

Although not quite as comprehensive as the title suggests (e.g., it does not discuss the region drained by the Ohio River, covering the western third of the state), the volume provides important, up-to-date insights into this fascinating period of Pennsylvania's prehistory and offers a sound foundation on which new research can be based. This work should be of interest not only to professional archaeologists, but also to historians, teachers, and students who are interested in the pre-Columbian occupation of the Middle Atlantic region. Although nonarchaeologists may need to Google some unfamiliar terms, this should not present a serious challenge to those who choose to delve into this intriguing subject.

This volume is the fourth in a series entitled *Recent Research in Pennsylvania Archaeology* edited by Raber, all of which are derived from symposia organized by the Pennsylvania Archaeological Council (PAC)—a professional association devoted to promoting archaeological research in the state. The three previous volumes, currently distributed by Penn State Press on behalf of the Pennsylvania Historical and Museum Commission, include volume 1, *The Archaic Period in Pennsylvania: Hunters and Gatherers of the Early and Middle Holocene*, edited by Raber, Miller, and Sarah Neusius; volume 2, *Ice Age Peoples of Pennsylvania*, edited by Carr and James Adovasio; and volume 3, *Foragers and Farmers of the Early and Middle Woodland Periods in Pennsylvania*, edited by Raber and Verna Cowin. Two additional volumes are currently in the works: the first focuses on the Susquehannock, the tribe dominating the Susquehanna Valley from AD 1550–1670; while the second is based on a 2016 PAC symposium entitled *Lithic Quarries in Pennsylvania: The Archaeology of Tool Stone Procurement*. I can't wait.

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Skelly and Loy, Inc.

F. Douglas Scutchfield and Paul Evans Holbrook Jr., eds. *The Letters of Thomas Merton and Victor and Carolyn Hammer: Ad Majorem Dei Gloriam* (Lexington: University Press of Kentucky, 2014). Pp. vii, 333. Appendices, notes, index. Hardback, \$40.00.

“A man knows when he has found his vocation when he stops thinking about how to live and begins to live.” This inspiration comes from and describes well Thomas Merton—prolific writer, Trappist monk, and mystic. Born in

France in 1915, Thomas Merton traveled through Europe with his father and lived in New York State with family for short periods. Merton began his spiritual pursuits as a young man, and in the late 1930s he experienced a strong desire to follow a Catholic path toward priesthood. In 1942 the Order of Cistercians of the Strict Observance (commonly known as Trappists) accepted him as a novice at its monastery in Kentucky. He was ordained "Father Louis" in 1949. Most readers perhaps know Merton from his best-selling autobiography, *The Seven Storey Mountain*, published in 1948. During his relatively short life (1915–1968), Merton published over thirty books and, since his death in 1968, editors have published just as many more Merton works. His books fall into a variety of categories including autobiographies, meditations, religious life, biblical commentaries, social issues, poetry, letters, and other topics.

One of the more recent volumes comes from a friendship that Merton developed with Victor and Carolyn Hammer: *The Letters of Thomas Merton and Victor and Carolyn Hammer: Ad Majorem Dei Gloriam*. The Hammers met Merton at his monastery in September 1955 and the three found they had common reading and spiritual interests. Correspondence between the Hammers and Merton began immediately with greetings to "Mr. Hammer," "Mrs. Hammer," and "Fr. Louis." As time passed, "Mr. Hammer" became "Victor" and "Mrs. Hammer" became "Carolyn." In July 1962 Merton signed his letter to Carolyn, "Tom," noting, "I might as well keep the record straight and be consistently Tom with *all* my friends outside the monastery" (160). The editors point out, "Merton and the Hammers took great nourishment from their ongoing dialogue and evolving friendship" (271).

Victor Hammer (1882–1967) grew up in Vienna and developed his art in the broadest sense over a lifetime: architecture, woodcutting, metal engraving, furniture making, bookbinding, painting, and print type design. In 1939 he and his first wife, Rosl (married 1909), emigrated from Europe to America, and Hammer began teaching in the Art Department at Wells College in Aurora, New York. Nine years later, due to Wells's mandatory retirement age, Hammer accepted a position as "artist-in-residence and professor of fine art" at Transylvania College in Lexington, Kentucky. Carolyn Reading studied at Columbia University and worked at the Library of Congress in the 1930s. She began her work as a private press printer in the 1940s and became a student and apprentice of Victor's in the late 1940s. Carolyn helped Victor and his wife through Rosl's illness. Following Rosl's death in 1954, Carolyn and Victor married in 1955. Carolyn founded the King Library Press in 1956

and later worked in the University of Kentucky Library, becoming head of the Acquisitions Department and curator of rare books. Thomas Merton met the Hammers in the guesthouse of the monastery in September 1955. One can imagine how their initial conversation turned to books and never quite left that subject. Although they could visit each other only infrequently due to Merton's monastic lifestyle, they wrote to each other often.

In the first letters, one can immediately see what drew Thomas Merton and Victor Hammer together; book publication, philosophy, and art. Merton and Hammer, both "culturally isolated," found spiritual needs fulfilled by each other. The reader also witnesses through the letters how Merton's life as a monk limited what he could do. Some may remember that Merton's superiors did not want him writing about war and peace during the 1960s. Here, in *The Letters*, Merton must ask "Father Abbot" if Hammer can bring a triptych that he painted to the monastery for a week. Merton also shares with Hammer that Father Abbot and other superiors in the order want Fr. Louis to refrain from writing for a period of a year or so. Although Merton's tone in the letters is matter-of-fact regarding his superiors, Victor Hammer was someone with whom he could commiserate, since both men's lives involved the publication of books.

Another particularly interesting aspect in the letters is Merton's broad reading interests. In many of the letters that Merton sent to Carolyn Hammer, he asks if she could lend him particular books from the university library. He sends short lists and she responds with availability. Given that their correspondence took place in the 1950s and 1960s, one sees Merton's interest in world communism. Beyond that, his interests drew him into many parts of the world—the Americas, ancient civilizations, the Far East, as well as classic thinkers and writers such as Gandhi, Jung, Tillich, and Faulkner. As Merton notes in one letter to Carolyn, "As you know, I am always on the lookout for some book or another" (56). No matter the topic, the books that interested Merton focused on people and ideas, not simply history, religion, or politics. Merton seemed to look for introspective views and writings on these topics.

Although the title refers to the "letters," this book offers much more. The editors produced a concise biography of each of the three "characters" in the introduction, a significant analysis of the letters in the afterword, three useful appendices, and endnotes for the entire book. As the editors note in the afterword, the letters between the friends generally fell into four major themes: "art and spirituality, the collective publications, Merton's reading lists,

and mutual friends.” One can see how the relationship between the Hammers and Thomas Merton grew through the years.

Given their common interests, it seems kismet brought these three individuals together. Had they not met, their lives would have been a little less full. Merton referred to their letters as “spiritual tennis” (95) and it appears that the three each looked forward to serving and received the next serve. Like long stretching fingers, the friendship of these three individuals spread out to include friends and acquaintances of each other. Many of their letters include notes of anticipating of upcoming visits (“at noon, as usual”) as well as “thank you”s for enjoyed camaraderie. When they could, they shared picnics at the monastery, and Merton was sometimes able to visit the Hammers in their home. Carolyn and Father Louis continued to write to each other following Victor Hammer’s death in 1967. In 1968 Carolyn received a Wester Union telegram noting the death of “Father Thomas Merton” in Thailand.

The subtitle of the book—For the Greater Glory of God—offers the essence of the Merton/Hammer relationship. *The Letters of Thomas Merton and Victor and Carolyn Hammer* offers not only insight into Merton’s day-to-day life in the monastery and with friends, but also one can hear Thomas Merton in “conversation” with like-minded friends regarding issues important to him in the 1950s and 1960s.

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Timothy Kelly, Margaret Power, and Michael Cary. *Hope in Hard Times: Norvelt and the Struggle for Community during the Great Depression* (University Park: Pennsylvania State University Press, 2016.) Pp. 262. Illustrations, photographs, notes, bibliography, index. Cloth, \$79.95; paper, \$29.95.

Kristin M. Szylvian. *The Mutual Housing Experiment: New Deal Communities for the Urban Middle Class* (Philadelphia: Temple University Press, 2015). Pp. 276. Illustrations, photographs, notes, index. Cloth, \$79.50; paper, \$29.95.

Among the understudied aspects of the New Deal are economic cooperatives, which some proponents saw as a middle ground between capitalism and communism. Two new books help to redress this oversight. Both focus on aspects of Franklin Roosevelt’s administration’s cooperative housing policy,