
Joseph E. Illick's important new volume on early Pennsylvania is part of the "History of the American Colonies in Thirteen Volumes" series. As such, the author's assignment called for the presentation of the lives and times of a century of Pennsylvanians in one, comprehensive yet manageable volume. Encompassing so much history, especially the complex twists and turns of the Pennsylvania colony, could have resulted in rather superficial synthesis. But that certainly does not describe this volume. Illick has given us an engaging, informative, lively analysis of an English province passing from its Quaker infancy to its Revolutionary maturity, ultimately captured during 1776 in the most "democratic" of all the state constitutions.

Anyone familiar with Pennsylvania's prerevolutionary past knows that no other North American province had a richer history. The author, in comprehending such pluralist diversity, focuses on the two most dominant personalities of the times: William Penn and Benjamin Franklin. In Illick's hands they become carefully defined exemplars of continuity and change. The author portrays Penn as the visionary colonizer, fully imbued with a utopian blueprint for a more salubrious mode of human existence in the New World, a world that for Penn was to be above the corrupted stench of early modern Europe. Pennsylvania was to be the "holy experiment" for those Quakers who sailed west, a "wilderness laboratory" in which all "would have the opportunity to work out the experiment with fuller control over their own destinies" (p. 21). Though Penn put so much of his energy into establishing an orderly, harmonious society, those who followed did not fully implement his ideals. Much of Illick's volume explains why the founder's plans moved in unpredictable directions.

The personality of Benjamin Franklin permits the author to investigate the reasons for Pennsylvania's dynamic growth and change during the eighteenth century. Franklin typified the very best in the new immigrants, those who "entered inauspiciously" but who contributed positively in altering the culture left behind by the founder. Franklin was nothing short of "the metaphor of success in America" (p. 137), the native bourgeois provincial so liberated from his European antecedents that he could help craft a bold future for Pennsylvania as an independent state within the struggling new nation.
Most of the author's text thus pivots around the personalities of Penn and Franklin. It discusses the transition from the holy experiment to the melting pot experience. Throughout, the study looks at a number of specific topics, especially changes in political concerns as well as in the institutions of indentured servitude and chattel slavery. Simultaneously, it explores formative German and Scotch-Irish migratory patterns.

If there is a problem with this suggestive mixture of topical and chronological concerns, it lies in Illick's decision to emphasize politics above all else. For instance, the Great Awakening, profoundly influencing values among mid-century settlers, receives scant attention (pp. 187-190) when compared to lengthy descriptions about wrangling gentlemen-politicians. In fact, the long-term significance of the various political controversies often seems to be lost in the miasma of narrative detail, while what may have been far more influential phenomena, like the Awakening or its secular counterweight, the Enlightenment, do not receive appropriate attention from either a narrative or interpretive point of view.

There are also some other characteristics which may leave some readers wondering. Illick, for instance, draws upon the metaphor of biological growth in chapter titles. We find that early Pennsylvania was planted, then transplanted and grafted, before budding and blossoming. But nowhere in the volume is this metaphor fully translated into historical reality. As another example, the author more than once notes child-rearing practices, but nothing comes of this. The implication is that modifications in such practices through time could have affected the changing societal interests and goals of Franklin and his generation, as compared to Penn's contemporaries. Since the author raised the issue, many readers will feel that he should have pursued it and drawn conclusions.

These, however, are somewhat minor concerns when compared with the accomplishments of this book. Illick has captured the diversity in human lives and values that characterized prerevolutionary Pennsylvania. Those readers wanting both a learned and sensitive introduction to that important subject should begin with this volume.

Rutgers University

James Kirby Martin


Benjamin Franklin accurately summarized 1772: "As to my situation here nothing can be more agreeable. . . . A general respect [is] paid me by the learned . . . [my] character [is] of so much weight that it has protected me . . . and continues me in office . . . my company [is] so much desired that I seldom dine at home in winter, and could spend the whole summer in the country houses of inviting friends if I chose it. Learned and ingenious foreigners that come to England, almost all make a point of visiting me, for my reputation is still higher abroad than here." Almost three hundred documents comprise this volume; they reveal a fairly placid yet active round of activities. Scientific interests received considerable attention, imperial politics seemed hopeful, and involvement in business did not preclude recreation and travel.
Documents gathered from twenty-seven institutions (one-third of them foreign) and two individuals divide about evenly between letters to and from Franklin; approximately two dozen other pertinent pieces complement them. The editorial work remains superb. Excellent footnotes clearly elucidate the text and maintain the series’ value to researchers. Occasionally headnotes introduce particular selections. Although some merely explain surmises about authorship or dates, others focus attention upon the significance of seemingly unimportant documents. For example, comments preceding a report of the Purfleet Committee to the Royal Society explain the recommendation by Franklin and the majority regarding lightning rods at a powder magazine and the dissenting opinion of Benjamin Wilson. To the casual reader the dispute over pointed or blunt-end rods appears trivial, but the lucid headnote indicates that the disagreement went to the heart of the question of how lightning behaves and which view subsequent research supports. Similarly, the revelation that Joseph Priestley’s growing mint sprigs in foul air led to the discovery of photosynthesis rescues that entry from oblivion. Elsewhere the introduction to two brief, sketchy notes reveals their importance to knowledge of the torpedo fish.

Franklin’s scientific interests ranged from the aurora borealis to speaking machines, marsh gas, and drill plows, and focused on electricity. His visit with Joseph Priestley encouraged an interest in chemistry, and the two corresponded about air, putrid flesh, carbonating water, and electrical machines. Franklin revealed in his election as a foreign member of the Académie royale des sciences, for only eight shared that honor as “the most distinguished names for science.” Election to the council of the Royal Society of London and Jacques Barbeu-Dubourg’s progress on translating Franklin’s works into French for publication the following year also provided concrete reason for the scientist’s justifiable pride.

Franklin’s optimism regarding imperial relations stemmed mainly from Lord Hillsborough’s resignation as Secretary of State for Colonial Affairs. How delightful to be rid of a secretary “as double and deceitful as any man I ever met.” The more so because his replacement, Lord Dartmouth, not only “means well to the Colonies,” but also because his high opinion of Franklin would presumably make the agent an effective influence and moderator in imperial affairs. “On the Conduct of Lord Hillsborough” illustrates well Franklin’s polemic techniques and his effort to blame imperial ills on one man; elsewhere Franklin warmly reiterates his strong dislike of the man. In December, however, Franklin jeopardized his effectiveness by sending a packet of letters by Thomas Hutchinson and Andrew Oliver to Thomas Cushing, Speaker of the Massachusetts Assembly. Franklin asserted that they “laid the Foundation of most if not all our present Grievances.” His action became a cause célèbre. The editors explore the evidence concerning “probably the most controversial act of his career” in a useful ten-page introduction to Franklin’s cover letter to Cushing. They summarize the inconclusive evidence about how Franklin obtained the letters and evaluate explanations of why he sent them. The reason remains an enigma. The editors rule out the promotion of harmony; the agent’s relationship with his constituents merits serious consideration. In the end, however, Franklin’s explanation of the deed can be interpreted as anything
between deception or self-deception on the one hand to the truth on the other.

In his correspondence with Pennsylvanians, Franklin frequently encouraged efforts of the Philadelphia Silk Filature which began producing "an inestimable advantage to their country." Specific comments about reeling, processing, and marketing silk accompanied exhortations such as "Let nothing discourage you. Perseverance will conquer all difficulties." Franklin's promotional activities included gifts to prominent English ladies; the queen, for example, promised to wear Pennsylvania silk at the public celebration of George III's birthday. Comments about Pennsylvania politics indicate Franklin's faulty understanding of shifting attitudes and influences in the province.

Not all letters involved serious matters in science, politics, or business. For instance, Franklin tried his hand at an elegy "in the monumental Stile" for Mungo, a friend's skugg (squirrel). Don't you agree his surpasses: "Here Skugg/ Lies snug/ As a Bug/ In a Rug"? Franklin's complex personality and extraordinarily wide-ranging interests will continue to intrigue readers. No summary can portray the richness of this volume. Many will enjoy pursuing it at leisure or mining it for serious endeavors.

Connecticut College

RANDOLPH S. KLEIN


Stephanie Grauman Wolf's Urban Village adds a unique and essential dimension to the growing body of community reconstitution scholarship. Wolf contends that the dominant tendency of social historians to restrict their investigations to New England communities has worked to obscure important geographical differentials in patterns of early American community development. Exclusive and myopic regional focus has generated an increasingly accepted paradigm of community development and growth. This model suggests that common bonds and mutual interests nurtured conscious efforts on the parts of the earliest inhabitants to perfect a community of stability and permanence. The research conducted on such communities as Dedham, Andover, Bristol, and Kent appears to validate the applicability of this paradigm.

Wolf, however, warns historians that the New England model of community growth may lack utility when applied outside the New England landscape. In an effort to substantiate this claim, Wolf consciously selects the Middle Atlantic community of Germantown, Pennsylvania, a town whose organization and growth were "determined from the very beginning by a highly heterogeneous population of great mobility, which was not primarily engaged in agriculture."

Conceptually, Wolf characterizes eighteenth-century Germantown as an "urban village"—an artificial population center which exhibited both highly urban and purely rural traits. Unlike New England towns which fell comfortably between the rural-urban extremes, Germantown exhibited
tendencies from both ends of the continuum. Neither the “informal, traditional leadership patterns of the village society” nor the “chaotic privatism” of impersonal cities seemed to provide an effective model for Germantown residents to employ in the resolution of community problems of growth and development which they faced.

The relative homogeneity of the individuals and families who settled in New England towns, for example, nurtured in them a general predisposition to establish a “uniform and predictable way of life.” Common interests and backgrounds worked to strengthen intracommunity bonds which underpinned the shared primacy of such institutions of community life as the family, church, and town meeting. Germantown residents, however, rejected the rigid internalization of the “consciously created folk society pattern” pursued in New England. The ethnic diversity and religious heterogeneity of the population produced a “collection of individuals” with no common bond of accepted belief rather than a community into which newcomers could be absorbed. Lacking a uniform cultural tradition needed to develop a collective cognitive orientation towards effective community relations, Germantown residents began to view emergent problems individually and learned quickly to adopt a pragmatic and utilitarian approach to problems of social control and community welfare.

Wolf employs both quantitative analysis and sample case studies to investigate the relationships between and among land, population, and community. Unlike New England where attachment to the land encouraged persistence, Germantowners’ attitudes toward land as a commodity reinforced a general tendency toward dispersion and impermanence. Population pressure on the land contributed to the high geographic mobility of residents by preventing all but the wealthiest from acquiring enough land to ensure them a stake in society. Denied from acquiring tangible expressions of community status, residents displayed little of the interest and involvement in the development of community characteristic of New England.

Wolf’s repeated insistence that the Germantown model will prove more typical of community organization and growth than the New England model mars an otherwise faultless research effort. Generalization on the basis of one community—a community selected because of its distinctive traits—seems both dangerous and premature. Verification demands further research on communities similar to Germantown. Quite possibly, future studies of communities similar to Germantown will demonstrate that Wolf’s model applies only to those towns in the set of small towns characterized by spatial proximity to urban centers of superior size and complexity. The gravitational force exerted by Philadelphia on Germantown, for example, may prove a more plausible explanation of the residents’ high mobility and consequent failure to develop local community than claiming some historically grounded predisposition towards dispersion. In their rejection of local community involvement, did the former residents who emigrated to Philadelphia become socially and politically active in urban affairs? Upon leaving Germantown, did individuals and families continue to
exhibit a pattern of high mobility, or did they persist in the new area? Evasion of these issues renders Wolf's conclusions suspect. Possibly, proximity of a small town to a large urban center nurtured in residents a more expansive, less provincial cognitive orientation toward community than permitted to develop in the rural and relatively isolated towns of New England.

Nonetheless, Wolf's warning of possible limitations inherent in the New England paradigm of community growth and development should serve as a challenge to historians to pursue studies of early American communities sharing the attributes of Germantown. For only through the pursuit of such studies can we hope to accumulate an effective data base upon which to reduce complexity and thereby further our understanding of the roots of modern urban society in general and modern urban man in particular.

*Alliance College*  
*BRADLEY W. HALL*


This attractive volume was, for its author, obviously a labor of love. Published in July 1976 in a limited edition of two thousand copies and designated as an official Bicentennial Project by the Edgmont Township Board of Supervisors, this meticulously researched and well-illustrated book engagingly tells of the founding, in the mid-1680s, and subsequent history of a quaint southeastern Pennsylvania township.

Settled originally by English Quakers who accompanied or soon followed William Penn to his New World "Holy Experiment," Edgmont in a way reflects and thus represents the history of America in microcosm. Native-daughter Jane Levis Carter starts her interesting narrative with an informative discussion of the geological and geographical aspects of the region, then writes of the "Down River People" (probably the Okehocking clan of the Delaware family of Woodland Indians) who appear to have been established some three thousand years ago in what becomes Chester County, and finally tells of the coming of the transplanted Europeans in the late seventeenth century. At this point the narrative slows down and the reader is treated to a first-rate chronicle not only of the settlement and early growth of Edgmont but also of the early development of eastern, Quaker-dominated Pennsylvania.

With obvious relish and the sure hand of one who is intimately familiar with the area under consideration, Jane Levis Carter is at her best in describing both everyday occurrences and trivial items in the lives and times of the early Edgmont inhabitants. Thus we read that "hogs were efficient exterminators of rattle-snakes" (p. 88), that "Edgmont's David Regester" was among those Tories who accepted political amnesty after 1784 and returned from Nova Scotia (p. 285), and that in the 1880s "for sawing 683 feet of wood for Mrs. Sarah Worrall the charge was $5.12" (p. 158). Although seemingly trite and therefore useless, this kind of information is interesting and useful for both the social historian and anyone who wants a glimpse into the everyday lives of our forefathers.
For the genealogist as well as for the "family historian" desiring additional information on early ancestors, the stories the author so lovingly relates of such early local families as the Bakers, Brintons, Worralls, Yarnalls, Regesters, Pennells, and Jacksons (to name only a few) will prove invaluable. The lack of footnotes and a bibliography of works consulted does not detract at all from the value this kind of book has to local inhabitants who wish to learn more of the legends and history of their small area or to those modern readers who seek refuge in a bygone age when life moved more serenely and leisurely.

Although professional historians and others seeking profound analyses of significant historical occurrences and figures will not benefit from the sometimes almost sophomoric descriptions of major historical events and people, this study as local history has real merit. Of particular note and worth are the more than 350 drawings, maps, reproductions of relevant old documents, and photographs which were all judiciously selected and add greatly to the overall value and enjoyment of this excellent book.

All readers will find the contents of this delightful volume rich in colorful local history. Many will find long desired genealogical data while others will find pleasure in the apt descriptions of life and labor in ages now past and in the author's personal reminiscences of a rural setting now less vivid for increasingly larger numbers of Americans.

Northeastern Illinois University

Joseph C. Morton


The first edition of the Concise Dictionary of American Biography, published fifteen years ago, included abridgments of all biographies in the complete Dictionary. The second edition includes "all outstanding Americans" who died between 1 January 1940 and 1 January 1950 adding about twelve hundred names to the first edition. Following the plan of the first edition there are three types of entries. The Minimal Entry provides basic biographical information plus a statement of the subject's outstanding achievements. The Median Entry includes the information above "plus critical comment on the subject's achievements and a brief appraisal of his character and influence." The Extended Entry tries to preserve the content, style, and tone of the original as closely as possible. The editors point out that in practice this means that subjects of lesser importance whose achievements were of a technical nature sometimes require more space than more important subjects whose contributions to society were more general than specific. The editors of the second edition underscore this point and explain that most of the latest entries have required a median treatment because of the large number of scientists and technicians and others "whose careers were of international importance and variety."
Even a casual reading of the *Dictionary*, however, suggests that more subtle forces may have played a part in the selection process. For example, if we sample the treatment afforded white radicals in the first edition we find fourteen lines devoted to Susan B. Anthony, eighteen for Elizabeth Cady Stanton, four for Emma Goldman, fifteen for Wendell Phillips, and fourteen for Eugene Debs. Black radicals were treated accordingly: Frederick Douglass got twelve lines, Henry McNeal Turner, seven, and Marcus Garvey, five. Kit Carson, on the other hand, was given a handsome thirty-two line treatment. The first edition was published in 1962 and presumably was in process in the 1950s, a decade when most American editors, along with the rest of their countrymen, wanted to believe with William Dean Howells (fifty-six lines) that the smiling aspects of life are characteristically the most American.

Not surprisingly, the emphasis in the second edition is rather different. Two women labor leaders, less generally known surely than Anthony and Stanton, get comparable treatment: Mary K. O'Sullivan, eighteen lines, and Agnes Nestor, fourteen. The outspoken novelist Gertrude Atherton is given twenty-six lines while Carrie Chapman Catt is given a whopping ninety-four. The situation with blacks is somewhat the same. Most of the militant blacks who died in the 1940s are apparently still anonymous as far as the *Dictionary* is concerned, but the flamboyant boxer Jack Johnson is given twenty-two lines while baseball catcher Josh Gibson, who would probably not be in the *Dictionary* at all if he had died in the 1930s, receives twenty-five lines. Two poets who articulate black consciousness, Countee Cullen and Claude McKay, are given eighteen and thirty-two lines respectively, while musicians Fats Waller and Jelly Roll Morton get eighteen and thirty-five lines.

Consistent with the spirit of the 1960s, blacks are more visible in the second edition, and so are environmentalists. One is pleased enough to find that Aldo Leopold, an influential ecologist who died in 1948, receives a fairly substantial treatment of thirty-five lines—until one discovers that this is about twice as much space as that given to George Perkins Marsh, the father of ecology in America, or John Wesley Powell whose *Report on the Arid Lands of the West* has been decribed by Bernard De Voto as one of the most prophetic books ever written in America.

Perhaps all of this simply points up the obvious—that the objectivity we strive for as professional historians is beyond our grasp—a residue of present-mindedness sticks to the best of us. Given the technical and human limitations of the task, the editors of the second edition, like their predecessors, have done a good job. The basic information is here under one cover, an invaluable research tool for any American historian who does not have immediate access to the complete *Dictionary*.

*Carnegie-Mellon University*  
*Irving H. Bartlett*
This book is a superior example of the institutional history which is published usually in celebration of an important anniversary. In this instance, it is the one hundred and twenty-fifth anniversary of the beginning of Waynesburg College. In this instance, as in most others, the book has been written by an alumnum who has returned to his alma mater as a professor of history. But, at this point, similarities end. For Professor Dusenberry is a scholar, historian, and author of proven merit, and, while his attachment to Waynesburg is apparent, he has written a balanced, objective, and penetrating account based upon careful study of a wide variety of source materials.

The book is organized chronologically using the various presidential administrations as points of departure. It is also organized with respect to four major components of college administration: academic policies and programs, business and financial management, planning and development, and student life concerns. Throughout the narrative, careful consideration is given to the impact upon the college of social and economic changes taking place in American society.

We know that many of the colleges founded in the pre-Civil War period did not survive that war. Waynesburg College was an exception. Why? As was true of most other colleges of this era, it was founded by church leaders to train young men for the ministry. It was located in a small town serving a sparsely populated rural area and at some distance from the population center of its supporting denomination. Its curriculum was based on the classical model which was culturally removed from the dominant concerns of its people. What enabled Waynesburg to survive when others with similar characteristics perished?

One factor was the forty-year presidency, 1859-1899, of Alfred Brashear Miller who gave himself without stint to the preservation and growth of Waynesburg. He was successful in slowly increasing financial support from the supporting denomination, the Cumberland Presbyterian Church, or more specifically, the Pennsylvania Synod of that church. Undoubtedly, he was inspired by the conviction that an educated clergy was essential for the church and an educated clergy was one that could employ Hebrew, Greek, and Latin in its regular work. Miller was supported by two faculty members, Walter G. Scott and James R. Rinehart, who also were completely devoted to the college and its students. Dusenberry makes the important point that all three men were not required to depend on their teaching salaries for support of their families, and, consequently, were not compelled to leave the profession or the college in order to survive. Each moonlighted—Miller as a minister, Scott as the owner of a grocery store, Rinehart as a lawyer. Another factor in Waynesburg's survival and growth was the introduction of co-education. From its beginning, the college accepted women, though for a few years in a separate department. The college also enjoyed a heartening measure of financial
support from the people of Waynesburg and Greene County and close relations with the public schools of the area. Finally, the faculty agreed to curricular changes which offered career education in fields such as teaching, business, and engineering. For a few years, late in the nineteenth century, it offered a course in telegraphy. The administration of Paul Stewart, 1921-1963, was equally significant as the college struggled successfully to survive the impact of the Great Depression, World War II, and the Korean War while enlarging its resources in faculty, endowment and plant, and increasing its enrollment. The administration of Bennett Rich, 1963-1974, was one of comparative prosperity in which aggressive steps were taken to improve the college qualitatively.

Dusenberry does not hesitate to note the numerous compromises and shortcomings which dotted the history of the college. He speaks frankly of the extreme reluctance of the supporting denomination and of the Board of Trustees to contribute to support of the college, of miserable salaries paid to faculty, of poorly qualified faculty, of compromises with academic standards, of inadequate facilities, and of a prolonged and difficult struggle to gain and retain regional accreditation. Nor does he avoid a consideration of the difficult problems facing private church-related liberal arts colleges today as the inevitable reliance upon government support raises questions of identity which Miller and Stewart were never called upon to answer.

This is an excellent book. The writing is lucid, the organization sound, the material admirably documented. It provides an excellent case study of the small hilltop college which has been an integral part of American higher education from its beginnings. It provides a helpful insight into the social history of southeastern Pennsylvania and the tri-state region. It describes an important chapter in the history of higher education in Pennsylvania.

Lehigh County Archives


Two related subjects in black history have long needed state-by-state investigations. First, how did the northern states, having fought the Civil War on the principle of the indivisibility of the Union rather than the abolition of slavery, respond to the issue of black civil rights which, since it had been tacked on to the wartime goals, could not be altogether neglected afterwards. States outside of New England had never shown a desire to grant legal, much less social, equality to the free blacks who had long lived in their midst; ultimately, the Fourteenth and Fifteenth Amendments were acceptable to Northern white voters because they held out the (illusory) promise of peace in the South and an end to the nation's long preoccupation with black rights. Clearly many white Northerners were more avid for black enfranchisement in the South than in their own precincts. Yet even to take one state as a case study is to uncover nuance and diversity which demand qualification of the above generalizations. As Gerber points out in this extremely well-researched study of Ohio, white sentiment varied from the
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traditional abolitionist-liberalism of the Western Reserve to the Southern-
oriented views of the Ohio River port cities. Despite such differences in white
outlook, the black population remained for many years concentrated in the
southern parts of the state, and the intrastate rural-to-urban trend brought
southern Ohio blacks to southern Ohio cities like Cincinnati, Springfield,
and Xenia. So obviously, blacks did not live their lives responding only to
the currents of white sympathy or hostility or indifference; they pursued
their own main chances, and many chose Cincinnati, a city with a long
heritage of pogroms against its black population.

The second historical question to be asked has to do with the wave of
overt racism—lynching, disfranchisement, and Jim Crow legislation—that
washed over the South in the last years of the nineteenth and first decade
of the twentieth centuries. Were such phenomena, or were the attitudes
underlying such phenomena, peculiar to the South; or were they nation-
wide? Scholars have long known that this malignancy did not stop at the
Mason-Dixon line, but state studies to supplement excellent overviews like
Rayford Logan’s The Betrayal of the Negro have long been needed. The
histories of blacks in the various states written two generations ago were
themselves either tainted with the racism of the day or overburdened with
impossible refutation. Gerber has done a model study for this second topic.
As Ohio blacks moved increasingly to the cities, and as the first large post-
Emancipation wave of migration from the border states (the so-called
“migration of the Talented Tenth”) added a new social dimension as well
as new numbers to the already substantial black population; white racial at-
titudes hardened. The old liberalism of the Reserve did not survive. Not only
was traditional white paternalism for the wane, but many younger blacks
had less inclination than their elders to stress upper-class social relation-
ships or integration. Indeed, the most fascinating and important chapters
of this book detail the emerging new upper class, a group willing to accept
school segregation to protect black teachers’ jobs and to provide a better
education for their children, a group urging blacks to patronize black bus-
inessmen as an exercise in race loyalty, a leadership element quite willing
to build segregated YMCAs to serve the needs of a growing, urbanizing,
and segregated race. The old guard leadership did not yield the field with-
out protest or challenge, and, depending on the city, some traditional black
upper-class alliances with white Republican machines remained intact. In
other instances, the national Republican Party’s turn-of-the-century
Southern Strategy, with Booker T. Washington as its patronage referee,
made old political relationships hollow or irrelevant; clearing the board for
political initiatives by the new professional and commercial upper class.

Gerber’s long, fine study is really two books in one; a bargain both mone-
tarily and scholastically for serious students of black history. It is not
always easy reading; for the author’s diligent research has uncovered so
many examples to illustrate every generalization, or to show the impossi-
bility of generalizing on a given topic, that one has to wade through the
volume at points. But the effort will be well rewarded. Although not labeled
by its author a work of social history, and not employing quantitative
methodology, this is a rich portrait of an age and state, of black men and
women, that goes far deeper than the usual political history of the period.
With an ultimate focus on black social institutions, classes, lifestyles, and economic opportunities, Gerber has found the locus of black life in Ohio in these years. We do not see just the few public figures; we see, ultimately, a variegated, many hued (in both literal and figurative senses) community, at times united in purpose, at times at odds with itself. But that, of course, is the nature of any ethnic community, and that is ultimately the subject of this fine book.

San Diego State University

THEODORE KORNWEIBEL, JR.


In nine relatively brief chapters, Lawrence J. McCaffrey examines the Irish-American experience from the English conquest of the "old country" to the present. With the exception of chapter one, which provides a rationale for studying Irish ethnicity, The Irish Diaspora in America employs an organizational structure that is both chronological and topical. By focusing on one or two important phenomena for each chronological period, McCaffrey's history distinguishes itself from surveys that present a decade-by-decade narration of dates, names, and facts. Each of McCaffrey's chapters has an organizing principle that allows for analysis, interpretation, and synthesis. His coverage of pre-famine Ireland, for instance, focuses on the relationship between English oppression and the growth of Irish nationalism. Likewise, McCaffrey's concluding chapter on the post-World War II period largely confines itself to analyzing the decline of Irish ethnicity in suburbia. Immigration, adaptation, anti-Irish nativism, continuing ties with the "old country," and the Catholic Church are subjects that provide a topical framework for other chronological periods examined by McCaffrey. McCaffrey claims that "the Irish are perhaps the most important of all American ethnics" (p. 6). He defends this assertion by arguing that since the Irish "constituted the first large group of people who were not Anglo-Saxon Protestants to arrive in the United States," they "had the painful and dubious distinction of pioneering the American urban ghetto, previewing experiences that would later be shared by Italians, Jews, Poles, and other Slavs from Eastern Europe, blacks migrating to the North from the rural South, Chicanos, and Puerto Ricans." (p. 62). The Irish, for instance, states McCaffrey, developed techniques of manipulating American foreign policy in favor of their ancestral homelands that later immigrant groups, such as the Jews, would emulate. Such claims are misleading, however. As the pioneers of the urban ghetto, the Irish certainly experienced tenement conditions similar to those endured by groups that arrived after them. Nevertheless, later groups deviated from the Irish experience in significant ways. McCaffrey does not sufficiently emphasize these differences. The pre-American background of a group significantly influenced its adaptation to urban America. Southern and Eastern Europeans, for example, arrived without a knowledge of English or a live political tradition, advantages that allowed the Irish to dominate
urban politics. Likewise, order of arrival distinguishes the Irish from later immigrant groups. The urban environment has changed significantly through the years. The Irish, for instance, arrived at the beginning of America's first great construction boom; the construction trades provided employment opportunities for unskilled Irish laborers. Conversely, during the post-World War II period Blacks migrating from the rural South to urban America found that automation often undermined the job prospects of the unskilled worker. Contrary to McCaffrey, the experiences of later immigrant and migrant groups often differed in fundamental ways from those of the Irish.

McCaffrey's analysis of Irish assimilation is not always satisfying. While he persuasively demonstrates that Irish group consciousness has virtually disappeared, McCaffrey overemphasizes the influence of Catholic parochial education in this process. McCaffrey indicts the administrators and faculty members of parochial schools for emphasizing "a Catholic culture that is pseudomedieval in spirit, continental or British in content and location" while neglecting Irish history and literature (p. 173). According to McCaffrey, "the vast majority of American Irish have been severed from their historical roots by Catholic education" (p. 175). No doubt the paucity of Irish content in parochial school curriculums has contributed to the group's loss of identity. But McCaffrey has underestimated the influence of socio-economic mobility on assimilation. In general, Irish ethnicity has always been strongest in urban ghettos inhabited by the lower and working classes. Since the end of World War II, however, the Irish have abandoned most of their old urban enclaves for middle class suburbs. It is in the few remaining inner city Irish ghettos, such as South Boston, that group consciousness remains strongest. McCaffrey argues, however, that, like the Jews, the Irish could have preserved their ethnicity in suburbia had the parochial schools retained their ethnic component. McCaffrey's implication is contentious. At poorly attended suburban temple schools, for instance, Jewish content has frequently been replaced by courses such as "Judaism and Ecology." It is the enduring impact of the Holocaust and the peril of Israel, not education, that perpetuates Jewish consciousness. Furthermore, the dwindling importance of Black Studies to ethnically conscious, inner-city Afro-Americans suggests that socio-economic status might be more important than any educational curriculum in determining the strength of a group's ethnic identity.

Historiographically, The Irish Diaspora in America is a revisionist work. Until the mid-1960s American historiography was dominated by the consensus school. Consensus historiography, as McCaffrey points out, "concentrated almost exclusively on the activities and values of the dominant, Anglo-American Protestant class to the neglect of ethnic and racial subcultures . . ." (p. 3). Beginning with the rise of Black Studies over a decade ago, historians have produced a plethora of revisionist works that examine ethnicity in America. Typically, ethnic historians have written about the group to which they themselves belong. Rudolph Vecoli, Lawrence Pisani, Luciano Iorizzo, and Salvatore Mondello, for instance, have all written revisionist histories about their Italian-
American heritage. Compared to many groups, such as the Blacks, Italians, and Jews, Irish historians have made relatively few contributions to revisionist interpretations of ethnicity. As a highly assimilated people, the Irish perhaps have less interest in ethnic history than more recent immigrant and migrant groups. McCaffrey, himself an Irish-American, helps fill a partial vacuum in Irish-American studies.

McCaffrey’s data base includes a wide range of scholarly books and articles as well as popular fiction dealing with the American Irish. Although he apparently did not engage in original research, McCaffrey exhibits familiarity with the relevant published materials. There is still a need for more specialized studies of Irish-American history. Nevertheless, The Irish Diaspora in America is one of the best single-volume histories of the Irish-American experience in its entirety. Undergraduates and the general public will find its presentation lucid, informative, and thoughtful.

State University of New York
at Oneonta


This second volume of a history of Bethlehem sponsored by the Bethlehem Book Committee covers a period of great changes for the Lehigh Valley community. These “Golden Years” saw the transition of a small, primarily religious community into a large industrial city. The establishment of South Bethlehem began with the coming of the railroad and culminated with the formation of Bethlehem Steel. This period also saw the founding of Lehigh University, the consolidation of several towns and boroughs into greater Bethlehem, and the attempts to adjust to large numbers of immigrants in the years before World War I. Such changes were not unique to Bethlehem in the late nineteenth century, and this book might have served as a model for urban history in the Gilded Age and pre-war years.

Unfortunately, the result is rather disappointing. This is not urban history in the modern sense, and the urban historian will find little of value. Instead, the book is little more than a journey into nostalgia and antiquarianism. It will have little appeal to anyone outside of Bethlehem, and its three volume format will require a very large coffee table. Books of this genre are not necessarily poor; one only has to read Edwin Wolf 2nd's recent Philadelphia: Portrait of an American City to see it at its best. Perhaps because the Bethlehem history is written by a committee of eleven members, it will take them three volumes to cover a shorter time span than Wolf's one volume on a much larger city.

The research and writing both leave much to be desired. Far too much space is filled with lengthy verbatim extracts from newspaper accounts of this or that Sunday school picnic or eyewitness views of Bethlehem during the Civil War. Even when they are not quoted, the vast majority of the research was apparently drawn from newspapers.
Despite these disappointments, there are some redeeming qualities to the book. Many of the photographs and illustrations are interesting and charming. Occasionally the writers rise above the mere antiquarian to discuss fascinating subjects—though usually all too briefly. An interesting section on the problems of tramps, who appeared when the railroad came, is good social history. The formation of the famous Bach Choir, and the racial and ethnic tensions aroused when blacks and eastern Europeans began to pour into the community in the late nineteenth and early twentieth centuries are other stories which this reviewer enjoyed.

But aside from these few exceptions, the book on the whole must be judged a lost opportunity; and undoubtedly an expensive one at that.

University of Texas at Arlington


For many centuries, a knowledge of the Latin language and literature was the mark of an educated and civilized man. Latin was the core of the curriculum in grammar schools. Educated men frequently used Latin in oral communication when their knowledge of other languages failed. Dr. Samuel Johnson, the lexicographer, fell back on Latin when his pronunciation of French was puzzling to a French visitor. Scholars wrote treatises in Latin that their learning might endure to future generations.

Only in our century has Latin fallen on evil days, unknown to modern barbarians. For that reason, among others, a Latin life of George Washington is something of a curiosity. It was written in the first quarter of the nineteenth century by Francis Glass, a poor Ohio schoolmaster, and first published in 1835, edited by J. N. Reynolds. The author had died on 23 August 1824. For modern readers a translation has been prepared under the editorship of John Francis Latimer, professor emeritus of the classics in George Washington University. Published in 1976 by George Washington University as a contribution to the Bicentennial celebration, this little volume is a fascinating example of the esteem Washington enjoyed after the political feuds of the previous generation had been forgotten.

Professor Latimer accompanied the Composite Translation with a separate volume of notes entitled A Grammatical and Historical Supplement to A Life of George Washington in Latin Prose. The notes are an example of impeccable scholarship and are of genuine value in themselves.

By “Composite Translation” Professor Latimer means the joint efforts of twenty-nine of the country’s top Latinists. In order to get the work ready for the press during the Bicentennial year, he enlisted the help of friends and colleagues, each of whom contributed a portion of the English translation, with some explanatory notes.
Glass's feat of composing a Latin life of Washington was remarkable because he lacked library facilities in Ohio in the 1820s. For most of the facts about Washington he depended upon John Marshall's *Life of George Washington*, but he added information from other sources. Glass hoped that his *Life* would become a textbook that would popularize Latin and increase the patriotism of students.

Professor Latimer deserves the commendation of scholars and of the general public for making available a forgotten Latin text, illuminated by his own useful and erudite notes.

*National Geographic Society*  
*Louis B. Wright*

## ABOUT THE AUTHORS

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