BOOK REVIEWS AND BOOK NOTES

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The adjectives "significant" and "important" have been so frequently over- and mis-used, that this reviewer is reluctant to declare that Clinton Rossiter's Seedtime of the Republic is both significant and important—and good reading as well. Indeed, so important is this study that it brings to mind the illuminating contributions made in the 1920's by Sir Lewis Namier on another vital aspect of the American Revolution. But it must be admitted that a comparison of Namier's classic study of the English background with Dr. Rossiter's new examination of the intellectual background of the Revolution is in some respects unfortunate: for Clinton Rossiter is not an historian but a political scientist, and his book definitely reflects the difference in orientation.

However, Seedtime of the Republic will prove enlightening reading for anyone with historical curiosity, and constitutes an excellent guide to pre-Revolution intellectual history. In fact the book's major weakness is that it seeks to provide too much, and there are moments when the author does not appear to realize the full significance of his material. Briefly, the study is divided into three sections: "The Circumstances," "The Men," and "The Heritage." This is a somewhat awkward compartmentalization and suggests that the author wrestled long with his obvious problems of organization. But more irksome to historians will be the habit of continual and frequent headings and divisions of the subject matter, causing the book to have the appearance and format of a summarized text. Nor will historians be satisfied with the method of footnoting adopted at the back of the book: sources are so lumped together and tied to a single footnote, that efforts at tracing precise information are rendered unduly difficult.

The real and avowed purpose of Clinton Rossiter's study is to examine "the political ideas that sustained the rise of liberty in colonial and Revolutionary America." This aim is certainly realized. The first part, "The Circumstances," must be considered the least satisfactory division of the book, but is still of value as a convenient synthesis of modern scholarship on colonial government, religion, society, and economy. There is considerable reliance on the works of Labaree and Andrews, and unusual respect for Turner in a writer who depicts the colonies as "a provincial outpost of European learning." But Dr. Rossiter's purpose here is to provide an adequate setting for the intellectual study that is his major contribution, and the chosen method of expression for this is partly in brief biographical
studies of "The Men"—leaders like Hooker, Wise, Mayhew, Williams, Bland and Franklin—and partly in a topical discussion of "The Heritage"—the ideas developed and maintained by later colonial leaders. The selection for biographical treatment must necessarily appear somewhat arbitrary, and sometimes little is contributed—as with the study of Hooker—but mention should be made of the excellent piece on Richard Bland, a Virginian of far greater intellectual consequence than generally realized. The brief biographies serve well to illustrate the nature of colonial thinking in the seventeenth and eighteenth centuries, and Dr. Rossiter shows well "the prophetic nature of their ideas." If one feels occasionally that the final section of the book, "The Heritage," is somewhat jerky and over-filled with quotation, it must be conceded that there is merit in permitting eloquent colonists to speak for themselves.

The greatest contribution made by Clinton Rossiter undoubtedly derives from his remarkably extensive and thorough research. He claims to have examined all the issues of the English-language newspapers printed before 1765 and about ninety-five per cent of those printed between 1765 and 1776, although he has by-passed the Pennsylvania German press as barren of unusual political ideas. This prodigious research has produced an unusually clear insight into the intellectual currents that swirled about the colonists before the Revolution, and affords an unparalleled opportunity to see in detail the precise character of the colonial intellectual debt to the English radical whigs. However, the present reviewer would take issue with Dr. Rossiter's loose employment of the word "Whig," which meant so many different things on both sides of the Atlantic in the eighteenth century. And it is regretted that so little was actually selected from the abundant source material collected on the historical background of the English radical whig publications. The benefits to be gained from thorough newspaper research are also well revealed in Dr. Rossiter's study of religion as a colonial weapon against England. As the author aptly notes: "The loose or designed use of 'Communism' today has an exact counterpart in the use of 'Popery' in the pre-Revolutionary decade." And he is able to make it equally clear that John Locke did not figure as large in colonial political theory as has been assumed; he was rather "primus inter pares."

Seedtime of the Republic is not an easy book to review briefly; it has too much to say, and too much of that is important. Like any major study, it would seem to depend much upon synthesizing recent scholarship as well as upon extensive original research; but, as a fresh study of "conscious conservatives" who were leaders of Revolution, Dr. Rossiter's work is worthy of careful consideration and amply repays the attention it demands.

Pennsylvania State University

H. Trevor Colbourn

The Man in Leather Breeches, the Life and Times of George Fox. By Vernon Noble. (New York: Philosophical Library Inc., 1953. Pp. 298. $6.00.)

This volume is based on original sources and represents several years of study on the life of George Fox and the turbulent seventeenth century
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during which he lived. It is written in a style that should appeal to both the layman and the scholar. Mr. Noble is a British journalist who makes no claim to having an intimate knowledge of the Society of Friends, but it is evident from the understanding with which he writes that he is thoroughly acquainted with their religious views and manner of living.

Fox's theological views or the influence of earlier reformation leaders on him is not treated. Instead the author regards the Quaker movement as an innovation with Fox and his band of followers commonly known by their friends as "seekers," and by their adversaries as "Quakers." He is chiefly concerned with Fox, the man, his behavior, and his adventures as well as the people who assisted him in establishing Quakerism. He has given us a picture of the beginnings of Quakerism in its proper social and governmental setting during the Cromwellian and Restoration periods. The author asserts that one of the purposes of the volume is to place in truer perspective the influences and purport of the message of the Quakers than most of the leading historians have done. This statement certainly could not apply to American historians such as Fisher, Nevin, Osgood, and Greene.

Mr. Noble maintains that few historians have given the Quakers the credit they deserve in the history of the seventeenth century. For example, in their valiant fight for freedom of conscience, which is in effect freedom of speech, the author maintains that Fox's unceasing plea for toleration should give him a place of influence in the history of the seventeenth century above that of Lilburne and Titus Oates, the conspirator.

A movement which could revolutionize the thought of many thousands of people and merit a special act of Parliament against it, as well as take part in the development of the American Colonies and inspire the founding of one of them, according to the author, deserves marked attention.

The author states that the majority of Quaker writers have accepted Fox the evangelist without examining him in the light of his times. He also states, "I set out with the seventeenth century questions of Why? and How? and approached the subject with a journalist's critical and often skeptical eye." This reviewer feels that Mr. Noble has succeeded in the task which he set out to accomplish to a commendable degree. The seventeenth century was rich in the type of men generically called "thinkers," who stirred the imagination of their educated contemporaries and whose influence long persisted. Fox is often portrayed as being illiterate, but Mr. Noble concludes that he was a man of considerable ability who could, when the occasion arose, outthink the great majority of his opponents. Fox did not believe that education at Oxford or Cambridge qualified a man to become a minister. He believed that the prerequisite for the ministerial calling was the study of the Bible and a deep searching of one's own mind followed by a definite decision to improve the society in which the Christian lived.

George Fox was different from most of the people of his day in that he dressed differently and endured unflinchingly and without malice imprisonment, and other maltreatment. He wore leather breeches, a large white hat, his hair in ringlets to the shoulders, and a long plain jacket. The
leather breeches which were infrequently worn by travelers of his day was the means whereby he was identified by the crowds.

This volume reads like an adventure story, and as a matter of fact it is the story of one who had an adventure of the Spirit as well as a physical one. There are a few footnotes to identify quotations, but the author has restricted them to the barest minimum. Although there is no bibliography, the author states in the introduction that he has gathered most of the information from Fox's Journal, Quaker books and documents, seventeenth-century tracts and pamphlets, and collections of letters. There are eight illustrations, a postscript and an appendix in which the author evaluates Fox's Journal and explains the meaning and significance of “hat-honor,” “Thee” and “Thou,” and “Retribution.”

The index has been carefully prepared and is complete. This book is recommended to those who are interested in a study of seventeenth century England and the beginnings of the Quaker movement. It is a definite contribution to a clearer understanding of the period. College and university libraries will find it a useful reference for students of European and English history.

Langhorne, Pa.

OLIVER S. HECKMAN


Caroline Jacob has written a history of Quakerism to attract the kind of young people whom she taught for many years at Westtown, the old Quaker boarding school in Chester County. And she has done it very well. Through the lives of twenty-four Friends, she tells the story of Quakerism in England and America from George Fox to Rufus Jones. Nine of her characters are Americans, fifteen English, although many of the English Friends touched American Quakerism directly or indirectly. First come the founders—Fox and Margaret Fell, William Edmundson, the father of Irish Quakerism, Penn and Barclay; then the great eighteenth-century Friends—Pennsylvania's Pembertons and Benezet, John Woolman and the English Fothergills. In the nineteenth century, it is the reformers: William Allen, Elizabeth Fry, Joseph Sturje, and Lucretia Mott. The story of the great American Separations appears in contrasting studies of Elias Hicks and Joseph John Gurney. Finally, the author traces the striking developments in Quakerism since 1850 in the lives of two English Rowntrees, John Stephenson and his nephew, John Wilhelm, and three Americans—Allen Jay, Rufus M. Jones, and Sergei Thomas. The last two provide an original quality to the book, for Caroline Jacob knew personally Haverford's great Quaker teacher, philosopher, and humanitarian, and she taught young Thomas, whose early death cut short a life that gave promise of fruitful leadership for the present generation of Friends.

A personal point of view pervades the whole book, and we see the history of Quakerism through the eyes of a Philadelphia Friend, not uncritical of her own or earlier generations, but anxious to inspire young Friends and
friends of Friends to imitate the best of Quakerism's heroes. Only the story of Allen Jay represents Western pastoral Quakerism; the Quakers of Europe hardly figure at all. One misses Whittier among the Americans and finds no recent English contemporaries of Rufus Jones or Sergei Thomas. Irish Friends and others would object to calling Ireland "rather wild and uncivilized" in the seventeenth century (p. 13). Mexicans would say that Mexico City, not Philadelphia, was "the largest city in the New World" in the mid-eighteenth century (p. 70). News of John Brown's death certainly reached the Motts in Philadelphia before 1860 (p. 163).

But defects of this kind hardly mar an excellent book of its type. Quakers and seekers of philosophical mind will prefer Howard Brinton's *Friends for 300 Years* (1952); those of a historical turn will go back to Elbert Russell's *History of Quakerism* (1942). But *Builders of the Quaker Road* tells a story that both young people and their elders will enjoy.

*Haverford College*

**THOMAS E. DRAKE**


This study embraces more than three hundred years of the Weaver family, who lived primarily in Southern Germany before migrating to America in the eighteenth century. The author was so much impressed with the land of his forefathers, as a result of a rather recent visit, that he depicted with genuine literary charm the significance of the Black Forest, the beauty of the winding rivers, and the fertility of the surrounding plains. He appreciated the key historic towns and monasteries of the sixteenth and seventeenth centuries. In addition, he successfully accomplished the difficult task of recapturing the every day life of the people as they walked, talked, transacted business, and entertained more than three hundred years ago in such towns as Markgröningen, Stuttgart, Tamm, and Marbach.

Chapters two, three, four and five deal primarily with the social and economic life of the Weaver, Kiehl, Pool, and Muller-Bierer families—the direct line of Samuel P. Weaver. The study takes these families, and others, from the historic Rhineland to their migration to eastern Pennsylvania and their eventual settlement in the western part of the Keystone State.

Chapter six gives an account of Mr. Samuel P. Weaver's childhood days on the family farm in western Pennsylvania, his education in an ungraded rural school, and his later progress in a preparatory school. At the age of eighteen he entered Gettysburg College, from which he graduated four years later. Mr. Weaver was now determined to be a lawyer, so he entered the University of Michigan Law School, where he was a student for three years.

After the completion of his law course, he migrated to the Pacific Coast to practice his profession in the lawless frontier town of Sprague, Washington—moving later to Spokane. The practice of law proved to be remunerative. In a short while Mr. Weaver had become financially independent. He now found time to write several books on various phases of the law.
He was professor of constitutional law at Gonzaga University, 1929-1948. During this time he was also president of the Great Northwest Life Insurance Company. Chapters ten, eleven, twelve, and thirteen are devoted to a trip around the world.

The reviewer's criticisms are few. I quote:

More than a century ago the Pennsylvania Dutch dialect was replaced by the English language. German was no longer the language of the churches. For many years German was taught side by side with English in high schools and colleges, but later the language became an elective only (p. 54).

The Pennsylvania Dutch dialect may have been replaced at an early date by the English language among the Germans of western Pennsylvania, but the statement certainly is not applicable to such eastern counties as Northampton, Lehigh, Berks, and Lancaster, where it is not uncommon today to hear Pennsylvania Dutch spoken in the farmers' markets of Bethlehem, Allentown, Reading, and Lancaster. The pastors of the Lutheran, Reformed, and other German Protestant churches in eastern Pennsylvania preached, as a rule, two sermons each Sunday, one in German and the other in English until World War I. Some of the school teachers in the rural areas used the Pennsylvania Dutch language in the schools almost entirely until the 1920's.

Again I quote:

The expressive interjections 'Ach,' 'Ei,' 'Ei-yi-yi,' and 'Ei-yi-yi-yi-yi-yi,' if they ever were in common use, disappeared more than a century ago (p. 54).

These expressions are used frequently today in Bethlehem, Allentown, Reading, and Lancaster.

The author also writes:

While there were certain minor superstitions and what seem to the present as strange customs, there never were such practices as powwowing or the exercising of charms against evil spirits. (p. 54)

If this is true in Westmoreland County, it is not true even today in the counties of Northampton, Lehigh, Berks, and Lancaster. The powwow doctor is still visited by a sufficient number of people to make the practice worthwhile.

The Pennsylvania Dutch are probably no more superstitious than the many other racial groups in the State, but the author makes this statement pertaining to their practices:

They nailed horseshoes to the lintels of doors to protect the inmates from the power of unseen forces, and in some sections one may still see 'witch signs' painted on barns to keep off 'spells' (pp. 25-26).
There exist today two schools of thought in regard to the purpose of these signs. One is that they were placed on the barns to keep away the "evil spirits," and the other is that they were used to make them more decorative. The latter school is increasing rapidly.

Mr. Samuel P. Weaver has used his varied and rich experiences to produce a study that should have a wide appeal. The book is interesting and informative, but it is not a scholarly production. The book has no footnotes, index, or bibliography, but it contains thirty-one beautiful and appropriate illustrations, which add to the beauty and value of the book.

Lehigh University

George D. Harmon


The collection and classification of bookplates is a somewhat specialized field, of particular interest to bibliophiles or to students of art and design. It is a field in which a number of excellent studies have been made, and it is not difficult to explore the origin and history of English, French, German, American, or various special classifications of bookplates from standard references on the subject.

This study is much more than another catalog of bookplates. Although it is certainly a book for the specialist, the connoisseur, or anyone who can appreciate a hobbyist's enthusiasm for his hobby, it represents in miniature three major phases of the author's interest—the origin and development of Folk Art, the best examples of fine Folk Art from a personal collection, and an appreciation of the significance of the Pennsylvania German element in American cultural history. Mr. Borneman, an officer of the Pennsylvania German Society for many years, published a book several years ago in which he made a major contribution to our knowledge of Pennsylvania German Folk Art. This publication represents a small but distinctive segment of the same field.

His study begins, properly enough, with some interesting and well-written background about the identification of books by their owners, from the days when books were chained to library shelves to the age of the individual bookplate (circa 1450, incidentally). It then describes, in somewhat cursory fashion, the founding of Pennsylvania by William Penn, and the subsequent emigration of the German sectarians. An excellent and authoritative section on the Folk Art of the Pennsylvania Germans discusses in some detail the production of Fraktur Schriften and the special contributions of the Ephrata Brotherhood, the Schwenkfelders, the Mennonites, and the "Church people" to that art. The remainder of the book is devoted to a detailed description of one hundred of the bookplates in the Borneman collection, and a rather complete discussion of the uses and varieties of bookplates in general.

The twenty-four excellent color reproductions of Pennsylvania German bookplates are the most striking feature of the publication, although a
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number of black-and-white illustrations are included. From a bookplate collector's standpoint, the era from 1790 to 1840 was characterized by colorful, handpainted bookplates, produced by quill and brush, and usually prepared with great care for the identification of a Bible, Hymnbook, Prayerbook, or Catechism. They were executed with originality and careful attention to detail, and though they do not have the symmetry and variety of composition associated with the classical illumination of the medieval period, they represent a high degree of Folk Art in our cultural history.

The organization of the book is rather irregular, and the author's presentation is quite informal, yet these factors do not detract in the least from the clear impression that the author has a genuine and sincere love of books and bookplates, and that he is thoroughly familiar with the creative ability and artistic talent of the Pennsylvania Germans.

For those who are interested in the art and craftsmanship of the common people, this study will provide a very complete survey of the way in which the expression of artistic emotion can emerge in the development of so fragmentary a bit of history as the bookplate. For everyone who admires and respects fine books, it will prove to be a pleasantly written and beautifully executed publication.

Franklin and Marshall College

FRIDERIC S. KLEIN


Valley Forge, the encampment of General Washington's cold and starving Continentals in the winter of 1777-1778, is known to all Americans. As a shrine dedicated to suffering, fortitude, and regenerated determination, it is visited by thousands of persons every year. Attention centers upon Washington's Headquarters, the log huts, National Memorial Arch, Washington Memorial Chapel, and, in early spring, the beautiful dogwood blossoms that color the gently rolling slopes of the Great Valley.

The visitor with more time, a car, ample curiosity, and Mr. Pinkowski's guide book in hand, will be rewarded if, after doing the high spots, he "moseys" about the surrounding countryside and looks at some of the other sites that were part of the Valley Forge encampment. These are the 30-odd homes in which Washington's officers and their staffs were billeted through that winter of despair.

In breezy, reportorial style we are introduced to the builders of the homes and to some of their descendants through several generations down to the present. Architectural features, both original and renovations, are described, and anecdotes and legends surrounding some of the homes and their occupants regale the reader. Illustrations of the houses in modern dress abound throughout the book. All this serves as setting for the succinct sketches of the Continental officers who occupied the homes for about six months.
Mr. Pinkowski has looked up the military record of each officer. Emphasis is given encampment activities—how they were welcomed, tolerated, or openly disliked by their hosts, both the willing and the compelled. The officers' good manners, or lack of them; concern for their men; the pettiness of some and the nobility of others; Washington's opinions of certain officers, and the zeal of those who labored to prepare the army to fight once again—these elements dispel the anonymity of men encamped en masse. The vignettes are brief, but the characterizations are intimate and well drawn. The Valley Forge story becomes warmer, a more richly detailed epic than can be told by bell towers, log huts, stone arches, or souvenirs.

A tendency toward purple prose and jarring metaphors disturbed this reader. Such style and devices may conform to the journalistic credo, but they don't belong in an historical guide book. Proofreading was done in haste, perhaps to meet the timely July 4 release date. Consequently printers' errors are numerous. And for a volume selling at $5.00 the quality of paper and of illustrations could be better. Despite these minor shortcomings, this book will make your next trip to Valley Forge more rewarding if you have read it beforehand, or consult it as you drive along the Great Valley roads looking for the houses where Washington's officers slept.

Harrisburg, Pa.

Norman B. Wilkinson

(Chicago: University of Chicago Press, 1953. Pp. ix, 195. $5.00.)

A century ago a professor at an American college sadly described public apathy toward education in the United States in terms with which some critics might agree today. "I do not think that there exists at present, in our country, any extensive demand for more thorough training in fundamental studies," he wrote. Most Americans apparently were satisfied with as little education as was "compatible with success in the pursuit of ordinary business." Colleagues agreed, bluntly declaring that American boys expected to be heading a profitable business by twenty-one and to be living in comfort, if not luxury, by the ripe age of twenty-five. They simply were not interested in the scholarly life (pp. 78-79). These two problems were among the barriers to the development in America of institutions of higher learning comparable to the universities of Europe. Equally important was the perennial problem of finance. Even should young Americans become interested in higher education, how were great universities to be supported?

The efforts of American educators to meet these problems during the period before 1860 are described in this brief but detailed volume by an Assistant Professor of History at the University of Chicago. Dr. Storr has examined an impressive mass of material, including personal manuscripts, institutional records, tracts, and addresses. While his emphasis on Harvard, Yale, Princeton, and other eastern colleges reflects the educational leadership of that area, he gives little attention to the advanced work being offered during the period in a number of institutions in the
West and South, carefully leaving the study of the ante bellum development of graduate education in the South to "someone able to spend much time in research at the Southern universities" (p. 186).

As the influence of the German universities was increasingly felt in America the older colleges, devoted to the presentation of knowledge rather than to research, seemed seriously inadequate. By 1859, Harvard had made some progress toward the establishment of a separate graduate school, and by 1860 Yale had organized a program leading to the Ph.D. At both colleges the faculty consisted of resident scholars; but, in 1851-55, Henry Tappan and Alexander Bache attempted to establish a great national university to be staffed by America's greatest scholars, who would periodically come to New York City or to Albany to lecture. When adequate financial support for this plan could not be found, Tappan attempted to persuade Peter Cooper and William Astor to endow a university which would combine the facilities of all the colleges and major libraries of New York.

Dr. Storr attributes the failure of this ambitious project to a lack of strong leadership and to the fact that philanthropists had not yet come to accept university building as a proper and desirable investment. As a student of local history, his comments on this attitude might have been valuable. His study would have been more meaningful, too, had he attempted an evaluation of the charges of general indifference to advanced study. The appearance of the B.S. degree during this period indicates the presence of strong opposition to the classical curriculum. Did educators consider the possibility that more aggressive proposals for advanced work in science and technology would receive support from a public engrossed in the development of an industrial nation? Dr. Storr describes the failure of the efforts of the New York group; apparently he did not consider further analysis pertinent to his rather strictly defined study.

By 1860 three approaches to the problem of graduate education were evident, says the author. Some educators, like Benjamin Pierce, defined a university as an assembly of great scholars. Another group, exemplified by Yale, erected a graduate school upon the collegiate base, somewhat in the German fashion. The third group, following the example of Harvard, proposed the gradual enrichment of the curriculum until work of the highest level was offered to the most highly qualified and ambitious students. Thus, concludes Dr. Storr, the prewar reformers in education, by their experimentation, their successes and their failures, "set the agenda for change" in American graduate education and laid a firm basis for the work of such later educators as Daniel Coit Gilman.

Vanderbilt University


The impact of technology upon our nation's habits of living is becoming increasingly important, and in no field of applied science has there been a
more significant development than in refrigeration technology. The United States is the only country in the world in which refrigeration is used extensively, and the author of this little volume (slightly over 300 pages) has written an excellent history of its development. After reviewing briefly the harvesting of natural ice, the only ice our people had until late in the nineteenth century, he then describes the major inventions that led to mechanical refrigeration.

Early refrigerators were very simple. They consisted of insulated wooden boxes, lined with tin or zinc, and with shelves to hold food, but they were never satisfactory. The demand for ice in public eating places, hotels, dairies, meat packing houses, and butcher shops was always greater than the supply. The growth of cities following the close of the Civil War was accompanied by greater demands for fresh foods. Meat packers and fruit growers introduced refrigerator cars, that is cars filled with blocks of natural ice, to haul their products to Eastern markets. But the supply of natural ice was never sufficient. Artificial mechanical refrigeration had to come, and come quickly. European scientists contributed much of the theoretical knowledge, but the American scientists, inventors, and technologists brought refrigeration into actual use. A number of technical advances occurred in mechanical refrigeration during the last two decades of the nineteenth century, notably in the use of refrigerants, compressors, and in the use of electricity for power rather than steam. After 1910 the natural ice industry lost ground rapidly, and by the 1920's it ceased to be big business.

One of the major developments in mechanical refrigeration was the introduction of the cold storage warehouse. Considerable opposition was voiced by people who did not understand the preservative qualities in frozen foods, but this died out when the opponents of cold storage could not prove any solid charge against food kept in cold storage. The science of refrigeration was applied to a number of uses—air conditioning, purifying air, purifying tobacco, regulating studio and laboratory temperatures, use by textile manufacturers, nurserymen, florists, and even metallurgists.

Quick freezing processes, first developed in the fish industry, have become one of the most spectacular developments in refrigeration. The American diet has undergone many changes as a result of refrigeration. It saw an increase in consumption of citrus fruits, leafy green vegetables, dairy products, and a corresponding decrease of potatoes and grain products. Since Clarence Birdseye patented the quick-freezing process, the sale of frozen foods has been phenomenal. Another notable result of refrigeration has been the development of locker plants and home freezers.

The author has been most meticulous in documenting his material and has combed through thousands of references, magazine articles, monographs, official documents, and histories of industries. All in all, this study may well set a pattern for similar projects in the history of technology.

University of Pittsburgh

John W. Oliver

A series of seven historical essays in honor of John Elmer Reed, for many years president of the Erie County Historical Society, who died in 1948. The opening essay, "The Erie Extension of the Pennsylvania Canal," was written by Mr. Reed himself. The other essays are: "Eric Saengerfest—1900," by Emelia C. Bark; "Retaliation for the Burning of Dover," by Thomas W. Turnbull; "Pennsylvania Population Company," by Nelson Hale; "Congressmen from the 29th District of Pennsylvania," by John W. Ray; "With Roosevelt at Tehran," by W. P. Rusterholtz; and "Der Pennsylvaniaisch Ditesch," by Max Darone.


This report contains eight articles pertaining to the history of the Germans in Maryland and neighboring areas.


The purpose of this publication is stated as being "not to contradict any accepted opinions about the origin and evolution of the American flag but rather to add fuller details and consequently a degree of finer historicity to the conclusions already held by the best authorities." Special attention is given to the Markoe flag, the first known American flag to boast thirteen stripes symbolical of the union between the colonies. Brief mention is made of the Betsy Ross story, which is dismissed as an American legend whose truth cannot be historically proven.

Delaware Becomes A State. By John A. Munroe. (Newark, Delaware: University of Delaware Press, 1953. Pp. 28.)

This is the second pamphlet published in the Institute of Delaware History and Culture Pamphlet Series.