
These six essays, originally given as the Stokes Lectures at New York University, make a valuable contribution to both American historiography and American intellectual history. What Professor Craven has done so successfully is to sketch the story of American opinion concerning the founding of this country by those individuals who thereby won the honorific label of "founding fathers." In view of the vast amount of rhetoric that has been expended in recent years upon the alleged historical principles that form the basis of "true Americanism," it becomes extremely pertinent to examine what these ideas have meant at various times in the last three centuries. In this depiction of how the "usable past" has contributed to our national mythology, Mr. Craven is shrewd enough to realize that what people think is true is just as important as the careful scholarly accounts of what actually did happen. To ascertain this, he draws upon a wide variety of materials which were seldom utilized in the days when history was primarily political, military, and constitutional, many of which still need to be explored more thoroughly by social and intellectual historians along the paths he has opened up.

As might be expected from so well-known a colonial historian, when Mr. Craven speaks of "founding fathers," he refers to the men not so much of the conventional Revolutionary era as of the actual settling of the different colonies. He therefore begins by showing how our first historians, writing still within the colonial period, interpreted the events and personages of that time. Especially he focuses on the development of the two themes that from the start America's function was to exemplify the principles of self-government and religious freedom. Here he is interested in how New England managed to out-maneuver Virginia in identifying its story with that of all America, a consequence, he feels, not only of greater Yankee literateness but also of a far stronger consciousness of special mission. The obvious difficulty of how New England was to treat its religious history in view of its record of intolerance (and the resultant ups and downs which that region's reputation has suffered at the hands of its own scions) is deftly handled, as well as how Virginia's pretensions to Cavalier antecedents and traditional loyalty to the crown handicapped full exploitation of her early efforts for self-government. In this discussion Pennsylvanians may object to such an over-concentration upon New England and Virginia, but Mr. Craven genially concedes this criticism, defending himself on the grounds of convenience and clarity. Actually, however, his analysis of the concept of religious liberty necessarily involves considerable attention to the roles at-
tributed to such Middle Colony representatives as William Penn and Lord Baltimore.

After showing how the Revolutionary generation utilized historical tradition to prove it was merely fighting for ancient rights, Professor Craven proceeds to the more difficult problem of how much the early national period's emphasis on the heritage of the Revolution and the mission of America developed a genuine consciousness of common background. He concludes that obviously the varying origins of the different parts of the country still often produced powerful particularist loyalties, but he also sees more clearly than many have done that devotion to local institutions did not necessarily conflict with loyalty to the nation as a whole and that sometimes such rivalry actually enhanced it. This section of the book is noteworthy for its account of the founding of state and local historical societies and of the first centennial observances.

Moving on to the post-Civil War era, Mr. Craven shows how the major divisive element in our society shifted from geographic rivalries to ethnic jealousies as each immigrant group put forth sometimes extravagant claims of its part in the founding of America, thus identifying itself with the American tradition. His description of the nineteenth century's mounting interest in genealogy and the subsequent appearance of a large number of hereditary societies displays several insights not frequently encountered. He realizes that these organizations were primarily social, a manifestation of the American joining habit; at the same time he understands that they also expressed a strong reaction against the New Immigration and even points out how much the D.A.R. was touched by the Progressive Movement in the early 1900's. Some might feel, however, that he deals too gently with the efforts of self-styled patriotic leagues to impose their particular versions of history upon the schools. The last essay includes an excellent survey of the debunking attitude of the 1920's, especially as exemplified by William Woodward and Rupert Hughes, and of the more recent revisions by historians like S. E. Morison and Perry Miller, who have in turn debunked the debunkers.

Mr. Craven makes no pretense that this is a comprehensive analysis of the large subject which he selected, but even so the essays are filled with an astonishing amount of unfamiliar and valuable detail, all of which he makes hang together far more logically than the above summary may suggest. Throughout the volume there is a most engaging gentle humor which is not so cynical as to suggest that nothing be taken seriously, but enough so as to imply that the serious isn't always that serious. Perhaps this work merely rings changes on a minor theme, but it does so in a manner that is extremely stimulating and rewarding. Doubtless there are many details both of fact and interpretation over which specialists might quibble (not to mention such slips as the ego-deflating footnote references to this reviewer twice as Davis and once simply as Wallace), but they are all so trivial as to leave nothing of substance to criticize.

University of Pennsylvania

Wallace Evan Davies

The history of science has many facets. At its heart is the history of scientific thought itself, of the development from ancient times of concepts about nature in the minds of creative scientific thinkers. This is an austere, exacting, and often beautiful aspect of the history of ideas. But there is also the history of the influence of science upon other areas of thought, of Newtonianism upon the Enlightenment, for example, or of Darwinism upon social thinking. There are special topics, such as the relations of science with religion, literature, or—above all, perhaps—philosophy. There are the connections of science with technology and industry, and nowadays with diplomacy and war, a fascinating subject, of which the complexities are only beginning to be explored and understood. And the general reader of history who, however unconversant he may be with science, finds himself enmeshed in its consequences, is more likely, perhaps, to be interested in these derivative aspects of the subject than in the evolution of scientific ideas themselves.

What Mr. Hindle offers is a meticulous and admirably detailed study of the state of scientific culture in this country in the 18th century. His book is social history. It is not intellectual history, nor could it be, for what is made abundantly clear is the poverty of the colonies in creative or original scientific thought. The great exception, of course, is the work of Benjamin Franklin in electricity, but after he became absorbed in civic and national duty, no mind of comparable scientific capacity in this country was devoted to the study of nature until the appearance of Willard Gibbs in the later nineteenth century.

Mr. Hindle cannot be too highly praised for the modesty and candor with which he diminishes the claims that patriotism or enthusiasm have often advanced for his subject, and puts it in a correct perspective. The myth that Americans have some innate gift or bent for science, that Yankee ingenuity grew into "Yankee science" (to borrow the phrase coined by D. J. Struik in the title of the well-known book in which he advances much higher claims for early American science)¹ can scarcely survive Mr. Hindle's work. This is not to say that some of the topics in early American science recently proposed for investigation by Whitfield Bell would not repay investigation.² But whoever undertakes them should understand in advance that they are interesting for the history of the American attempt to assimilate its cultural heritage, to which we were not yet prepared to make a contribution of our own. Indeed, the overwhelming impression to be taken away from the reading of Mr. Hindle's book is an appreciation of how very provincial the colonies were in point of scientific culture, of how dimly the lights of science shone across the Atlantic. Equipment was lacking. Libraries were scanty. Leisure was inadequate. Organization was rudimentary. Education was insufficient. Scientifically sophisticated company was scarcely

¹D. J. Struik, Yankee Science in the Making (Boston, 1948).
²Whitfield J. Bell, Early American Science, Needs and Opportunities for Study (Williamsburg, Va., 1955).
to be founded. Knowledge was slight, not only of Newtonian science, but of the continuing work in Europe, and real understanding was slighter. There your American stood before the science of the Enlightenment, his Bacon in his hand, all respectful and filled with good-will, naïveté, and the love of nature.

This being his posture, it is not surprising that he should have done his best in the sciences in which those qualities could carry him a short way, and in enterprises in which he could draw an advantage from his geographical situation. Professor Hindle’s book opens with a chapter on the international community of naturalists, among whom Linnaeus was the great systematizer, and who were, of course, deeply interested in the vast and unknown range of American flora and fauna. European botanists were dependent on American sources for descriptions or, better yet, for specimens, and so it happened that John Bartram, James Logan, Cadwallader Colden, and others were drawn into the corresponding fellowship of natural history. But even these efforts were coordinated, not in America, but in London, by Peter Collinson, who had first brought the Americans into touch with European naturalists. Nor was our contribution systematic. It was only descriptive. Even the famous Bartram appears to have been rather a gardener than a scientist. “A noble nurseryman,” Professor Hindle calls him (p. 25).

Among the medical men and gentlemen, clergymen and teachers, who devoted their spare time to scientific studies, natural history was a far more grateful and popular subject than physical science. Apart from Franklin’s work, which has been thoroughly studied by I. B. Cohen, the only considerable American efforts in the more abstruse and demanding sciences were devoted to observations of the famous transit of Venus in 1769. The observations were not notable for precision or dependability, but they did come from the western hemisphere and were, therefore, useful to European astronomers. Of the famous names, John Winthrop appears to have been a competent astronomer, though David Rittenhouse was rather an accomplished instrument maker than a scientific thinker.

Mr. Hindle has gone to the sources to assemble a great quantity of information on the scientific circles in each of the main colonial cities. He tells of the place of science in the curriculum of the colonial colleges; of the foundation of libraries and hospitals and the organization of medicine; and of the efforts to maintain systematic communication with Europe. Philadelphia, of course, was the center of intellectual effort, and there is an excellent chapter on the foundation of the American Philosophical Society, which after a false start in 1743 emerged from many rivalries and vicissitudes in 1768. There are interesting indications of the interplay of English and French influence in Philadelphia and Boston, where the American Academy of Arts and Sciences was named in honor of the Académie des sciences rather than, like its counterpart in Philadelphia, the Royal Society. There are, finally, chapters on the effect of the Revolution, disruptive at first and then stimu-

---

The student of American culture will be indebted to Mr. Hindle’s pains-taking researches, which amount to a collective biography of colonial science. It takes historical honesty of a rare sort to claim so little for one’s subject, and in a way it may be that Mr. Hindle’s excellent caution has led him to make rather less of it than he might have done. Not that his title is inapt: our ancestors pursued science and caught her only rarely. But one would have been grateful for an accompanying analysis of the influence of European science, that is to say, of the scientific world view of the Enlightenment, upon colonial culture and civilization. What, for example, was its importance in theology? Did natural theology occupy the place in the American religious mind that it did in the English? Is there any comparison to be made between the relation of the rationalism of Franklin, or of Jefferson, to science and that of the Encyclopedists, or the later idéologues? Did the Rousseauist revolt against Newtonian science affect American attitudes? These questions, and others like them, are not treated. But one cannot criticize a book for what the author never meant to do, except perhaps to suggest that many important and promising problems await interpretation in another book.

Charles C. Gillespie


This volume is another in The Chicago History of American Civilization series, which was begun with the laudable intent to offer to beginning students fresh and readable interpretations of the American past. Regardless of the segment of the reading public to which this book is addressed, both the editor and author must be acclaimed for courage. They have attempted to cover in just 157 pages of actual text what by any standard was the most important period in American history. It was an age of summary, re-evaluation, decision, adjustment and new departure. These were its component characteristics, and to their description and analysis the interpretive historian must address himself with meticulous regard for the elements of balance, proportion, emphasis and selectivity. If one grants the virtue of the brevity to which Dr. Morgan committed himself, any judgment of the success with which he resolved the first three of these problems must be weighed against the last one, selectivity.

In his view the history of this complex and transitory age is much more than an account of revolutionary events: it is fundamentally the story “of the Americans’ search for principles. That search brought them to Lexington and war in 1775 . . . and finally culminated in the adoption of the federal Constitution.” His modus operandi follows naturally from this observation. A “search for principles” becomes the basic motivation of the Revolutionary world and, in turn, the key with which he seeks to open that world to the student.

The colonial search for principles resulted in the finding of two which sparked the Revolutionary effort and conditioned the institutional and con-
stitutional developments of the "Critical Period." These were the principle that denied taxation without consent of the taxed, and the principle of human equality. The tax issue, or the sanctity-of-property concept, is repeatedly stressed in the honest conviction that it was the major issue after 1763, and therefore the primary *casus belli*. We are constantly reminded that the Revolution began "as a dispute over the security of property," or "because the British government violated the sacredness of private property." In a broad constitutional sense much can be said for this point of view, despite the fact that the colonists apparently ignored the principle by paying duties on tea and molasses from 1770 to 1773. But to stress the taxation question almost to the exclusion of other factors involved in the pre-Lexington decades is dangerously to over-simplify a highly complex situation. For example, the numerous and various constitutional frictions marking American-crown relationships during much of the colonial period cannot be summarily dismissed with the assertion that the empire let the colonists alone and allowed them to do "what they pleased." This hardly squares with the troubled history of the prerogative, a history the colonists had certainly not forgotten, for it was still being made. Also ignored as a causative force was the ideological conflict between England and America, the semantic evidence of which betokened the real gulf which had appeared by 1775.

The other great motivating principle, human equality, also had its period-wide ramifications, but it lacked the consistency of adoption and use enjoyed by sanctity of property. After groping for the principle ever since the beginning of the tax controversy, the colonists finally discovered it in Tom Paine's *Common Sense*. They were seeking equality with Englishmen, though, not with each other. In granting the franchise, for example, the states ignored this principle.

One may differ with Dr. Morgan's criteria of selection and emphasis (he airily dismisses colonial class conflict, incidentally), but it must be granted that within the interpretive framework adopted he has done an excellent job. The style is sprightly, the language clear and simple.

Temple University

HARRY M. TINKCOM


It is as well to begin this review by explaining that this is not a "Life" of Charles McLean Andrews, but a study in historiography wherein Andrews is made to stand forth as the representative of a school of colonial historians, of whom Mr. Eisenstadt considers him the most important and influential. This adds to the interest of the book, but also to the difficulties of the author, who seems determined to prove a thesis which is, perhaps, incapable of proof or refutation in the terms in which he states it.

For Mr. Eisenstadt is, it would seem, an "historical relativist," who wants to use the Andrews school as a case study to show that historical truth is a variable commodity, serving one generation but not holding for the next, and that "all our monumental works of history shall one day be colossal wrecks, standing in the desert, their epochs stamped upon lifeless things."
This is, indeed, an awe-inspiring thought, but the problem posed is a tricky one to be tackled by an historian as young as Mr. Eisenstadt, for, in order to deal with it at all, he should possess an enormous range of knowledge of the historical field in question, as well as great familiarity with the source material on which the conclusions of the Andrews school were based.

Since the objective is clearly stated, not only in the introduction but in almost every chapter, the book must be judged on that basis; but, before attempting to examine Mr. Eisenstadt’s arguments, it should be said that in dealing with the biographical material he has done an excellent job, sensitive, sympathetic, and understanding. In his opening chapter, moreover, he has conveyed very successfully the aims and the ambitious projects of the teachers of history at Johns Hopkins in the days of Herbert Baxter Adams, and the excitement engendered in Charles Andrews and other young men in seminars modeled on those of German universities, but escaping any trace of Teutonic dullness by soaring high into the realm of historic speculation. If the author were basing his case on discrediting this particular school of philosophical historian, he would have an easier time; but, since Andrews rejected theory and turned to facts, even before he completed his doctoral dissertation, this chapter merely sets the scene. The third chapter, in which is described the Herculean labor of preparing the Guides to material in the Public Record Office and other London Offices—Guides which Andrews himself regarded as likely to be his most enduring monument—is also interesting and generally accurate, although it perhaps overemphasizes his own dependence on these official sources.

It is when he comes to the description of Andrews’ total contribution to history, and especially when he undertakes to show that that contribution is already “dated” and to some extent discredited, that the author is not only unconvincing, but allows the context of his argument to become very thin. He dwells almost exclusively on Andrews’ laborious reconstruction of the machinery of administration, and totally fails to convey the immense breadth of Andrews’ vision when he contemplated the British world of the 18th century. It is the same vision which has inspired Lawrence Gipson’s many volumes ranging from the East Indies, to Africa, to the Caribbean, and north by way of the continental colonies to the Newfoundland fisheries and Hudson’s Bay; and, if Andrews himself did not live long enough to have it enshrined in his writings, no one who sat in his Yale seminars could escape it or ever discard it.

To take the single, but important, instance of the West Indies. The author does mention, but seems to dismiss as unimportant, the fact that Andrews was dealing with thirty colonies, where H. L. Osgood had dealt with thirteen, but he fails to call attention to Andrews’ all-important contribution in recognizing clearly that after 1700 the economy of the West Indies was one of the foundation stones for the growing prosperity not only of the mother country, but of all the continental colonies north of Virginia. He even omits from his narrative and his bibliography any mention of Frank Pitman, one of the most important of the Andrews “disciples,” whose volume, The Development of the British West Indies, is the standard work on a subject which has attracted increasing attention in recent years.
This omission is the more serious because, in the construction of his argument, Mr. Eisenstadt wishes, apparently, to prove, by quotations from many recent writers, that the thirteen colonies would have been better off outside the British system or, alternatively, that the British system should have been constructed for their exclusive benefit. Since the first fifty years of United States diplomacy were directed very largely to recapturing the benefits which the continental colonies had enjoyed in the West Indies trade before 1776, there seems to be a flaw in the reasoning somewhere. Is there, perhaps, a basic failure on the author's part to understand what the international rivalries of the seventeenth and eighteenth centuries were like, and the advantage to colonists of belonging to the most successful system of the day, even though they tried to escape from its restrictions?

Mr. Eisenstadt does show, without much difficulty, that Andrews sometimes overstated his case, and stressed certain factors in the colonial scene at the expense of others of equal or even greater importance. But to the author's final impeachment (pp. 200-201), "Andrews never squarely faced either the problem of historical relativism or its meaning for the scientific ideal which he had always pursued," one can only reply by challenging him to produce any "historical relativist" who has made as great a contribution to the enlargement of the field of historical knowledge as did Andrews. The reviewer is reminded of a sentence of Alfred North Whitehead's, which pictures Newton and his contemporaries in the field of scientific research discarding philosophy, and hammering out their conclusions "in the teeth of irreducible and stubborn facts" seen in the light of a "native faith." The description seems to fit very well the case of Charles McLean Andrews, and perhaps even to show why a philosopher of history would almost certainly have failed.

Bryn Mawr College

HELEN TAFT MANNING


This outstanding issue of the Library Bulletin of the American Philosophical Society forms a notable link in the great chain of commemoration of the two hundred and fiftieth anniversary of the birth of the Greatest American.

When the plans were first laid for a world-wide observance, it was prophesied that the American Philosophical Society, leader in Franklinian research and principal depository of his writings, would plan and execute a worthy program. This prophecy has been amply fulfilled.

The stupendous project of compiling all Franklin's writings launched two years ago, is of course the climax or apogee of the general celebration. But the Library Bulletin we are now discussing (upon a smaller scale of course) measures up well as an important contribution. It is composed of ten excellent essays each produced by an authority in his own particular field.

Dr. William E. Lingelbach, appropriately enough, leads off in his attractive, lucid style analyzing the progress made to date in the new compilation and reviewing the whole field of Franklinian publications.
Professor Whitfield J. Bell, Jr., associate editor with Professor Leonard Larabee in the compilation, writes interestingly upon a topic which has enlisted his attention for some time—the relation of Franklin to the German Charity Schools.

In the next ten pages of the bulletin Librarian Edwin Wolf, 2nd, holds our attention with a scholarly account of the Stamp Act Cartoon.

Next we have two essays covering the still nebulous routine of Franklin’s stay in Germany in 1766. Carl Van Doren went to his grave protesting that the Sage’s course of travel in the Rhine Valley would never accurately be traced, but these two articles, both by Professor Robert L. Kahn of the University of Washington, shed additional light upon an obscure episode. He first treats of the rather meager correspondence of Franklin with that amusing (if rascally) character Rudolf Erich Raspe, creator of Baron Munchausen. Next, in an accompanying article, Dr. Kahn tells us of Franklin’s relations with Grimm, and with the Zurich resident, of whom too little is known, J. H. Landolt.

In proper sequence Eufrosina Dvoichenko-Markov describes Franklin’s relations with that indefatigable traveler and soldier of fortune whom old Edward Biddle always protested was the most interesting of all the foreign volunteers in our American Revolution, Count Benjowskis.

In the seventh essay, by Professor C. William Miller of Temple, the scientific side of this most versatile of avatars is stressed in “Franklin’s Type: Its Study Past and Present.”

A lighter and more sentimental chord is struck by Charles Coleman Sellers in his charming little dissertation on Jane Mecom’s picture.

The Franklin-Volta correspondence, another theme which will some day fit into the larger picture of Franklin’s Italian relations, is well handled by Professor Antonio Pace of Syracuse University.

The concluding contribution, longest and most notable of the nine, the “Apotheosis of Benjamin Franklin,” has been properly entrusted to Professor Gilbert Chinard of Princeton, since it is in the field which he, of all American scholars, is best fitted to depict. The writer of this review, who has recently had the opportunity of visiting the notable exhibition at the Bibliothèque Nationale at Paris, is struck with the happy tie-in of this article of Professor Chinard’s with the contemporary display in Paris.

In conclusion, and perhaps at the risk of repetition, it may truthfully be said that this well-chosen compendium of nine articles by eight leaders in the Franklinian field attunes to the unique importance of the anniversary. And that is high praise.

Reading, Pa.

J. BENNETT NOLAN


The rather mysterious title of this book comes from the name that was originally suggested for Dickinson College, but was dropped, presumably, because of its similarity with William and Mary. Overtones of royalty were
no longer appropriate in the 1780's when this college was founded. Mary Dickinson's name was omitted, in spite of her gift to the college of fifteen hundred volumes which she had inherited from her father and grandfather, the two Isaac Norrises. Her husband alone was honored—John Dickinson, the famous non-Signer of the Declaration of Independence.

The book is a collection of a dozen lectures concerning people and topics connected with the history of Dickinson College. The connection is sometimes as slight as the bestowal of an honorary degree, and partly for this reason the papers are almost all of general interest. What might have been simply local history has been successfully developed and expanded for a wider audience, with only an occasional parochial exaggeration remaining, as when an incident is described as "perhaps the most dramatic single incident of Colonial history." It should be added, however, that some of the best known personages dealt with in these papers, such as John Dickinson, James Wilson, Thomas Cooper, and James Buchanan were intimately connected with the college for many years.

The Boyd Lee Spahr lectures are a unique function of the Dickinson College library. The series was begun in 1947, at the suggestion of Professor May Morris, the Librarian of the College, to whom this volume is dedicated. The purpose of the series, in the words of President William W. Edel, is to deepen "our conception of the early history of the college and the developing America of which it was a part," and this purpose has been fulfilled with distinction. The publication of these lectures is an interesting alternative to the usual administrative history of a college, and an imaginative yet scholarly presentation of some of the college's contributions to the community. An earlier collection was published under the title of Bulwark of Liberty in 1950.

The papers in the present volume are remarkably even in quality and comprehensive in scope. They are arranged chronologically, with sources given in footnotes, and there is a minimum of overlapping. Many of the writers are well known outside of the Dickinson circle; all of them are familiar with their assigned subjects. As one would expect, there is more emphasis on education than on any other topic, but there are also contributions to political, legal, and cultural history, as well as to other subjects more difficult to classify. In the field of education the papers which come to mind most readily are President Edel's discussion of the founding of "John and Mary's College" on the Susquehanna; Whitfield J. Bell, Jr.'s, development of some of the difficulties experienced by Benjamin Rush, John Montgomery and others, in establishing the college; Philip Klein's vignette on James Buchanan's undergraduate brushes with discipline, and his later mediation between the faculty and the junior class, which helped to establish his reputation as a peace-maker; and Harold Larrabee's paradoxical analysis of the good fortune which came to Dickinson College as a result of its employment of the controversial Thomas Cooper, after his imprisonment under the Alien and Sedition Laws for his violent attacks on John Adams.

In the field of political history one thinks first of Frederick J. Tolles' explanation of the seeming inconsistencies in John Dickinson's career. Pro-
Professor Tolles feels that Dickinson can best be understood in terms of his Quaker background, rather than in conservative or radical political terms. Then there is Charles Page Smith's consideration of the influence of the West in James Wilson's varying political fortunes, and John A. Munroe's biography of Senator Henry Moore Ridgely, whose career is a commentary on the course of Delaware Federalism. In the field of legal history is James Tunnell, Jr.'s, estimate of John Dickinson's contributions to the Federal Constitution. Perhaps future lectures in this series will explore further the possibilities of legal history.

Several of the papers already mentioned might be classified as cultural history, but there are a few which make specific contributions. Most notable among these is Brooke Hindle's brief, but inclusive, summary of the migration of cultural leaders to the United States, in contrast to the Loyalists' exodus, during the American Revolution. Elmer Charles Herber's sketch of the life of Spencer F. Baird, world-famous naturalist, is a heart-warming tribute to a faculty member who helped to found the Marine Biological Laboratory at Woods Hole and the National Museum in Washington, but whose contributions have now been largely forgotten. Finally, there is Mary Elizabeth Burtis's brief biography of Moncure Conway, late 19th century worker for peace, many of whose ideas, including his questioning of Disraeli's Suez Canal policy, have again become strangely relevant today.

Lafayette College

JOHN M. COLEMAN

The Presbyterian Enterprise: Sources of American Presbyterian History.


This book is a compilation of source materials on the American Presbyterian Church from 1706 to the present time. The authors have chosen well and wisely from an abundance of records, and the result is a pleasing, small volume of general interest to historians. It is fitting that it should be published in 1956 upon the 250th anniversary of the founding of the first Presbytery in America.

The volume is divided into three parts of almost equal length. Beginning with the minutes of the first Presbytery, the first section traces the growth of the church through the American Revolution. The reader is impressed with the part that Presbyterians played in the settlement of the frontier, in establishing schools and colleges, and in contributing to American independence. The second section deals with the development of the church down to the close of the Civil War. Here are materials upon the organization of the General Assembly of the Presbyterian Church, upon the struggle of Old School versus New School Presbyterians, and the effects of the "irrepressible conflict" upon the denomination. The third section describes the effort of the denomination to adjust to social and economic changes since the Civil War. It presents interesting material upon Darwinism, upon the social gospel, and upon fundamentalism. A final sub-division of this section is entitled "Intimations of Fresh Creativity, 1937-1956" and tells how the church brought spiritual encouragement to the men in the armed forces,
launched a New Life Movement to bring assistance to local churches, and increased its activities upon university campuses.

The colonial portion of the volume is of special interest to Pennsylvanians. Documents give the minutes of early Presbyteries meeting in the state, comment upon the arrival of numerous Scotch-Irish immigrants, and tell how the Covenanter or Reformed Presbyterian Church was organized in Middle Octorora, Pennsylvania, in 1743. From the log-cabin school of Reverend William Tennent at Neshaminy went forth young ministers in the middle of the eighteenth century to participate in the "Great Awakening." Some historians have claimed that from the New London Synodical Academy came influences that led to the establishment of both the Universities of Pennsylvania and Delaware.

The authors are well prepared for their task. All of them are ordained ministers and writers of articles upon church history. Two of them are college professors, and the third, Charles A. Anderson, is a former college president and the manager of the Department of History of the Office of the General Assembly of the Presbyterian Church. Anyone who has had reason to consult manuscripts in the Presbyterian Historical Society has become obligated to him for many services.

By such men one would expect that selections would be chosen with care and skill, and the reader is not disappointed. A glance at the bibliography will show the extremely wide range of material that was examined. While specialists in church history may criticize the authors for occasional omissions, the general reader will be well pleased. The compilers claim that the book will be of value not only for seminary students, teachers, and ministers of the Presbyterian denomination, but also for persons interested in church history and the religious aspects of American civilization. With this opinion, the reviewer heartily concurs. He hopes that the volume will stimulate persons in other denominations to produce similar useful compilations.

Ottberlein College

Faith and Works at Middle Octorora Since 1727. By Madison E. McElwain. (Manheim, Pa.; Sentinel Printing House, 1956. Pp. 582. $15.00.)

This is a documentary history of a rural congregation founded on an outpost of America's frontier in the year that marked the death of George the First of England, and that has had a continuous record of strong faith and good works for 230 years.

Shortly after the so-called Scotch Irish left Ulster and came to Pennsylvania, they established a cordon of settlements in Chester County along the Octorora Creek which in 1729 became one of the boundary lines separating the newly formed Lancaster County from Chester County.

The Middle Octorora Church was so called because of its situation between the Upper Octorora Presbyterian Church, near Parkesburg, Pa., and the Lower Octorora Church near West Nottingham.

Its early date of origin is established by the fact that the Presbytery of New Castle, Delaware, granted the request of certain members of Upper
Octorara, "the Mother Church," for a separate congregation, and directed the Rev. Adam Boyd, then preaching at Upper Octorara, to give one-sixth of his time to the service of the new congregation, thus becoming its first pastor.

Many of the Church records of the early period have been lost, but the Presbytery records are still available, as are some diaries of former pastors. There is considerable irrelevant material in the book, but also much source material for the student of American ecclesiastical and social history.

Mr. McElwain is to be commended for finding and publishing, in full, so much hitherto scattered material relating to the history of a congregation that takes us back to the Proprietorship of the Penns, the Colony and Commonwealth of Pennsylvania, the early history of two counties, Chester and Lancaster, and of two townships, Sadsbury and Bart.

It is interesting to note in these ecumenical days—as the author does—how many petty divisions and sub-division took place within the same denomination a hundred years ago. The story of the coming of the Covenanters and of the Seceder Church built almost within a stone's throw of the Middle Octorara house of worship, is a vivid illustration of the Old Side and the New Side controversy which plagued the youthful Presbyterian Church in America.

One of the valuable features of the book consists in the reprint of the history of the Middle Octorara Presbyterian Church from 1727 to 1917, by J. E. McElwain, father of the author, in cooperation with Dr. George H. Shea, the present pastor.

The publication of Sessional Minutes, pastoral records, and gravestone inscriptions may not make interesting, connected reading, but they are of real value for reference to the genealogist as well as to the long line of families connected directly or remotely with this fine old historic rural church.

The book has more than 160 illustrations portraying pastors, laity, and events in the history of the Church. The photostatic copies of many of the original documents add greatly to the permanent worth of the work.

Lancaster, Pa.

H. M. J. KEHN

The Nation's Advocate, Henry Marie Brackenridge and Young America.


Although his career has been the subject of a master's thesis at the University of Pittsburgh and several articles, this is the first published biography of Henry Marie Brackenridge, author, traveler, and jurist. Dr. Keller, formerly of the Department of History of Carnegie Institute of Technology, has written an excellent book, deserving of a wider audience than it probably will have.

In large part the book is based on primary sources. In addition to the Henry Marie Brackenridge Papers in the possession of the family and in the Darlington Library of the University of Pittsburgh, Keller has used various other manuscript collections including the papers of Thomas Jefferson and James Monroe. Keller's skillful presentation of Brackenridge's
interesting career makes fascinating reading. There is significant material in the book for the student of Western Pennsylvania history, for lawyers and those interested in the history of the law, for specialists in Latin American history, urban history, and the history of the Western United States. Although Brackenridge was acquainted, and closely connected in some cases, with the leading public men of his day, he seems to have been almost completely overlooked by the biographers of Madison, Clay, J. Q. Adams, and Jackson, among others.

Perhaps Brackenridge might have achieved greater distinction if he had not moved around so much. At various stages of his career he lived in Pittsburgh (his birthplace), Baltimore, Somerset, Pa., St. Louis, New Orleans, and Pensacola, and visited numerous other places. During periods of inactive law practice he functioned as a publicist of the cause of Latin American independence, as ghost writer for Andrew Jackson while the latter was Governor of Florida territory, and as "the first forester for the United States and the superintendent of the first American forest experiment station" (p. 331).

So prolific was Brackenridge's pen that his biographer has not attempted to list all of his writings in the bibliography. To students of Pennsylvania history, conceivably the most valuable product of Brackenridge's authorship was an autobiographical fragment entitled Recollections of Persons and Places in the West, first published in Philadelphia and Pittsburgh in 1834 and later put out in an enlarged second edition three years before his death.

One of the more interesting themes of the Keller biography is the curious relationship between Henry Marie Brackenridge and his famous father, the author of Modern Chivalry. In many if not most respects their personalities and interests were similar. However, a jealous stepmother came between the two men, causing the younger Brackenridge to regard himself as an unwanted child. Like his father, Henry Marie was a learned man, well versed in the law, in the study of American antiquities, and in the field of American history. Once more like his father, he was improvident in money matters. Enthusiastic and warm-hearted, he had a marked aversion for dueling, privateering, the custom of drinking healths, intolerance, racial or otherwise, and Negro slavery. Yet he was not a fanatical antislavery advocate; in fact he deplored the "demon of abolition" and favored gradual emancipation of the slaves instead.

A very few of Dr. Keller's statements are open to criticism. Were all Federalists of 1792-1793 Anglophiles (p. 29)? It is rather difficult to believe that John Adams was. Is it not questionable, moreover, to quote a doctoral dissertation on Baltimore and Early Pan-Americanism in praise of one of Brackenridge's works and then apparently on this basis alone to conclude that it "met the standards of twentieth-century criticism" (p. 235)? Perhaps the least satisfactory part of the book is that dealing far too briefly with Brackenridge's legislative career in the Maryland and Pennsylvania General Assemblies.

The implications of the title of this book merit consideration. Obviously
the word “advocate” is being used in two senses. Was the “Nation’s Advocate,” however, exclusively a nationalist? In embracing the cause of Latin American independence earlier than most American public men of his day was he not as much a continentalist as he was a nationalist?

Chatham College  

J. Cutler Andrews


Although the Amish number less than ten per cent of the entire Pennsylvania-German-speaking people of America they have been extensively publicized in magazines and newspapers, on radio, television and stage. Indeed no other religious group in America has so consciously shunned publicity and received so much. The public has had ample opportunity to learn about the Amish and their way of life and yet another book about “the little known Amish” lies before us. Rollin C. Steinmetz, who has supplied the text in this publication, believes that somewhere along the way the identity of the Amish as individual human beings has become obscured. It can hardly be said that he has offered us any new information, but he has done it in a delightfully informal and lively narrative.

As the reader accompanies Mr. Steinmetz on his round through the Amish year he comes to agree with the author that the Amish folks, despite their austere religious tenets, are very human beings, who in their own way have the same keen lust of life as the rest of us. In this book we participate in their everyday activities, in both work and play. In January we witness their sharp business acumen at auctions and public sales. In February, when farm duties are light, it is the time for the making or the purchase of clothes. They may be plain and buttonless, but they are a matter of much concern to the Amish. Could one possibly also be vain about plain clothes? March brings strenuous days of plowing with horse and plowshares, not that the Amish farmer could not afford to buy a tractor, but modernity must be resisted. In April we attend an Amish funeral, an occasion of solemn dignity, not lessened by time-honored folkways. In May we visit the shop of a wainwright, who has been making buggies and carriages for Amish families for the past half century. He knows of no young men interested in learning the trade today. Could it be that the Amish must eventually yield to the automobile? In June we witness that supreme communal effort, a barn-raising. In July, in midsummer heat, we sit with the Old Order Amish through the long, wearisome hours of a Sabbath service. August sees the Amish busy with their tobacco harvest, an important factor in the Amish economy. In September we learn how the Amish husbandman treats his livestock. Also we witness an unexpected levity when Amish youths indulge in something approaching a rodeo, while the old folks are gathered at Sabbath worship in a nearby farmhouse. In October we watch the young Amish people participate in a boisterous, unchaperoned barn-dance, a seeming dissonance, but indicative of the inescapable trend of our age. November, when crops are in and stored for the winter, is the favored month for weddings.
Who would not gladly attend Annie Beiler's wedding feast and partake of the eight five-pound fruit cakes, the twenty layer cakes and sixty pies, and a wash-boiler full of chow-chow? In December the author becomes involved in the perplexities that confront Amish children in the public school system. It is the Christmas month and the Amish children of today try to recapture some of the Christmas customs which their ancestors had long ago abandoned to their less strict German Lutheran and Reformed neighbors.

Mr. Steinmetz's plan of presenting his material to fit the months of the year is a pleasant if not altogether novel one. There are times when his efforts seem to be somewhat strained. It is an idea that fits itself better for a more poetic rendition as Fredric Klees has so well shown in "Round the Year," the Epilogue to his notable book The Pennsylvania Dutch (New York: The Macmillan Company, 1950). The author has offered us nothing new, unless it be that the old order changeth and that the modern, technological age is making its insidious inroads upon what some continue to think is an idyllic pastoral existence.

If at some distant future someone should wish to find a record of present-day Amish life it will be Charles S. Rice's fine photographs that will lend testimonial reality rather than Mr. Steinmetz's narrative. It is this visual record of Amish life that gives significance to this book. But for a more comprehensive photographic presentation we refer the reader to the earlier publication of the Rutgers University Press, Meet the Amish. A Pictorial Study, by Charles S. Rice and John B. Shenk. Mr. Rice's photographs always satisfy. He possesses a remarkable awareness and sensitivity for the moment that deserves permanence.

To the inquisitive reader who requires more substantial information about the Amish we recommend these earlier publications: Amish Life, by John A. Hostetler (Scottdale, Pa., Herald Press, 1952); The Old Order Amish of Lancaster County, by Calvin G. Bachman (in Vol. XLIV of Proceedings of the Pennsylvania German Society, Norristown, Pa., 1942); Culture of a Contemporary Community: The Old Order Amish of Lancaster County, Pennsylvania (in Rural Life Studies: 4, U. S. Department of Agriculture, September, 1942).

Muhlenberg College

PRESTON A. BARBA
Joseph Reed
A Moderate in the American Revolution
JOHN F. ROCHE
A biography of Joseph Reed, one of the outstanding Pennsylvanians during the American Revolution. From 1773 to 1775 Reed corresponded with Lord Dartmouth, urging recognition of colonial grievances, and Mr. Roche feels Reed sought a moderate position during his entire political career. He offers a new interpretation of the Reed-Cadwalader controversy and of the partisan strife within Pennsylvania after 1776.

$4.75

The Prison at Philadelphia
Cherry Hill
NEGLEY K. TEETERS and JOHN D. SHEARER
Cherry Hill prison was built to initiate the penal system of solitary confinement, and until 1913 the system continued at this prison. Eminent people such as Alexis de Tocqueville and Charles Dickens visited the prison and offered their criticisms of its policy. This history of Cherry Hill, 1829-1913, is an important chapter in penology and in Pennsylvania's history.

$5.50

COLUMBIA UNIVERSITY PRESS
2960 Broadway, New York 27, New York
NEW!

HOFFSTADTER, MILLER and AARON'S

THE UNITED STATES: The History of a Republic

Richard Hofstadter, Pulitzer Prize winner and Professor of History at Columbia University, William Miller, co-author of THE AGE OF ENTERPRISE, and Daniel Aaron, Professor of American Civilization at Smith College, pool their talents, interests and experience to bring your students a balanced, beautifully written and illustrated presentation of the broad patterns seen in the development of our country as a nation.

The political narrative is brilliantly yet simply interwoven with cultural and intellectual developments, each serving to ramify and impart further meaning to the other as the full sweep of our history unfolds. You'll find the level of interpretation unprecedented in introductory texts.

Over 200 maps drawn especially for this book by Vaughn Gray, cartographer for the NEW YORK TIMES, hundreds of carefully chosen halftones, and contemporary source materials help depict ideas and events more forcefully. Approximately 850 pages. 7" x 9 1/4". Published in March, 1957.

Text list $7.95

Approval copies available from—
PRENTICE-HALL, INC.
Englewood Cliffs, New Jersey

THE PENNSYLVANIA HISTORICAL ASSOCIATION

Dues and subscription to PENNSYLVANIA HISTORY magazine, $4.00 per year, payable in advance. The fiscal year begins January 1.

<table>
<thead>
<tr>
<th>When joining in</th>
<th>Remit</th>
<th>For the period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan., Feb., Mar.</td>
<td>$4.00</td>
<td>January 1 - December 31</td>
</tr>
<tr>
<td>Apr., May, June</td>
<td>3.00</td>
<td>April 1 - December 31</td>
</tr>
<tr>
<td>July, Aug., Sept.</td>
<td>2.00</td>
<td>July 1 - December 31</td>
</tr>
<tr>
<td>Oct., Nov., Dec.</td>
<td>5.00</td>
<td>October 1 - the following December 31</td>
</tr>
</tbody>
</table>

Make checks payable to: "The Pennsylvania Historical Association."

Mail remittance to: Secretary, The Pennsylvania Historical Association, History Department, Pennsylvania State University, University Park, Pa.