
While it certainly did not appear glamorous at the time, in retrospect the period of the French and Indian wars has assumed a romantic atmosphere. Dreaded savages of many a western and northern tribe attacked our frontiers, aided and abetted by the crafty French. There were massacres and bloody encounters; heroic leaders had their day defending a beleaguered Pennsylvania. From Maryland to the Delaware, forts were built to thwart the invaders. Many a colonist received military training which he would later use to advantage during the Revolution.

In this conflict, the Pennsylvania forts played a pivotal though sometimes futile role, which was first described in two volumes compiled by an unpaid commission and published by the Commonwealth in 1896. Twenty years later, the set was reissued with some additional material. Although these volumes understandably fall short of professionally researched history, they have remained the standard work until superseded in part by Mr. Hunter's book which details the history of those forts built before the Forbes campaign of 1758. We look forward to his second volume which will complete the story by covering the forts built in 1758 and later.

In the modestly priced volume under review, we have a discussion of Pennsylvania's earliest frontier forts, whether built by Virginia rivals, French enemies, or Pennsylvania soldiers. Each fort is allotted a separate section, and its history is carried beyond 1758 when necessary to round out its story. In addition, background material on the Indians is included to explain their position and reaction to the imperial conflict in which they were the pawns.

This sympathetic picture of the Indians is one of Mr. Hunter's many valuable contributions. Another contribution is the clear light he has thrown on Pennsylvania's military forces, the troops that were raised year after year. Of course, the main theme, the forts and the multitudinous details of their existence and demise, represents the major weight of this book. Using sources not available to the earlier writers and employing an authoritative historical approach, Mr. Hunter has separated fact from fiction. His thoroughly documented and usefully illustrated work is one in which scholars may place full reliance.

Basically, this is a book for the scholar, a mine of research from which he can draw. Each section on an individual fort is an entity in itself; the material is all there. This is good from a research point of view, but
readability necessarily suffers. An event which equally affected two or more forts will be found described in each section. A quote by Washington appears in the text in full or in part three times within seventeen pages. Other quoted matter is also repeated and one becomes familiar with many episodes by reading them two or more times.

Aside from this minor repetition in presentation, Mr. Hunter’s book represents, in its factual, dispassionate manner, a solid contribution, reflecting intensive research and a complete knowledge of his subject. The role of the forts is soundly assessed, and the strategy behind the shifting defenses of colonial Pennsylvania is forthrightly described. He leaves to others the task of clothing his facts with romance, his fort builders and garrison leaders with flesh and blood.

Historical Society of Pennsylvania

Nicholas B. Wainwright


Everyone should read this book, but students of Pennsylvania, of religion, or of the colonial period, must read it. This unqualified endorsement does not mean Mr. Tolles has written a faultless book. On the contrary these essays, written over a fifteen-year span, are frequently repetitious. While critical, the book is pro-Quaker and unabashedly present-minded. Its title and scope owe much to World War II and to NATO, and its prime object is to make the Quaker vision of perfection the goal of our Atlantic civilization.

In the hands of a lesser historian such a procedure would invite disaster or at least distortion. Mr. Tolles, however, successfully illuminates both past and present. His essays are chock-full of ideas—some original and some gleaned from his vast knowledge of Quaker literature—and these are appropriately supported. Mr. Tolles also explains many of the apparent paradoxes associated with the Society of Friends. He argues, for example, that Quakers created and maintained a close-knit community, stretching from England to Newfoundland to Surinam, despite their intense individualism. Every man had the “Inner Light,” but the Light itself did not differ from man to man. Organization, close communication, and discipline made Quakers similar rather than diverse.

The Quaker attitude toward politics, which involves the manipulation of power, has been ambivalent rather than paradoxical. Some Quakers have forsaken politics to maintain their ideals and have forfeited their opportunity to win partial victories, while others have compromised principle to achieve small reforms. Mr. Tolles suggests that both attitudes are necessary. Ultimate goals are not forgotten yet some progress is made. A third role, that of “divine lobbyist” is available to the Friend. He may confront heads of state condemning their behavior as George Fox, the first Quaker, did to Oliver Cromwell, and Rufus Jones, the great modern Quaker, did to the leaders of the Gestapo.
Mr. Tolles' essay "Quakerism, Capitalism, and Science" points up two paradoxes. The Quaker sense of "community," of social responsibility, and even of service to humanity, are balanced by Quaker individualism. This individualism, when applied to business, has made Quakers singularly successful. Regarding Quakerism as an extension of, rather than a reaction to Puritanism, Mr. Tolles argues that Quakers outdid even the Puritans in the rise of capitalism. And here, as in politics, the Quaker experience can perhaps resolve the clash between social responsibility and justice on the one hand, and individual liberty and economic freedom on the other. Another apparent paradox is the close connection between supposedly anti-intellectual, irrational Quakers and the new Baconian experimental, rational science. This paradox is resolved by the observation that while Fox was indeed anti-intellectual and irrational, the next generation represented by William Penn definitely was not. Later Quakers did not despise reason—they utilized it. Furthermore, and more basically, the Quakers were empirical and utilitarian in their religion. Behavior concerned them more than did abstract beliefs. They were especially interested in immediate experience which was the very essence of the new science.

Mr. Tolles points out that Quakers have made a significant esthetic contribution. While their lives were impoverished by the rejection of music, painting, sculpture, drama, and poetry, their ideal of functional simplicity in architecture, cabinetmaking, and prose was strikingly modern. Their concept of form which follows function appeals to a generation influenced by Frank Lloyd Wright.

The question why Philadelphia Quakers rejected the Great Awakening has also attracted Mr. Tolles. His answer is social rather than theological. There were basic religious and social similarities between George Whitefield and the original Quakers, but eighteenth century Philadelphians were aristocrats who hated religious enthusiasm. Heirs themselves of an enthusiastic, lower class religion, they failed to recognize their own ancestors. Social station, not religious views, determined their behavior.

The final essay on culture in early Pennsylvania calls the melting pot concept insipid stew, and claims that selective borrowing from many cultures produced American civilization. Furthermore, colonial Pennsylvania is a laboratory where the interaction between Quakers, Germans, and Scotch-Irish can be investigated. Mr. Tolles asserts, but does not prove to my satisfaction, that the flourishing culture of colonial Philadelphia resulted from the richness, variety, and cultural interaction in its hinterland. William Penn's greatest contribution was providing the freedom that led to cultural pluralism.

For freedom is the very essence of Quaker life: freedom from materialism that deadens the soul; from pride that leads to racial discrimination; from self-centeredness that denies the interdependence of men; and from hatred that leads to violence and war. These freedoms comprise a vision of perfection. This vision is the greatest Quaker contribution to the Atlantic culture.
Revolutions are not spontaneous in their combustion. The minds of people must be prepared to accept a decisive break with the past; infinite discussion and thought are prerequisite to the action by which old and familiar ties are sundered.

It would be folly to attempt to define the time-span required to prepare the mind of man for rebellion. History furnishes no accurate guide in this respect. Indeed, students of the origins of revolution continue to find it difficult to resolve their differences. The study under review is an apt illustration of this dilemma.

It is Mr. Knollenberg's thesis that the American mind was prepared for rebellion within the five-year span between 1759 and 1764. It is his conviction that the principal British colonies in North America were driven to the point of rebellion during these years by a series of provocative measures adopted by the home authorities. He believes, moreover, that the persistence of these grievances was decisive in the ultimate resort to revolution.

It is significant that the author associates the Stamp Act of 1765 with these measures primarily in the role of a catalyst that unleashed a force already generated to combustible proportions. The ensuing Stamp Act uprising, he observes, stemmed from the colonial conviction that resistance, even at the risk of war, was now necessary to prevent further encroachments upon the political rights of the people. He acknowledges that the subsequent repeal of the Stamp Act averted war, but he asserts that the failure of the British government to remove other current causes of colonial irritation kindled the spirit that propelled the mounting discontent toward ultimate civil conflict.

In a series of twenty-one chapters, the author presents a vigorous and often convincing defense of his views. He has spared no effort in gathering the materials that buttress his statements. His bibliography, appendices, and full notes attest to his thoroughness. The result is an exceedingly persuasive interpretation of the origin of the American Revolution.

Historians, however, will find here much that is challengeable. Few studies of the origins of the war have rested their case so completely upon such specialized determinants. In doing this Mr. Knollenberg tends to discount the view that the roots of the revolt go deeper into the colonial period. His suggestion that the colonials were happy with things as they were prior to 1759 and that there was little sentiment for independence, while acceptable, will not satisfy those who find many instances of the weakening of the imperial bonds in the earlier years. The viewpoint that the seeds of independence had long been sown and that they needed but little cultivation to push them into rapid growth has adherents who will want their day in court with Mr. Knollenberg. The author's treatment of the Stamp Act will also provoke questions, particularly in view of recent studies emphasizing its significance in the development of revolutionary sentiment. Whatever the challenge, however, this study will be its own best advocate. No student
of the subject can afford to be complacent about his own views should they differ from those here presented.

Although Mr. Knollenberg rests his case on his interpretation of events which are concluded with the repeal of the Stamp Act, he does not end his study with that episode. In a concisely written epilogue he carries the story to the outbreak of fighting in 1775. His decision to do this was a wise one, for it provides the reader with a sense of the fulfillment of the author's purpose and strengthens the author's case.

Studies of this type are a welcome addition to the vast literature upon the subject of the American Revolution. Written with verve and exhaustively researched, Mr. Knollenberg's volume demands the attention of all students of the era.

Muhlenberg College

Victor L. Johnson


Ever since 1789, when Dr. Benjamin Rush, distinguished surgeon and one of the signers of the Declaration of Independence, wrote "An Account of the Manners of the German Inhabitants of Pennsylvania" it has been taken for granted that the Pennsylvania Germans were primarily tillers of the soil. It remained for George Korson, historian and folklorist, to prove that the Pennsylvania Germans, traditionally an agricultural people, played an important part in the discovery of anthracite coal in eastern Pennsylvania, in the development of the mining industry, and in the subsequent building of canals and railroads as transportation avenues for that industry.

In the presentation of this obscure chapter in the cultural history of the Pennsylvania Germans the author has preferred to follow Mr. Dooley's concept of history, when he says: "If any wan comes along with a histhry iv Greece or Rome that'll show me th' people fightin', gettin' dhrunk, makin' love, gettin' married, owin' th' grocery man an' bein' without hard-coal, I'll believe they was a Greece or Rome, but not befure. . . ." Mr. Dooley would have been pleased with George Korson.

This work was begun at a time when twilight had already descended upon the coal industry after more than a century of intensive activity, but the author did not lack for material. A skilled researcher in Pennsylvania history and folklore for many years, he left no printed sources in the way of local histories, newspapers, and industrial reports unturned. From these, and from his many tape recordings by aged informants, the author culled what he believed was interesting, significant, and characteristic of the Pennsylvania Germans. As a scholar of integrity he distinguishes between fact and fancy, engaged not so much in disentangling the threads of history and of lore, as in interweaving them into a whole fabric. And yet the further one follows his fascinating narrative the more one is inclined to believe that the subtitle of this book is a misnomer, and that Korson the historian has outdone Korson the folklorist. That he himself sensed this, would seem to be indicated in the first defensive paragraphs of the Preface, in which he
expresses his belief in the functional view of folklore; namely, that folklore, as expressed in the words of Louis C. Jones, Director of the New York State Historical Association, is the most fragile kind of history—that it is the part of history which is unwritten, until somebody takes the trouble to preserve it.

In his well documented first chapter the author denudes the legendary discoverer of anthracite coal who has long held a place beside such American folk heroes as Paul Bunyan and Johnny Appleseed and proves Philip Ginder to have been a German immigrant from the Palatinate who took his oath of allegiance in Philadelphia in 1746. Ginder established himself as a miller in the Mahoning Valley forty-five years later and became a respected trustee of the Reformed Church congregation. He was not the first to discover anthracite coal; but in 1791 he came upon anthracite coal, not while hunting game, as the legend goes, but while looking for conglomerate rock from which to cut his millstones. If the tax lists of “over-the-mountain” settlers include the name of “Philip Kinder” as early as 1754, one can only wonder how he took up milling in 1791; and further, where those early settlers procured stones for their gristmills in the intervening years. It could hardly have been unknown to them that millstones of high quality were being quarried in Lancaster County as early as the 1770’s.

In considering the various spellings of the hero’s name, the author finds “Ginter” most frequently in print, but for himself accepts “Ginder,” apparently without realizing that both forms are only a Palatine dialect coloration of “Guenther” (also without h), common both as a German given name and family name, from the Old High German components *grund* (battle) and *heri* (host or army). It would be interesting to know whether the term “stone coal” derives from the German “Steinkohlen” (anthracite has been known in Germany since the twelfth century) in distinction to lignite and bituminous coal, and whether it even suggested the title of the book.

In the next eight chapters Korson sets forth the history of the anthracite coal industry with special emphasis upon the part the Pennsylvania “Dutch” have taken in it. We need only to mention successive chapters to denote the scope of the material: When Anthracite Made Steel; The World’s Largest Canal System; Cradle of American Railroading; Monopoly Takes Over, etc., a fascinating narrative burgeoning forth a wealth of details, interesting, though frequently irrelevant, in which the modicum of mining lore of the Pennsylvania Germans becomes submerged.

The author’s vast erudition and the amazing virtuosity exhibited in the presentation of his material is nowhere better illustrated than on the two pages 164 and 165, in the course of which we learn about the pioneer settlers of Lykens Valley; about Simon Gratz, for example, founder of the town of Gratz, scion of a prominent Jewish Philadelphia family, descended “like other Pennsylvania Dutch,” from eighteenth-century immigrants from Germany, whose father Michael, together with his brother Barnard, emigrated from Silesia and landed in Philadelphia in 1756.

In the remaining chapters the author focuses upon a comparatively small
area, namely, the west end of Schuylkill County, where he believes the Pennsylvania German miners who commute between their farms and the coal mines are the best conveyors of their folklore. We read about their folkways: their cookery, their dialect and "Dutchisms," their courtship and marriage (not overlooking the perennial subject of bundling), their folk medicine and pow-wowing, most of it familiar and common to all Pennsylvania German areas, but now interspersed with ghost stories and mule-driver legends—a veritable potpourri, interesting enough, but only too easily lending the notion that it constitutes a distinctive mining lore. In all this the author seems not to have drawn a sharp line between what is lore and what is folklore, between common folk property and what is unique and solely mining folklore of the Pennsylvania "Dutch" miners.

Research for the material found in this book was made possible by a three-year Guggenheim grant. The author feels that the results have been gratifying in all types except in Folksong and Balladry. Why did the Pennsylvania German coal miners not create mining songs as did their British, Welsh, Scottish, and Irish fellow American miners? (See Korson's Songs and Ballads of the Anthracite Miner, N. Y., 1927.) It is a question that awaits an answer.

This book was brought to publication with the assistance of a grant from the Ford Foundation. A part of the edition was furnished with a Foreword by Homer T. Rosenberger, President of the Pennsylvania German Society, and distributed among its members as Volume 59 of its publications. It is dedicated to the late William S. Troxell, the beloved dialect columnist, known far and wide as "Pumpernickel Bill."

Despite its rather slender content with respect to the mining folklore of the Pennsylvania Germans, in the stricter connotation of that term, this book will remain a unique and generous contribution to our Americana.

Muhlenberg College

PRESTON A. BARBA


This fresh and significant treatment of American agricultural development between the Era of Good Feelings and the eve of the Civil War is a welcome addition to the modern Economic History of the United States series. Like its companion volumes, The Farmer's Age is scholarly, readable, and timely and likely to be the standard work in its field for many years.

It is a book which deals with all important phases of American agriculture of the 1815-1860 period, its nineteen chapters spanning the forty-five years with an approach that is at times chronological and at times topical. The first two chapters set the stage with descriptions of agriculture in both North and South in 1815, and are followed by chapters devoted to public land policies and settlement. In these, Professor Gates discusses problems of credit and tenancy; the waves of land speculation which reached their
peaks in 1818-1819, 1836, and again in 1855-56; the role of the Illinois Central Railroad; and the various steps which led in the direction of a free land policy.

Successive sections are concerned with crops and livestock, with a chapter on prairie farming interposed. The chapter titled "The Border South: Tobacco, Flax, and Hemp," provides an excellent survey of tobacco culture and its problems, although but one paragraph actually pertains to flax. Particularly good, also, are the chapters on cotton, rice and sugar, and on grain farming. Hay, fruit, and vegetables are lumped together, and there are separate chapters on livestock and on dairy farming. The chapter on farm labor and farm machinery is cogent and provocative and emphasizes both the historian's neglect of the hired hand and the importance of the technological changes taking place in agriculture prior to 1860.

Certainly one of the most fascinating stories in the book is that of the constant search for new species of plants and animals and the many attempts to import such exotic products as silkworms, Chinese sugar cane, and Asiatic fowls. In addition, Gates notes the activities of government in helping to discover or develop improved crops, livestock, or farm techniques, either at the level of the county fair, through state soil surveys or inspection laws, or by federal tariff policy or the work of the early patent office in compiling agricultural statistics.

Important, too, was the role of the press, ranging from general newspapers like Horace Greeley's *New York Tribune*, which printed much on agriculture, to a host of early specialized farm journals like John S. Skinner's *American Farmer*, or the *Farmers' Register*, edited in 1841 by "Crotchety old Edmund Ruffin." As the author points out, such editors were often crusaders for a technical training for future farmers, though most agricultural schools were of a private or semi-private nature until the movement for publicly supported agricultural colleges picked up momentum in the 1850's and culminated in the passage of the Morrill Act in 1862.

One of the later chapters considers the Far West, with attention focused primarily (and perhaps unduly) on California, while the concluding section, "Economic Problems," returns to general questions of credit and markets, stressing the inadequacies of the somewhat rigid credit structure and the need for expanding markets in an age when agriculture was growing increasingly commercial and complex.

Clad appropriately in a cover as green as June corn in Iowa, the volume contains at least thirty-one handsome illustrations and as many charts and tables, the latter drawn mainly from the census returns. Footnotes, bibliography, and indexing are in order, although because it is selective and annotated, the bibliography does not do full justice to the very extensive amount of research in all types of sources—manuscripts, periodicals, monographs, and government documents—that have gone into this work. A complete bibliography, drawn from the footnotes and published separately, would be a valuable tool for other toilers in the field.

If there are criticisms, they may well be matters of opinion. Some readers may disagree with the neglect of the South and the Southwest where land
policy is concerned. Texans will note that California land problems are given fairly detailed treatment, while those of the Lone Star State are not mentioned. To call Sir James Caird "England's best-known agricultural authority" of the late 1850's perhaps does an injustice to such men as John Mechi, Henry Stephens, and John Chalmers Morton. Proofreaders have left an occasional inconsistency in the footnoting but these are hardly noticeable. Even more obscure is the misspelling of Centre County on page 471. Only a Pennsylvanian would note that; only a Pennsylvanian would care.

Beginning students and advanced specialists in agricultural history will have occasion to return again and again to the pages of The Farmer's Age. Almost certainly, it is a book that will wear well with the passage of time.


The compilation of a collection of "Readings" in any field of history presupposes a genuine need for a volume of that nature. In the realm of American agricultural history that need has been acute. Since the publication of Louis B. Schmidt and Earle D. Ross, *Readings in the Economic History of American Agriculture* in 1925 no major work of this character has appeared, and regrettably Schmidt and Ross has long been out of print. Much more recently Fred A. Shannon in *American Farmers' Movements* traced, through text and documents, the course of agrarian unrest in the United States. However Professor Shannon's volume is brief and limited in scope.

Certain guideposts placed by the editor of this volume of readings are apparent. Dr. Rasmussen, who is an agricultural historian with the United States Department of Agriculture, wisely eschewed the choice of selections of secondary material from historians and others who have written in the field of agricultural history, the pattern followed by Schmidt and Ross. Nor did he collect a series of documents in the normal usage of the term, a compendium of petitions, proclamations, statutes, and court decisions, many of which are easily accessible in the standard collections of readings in American history. Instead he turned for his basic material to contemporary accounts of a less formal sort. Important innovators and others who influenced the advance of American agriculture are permitted to speak for themselves through extracts from their writings. These range widely, from Eli Whitney's discussion of his invention of the cotton gin to Henry A. Wallace's report on "The Revolution in Corn Breeding." Virtually every facet of our agricultural evolution is covered in some fifty-two substantial selections, which are grouped within eight broad chronological periods.

The selections deal with English antecedents, the adaptation of Indian crops and methods, land policies of the national government, agricultural implements, new breeds of livestock and new strains of crops, the wars-
against plant and animal diseases and soil depletion, changes in marketing, agencies of agricultural education and improvement, and government policies toward agriculture. This catalogue of topics does not imply that the work is an encyclopedia of American farming; such is not the case. The culling of the material to be included is extremely well done. The selections are of sufficient length that the whole problem can be grasped, and its significance appreciated.

Dr. Rasmussen has provided continuity within the book by excellent introductions to the selections included. These are perspicacious, thoughtful and informative to the lay reader; they combine late scholarship with skillful writing. They further provide the reader with a summary development of American agriculture and in doing so underline the very real need for a new history of American agriculture.

Other useful features of the book are "A Chronology of American Agricultural History" covering the period from 1493 to 1958. In this, among the significant "firsts" are statements at each decennial census year giving the proportion of the population gainfully employed in agriculture. These proportions decrease from 90 per cent so employed in 1790 to 11 per cent in 1950. *Sic transit gloria agricolaer!* The usefulness of the book is further enhanced by a brief but careful list of "Selected Readings in the History of American Agriculture." The inclusion of an adequate index and attractive illustrations make the volume one of high value to the professional historian, but one which the casual student of American life may read with interest and with profit.

*The Pennsylvania State University*


The problems of assimilation inherent in a democracy made up of diverse races, nationalities, and creeds have made nativism a perennially fascinating subject for American historians. Students of Pennsylvania history have additional reasons to be interested in the anti-foreign movements of the pre-Civil War period. Bloody riots occurred between nativists and Irish immigrants in Philadelphia during May and July of 1844. Know-Nothingism was strong enough in 1854 to be decisive in the election of James Pollock to the governorship, and to dominate the legislature which sat in 1855. Philadelphia was the scene of important national nativist meetings, including the convention that nominated Millard Fillmore for the presidency in 1856.

Beals' volume, a part of the *American Procession Series*, appears to be intended primarily for the layman rather than the professional scholar. It can be seriously recommended to neither. Beals equates all nativism with the most reprehensible forms of bigotry, and further distorts his subject by focusing attention chiefly upon the most lurid aspects of the movement, sometimes in a prose style worthy of a Mickey Spillane novel. In his account indignation replaces understanding, and all nativists appear as sinister and malevolent figures who pursue their selfish and sordid activities.
in a constant atmosphere of sensuality, violence, and intrigue. Such a one-sided interpretation is scarcely tenable, despite the undeniable fact that the Know-Nothing movement contained a large measure of intolerance and hate.

It is easy for partisanship to be aroused in a study of the background and progress of the nativist cause. Even Ray Allen Billington's massively documented study *The Protestant Crusade* suffers from a proneness to see little but religious bigotry in the movement. The historical scholarship of the past two decades, however, has deepened our perspective on the subject. Oscar Handlin has demonstrated that many New England reformers opposed the Irish not primarily because the latter were Catholics, but because they were conservative and opposed to such causes as constitutional reform and abolitionism. W. Darrell Overdyke has shown that anti-Catholicism was tangential rather than basic to southern Know-Nothings; that the real impetus to the movement in the slave states was supplied by a deep fear of the political power which immigration was giving to the North and a conviction that many immigrants, especially Germans, were ardent abolitionists.

John Higham has probed the relationship of status rivalries and other tensions to nativism, and David B. Davis has recently shown how the rootlessness of Americans in an era of rapid political and economic change induced them to search for a commitment to higher values in a variety of movements designed to counter imagined subversive influences. Many of these findings are reflected in the excellent treatment of nativism contained in the sixth chapter of Maldwyn Allen Jones' *American Immigration*, part of the University of Chicago's *History of American Civilization* series. Until a more extended treatment comes along, this brief account will serve both the scholar and the general public well.

Beals' tendency to oversimplify can be discerned in his treatment of the Philadelphia riots of 1844. Actually, both these riots and the burning of the Ursuline Convent in Boston a decade earlier were largely carried out by lower-class elements and incurred the condemnation of many nativists who believed in the sanctity of private property and refused to sanction violence. Many laborers who felt that recent Irish arrivals were taking their jobs away from them were eager to strike back, and a good number of those who participated in the Philadelphia affrays against the Irish were actually immigrants themselves.

Clearly pre-Civil War nativism does not yield readily to any simple formula. Fear of Catholicism was manifested not only by intolerant bigots but also by liberals who sincerely believed that religious absolutism in any form was a threat to the advancement of liberty. Distrust of the foreigner was present not only among reactionaries who dreaded social change, but also among reformers who objected to the way in which eastern political bosses herded masses of immigrants to the polls to support a party which elected "Doughfaces" to the presidency and seemed ever more friendly to slavery as the decade of the 'fifties wore along. Both perspectives must be appreciated if an important part of the American past is to be seen in its
lullness and diversity. Beals, in failing to do this, has produced an overdrawn work which will only mislead the audience for whom it is intended.

The Hagley Museum, Wilmington, Del.

W. DAVID LEWIS


Writing the story of labor from its beginnings in America to the present, or even writing a segment of that story, is in many ways an extremely difficult task for the historian. In order to give it fullest meaning, the story should include accounts of the society in which workingmen lived—accounts of both the larger society of the state or nation and the smaller society of the community—of the relationship of governments to labor—organized or unorganized—and of the effect of economic conditions. It should also include accounts of labor activities and organizations, of labor’s attitudes, of working conditions and living conditions.

What makes the task of writing such a story so difficult is the meagreness of source material. Official publications, contemporary periodicals and newspapers, and the papers of public figures provide a foundation for some of the story. But the more intimate material which would breathe life into the story is missing. Newspapers provide accounts—accurate and inaccurate—of dramatic episodes in the history of workingmen, but there are few, if any, accounts of workingmen’s reactions to events. Although “official” thinking and actions of trades unions are easy to find, there is almost no way of learning about the internal quarrels, antagonisms, and compromises that laid the foundations for the official thought or act. The public opinions of labor leaders on most issues are relatively easy to discover, but private attitudes about men, issues, and events are as elusive as a will-o’-the-wisp—even the private letters of labor leaders read as though they were intended for public consumption. Sociological studies and journalistic accounts of working conditions are available but few accounts by workingmen themselves. What the labor historian lacks is a library of trade union records and a large collection of letters, diaries, and memoirs that would provide a behind-the-scenes view.

It was within this vacuum that Foster Rhea Dulles first published his Labor in America in 1949. Although handicapped, Professor Dulles used the traditional sources and secondary materials available and combined them with his not inconsiderable skill as a penman to produce a brief, readable, and generally sympathetic account of American labor from the introduction of indentured servitude to the passage of the Taft-Hartley act—an account highlighted by materials carefully selected to give a measure of drama to the story.

In his second revised edition of Labor in America Professor Dulles has made no change in his original narrative—an approach which is understandable since publishers do not like to reset type on a book which has proved itself. At the same time, it is unfortunate that he did not include...
the new materials and interpretations which researchers have lately explored: particularly the works of David A. Shannon on the socialists, of James O. Morris on the industrial-craft union controversy within the AFL, and of Marc Karson on the influence of the Roman Catholic church on the AFL.

The value of Professor Dulles' revision rests mainly on the thirty-odd pages he has added to bring labor's history up to date. His principal emphasis is on organized labor's political activities in trying to repeal Taft-Hartley—an act which he does not believe caused labor much damage. He also deals with the merger movement, the major strikes and their meanings, the series of developments leading to the passage of the Labor-Management Reporting and Disclosure act, and the weakening of the labor movement—which he attributes to the decreasing proportion of workers in the traditionally unionized industries, to a decline of interest in unionization even among union men, and to a lessening of the labor leaders' dynamic drive of earlier days.

Professor Dulles has added most of the significant books on labor which have been published during the last ten years to the brief but adequate bibliography of his first book.

*The Pennsylvania State University*  
Joseph G. Rayback


Here, in brief compass, is the story of a Pennsylvania German whose name is recognized internationally as a synonym for the word *chocolate.* This story is emphatically one of success, but it is a story which necessarily deviates from the traditional American pattern of such stories. Whereas in the Horatio Alger stories the poor boy left the country village and found fame and fortune in the city, in this story a poor boy left the country and experienced failure in two large cities. He then returned to his home country to achieve, on the one hand, extraordinary success as a manufacturer and, on the other hand, to win enduring fame as a philanthropist. His name was Milton Hershey.

Milton Hershey (1857-1945) was of Mennonite stock. His education was skimpy, varied, and, on the whole, unsatisfactory. He found his life interest, however, during his apprenticeship to a confectioner in Lancaster. It was here that he discovered that he liked to make candy. In 1876, when he was nineteen, he began a candy business in Philadelphia, but he abandoned it in 1882 because he could not make it pay. After spending some months in Denver, and in traveling elsewhere in the West, he started a candy business in New York in 1883. Once again he failed. Returning to Lancaster, he achieved during the next decade and a half extraordinary success in the manufacture of caramels. On August 10, 1900, he sold the Lancaster Caramel Company for a million dollars. This sale, however, proved to be not the end, but the beginning, of his career. What had happened before was prologue.

The turning point in Milton Hershey's career was, no doubt, his decision
manufacture nothing but chocolate. He had begun to make chocolate in Lancaster before he sold his caramel business, and he continued to do so after this sale. By the beginning of 1903 he had made the momentous decision to build a large chocolate factory—not in Lancaster but out in the country—in Derry Township. This was the beginning of Hershey, Pennsylvania, the "chocolate capital" of America. As the years went by the enterprise grew, and presently Milton Hershey acquired sugar mills in Cuba. Moreover, in that island he did things for his employees comparable to the things that he was doing for his employees in Pennsylvania. Significantly, he received, in 1933, the highest award within the gift of the Cuban government.

Success in manufacturing was only a part of Milton Hershey's achievement. The other part was success in beneficence, the evidence of which is abundant in Hershey, Pennsylvania, and in Cuba. But his greatest philanthropic enterprise, the expression of his deepest concern and that of his wife, was the founding of institutions for the education of unfortunate boys. Mr. and Mrs. Hershey's perception of the need for such institutions was not unlike that of Stephen Girard, and Milton Hershey's interest in such enterprises continued through long years after the death of his wife. In Central Rosario, Cuba, he built a school for orphan boys comparable to the school that he and his wife had earlier established in Pennsylvania. The last-named school—now the Milton Hershey School—dates from the year 1909. It was founded as a home for boys who had lost by death one or both of their parents. It was on the fiftieth anniversary of the founding of this school that the book now under review was published. It is a fitting tribute from the alumni of this school to a man whose wisdom and generosity had made an education available to them.

Bucknell University

J. ORIN OLIPHANT


This lavish biography has been written in the conviction, uninhibitedly shared by its subject, that Abraham Simon Wolf Rosenbach of Philadelphia was "the world's greatest antiquarian bookseller." Certainly "the Doctor"—the title was an honorary one—brought pleasing and exploitable overtones of exact scholarship—sold more rare books at higher prices than anyone else has ever done. His clients included many of the most affluent and some of the most discriminating of American collectors. Institutional libraries, such as that of his alma mater, the University of Pennsylvania, acquired from him significant works, occasionally at sublunary prices. He blazed new trails in collecting, notably in early western American imprints. He was kind, even, uncharacteristically, by stealth, to scholars, making available to them loan otherwise inaccessible treasures.

All this is admirable, but there is another and depressing side to his activities. His passion for publicity and astronomical charges, while it unearthed books which might otherwise have remained in hiding, had some-
thing unhealthily about it. When publicity was not in question he could be as cut-throat as any petty dealer, as his acquisition of a Bay Psalm Book for a measly £150 reveals. In securing the cream of the York Minster collection he appeared as a sort of pirate—a wolf in calf-skin. Moreover, though he bought, sold, and collected great books, this expert on Elizabethan literature read mostly dime magazines. On one page the authors say that he read many of the books that passed through his hands; elsewhere that he only flicked through the pages of some of them.

Messrs. Wolf and Fleming, who were for many years his intimates, are of course, well aware of his shortcomings. Indeed they may be said to have painted a full-length portrait of him in the nude—"warts and all." But through all their frankness there runs a vein of sentimentality. Here in this perpetual "mother's boy," pickled in alcohol, womanizing, lying, profane, they find "a character," of whom they seem to say, to know all is to forgive all. It might be possible to agree if the Doctor had not added to his qualities a simply monumental bad taste. This is indicated in his purchase, amid hysterical publicity, of the manuscript of Alice's Adventures Underground—described here, by a slip curious in such experienced bibliographers, as that of Alice's Adventures In Wonderland—and his immediate offer of it at cost, but with more publicity, to the British Museum. (The present reviewer, an Englishman, freely admits his prejudice.) His biographers, in their anxiety to give a twopenny color to a narrative thick with drab lists of short titles and long prices, are capable of not dissimilar lapses.

The huge work rolls along on relentlessly chronological lines. It would have been less tiresome if there had been now and then an attempt to bring together material on some pertinent themes. For instance, a coherent examination of the relations over the years of Henry Huntington and the House of Rosenbach might demonstrate just how much the great collection in California really owed to the latter's enterprise. Someday a competent economic historian, less aware of the ribald shadow of the Doctor, breathing alcoholically over his shoulder, may work again over the mass of Rosenbach material and produce a balanced study of what must have been a unique concern. Perhaps he will be without the Doctor's evident contempt for the bookman with less than hundreds of dollars to lay out. It was that graceless impatience with all but the rich and mighty that in the last analysis robbed Rosenbach of true greatness.

Lafayette College

Ivan Roots