of world affairs were enlarged and his education in diplomacy had begun. His mission to Russia proved to be a stepping stone to his political advancement.

*State College, Pa.*

**Wayland F. Dunaway**


(Chapel Hill: The University of North Carolina Press, 1946. Pp. xviii, 654. $4.00.)

Our American Josephus is now on the fourth volume of his modern *Antiquities*, and is still going strong. It is to be hoped that he will publish at least one more volume and print his diary before he lays down his pen. *Tar Heel Editor* was followed by *Editor in Politics*, and then came *The Wilson Era: Years of Peace, 1910-1917.* Now we have *The Wilson Era: Years of War and After, 1917-1923.*

The book under review makes absorbing reading, even if it is frequently repetitious and patchy in organization. Obviously some of it was written before World War II, for the author refers to "the World War." It is a long book, running well over 600 pages, with an index and plenty of illustrations; but there are no footnotes. Historians would have been helped if some of Daniel's interesting statements had been documented. His diary is quoted often.

For the benefit of those historians who may not have the time to read the book completely, but who may wish to know what sort of thing can be found in it, the following topics are listed as standing out in the reviewer's mind after he put the volume down: (1) The conservatism of British naval officials who opposed the convoying of ships across the Atlantic and the laying of a mine barrage in the North Sea and in the Channel. Daniels details the efforts he and Wilson exerted before they won the reluctant cooperation of the British. (2) The "Sea Battle of Paris" at the Congress of Versailles, in which Daniels and Wilson refused the British demand that the United States cease its navy-building program. The British did not wish to be faced with an American navy equal to, or larger than, their own. (3) Daniels's belief that the wily British got what they wanted at the Washington Arms Limitation Conference. He records that his heart bled
when almost-completed battleships, for which he had struggled as Secretary of the Navy, were destroyed. Daniels fought for this formula: that the United States should either join the League through which naval reduction might be achieved by all, or else that the United States should build to the limit. He maintains that the United States failed because it did neither: the League was scorned and battleships were scrapped. (4) The difficulty confronted by department heads when Wilson was disabled in 1919. Was he disabled within the meaning of the Constitution; and, if so, who would sign a statement to that effect? (5) Daniels's bitter excoriation of Lodge and the high-tariff interests for scuttling the League—an excoriation which makes a devil out of Lodge and a saint out of Wilson. (6) The Democratic nominating convention of 1920, in which Bainbridge Colby was about to start a third-term boom for Wilson. He had to be scotched by Daniels and other Cabinet members at the convention. (7) Assistant Secretary of the Navy F. D. Roosevelt, with his fingers in everything. Daniels does not say so, but one wonders whether at times he did not feel somewhat like Secretary John D. Long, who had "T. R." to contend with. (8) Daniels's defense of George Creel. (9) The unfair smearing of Secretary Baker. (10) The drafting of Henry Ford to run for the Senate from Michigan in order to secure a pro-Wilson majority on the Foreign Relations Committee. (11) Wilson's and Daniels's dislike of Admiral Sims and Ambassador Page because they had become "English." (12) The enrolling of women into the navy by Daniels long before anyone thought of WAVES—or WACS for that matter.

Throughout the book is worship of Woodrow Wilson; indeed, on an early page Daniels says that Washington and Wilson were the two greatest naval strategists the country ever produced. Sometimes one wishes the author were a little less adulatory, for after all Wilson had faults; and yet, whether Daniels overdoes it or not, he shows that Wilson was one of our great presidents, whose place in American history is only now coming to be appreciated. Surely democracy cannot be so bad when, about once in a generation, it brings to the surface a Washington, a Jefferson, a Jackson, a Lincoln, a Cleveland, a T. R. Roosevelt, a Wilson, and a —————. The blank is used for a certain recent leader, because it is not yet considered good form to include him among the great, any more than it was to include Wilson during the 1920's.

Susquehanna University

WILLIAM A. RUSSELL, JR.


Given the current interest in "digests" and "selections," it was certain that somebody, sooner or later, would remember that the second president of the United States and his distinguished son were industrious penmen, and would make editorial use of that recollection. Accordingly, in the volume under review, we have an offering from the writings of John and
John Quincy Adams, made up for the most part of selections from three monumental collections—viz., *The Works* of John Adams, in ten volumes; *The Memoirs* of John Quincy Adams, in twelve volumes; and *The Writings* of John Quincy Adams, in seven volumes. No piece that has not been published heretofore appears in the book.

Actually, *The Selected Writings of the Adamses* consists of two moderately sized volumes, tied together by a single introduction and done up in one binding. The text is made up of 216 pages of John Adams's writings and 186 pages of John Quincy's, through which the editors have endeavored to ease the way of the reader by means of numerous introductory or explanatory notes. Why the editors gave John Adams more space than they gave his son, we are left to wonder.

The purpose of this book is clear enough: it is to present to readers lacking the time or the patience to work through many volumes, self-drawn portraits of two members of an illustrious American family. This purpose is altogether praiseworthy, despite the fact that the result achieved, perhaps through no fault of the editors, leaves something to be desired. There can be little doubt that too much was attempted in the space allotted; the editors could have done a better job if they had been allowed to make enough selections to fill two stout volumes. Nor can there be much doubt that the portraits of these men could have been made somewhat sharper if there had been available to the editors the Adams papers still withheld from the public. A wholly satisfactory abridgment of the works of John and John Quincy Adams can hardly be expected before a definitive edition of their writings is brought out.

Of the contents of a book like *The Selected Writings* it is easy, but futile, to complain. Scholars would never agree in all cases as to what should be inserted in such a work. It is disturbing, however, to observe that the text contains nothing on the subject of John Quincy Adams's contribution to the Monroe Doctrine; and there is little more than passing mention of this subject in the Introduction. This and other omissions doubtless will annoy some readers. However that may be, no one need have much misgiving as to the text, for I have checked enough passages to feel certain that the material used was carefully transcribed. Two mistakes in dates, one in the text and the other in a note (pp. 4, 270), are so obvious as not to be misleading.

Most readers will find the Introduction informing and the editorial notes helpful. Now and again, however, the editors have overreached themselves. It is not true, for example, that John Adams was "overwhelmingly defeated" in the presidential election of 1800. In a total of 138 electoral votes, he received sixty-five; and the late Professor Channing has shown that this election was decided by the Republican victory in New York City.

There are some persons who will regret that the editors have shown a slight tendency to indulge in a kind of "streamlined" writing. Why, for example, mature scholars should deliberately write "Massachusetts's Republican Governor Sullivan" is beyond my comprehension. If such an expression is admissible, why should we not write of "Truman's dismissed
New Deal Democratic Secretary of Commerce Wallace?" It may be that a tendency of the editors to soar on Icarian wings will account for a mention, in their Introduction, of John Quincy Adams's "career as Russian ambassador," an ambiguity not completely atoned for by subsequent references to him, first as "minister to Russia," and then as "ambassador to Russia." The fact should be well known that the rank of ambassador was not used in the American foreign service during the lifetime of John Quincy Adams.

Despite its minor defects, this book deserves a place in every college library, for it will put at the easy disposal of undergraduate students important material that even a young and optimistic teacher would hardly expect them to dig out of the collections heretofore mentioned. It is, moreover, an attractive book—an example of the printer's art of which the publisher has every right to be proud.

Bucknell University

J. ORIN OLIPHANT


In Stephen Foster, Democrat, Fletcher Hodges, Jr., has written briefly of the political and Civil-War songs of Stephen Foster. This pamphlet is a reprint of a paper that was first published in The Lincoln Herald, Lincoln Memorial University, in June, 1945. It is an item that collectors will want to possess.

The Fosters were Democrats, ardent supporters of James Buchanan in 1856; and later on, although opposed to Lincoln, they were Union Democrats. But it is not known that Stephen Foster, whatever his personal view of Lincoln may have been, ever wrote a single line against him.

Stephen Foster's music has been much used by our major political parties since 1848, but his Civil-War music has been relegated to oblivion—deservedly so, according to Mr. Hodges, who thinks that "the sixteen Civil War songs he composed for verses written by himself and other authors are feeble things of little poetic or musical merit." Foster had little talent for that sort of thing.


In this profusely illustrated bulletin the significant contribution of Pennsylvania to the winning of World War II is briefly summarized. Following a foreword by James H. Duff, chairman of the Pennsylvania Historical and Museum Commission, appear the portraits of the thirty-five Pennsylvanians (thirty-two of them native-born) who received the Congressional Medal of Honor. In the number of awards of this medal, Pennsylvania led the Union. The rest of the pamphlet consists of five chapters, the titles of which are as follows: "Men in Uniform," "Camps and Depots," "Volunteers for Defense," "Arsenal of America," and "Food for Freedom." It is esti-
mated that during the war nearly a million and a quarter Pennsylvanians were in uniform, and it can be said with certainty that there were "forty important military and naval installations" in the state during that period of time. Pennsylvania's contribution of military and naval leaders is given proper attention. On page ten there is a full-page portrait of General George C. Marshall, who was born in Uniontown, Pennsylvania.


Here, in a condensed bulletin, is a highly valuable description of the records that were in the National Archives on June 30, 1945. These records were organized into 212 groups. One who is setting out for Washington to do research in the field of American history should think twice before refusing space in his luggage for this pamphlet.

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