BOOK REVIEWS


This book has a modest title. The study of the prototype for the eastern historical society—whether found in Massachusetts, Chicago, or Hawaii—embraces only two hundred and forty-two pages of this large volume. Dr. Whitehill has gone far beyond the original purposes of the project, which were, according to the Annual Report (1959) of the Council on Library Resources, “to describe those organizations [privately supported independent historical societies], provide a basis for closer cooperation among them, and suggest methods for strengthening their support and their effectiveness.” As he states in the preface: “I have not confined my visits to privately supported state historical societies or my inquiries and comments to research, publications, and finances. Within the limits of the year available, I tried to get as clear a picture as I could of related activities in many parts of the country.” The result is a remarkable reference work about a multitude of historical societies (both private and state-supported), archives, associations, restorations, and museums.

Although the author has enlarged the original intentions of the project, he remains consistent throughout his book in at least two important ways. First, he maintains a lively, readable style which adds interest to the important, but often undramatic, work of historical societies. Sometimes, however, the choice anecdotes or unusual incidents actually overshadow an institution’s serious achievements. Second, Dr. Whitehill believes that research and publication are the activities most worthy of support by historical societies. Although widely experienced in all phases of historical work, he is basically a librarian in his attitudes. Thus, he regrets the amount of money used to popularize history through museums, historic house restorations, and slick publications. He is especially critical of those historical organizations which not only waste money for transitory show and popular acclaim, but sometimes purvey unsound, inaccurate history under the guise of truth. Dr. Whitehill knows his own mind and presents both his scorn and praise in sprightly prose.

Geography supplies the basic organizational pattern for much of the book. Brief histories are given of societies and agencies in the East, Southeast, California, Hawaii, and the Midwest. The study later turns to general topics, such as “The Shinto Temple” (genealogists); “A Cloud of Wit-
nesses” (the proliferation of specialized historical agencies, libraries, restorations, museums, and foundations which have now joined in the task to preserve and interpret our heritage); “The Ship of Theseus” (historic house preservation and restoration); “The Organization Men” (the American Association of State and Local History); “Togetherness” (the futility of striving for popularity); and “Mammon and Monuments” (the commercial exploitation of history). Also within Dr. Whitehill's ken are local historical societies, state archives, historical associations, and certain small institutions.

Those readers who seek a summary or conclusions similar to those achieved by Julian P. Boyd in the American Historical Review (1935) will be disappointed by the final fourteen pages. After presenting a panorama of historical organizations in a remarkable tour de force, Dr. Whitehill discusses neither present meanings nor future prospects in any systematic manner. In fact, this volume of individual institutional histories defies synthesis and reflects the author's view that the unique local circumstances governing the development of each historical society or agency make generalizations and IBM punch card statistics absurd. Some synthesis might have been possible, however, had he not extended his coverage beyond the "Independent Historical Societies." The useful handbook which results from Dr. Whitehill's more ambitious program compensates for the unresolved complexities and the unanswered questions.

Eleutherian Mills Historical Library

RICHMOND D. WILLIAMS


The present volume is a reissue, reproduced by offset, of the book which was originally published in 1946. The reissue is indeed welcome as the work has been unavailable for some years, during which the number of private and institutional collectors of manuscripts has increased considerably. It has proved to be what reviewers predicted it would be, the standard work on autograph collecting—manuscript collecting, if you will.

To summarize its content, for those unacquainted with it, Miss Benjamin's book outlines briefly the history of the purposeful collecting and preservation of the written word, touching upon the libraries of the ancient world, the collecting of manuscripts by the Greeks and the Romans, by students in the Renaissance universities, and by collectors in our own time and country.

The many areas of collecting—military and historical, literary, collecting around a given subject or geographical region—are explored. There are chapters devoted to where one may expect to acquire manuscripts (the function of the dealer and the auction house), on prices and relative values of autographs, and the many and varied conditions which determine the
desirability of a manuscript. Problems presented by facsimiles, contemporary copies, outright forgeries, and confused identities are treated fully. *Autographs: A Key to Collecting* stands up well as a manual. There is considerable information regarding paper, ink, and other writing materials; and the importance of a knowledge of these materials in the dating of manuscripts and the detection of fraud is stressed.

Ordinarily, a reviewer expresses regret that a useful book has been reissued rather than completely revised and brought up to date. Since this is a reissue, none but minor changes (some corrections) have been made in the text. A new preface, however, takes care of certain important omissions in the first issue. An improvement in the reissue is a bibliography (one was not supplied with the first issue of the book). Here are listed books helpful to the collector for the ready checking of persons, places, and things; books primarily about collecting; important facsimile reference books; and current periodicals relating to manuscripts (with the inadvertent exception of *Manuscripts*, the quarterly publication of The Manuscript Society). Retained in the reissue is the introduction by Julian P. Boyd in which, speaking as a historian and an editor, he emphasizes the importance of maintaining the integrity of the papers of an individual or a family, too often violated in the past without effective efforts having been made to safeguard the integrity of the textual record, by whatever means.

Miss Benjamin's book will continue for some time to come to be the most comprehensive work of reference on its subject. It is, to be sure, addressed primarily to the private collector and to his interest in autographs as individual documents. But others who are concerned with manuscripts have found it unequaled as a well-organized source of general knowledge about manuscripts and collecting, and immediately useful when there is a need to recall the location or the story of a famous piece, or to brush up on such information as how to remove stains. An excellent index helps.

Manuscript custodians who in their day-to-day work are primarily concerned with the organization of large quantities of papers, often archival in scope, for the ready use of researchers (to many of whom the world of the autograph collector is virtually unknown) cannot always see the manuscripts for the archive. It is helpful to have at hand this reminder and guide to what fascinates the collector.

*Princeton University Library*  
**Alexander P. Clark**


*Indians of the Woodlands* is a handsome volume, the sixty-fourth in a publishing venture remarkable for sustained interest in our native American
peoples. George E. Hyde is the author of six previous volumes, all dealing with the Plains Indians and including the notable *Corn Among the Indians of the Upper Missouri*, written in collaboration with George A. Will, and *Indians of the High Plains*, to which the present work is a companion volume.

A study dealing with the geographical and chronological area of the present work is of obvious interest to a colonial historian seeking better knowledge of the Indians in terms of their own background. It is therefore necessary to point out that the present book is not so general a work as its title implies. Its chief concern is with the problem of Siouan origins, and Indians of other linguistic stocks are dealt with for the most part only in relation to this theme.

Mr. Hyde envisions a primitive situation in which Siouan-speaking people inhabited the region of present Kentucky, and Algonquian-speaking groups lived in the country from the Great Lakes to the Atlantic coast; all were in a hunting-gathering stage of culture. Iroquoian-speaking people, "who were of the Caddoan stock," coming from the southwest and crossing the Mississippi at about the present St. Louis, intruded into the Algonquian area about 1440 A. D.; and, a little later, southern Indians (identified as Iroquoian in the preface but as "certainly Muskogean" in the body of the text) established colonies among the Siouans on the Ohio. These latter newcomers introduced a culture characterized by agriculture and by a more advanced religion most visibly manifested in the construction of large ceremonial mounds. Adopted by the local Siouans, this Adena culture (as archaeologists designate it) developed into the Hopewell (Mound Builder) culture, features of which were disseminated through later Siouan migration. The Siouan dispersal, east toward Carolina, northwest toward the upper Mississippi, was initiated by Algonquian and Iroquoian attacks from the northeast (as related in the Walum Olam); new Iroquois attacks about 1650 drove the Siouans from the Ohio, and later tribal movements, related in considerable detail, pushed most of them beyond the Mississippi.

How close much of this reconstruction comes to what actually happened is almost anyone's guess; and some archaeologists will insist that the hypothetical dates here offered are too late. The cultural-linguistic equations on which the author relies are not entirely convincing. If there is one thing archaeology cannot identify in the absence of inscriptions or other texts capable of translation or at least of linguistic identification, it is the language of an extinct community. The author's ideas of language relationships are open to question, moreover. The notion that Iroquoian languages are closely related to Caddoan is unwarranted, and for an Iroquoian tribe from the Allegheny to cross the Mississippi and become the Skidi Pawnee, as described on pages 14 and 264, is a little as though a Saracen band had pushed into the British Isles and become a Highland clan.

The casual treatment of matters irrelevant to the author's theory of Siouan origins may be illustrated by a few examples more or less pertinent
to Pennsylvania. The Delaware Indians are lightly passed over except for a detailed interpretation of the Walum Olam, in which, incidentally, there is no hint of the possibility that this famous text is a hoax. The Susquehannocks are never mentioned by this name, though Andastes and Conestogas, usually identified with the Susquehannocks, both appear on page 165, apparently as distinct tribes. The Iroquois are the villains of Mr. Hyde’s story, but his characterization of them as the Nazis of the New World is as obvious, superficial, and misleading as was their older characterization as the Romans of the New World. The author interchanges the Oneidas’ and the Cayugas’ geographical positions. He uses David Cusick’s quaint “history” because it, like the Walum Olam, seems to him to preserve authentic traditions of the Hopewell people. “Colonel” George Croghan, inaccurately identified as “agent for the Iroquois from 1750 to 1781,” is cited as reliable authority on the politically beclouded question of Iroquois conquests in the Ohio Valley. A trivial detail, but perhaps puzzling to nonarchaeologists, is a reference on page 16 to a “Point Pennsylvania Culture,” properly Point Peninsula as elsewhere in the text.

This is not to say that Indians of the Woodlands is valueless to ethnologists and archaeologists interested in the problem of Siouan backgrounds and competent to appraise what Mr. Hyde has to say on the subject; but the scope of the volume is not what its title seems to imply, and for historians in general and Pennsylvania historians in particular a cautionary caveat lector is in order.

Saints and Sectaries. Anne Hutchinson and the Antinomian Controversy in the Massachusetts Bay Colony. By Emery Battis. (Chapel Hill: Published for the Institute of Early American History and Culture by the University of North Carolina Press, 1962. xviii, 379 p. Illustrations, bibliography, index. $7.50.)

The antinomian controversy was the most serious internal dispute of the first decades of the settlement of Massachusetts. There has been no full-scale study of it or of Anne Hutchinson, who helped precipitate it, since Charles Francis Adams’ Three Episodes of Massachusetts History and the same author’s edition of the important documents connected with the affair for the Prince Society. That was more than fifty years ago, and if the quantity of the source material remains much the same now as then, there have been enough new explorations of early Massachusetts to justify a re-examination of Mrs. Hutchinson and the controversy which centered around her. Mr. Battis also believes in the importance for historians of the behavioral and social sciences and of the sociology and psychology of religion,
and this book is important as a general attempt to use certain of the tech-
niques and claimed perceptions of these studies.

In the biographical sections of this work Anne Hutchinson's life is de-
scribed from childhood to womanhood. The main emphasis of the descrip-
tion is on her personality, those factors which the author believed shaped
or changed it, and on the irrational, the unconscious and the psychosomatic.
Mr. Battis discusses the external world of society and ideas in which Mrs.
Hutchinson's early life was passed, but it is to the irrational roots of human
behavior that he looks to explain her thought and actions. Similarly, the
men who embraced the antinomian position, are studied less in terms of the
theological rationale, which they must generally have supposed to have
governed their thinking, than in terms of suggested unconscious motiva-
tions. By examining the social and economic status of the individuals who
supported Mrs. Hutchinson, certain general sociological conclusions are
arrived at. These are that, on the whole, the antinomian group was of the
"better sort" of settler, men of some wealth or position, and inclined to
mercantile and craft activities. This group is contrasted with the clergy
and the Puritan gentlemen leaders of the colony whose views drew heavily
on the rural and traditional values of the English past. Their unconscious
resentment of these rural and traditional views may have predisposed the
members of the antinomian group to adopt the theological position which
they did as a form of protest rather than on strictly theological grounds.

These arguments are suggestive, especially when we examine the later
role of the merchant and commercial class in Puritan society. As the central
debates of the antinomian controversy were conducted in theological terms
it was not possible for Mr. Battis to provide any direct evidence for his
conjectures, but many readers may feel he has made a strong indirect case.
There may be some hesitation in adopting his view of the controversy as
part of the onrush of individualism and democracy in seventeenth-century
society. His discussion of the orthodox party is less complete than might
have been possible. Was, in fact, their social composition strikingly different
from that of the Hutchinsonians? As it is, the orthodox are treated in terms
of their expressed ideas about the state and society and their opponents in
terms of their social and suggested psychological composition.

There are useful discussions of contemporary English legal practices and
precedents in connection with the often debated question of the fairness of
Mrs. Hutchinson's trial. The view taken of John Cotton is less sympathetic
than that taken by Mr. Ziff in his recent biography. The general sociological
and psychological emphases are accompanied by the narrative retelling of
the exciting story of the dissensions, protests, trials and condemnations
which were part of this hectic affair. The attempt to combine a psycho-
analytic biography with a study in depth of the antinomian movement and,
at the same time, to sustain a highly colorful and eventful narrative presents
large literary problems. This is a book of interest and importance, contain-
ing one of the most detailed studies of a New England religious movement
yet undertaken. It is a pity that the problem of integrating the language of the social sciences with a dramatic narrative was not finally solved.

*Historical Society of Delaware*  
*Richard C. Simmons*

**The Maritime Commerce of Colonial Philadelphia.** By Arthur L. Jensen.  
(Madison: The State Historical Society of Wisconsin for the Department of History, University of Wisconsin, 1963. viii, 312 p. Appendix, bibliography, index. $4.75.)

"I desire thee let us have a little trade together," James Claypoole wrote home to his brother in England from the newly founded city of Philadelphia in 1683. Ninety years later, Philadelphia had become the busiest center of trade on the American continent. Arthur Jensen's study of this trade on the eve of the Revolution should be ranked with W. T. Baxter's *House of Hancock* as one of the best books now available on colonial commerce. The branches of Philadelphia maritime trade are all carefully analyzed. Jensen does much more than enumerate the commodities traded. He provides many appropriate explanations and wherever possible attempts to evaluate the significance of the economic facts he presents. The mechanics of the trade—such subjects as bills of exchange, the credit system, factorage, and maritime insurance—are clearly and expertly presented. About all one could ask for is more of the same. His coverage is short, about one hundred pages. A picture of the complete activities of one merchant would have been helpful, for example.

Colonial commerce operated within a complex legal framework, both imperial and provincial. Jensen's work on the latter is perhaps his most important contribution to our understanding of eighteenth-century economic history. One point I question. Was everyone satisfied with the application of mercantile principles at the provincial level, as he asserts? Or did a conflict of interests exist within the Philadelphia trading area, as it did within the empire, thus making it unlikely that any set of regulations would satisfy everyone?

Philadelphia's rise to commercial pre-eminence was spectacular, especially if her late start is considered. One explanation for this rapid rise which Jensen offers is that it was based on a swiftly growing farm population. Another is that it resulted from the success of the inspection system. He does not explore this problem in a comprehensive way, however. Perhaps this is because his primary concern lies elsewhere.

Arthur Jensen's primary purpose in *The Maritime Commerce of Colonial Philadelphia* is to evaluate the role of the merchants of Philadelphia in the revolutionary movement in Pennsylvania. He contradicts Schlesinger on two important points. First, he asserts that the pre-Revolutionary period was not one of severe economic depression, at least not in Philadelphia. Complaints of commercial distress, which were commonplace enough in the business letters of the merchants, cannot be taken at face value. Colonial
merchants seldom professed anything but imminent ruin, as a matter of smart business practice. There were, in fact, many indications of prosperity. Philadelphia's streets were paved and lighted, new wharves were built, market stall rents rose, and city silversmiths handled increasing quantities of precious metal. I agree wholeheartedly that statements made by one colonial merchant to another merchant with whom he was doing business cannot be depended on to be altogether truthful. But I am not convinced by this counterevidence, which Jensen does not elaborate—indeed, seems hardly to have tested.

His second disagreement with Schlesinger is over why colonial merchants opposed British policy. According to Jensen, it was primarily on constitutional grounds, not economic grounds, as Schlesinger asserts. They had no reason to oppose it on economic grounds, Jensen insists, because they did not blame their economic problems on British policy. Jensen's case rests on believing what the merchants wrote in their personal correspondence. This may be too much of a switch for some readers, after having learned to distrust what they wrote in their business correspondence. It wasn't for me.

The conclusion which Professor Jensen reaches is that the merchants did not willingly lead the revolutionary movement in Pennsylvania, but that public opinion, molded and aroused by popular leaders, forced them to support measures which they either saw would injure them financially or disapproved of for tactical reasons.

It is always difficult to decide what materials to include in a historical study, and what materials to exclude. Often practical considerations count as much as balance and logic in the final decision. But even a dedication to the latter does not always dictate a single course. In The Maritime Commerce of Colonial Philadelphia, Arthur Jensen's last three chapters are immediately relevant to his primary purpose. The lengthy descriptive analysis of Philadelphia's maritime trade which constitutes the first half of the book, contributes less directly to the primary purpose. It provides an understanding (not to be found elsewhere) of the setting of the more essential story. Possibly a longer, more detailed analysis of the actions and motives of the merchants (and the popular leaders!) from 1763 to 1776 would have provided a better basis for evaluating the role of the Philadelphia merchants in the revolutionary movement in Pennsylvania. The maritime trade of colonial Philadelphia could then have been handled in a more definitive way as a separate study.

Philadelphia

JOHN F. WALZER


Father Metzger, Professor of History at West Baden College, has written an interesting, if somewhat confused, book on the problem of choice. The
Choosing studied here was that faced by American Catholics throughout the twenty years following the Peace of Paris of 1763, whether to support the movement for independence, remain loyal to the Crown, or seek the anonymity of neutrality. The author believes that "No other religious community found the choice so difficult" (p. 275). Father Metzger states that the anti-Catholic prejudice, expressed legislatively and actively enunciated by colonial journalists and dissenting clergymen, was so widespread and strong that it could have easily separated the Catholics from the patriots' cause. Despite the uncertain fate that awaited them if the intolerant Congregational and Presbyterian rebels were victorious, Father Metzger claims that Catholics responded promptly and most generously to the call for defenders of America, and played their due part in making independence a reality" (p. 279).

This work falls naturally into two parts; the first explores the conditions under which colonial Catholics existed, and the second treats of their participation in the Revolution. Father Metzger commences his study with a chapter on "Colonial Religious Climate before 1774," in which he develops his thesis that the traditional English Protestant anti-Papist bias was inflamed by the Seven Years' War, and became even more pronounced as the rift between Great Britain and the colonies grew with the passage of the Sugar, Stamp, and Townshend Acts. Quoting Samuel and John Adams, Ezra Stiles, and various Dudleian lecturers at Harvard, the author demonstrates that Catholicism and the Papacy were continually attacked as anti-Christian and authoritarian throughout the period. The Quebec Act which granted official toleration to the French Catholics of Canada in 1774 unleashed torrents of abuse and protest in the American colonies. Although directed at the British government, Father Metzger believes the invectives were primarily an expression of Protestant Americans' fear that similar legislation would be enacted freeing colonial Catholics from their disabilities. In succeeding chapters, Father Metzger investigates in detail the status of Catholics before 1776 in those colonies where they were most numerous, Maryland and Pennsylvania, and notes that in these relatively tolerant areas Catholics were legally penalized for their faith by being barred from voting and holding office in the former and serving as public officials in the latter. Elsewhere, penal laws remained on the statute books making the practice of the Catholic religion a legal offense. These are some of the factors that Father Metzger maintains placed American Catholics in their unhappy dilemma in 1776.

Concluding his study with three chapters on Maryland, Pennsylvania, and Tory Catholics in the Revolution, Father Metzger, in the opinion of this reviewer, makes an important contribution to colonial history. Well-written, carefully documented, and tightly reasoned chapters follow one another in quick succession. He clearly demonstrates that Maryland's Catholics participated not only in the military defense of the nation and their state, but also as diplomats, civil officials, and "as humble providers..."
of food and other essential commodities . . .” (p. 207). The story was essentially the same in Pennsylvania. Father Metzger disproves John Gilmary Shea’s claim made in 1876, and continually restated by Catholic historians, that there were no “Tories, no falterers, and final deserters” among the Catholic community (quoted p. 242). The careers of the Roman Catholic Volunteers and the Volunteers of Ireland, units comprised of Catholic Tories, are carefully examined and set forth in detail.

Despite these contributions, *Catholics and the American Revolution* is a rather disappointing book. Father Metzger has failed, in this reviewer’s opinion, to establish the main portion of his thesis that Catholics faced a difficult choice because of an unfavorable religious climate of opinion and their unhappy legal and social position in 1776. He has ignored, or is ignorant of, the entire body of revisionist writings on eighteenth-century America which has been growing steadily since 1950. Never once does he refer to the work of Robert E. Brown on the early extension of the franchise, or to those studies of other scholars that indicate that well before the Revolution the disestablishment of religion and the practical acceptance of toleration were accepted facts of colonial political life. In fact, although this book appeared in 1962, the author does not cite one secondary work published after 1948. Recent studies clearly indicate that laws dealing with religious tests for officeholding and voting were more honored in the breach than the observance. There were approximately 20,000 Catholics, or one per cent of the population, in the colonies in 1776. Numerically unimportant, they probably enjoyed almost complete religious liberty and a high degree of civil liberty.

Father Metzger continually quotes the abusive attacks made by New England divines and other patriots on the Papacy and Catholicism. Professor Bridenbaugh, in his brilliant *Mitre and Sceptre* (New York, 1962), has recently shown us that the religious causes of the Revolution were the Church of England’s attempt to fasten an episcopal system on the colonies and the resulting efforts of dissenters both here and in Great Britain to foil such a scheme. However, even before the appearance of Professor Bridenbaugh’s study, colonial historians were aware that when an Adams or a Stiles damned Rome and the Papists he was, in fact, referring to Canterbury and the Anglicans. It was an age-old Puritan tactic to identify the Church of England’s engrossing tendencies with historical Catholicism. Colonial anti-Catholicism was real enough; however, it was directed not at the weak and disunited Roman Church in America, but was rather mobilized against the truly dangerous threat from across the Atlantic and the government that supported an established national Church.

Finally, Father Metzger fails to come to grips with the most obvious question raised by his thesis. If their lot was so bad, the future so dark, the choice so difficult, why then did American Catholics give such overwhelming support to the cause of liberty? To this reviewer, the answer is a simple one. The choice faced by American Catholics was not primarily a religious one
at all, for they had already gained a higher degree of religious and civil liberty than their co-religionists enjoyed in any other Protestant nation. Theirs was the choice that all colonials faced, whether to recognize, as Bernard Bailyn has written, that “the glass was half full, not half empty,” and in so doing decide to fight for the preservation and extension of their liberties, or to accede to the claims of legitimacy and entrust their rights to the caprice of an unfriendly King and Parliament. In truth, if the choice faced by American Catholics involved any religious considerations, they may well have decided that in the long run it was safer to dwell among a myriad of “intolerant dissenters” than to be at the mercy of kindly but authoritarian Anglican bishops.

Athenæum of Philadelphia

Edward C. Carter, II


One cannot review, or brief, this vast work more succinctly than the author has when he writes of his subject: “... there is still no one, standard Franklin face, and I should like to think that not only the multiplicity of interpretations but the enduring, sensible, ever-various humanity of the man himself created this situation. It is as impossible to sum him up in a single portrait as in an epigram. ... Franklin is not to be worshiped but to be understood, and the portraits are true to him in the measure of their honesty and candor. Their historic significance lies in the strength of their symbolic appeal for the Enlightenment and for the American cause, and it lies in the fact that they gave concrete, human form, not to the power he held, but to the ideas and the fundamental honesty by which that power had been created.”

Of Mr. Sellers himself, we may say that he has again met a problem worthy of his mettle; and that we are fortunate when the American Philosophical Society and Yale University give students the benefit of his research and conclusions. This is a book which may be read for various information, all given in telling twentieth-century phrases (but with an air and manner which the eighteenth century would enjoy and admire).

To those at home in the eighteenth-century international set anything relating to it is always delightful, and for those to whom this may be an introduction to the first Anglo-American and Franco-American gens du monde there could be no more agreeable mise en scène. (We think particularly of students in classes in that field now called American Civilization and Culture.) Politicians, philosophers (in the eighteenth-century sense), the great, the small, and the eccentrics all appear, and into all comes the over-all Franklin whom Charles Coleman Sellers describes so well apropos of the last
bust, that of 1787 by William Rush: "... the worldly-wise, cordial, obstinate old man with whom Noah Webster could not always agree but in whom he found a mutually enjoyable companion."

The author's decision on organization made the essay (pp. 1-183) a chronological study of Franklin's likenesses. Then, those likenesses used are listed alphabetically by artist (pp. 189-429) and studied in every aspect in great detail, with selected artists' copies, manipulators and manipulations of all sorts studied under each item; artists' names are also cross filed. The history of ownership is of particular importance and interest, and in these notes Mr. Sellers' tremendous study, reading, travel, and collection-seeing is realized. (Do the careful footnotes serve as a bibliography? Many of the foreign catalogs cited are not often found in works on American subjects; a complete bibliography would be of value to many of the people who will use this book.) On reading, one finds oneself staring, ticking, underscoring, and writing "new," "quote," and "send this to..." on page after page.

Fine detective work and well-reasoned conclusions make this sort of study difficult, but more entrancing than double-crostics. Its historical and biographical aspects take one farther afield, nationally and internationally, than genealogy. Through all the material, of course, there is a view of that longed-for "one world"—that of two hundred years ago, before the tiresome phrase—and with the artists and the owners one travels into that vanished time, into a time when there was still space.

This work is an example and warning to others in this field to attempt to do likewise; the book is a monument to both subject and author.

Charleston, S. C. Anna Wells Rutledge


Mr. James tells us that when he undertook to study the role of the Quakers in the development of colonial humanitarianism he was surprised to discover that far from being pioneers in public benevolence the Quakers had lagged behind certain other religious bodies. By the middle of the eighteenth century, when New Lights of various persuasions had come to acknowledge the obligation to "do good," the Quaker conception of benevolence was still restricted to the notion of aiding their own kind. Mr. James was then compelled to inquire when and under what circumstances the Quakers developed the ideas and practices of public humanitarianism for which they subsequently came to be celebrated. The result of his labor is a significant contribution not only to American religious history, but to a deeper understanding of the interaction between social forces and public policy as well. It is not inappropriate that the book should be published by the Center for the Study of the History of Liberty in America.
In their origins a radical sect, the Quakers at first seemed to promise conformity to the common pattern of sectarian isolation and ossification. As their relative numbers diminished early in the eighteenth century, they became increasingly absorbed in the twin problems of sectarian deviation and religious indifference. The study necessarily centers upon Pennsylvania, for it was there that the tensions between public responsibility and religious scruples generated the crisis of 1755. The French and Indian War forced the Quakers of that colony to face the alternatives of abandoning their principles or relinquishing their political leadership. Although they were internally divided, there emerged out of the crisis a point of view and tactic which was to be the distinctive feature of Quaker benevolence for the following two centuries.

The Quaker theory of benevolence was essentially a compromise between religious scruple and the desire for worldly power and influence. While maintaining intact the principles of their religious fellowship, Quakers bespoke the confidence and support of their fellow citizens by organizing special committees, associations, and meetings for benevolent purposes, such as aid to Indians, Negro slaves, the sick, and the poor. Aside from their stated purposes, these organizations were intended to persuade the public that although Quakers might place religion above all other loyalties, they were prepared in many ways to do more than their share for the public welfare. As Woolman put it, when a Quaker refused to obey governmental authority his behavior should be such as to make it plain that his conduct was not wicked. In this way, Quakers could justify their claim both to a permanent place in the community and to a share in the decision-making process. They thus played an important part in the development of pluralistic presuppositions in American society.

In the development of his analysis Mr. James professes to have derived no help from the familiar church-sect dichotomy of the religious sociologists. Quaker attitudes and practices seem to him to have oscillated from one extreme to the other, depending in part on the character of the local social environment. But the concepts of church and sect as ideal types are not so much pigeonholes for classification as they are criteria for plotting the direction of change. Modified to apply to American circumstances they throw much light on Mr. James's findings. It seems hardly likely that he would have conceived of the problem as he has against any other background. His book, in fact, provides an excellent illustration of the denominational synthesis which was so important a feature of American cultural history in the eighteenth and nineteenth centuries. The Quaker compromise between sectarian scruple and the desire to participate actively and fully in the ongoing life of the larger community is one of the most illuminating examples of the distinctive denominational compromise between church and sect.

University of Iowa

Stow Persons
Historic Houses and Buildings of Delaware. By HAROLD DONALDSON EBERLEIN and CORTLANDT V. D. HUBBARD. (Dover, Del.: Public Archives Commission, 1962. [xvi], 240 p. Illustrations, maps, index. $10.00.)

During the long career of Harold Donaldson Eberlein, America's architectural heritage was first unrecognized, then taken for granted, and lately has even been neglected. But through all this, Harold Eberlein has been among the few who have always been alert, not only to its appreciation, but to its preservation.

In his efforts to combat indifference, he has put his thoughts in print many times. This year he adds one more book to his credit and our benefit. Historic Houses and Buildings of Delaware should make the citizens of that state far more aware of their wealth in landmarks.

Before reviewing the book, it may be well to state that I have been fortunate to have had a preview, for I accompanied Mr. Eberlein on one or two safaris to New Castle and Kent County. Reading the book is much like sitting in a car beside him and pausing in front of a county seat on the Odessa-Smyrna road while from his enormous store of ready knowledge, with his clipped humor, love of beauty, and the intrigue of history, he unfolds the story behind the house.

Mr. Eberlein tells us the environmental or historical raison d'être for the buildings. Where appropriate, he gives a quick and interesting résumé of the occupants and the high lights of their lives, ranging from governmental positions held to being robbed by Spanish pirates. It is to be regretted that this full and interesting interpretation has not been footnoted for further reference.

Augmenting the written history of the buildings, Mr. Eberlein has analyzed the structures, ferreting out additions and alterations hidden to the untutored eye, and relating the buildings stylistically to outside influences and regional traditions traced in his text.

So often, the eighteenth century is the sole recipient of attention, but in this book buildings dating up to the 1850's are included. Some interesting nineteenth-century contributions cited are William Strickland's Sussex County Court House, tailored with reluctance to a mean budget, John Notman's “Boothhurst” of the “Victorian Cottage Gothick” vogue of 1842, and the equally romantic “Italian Villa” of Ross House in Seaford, notwithstanding Mr. Eberlein's own amusing opinion of the Greek Revival temple houses. My favorite is the 1813-1819 “Swanwyck” near New Castle. To my joy, Mr. Eberlein included an early photograph of this Regency house, taken while its delicacy still pervaded, though fadingly.

It is a pity that within the number of illustrations the coverage could not have been more meaningful. For instance, with so few allotted to interiors, it is unfortunate that panelling from Morristown, New Jersey, took precedence over the abundance known in Delaware. With the obvious entrée had
by Mr. Eberlein and his able coauthor and photographer, Mr. Hubbard, it is too bad that we see the familiar and oft-repeated interior of the Amstel House in New Castle, and not some equally fine woodwork usually unavailable to the student or discerning reader. An exterior of one much altered house is shown with the tantalizing phrase in the caption, "the interior woodwork and panelling are good." Could not the interior have been shown rather than the unrewarding exterior?

As a suggestion to future authors who may attempt such an ambitious project as this—don't underestimate the feeling transmitted by close-up photographs of architectural details. Often the character of a whole building can be told with one sensitive photograph of a detail of woodwork or masonry.

The maps on the inside covers are an excellent idea but are not as legible as they might be. Since waterways, such as Duck Creek, played an important part in bringing the settlers to their waterside properties, it would have been convenient in locating landmarks if these streams had been named on the map. Then, too, for the ease of the architecturally or historically bent Delaware Sunday driver, the map numbers could have been co-ordinated with the building descriptions.

These graphic technicalities are minor points when one considers the over-all task and accomplishment. No other book on Delaware architecture has identified so many worth-while buildings. This book has won and will win many friends for Delaware.

Independence National Historical Park  Penelope Hartshorne


One of the handsomest Georgian houses of the Delaware Valley is the Corbit house in Odessa, Delaware. Built, 1772–1774, by William Corbit, tanner, it stands on a rise overlooking Appoquinimink Creek, a monument to its owner's taste and its builders' skills.

The author of Grandeur on the Appoquinimink, aware that a house does not exist in a vacuum anymore than a man does, begins his story with an account of Odessa, or Cantwell's Bridge as it was called when Corbit began business there in 1767. Relating its geography to its economy, Mr. Sweeney describes a lively, prosperous little town situated on the Appoquinimink and the King's Highway connecting Wilmington and Dover. Cantwell's Bridge was rural but city-oriented, and touched with sophistication. In such a context, elegant houses like the Corbit house and its neighbor the David Wilson house were both appropriate and predictable.
The Corbits were residents of the area as early as 1717. They were farmers with Chester County and Philadelphia connections that young William Corbit found useful when he set out for Philadelphia in 1765 to learn the tanner’s trade from his cousin William Bettle. Two years later, Corbit returned home to go into business for himself, and five years after that he began to build the house which is the subject of this book.

Since Corbit’s account book and the bill from Robert May & Co., carpenters, survive, it is possible to document the building of the Corbit house with unusual accuracy. Mr. Sweeney reproduced both items verbatim (Appendices A and B), a fact for which architectural historians will be most grateful. The Corbit house, in common with most of the other grand houses of the Delaware Valley, has no known architect. Whether May, or Corbit himself, evolved the plans from which it grew is not certain. Architectural design books like Abraham Swan’s *British Architect*, available to professionals in the library of the Carpenters’ Company and to amateurs through the Library Company of Philadelphia, provided the source of inspiration. Elements adapted from these books can be traced in almost all of Philadelphia’s great houses—in the town houses like the Stamper-Blackwell and the Powel houses, and in the country houses like Cliveden, Mt. Pleasant, and Port Royal. That being the case, it is not surprising that various features of Corbit’s dwelling remind us of parts of all these buildings, although duplicating none exactly.

The truly astonishing fact about the building of the Corbit house is not its design, which was typical in plan and in exterior and interior finish of the Philadelphia Georgian mode, or in the location of so elaborately elegant a mansion in a peninsular village, but that it was built by so young a man (Corbit was twenty-six in 1772), and by one who had been in business less than five years. The Corbit house cost £1,374 11s. 9d., a considerable sum for anyone, even a much older man, to have invested in this fashion at that time. Mr. Sweeney has not come up with the answer to this poser, unfortunately.

Agreeable and informative, Mr. Sweeney’s text provides a good outline biography of Corbit, information on the operation and profits of eighteenth-century tanneries, and a possible solution to the question of the identity of Robert May. All of this notwithstanding, the appendixes will probably be the most used and the most continually valuable part of his book. Corbit’s will, the inventory of his estate, the reconstruction of his library, and the comprehensive account of his furniture provide a wealth of information for the social historian.

As a historian, I should have liked to have had a map of the Cantwells Bridge area included in the book, and I should have liked to have answers to some of the questions the text raises. For example, why did Corbit not buy the land on which his house stood until three years after the house was finished? And what about the ventilator in the office floor? This seems to have been a most unusual feature for the period. No book can answer all
the questions a reader puts to it, of course, since each comes with his own interests and individual preoccupations. All in all, there can be no doubt that in *Grandeur on the Appoquinimink* Mr. Sweeney has provided his readers with a useful tool as well as with a beautiful little book.

*Philadelphia Historical Commission*  
*Margaret B. Tinkcom*


This selection of thirty-five articles on problems related to western settlement is an important contribution to American social and economic history. The issue of democracy and "American character," which we identify with Turner, is implicit throughout. Explicitly, the major question deals with economic opportunity: who gained or lost through the disposal of public lands—the government, the railroads, the speculators, the immigrants, or the laboring poor? This question is debated primarily in Part II on the disposal of lands and in Part III on ensuing consequences.

In the section on disposal there is an extensive debate over the railroad grants. To begin the discussion, Robert S. Henry (Mississippi Valley Historical Review, 1945) declares that the government and not the railroads triumphed, but that textbooks are biased against the railroads. Most of the commentators warmly disagree. The textbooks are right; the railroads were greedy. Possibly the tenor of the discussion is occasioned by Granger-like feelings, sharpened by the depression, on behalf of the "little man." The debate is still open, but studies dealing with railroads in economic development need to be considered in further discussions.

Individual economic opportunity is the chief issue of Part III. Did the ordinary man or the speculator succeed? In contrast to those who followed Turner, Fred Shannon and others doubt that "free land" acted as a "safety-valve" for the poor of Europe and the east. Clarence Danhof's thorough analysis shows that it took $1,000 to start farming on the prairies. Paul Gates's study of the results of the Homestead Act demonstrates that where land was free, 160-acre tracts were too small and the better lands were still going for a price. In another article (The Pennsylvania Magazine of History and Biography, 1942) Gates argues that immigrants came "craving for land," but on the rich soils of Indiana, one third became tenants. These students think opportunity was limited for the poor.

Yet it appears that many ordinary people speculated and some succeeded. Arthur H. Cole (1927) attributes the three major economic crises of the early nineteenth century primarily to speculation. (European conditions could be considered, too.) Allan Bogue (1958) has found that members of some Iowa Claim clubs were as concerned with intimidating subsequent
settlers as in routing railroad land-grabbers. Recently, Allan and Margaret Bogue tentatively decided that frontier speculators made modest gains in certain areas. Even Professor Gates thinks some profited. Apparently, scholars now will not uncritically deny or support the West as the land of opportunity for ordinary folk.

In Parts II and III, just noted, a shift in interpretation seems apparent. Some of the mature thought of two eminent historians, Gates and Shannon, is included (see Gates's *The Farmer's Age* and Shannon's *The Farmer's Last Frontier*). These men represent the first major round of criticism of the "frontier" thesis. Yet they still hold some of its premises. For example, the immigrant is assumed to have "craved for land." But it now seems clear that many sought an urban life. The more recent articles presented seem more dispassionate and tentative, perhaps in part because of the final waning of the mystique of the "frontier environment," and the exploration of new social and economic concepts for interpretation.

Some comments are necessary on the other three parts. In Part I on "origins," although stated to be important, colonial experience is not discussed. It might be suggested, for example, that Marshall Harris has pointed out similarities between the headright systems and the Homestead Act. The Penns' attempt to control settlement by prior survey and to collect revenue resembles some of the difficulties of the federal system. In the fourth section, problems related to the protection and management of the public lands are considered. Part V, the appendix, contains valuable guides to research in public records, but unfortunately lacks a general bibliography. One is available upon request from the Bureau of Land Management, Department of the Interior. Billington's *Westward Expansion* has a useful listing.

This superb book is edited by a social historian. Professor Carstensen's understanding is apparent in his lively introductory essay which points out the issues partially raised by the establishment of the General Land Office (1812) and by the Homestead and Morrill Acts (1862) which this book commemorates.

*University of Wisconsin*  
*JAMES T. LEMON*

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*That Wilder Image. The Painting of America's Native School from Thomas Cole to Winslow Homer.* By JAMES THOMAS FLEXNER. (Boston: Little, Brown and Company, 1962. xxii, 407 p. Illustrations, selected bibliographies, index. $15.00.)

In this volume, James Thomas Flexner, whose writing on America has extended from the history of medicine, steamboats, and the Benedict Arnold case to biographies of the painters Copley and Stuart, brings his extensive history of American painting down to 1910, the year of Winslow Homer's
death. In two earlier volumes, *First Flowers of the Wilderness* and *The Light of Distant Skies*, he dealt with colonial portraiture and with that generation of frustrated history painters which included Allston, Morse, and Trumbull. Now we are given a narrative which fulfills in every way the author's stated intention to provide the first modern work on what he calls the Native Painting School, to provide an extensive and long overdue discussion of some of its most significant members, and, finally, to avoid the recent overemphasis on our folk painters by concerning himself principally with those painters who were trained, successful, and popular.

In the enormous task of piecing together the fragmentary literature on our painting, he has relied primarily on his gifts as a biographer and has created a unified story which manages to present the shifting nuclei of private friendships and public associations along with the restless wanderings of our painters without scattering his basic discussion of their work. More remarkably, his fascinating biographical information on individual artists is woven into an account of their development as painters to reveal an exchange of ideas and of styles between friends and the impact of places upon them. Thus, from letters, early biographies, and memoirs the artistic atmospheres of Boston and New York emerge distinctly, and Düsseldorf becomes more than a German city where many Americans learned a finicky technique of genre painting; Blythe, Kensett, Durand, Leutze, among others, are present both as real people and as distinctive artistic personalities. The result of this balanced approach is an improvement on histories of American painting in which artists too often emerge out of nowhere to be assigned pigeonholes labeled with more or less appropriate—and frequently hyphenated—"isms."

For the first time, the American art market, particularly that of the forties and fifties, is investigated in a general book. Readers dismayed by the current prices, if not by the popularity, of living American painters, or convinced that the history of our art has been one of neglect, may be surprised to read the startling attendance figures at New York showrooms, and the statistics on the American Art Union in New York and its imitators elsewhere, with their wholesale purchases, distribution of engravings, and prize lotteries. Flexner's story is one of easy confraternity between painter and patron and of public support for a whole generation of artists.

As it must, the history of our landscape school occupies more than a third of the book, and in making its distinctly American quality abundantly clear, Flexner is at his best. Without chauvinistic hyperbole, which is generally absent throughout the book, he lets the artists—Durand, Whittredge, and others—speak for themselves, state their esthetic aims and their reactions to what they found in Europe. From these sources, the author's judicious comment, and numerous well-chosen reproductions comes the most balanced statement that has yet appeared on this major concern of our nineteenth-century painters. The scholar or interested layman will perhaps be disappointed to find that works mentioned but not illustrated in the text
are not located, but references to primary sources and bibliography are given. The terminus of the study is somewhat puzzling. Discussions of LaFarge and Hunt suggest the decline of the native strain in our painting, and Brush, Thayer, and other academicians of the later century are correctly excluded. One hopes that Chase, Duveneck, Eakins, Ryder, and Blakelock, Henri and the Eight, all of them within Flexner’s chronological limit, have been reserved for a subsequent volume.

University of Pennsylvania

JOHN W. McCOBREY, JR.


In the midst of his labors to provide a comprehensive history of the American Civil War, Allan Nevins has taken time to perform a useful service in making available this interesting and illuminating diary. In its pages we glimpse what the military campaigns were like to one Union artillery officer who was intelligent, educated, perceptive, and articulate. Military historians are obligated to Mr. Nevins for this book, since it seems hardly likely that the story of the Army of the Potomac can be complete without some attention paid to it.

Charles Shiel Wainwright was commissioned a major in the Union artillery in October, 1861. He served for forty-six months, rising eventually to the rank of brevet brigadier general, and in the process had unique opportunities to observe men and events, both on the war front and at home. He recorded his reactions candidly and at length in five notebooks, containing more than 525,000 words. These journals came into the hands of Mr. Nevins, whose fine editorship and annotation make them a valuable addition to Civil War historiography.

Wainwright confides to his diary his frank opinions, frequently prejudiced, but nonetheless strongly held. A good Union man, the diarist was not impressed by his occasional glimpses of Abraham Lincoln. The President, he wrote, “is infinitely uglier than any of his pictures.” He is a “gawk,” a man who rode over the Antietam battlefield in an ambulance, “grinning out of the windows like a baboon.” The best Wainwright could admit was that Lincoln was “a perfectly honest but also a perfectly weak man.” He described Stanton as “a long-haired, fat, oily, politician-looking man.” When, in July, 1864, Salmon P. Chase resigned as Secretary of the Treasury, Wainwright rejoiced that “one radical at least [is] out of the Cabinet, and would Stanton only go too, the army at least would be thankful.”

Wainwright’s notebooks confirm the impression (which students of the Civil War find hard to understand) that McClellan was the only commander of the Army of the Potomac who received anything like respect, admiration,
and devotion from officers and men. They contain no criticism of the Penin-
sular Campaign, and defend McClellan’s inaction following the bloody
standoff at Antietam. “There is not a doubt that no other man in the
country could have saved Washington . . . ,” Wainwright insists. When,
in June, 1863, the army marched northward to head off Lee’s invasion of
Pennsylvania, Wainwright reported that “nine-tenths of us would look
upon McClellan’s being placed in command as better than a reinforcement
of 25,000 men.”

Conversely, Wainwright greeted news of Grant’s appointment to over-all
command with slight enthusiasm. He passes on a generally held impression
in March, 1864, that the western general “was only distinguished for the
mediocrity of his mind, his great good nature, and his insatiable love of
whiskey.” In the midst of the sanguinary Wilderness Campaign during the
summer of that year, when Grant’s forward progress was marked by length-
ening casualty lists, Wainwright could not help but contrast McClellan and
Grant to the disparagement of the latter. The people might “laud Grant to
the skies and call McClellan a traitor,” the diary complains, but “the army
sees through spectacles of another colour.”

Although politically a Democrat, Wainwright was hardly democratic in
his social views. He had little use for Irishmen, “Dutchmen,” or “niggers.”
These last he saw as ignorant, their “natural laziness, lying, and dirt”
surpassing “anything an ordinary white man is capable of.” But his most
acid comments were reserved for those Pennsylvanians whom he encoun-
tered during the Gettysburg Campaign of June and July, 1863. Beginning
with the Union Army’s approach to southern Pennsylvania, and ending
with its departure, Wainwright writes:

The Pennsylvanians do not give us an over-warm welcome; they are much more
greedy than the Marylanders. . . . They fully maintain their reputation for mean-
ness. . . . Gettysburg may hereafter be classic ground, but its inhabitants have
dammed themselves with a disgrace that can never be washed out. Had it not been
for the wounded and women and children left in it, I should rejoice had it been
levelled with the ground. . . . Instead of helping us [with burying the dead] they
were coming in shoals with their petty complaints. . . . The men of course were
still talking about the fight, and were loud in their curses of Pennsylvanians. If their
curses could do this people any harm, the lot of Gettysburg would be as bad as that
of the cities of the plain. All are rejoicing that we are once more out of the state.

Later, Wainwright paid his respects to Pennsylvania soldiers. “Governor
Curtin has disgraced his state by commissioning a worse class of men than
any other governor,” he declared.

One fact, well known to Civil War veterans, is revealed anew by Wain-
wright’s diary—the jealousy existing between the various branches of the
service. At Gettysburg he wrote, “Lee may well be proud of his infantry;
I wish ours was equal to it.” A little later, “A man would hardly be a
cavalry officer if he did not talk big." Of his own branch, however, Wainwright did not hesitate to call it "by far the best arm in the service."

Wainwright's observations were not completely condemnatory. He found much to praise. But in this Civil War centennial period we need to be reminded that our grandfathers fought this war as human beings, with all the frailties and foibles that beset the species. Perhaps through Wainwright's eyes we can more clearly see the fumbling and stumbling that made the conflict so protracted. This is of value to the historian and salutary for all of us.

Gettysburg College

Robert L. Bloom

**Insull. By Forrest McDonald.** (Chicago: University of Chicago Press, 1962. xvi, 350 p. Illustrations, index. $4.95.)

Few businessmen have been as fortunate in their biographers as Insull is with Forrest McDonald. The latter has written a penetrating, interpretive analysis of Insull's career and personality in which each fault is noted, but subtly, often brilliantly, blended into a persuasively favorable narrative. The Insull career is classic tragedy in which the hero became so great that he challenged the gods and was then destroyed by the very qualities that had made him strong.

The reader will gain a new picture of Insull as a major pioneer in the electrical industry, a man who saw the efficiencies possible to integrated systems, a developer who stimulated growth by reducing rates. These achievements were largely obscured by the later image of Insull as the egotist who could not delegate responsibility or stand the idea of cooperation with an equal, and who was willing to risk the assets of his companies to assure his personal control. Like most dictatorial rulers, Insull was corrupted by power, and lost his ability to see events in a realistic context. But the tragic stage of Insull's career came from 1928 on, when he was in his early seventies; had he died in that year he would have been remembered as one of the great figures of the electrical industry.

In rectifying the total image of Insull, McDonald, almost inevitably, goes too far in the favorable direction. Insull's good qualities, such as respect for the people, love of anonymous giving, and an alertness to innovations in business practice are strongly emphasized, whereas his corruption of labor and political organizations and his questionable financial operations are presented more as mistakes than immoral acts. There seems to be an implicit assumption in the book, as there doubtless was in Insull's own mind, that great responsibilities and power necessitated the corrupting of lesser men.

By presenting Insull's new practices outside the context of general business development, he is made to appear more of an innovator than was the
Historic priority in such matters as public relations, deliberate spread of stockholding, or the marketing of public utility holding company bonds is almost impossible to establish. These innovations were the product of a certain stage of business history and were comprehended by a number of entrepreneurs at about the same time.

University of Pennsylvania

THOMAS C. COCHRAN


What made Albert C. Barnes act as he did? That question was asked when the discoverer of Argyrol first began to be noticed in the twenties. When he died in July, 1951, it remained a question, and two biographies, William Schrack’s Art and Argyrol in 1960 and now Henry Hart’s Dr. Barnes of Merion, still leave that fundamental puzzle unanswered. Schrack labored under difficulties: he had not known Barnes personally, received no help from the staff of the Foundation at Merion, and he tried to give a fair and dispassionate account of Barnes’s career. Naturally, many things had to be left unexplained.

Henry Hart pursues an easier road. He became a friend of the Doctor’s in 1927, and in spite of quarrels and Barnes’s often insulting treatment (“He mimicked my pronunciation with withering scorn, took the book out of my hand, tapped the open page with a rapidly wagging index finger, and, his angry eyes fixed on mine, told me that only nit-wits . . .”), Hart remained his friend, one of his few permanent friends. Certainly, the fact that Barnes was thirty-two years older than he made it easier for him to accept treatment that he might not have accepted from a man of his own age.

Hart dispels once and for all as deliberate “myth” Barnes’s accounts of the poverty of his youth and the fiction that he had wanted to be a painter. He had had a good education at Philadelphia’s Central High School, two of whose alumni, P. A. B. Widener and John G. Johnson, had become great art collectors. It has often been said that Barnes was unfair to Hille, the chemist who had worked with him on the discovery of Argyrol. This accusation is passed over with the ingenuous comment that “a glance at the frontispiece of this book (a photograph of Barnes) will inform the impartial that such denigration is untrue.”

Barnes’s first attempts at teaching were made in the Argyrol factory. He discovered that his employees could finish their daily tasks in six of the eight hours for which he paid them. Whether they enjoyed having their day filled out with lectures by Barnes and Mary Mullen (she, too, was an employee) on psychology and esthetics is not recorded. Barnes was a generous employer and they were a captive audience.
One of Barnes's friends at Central High was the painter William Glackens. In 1910, Glackens and his wife renewed this friendship with the Doctor and his wife, but Barnes always maintained that Glackens never influenced him in any way in his purchase of pictures. This insistence on his utter independence from influence by anyone except William James (whom he knew only from his writings) and Thomas Dewey is one of the strongest traits in Dr. Barnes. He could never see himself in the role of accepting anything, or any criticism, from anyone except these two.

It may be this fierce independence which led Barnes to distrust anyone whom he felt to be his social or intellectual equal. He liked offering the enjoyment of his pictures and the instruction of his lectures to "working people," by whom he meant those who did manual labor. As soon as he turned to those who worked with their minds, he found a challenge to his "ipse dixits." (This phrase was a favorite of his: it seems to have meant to him any idea that he did not approve or that did not emanate from himself.) Therefore, he divided the world into working people and students, and "social climbers and day dreamers," reserving the right to decide for himself who deserved to be allowed to see his pictures. It did not worry him at all that a serious request to see the collection might be met with the reply that the gallery was closed because he was "practicing goldfish-swallowing"; he felt competent to judge the motives of perfect strangers. Why he thought that a "society matron" would ask to see the pictures from motives of social climbing seems hard to understand, but to Henry Hart these foibles of Dr. Barnes are reasonable and clear.

Dr. Barnes was an unbeliever. But even the lack of religion has not prevented many people from practicing the Christian virtues. Dr. Barnes was kind to many people: he gave money to those in need, he provided free scholarships at the Foundation, he wanted to improve the quality of art teaching at the Philadelphia Museum and the University of Pennsylvania. But he did, or wanted to do, all these things his way and he had not the slightest compunction in riding roughshod over all who he felt were obstructing him. Even if the cruel things he said were exaggerated or untrue, he felt his end justified any means. If people remonstrated, he could always say he was doing things "for fun." This freedom from compunction gave him an advantage over those who had been brought up to do and to respect "the decent thing," and explains why he was shunned by those who did not want to engage in what to them were embarrassing, but to him delightful, brawls. The other alternative was to treat him as Mr. Hart did—as an irascible father. This is the image he presents in his book, and if he cannot make us like Dr. Barnes, he at least makes us like him.

Philadelphia

George B. Roberts

When William Wade Hinshaw died in 1947, he had amassed genealogical abstracts of Friends meeting records in the Midwest and West which he planned to publish in his Encyclopedia of American Quaker Genealogy. However, at the time of his death, this material was not only not ready for publication, but was unedited. Through the interest of Mrs. Hinshaw, the abstracts were presented to the Friends Historical Library of Swarthmore College, where, indexed and filed, they are available for use as the William Wade Hinshaw Index to Quaker Meeting Records. These records include data on births, marriages, deaths and burials, removals from place to place, and disownments.

Although the William Wade Hinshaw Index is being used increasingly by both genealogists and historians, the records of the Indiana Friends meetings are the first to be published. With the co-operation of the Friends Historical Library, the Indiana Historical Society is sponsoring this publication project. Edited by Willard Heiss, the first volume is now available and includes the records of the Whitewater Monthly Meeting (both Orthodox and Hicksite) of Wayne County, Silver Creek-Salem Monthly Meeting of Union County, and Chester Monthly Meeting of Wayne County. It is hoped that within the next five or six years the records of all monthly meetings in Indiana established prior to 1875 will be published.


The history of our national flag is a matter of interest and inquiry to most Americans, and in this book published in co-operation with the Eastern National Park and Monument Association we have a reliable account of the evolution of the Stars and Stripes. The many stories surrounding our flag, especially its beginnings, have been weighed against the evidence, and where necessary have been exposed as myths. The facts as they exist need no fictional elaboration to heighten their drama.

In addition to the history of the flag, there is a section on its use and display, and sections on other national symbols and flags. The book is handsomely and liberally illustrated. Interesting and practical, this volume will serve many purposes for many people.
Founded in 1824, The Historical Society of Pennsylvania has long been a center of research in Pennsylvania and American history. It has accumulated an important historical collection, chiefly through contributions of family, political, and business manuscripts, as well as letters, diaries, newspapers, magazines, maps, prints, paintings, photographs, and rare books. Additional contributions of such a nature are urgently solicited for preservation in the Society’s fireproof building where they may be consulted by scholars.

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