

BOOK REVIEWS

Historical Archaeology of the Delaware Valley, 1600–1850. Edited by RICHARD VEIT and DAVID ORR. (Knoxville, University of Tennessee Press, 2014. 440 pp. Illustrations, notes, index. \$54.95.)

Richard Viet and David Orr's edited volume confirms Gabrielle Lanier's characterization of the early Delaware Valley as a "mosaic." This collection includes essays on various groups including Lenapes, Quakers, Pennsylvania Germans, and African Americans. It presents the reader with the stories of well-known individuals such as Benjamin Franklin and Joseph Bonaparte, brother of Napoleon; even the pirate Blackbeard makes an appearance. However, equal importance is given to the anonymous inhabitants of the Philadelphia almshouse and the unnamed residents whose trash found its way to the privies of tenements. In exploring the period from the seventeenth to the early nineteenth century in places as diverse as urban Philadelphia, backcountry Schaefferstown, estates such as the Woodlands, and the African American community of Timbuctoo, New Jersey, the contributing authors verify the variety of cultures, topics, and ideas archaeology can illuminate.

The book itself is divided into fifteen chapters, arranged in roughly chronological order. The authors—who include cultural resource managers, curators, government archaeologists and preservation specialists, university professors, and graduate students—present interpretations of topics such as religion, race, ethnicity, occupation, and class. Several of the essays are explicitly conceived as correctives; for example, the authors of chapter 2, on Burlington Island during the seventeenth century, reevaluate the findings of late nineteenth-century archaeologist Charles Conrad Abbott. In other cases, common interpretations of cultural change among post-contact Native Americans, assimilation among German immigrants, and Quakers' ideas of plainness are questioned and revised. In his discussion of Timbuctoo, Christopher P. Barton weighs in on the Herskovits-Frazier debate about the nature of African American cultural development, challenging the theories of both.

One of the strengths of the book is that its various chapters stand alone and can be plucked from the volume for use in college classes both within and outside the field of archaeology. Yet, when read as a whole, the reader is left to ponder areas of intersection that are not explicitly addressed. For example, chapter 5, which explores a German farmstead and distillery in Schaefferstown, begs comparison with chapter 9, which interprets the material world of a German baker in Philadelphia. The exploration of British mercantilism in the context of a circa

1774 shipwreck at the Roosevelt Inlet in the lower Delaware Bay (chapter 7) sheds light on the domestic production of bottles and table wares at Wistarburgh's glassworks, which is discussed in chapter 4. Findings concerning the estates of the Logan family (chapter 6), William Hamilton (chapter 12), and Joseph Bonaparte (chapter 13) invite a more comprehensive study of this category of cultural landscape.

While *Historical Archaeology of the Delaware Valley's* content is rich, the book is also insightful in how it explains the process of archaeology and increasing efforts to involve the public. Section 106 of the National Historic Preservation Act, which legally requires archaeological study in some cases, was the impetus for some of the work highlighted in the volume. Private land owners and nonprofit organizations spearheaded others. At the Roosevelt Inlet, dredging to reclaim sand resulted in the discovery of a shipwreck after artifacts were strewn across the beach.

Whatever the beginnings of each project, this volume aims to take archaeology beyond the technical reports that comprise the "gray" literature of the field. Excavations have been entirely undertaken by volunteers—both professionals and interested community members—at Marcus Hook, while in Philadelphia a National Park Service facility allows visitors to learn about the processing and study of artifacts unearthed in preparation for the construction of the National Constitution Center. Archaeology at places such as the Logan family's Stenton, Independence National Historical Park (including Franklin Court), and the Schaeffer farmstead influences the interpretation of these historic sites. In Trenton, archaeological finds populate the Trenton Potteries Database, inform local presentations and tours, and are the focal point of Petty's Run Archaeological Site, created when public pressure prevented the backfilling of a completed excavation. This printed book is, therefore, just one part of a larger project on the part of the authors and others to make archaeology accessible and meaningful to more people.

Cooperstown Graduate Program, SUNY Oneonta

CYNTHIA G. FALK

A Peculiar Mixture: German-Language Cultures and Identities in Eighteenth-Century North America. Edited by JAN STIEVERMANN and OLIVER SCHEIDING. (University Park: Pennsylvania State University Press, 2013. 284 pp. Illustrations, notes, index. \$69.95.)

A Peculiar Mixture: German-Language Cultures and Identities in Eighteenth-Century North America resulted from a conference held at Mainz University in 2009 to commemorate the 300th anniversary of the 1709 migration to North America. The symposium explored social, economic, political, cultural, and religious reasons why the mass migration began that year and its impact on the development of "American" culture.

The first part of the book focuses on migration and settlement. Marianne S. Wokeck explores the role of Joshua Kocherthal (also known as Joshua Harrsch) in prompting relocation to New York and suggests that cultural go-betweens made the migration successful. Rosalind J. Beiler contends that without the aid of the diplomats who assisted in providing passports, securing transportation, and arranging funding, Mennonites and “poor Palatines” would not have been able to participate in the 1709 migration. Philip Otterness focuses on the interactions between German-speaking migrants and the Native Americans in the Schoharie Valley of New York, noting that distrust between the two ethnicities developed over time.

The second section of the book examines the material and intellectual culture of the German-speaking immigrants. Cynthia G. Falk focuses on how New York’s Palatine immigrants interacted with other ethnic groups by examining the material culture of the region. Patrick M. Erben comments on the German-language literature of colonial America, noting that denominational poetry and linguistic traditions reflect the commonalities between English and German language literature that evolved into an “American” literature. Matthias Schönhofer explores the transatlantic connections necessary for the research of botanist Gotthilf Henry Ernst Mühlenberg, who, while serving as a pastor in Lancaster, corresponded with fellow clergymen in Pennsylvania and with scientists in Germany.

The final section of the book examines the development of ethnic and religious identities. Marie Basile McDaniel’s chapter explores whether German-speaking immigrants maintained their ethnic identity upon arrival or assimilated into English society. Jan Stievermann’s essay on German pacifist denominations examines the impact of the war for independence on these groups and the public perception of loyalism during the war. Over time, the peace churches withdrew from political activity because of these experiences. Liam Riordan analyzes *taufscheine* as a way to understand the evolution of Pennsylvania German culture in the postrevolutionary era.

All of the selections in this volume effectively describe and analyze the influence of German-language cultures from the 1709 migration through the Revolution. Each author provides a unique perspective to the theme, incorporating current interpretations and historiography on the topic. Extensive documentation provides the reader with a wealth of sources to research further on these topics. When appropriate, the book includes illustrations, including photographs and architectural floor plans in Falk’s chapter and facsimiles of *taufscheine* in Riordan’s. *A Peculiar Mixture* is a welcome addition to the growing academic literature on the impact of German-speaking immigrants in the colonial period.

Mansfield University

KAREN GUENTHER

Setting All the Captives Free: Capture, Adjustment, and Recollection in Allegheny Country. By IAN K. STEELE. (Montreal: McGill-Queen's University Press, 2013. 708 pp. Illustrations, appendix, notes, index. \$39.95.)

Between 1745 and 1765 the growing imperial rivalry between Britain and France sparked violence in the Allegheny country between the region's white settlers, traders, and soldiers and its Indian inhabitants. Ian K. Steele notes that "at least 2,873 who could have been killed immediately in these Allegheny wars were not. Amid the horrors and outrages . . . the taking of captives continued to be a major objective and amelioration" (183). Unlike New England captives, the nearly three thousand captives taken in Allegheny warfare have received little attention by scholars. In *Setting All the Captives Free*, Steele places captives at the center of his study of warfare in the Allegheny country in the mid-eighteenth century. In this wide-ranging study, Steele examines the capture of white settlers and traders by the Ohio Indians as well as soldiers and Indian warriors taken prisoner by the British and French military. Using colonial newspapers, archival collections, printed narratives, letters, monographs, folklore, and genealogical websites, Steele has compiled an impressive database that reports thirty-nine variables "concerning 6,130 people captured or killed in Allegheny warfare between 1745 and 1765" (xiv).

Indian raiders, colonial militaries, and European regulars all brought their own motives and cultural traditions to the taking, treatment, and return of captives. Steele traces the changes and continuities in the taking of captives in peacetime and wartime. Before the Seven Years' War, Steele contends that Allegheny Indians "had shown little interest in white captives . . . but war caused them to fight with their customary emphasis upon raiding for captives" (73). Unlike European and colonial military forces, who took prisoners for exchange, Delaware, Shawnee, and Mingo war parties primarily took captives to adopt into their own communities; however, captives could also be used as slaves, ransomed to the colonial authorities, or sold to the French or other Indian nations. Using captivity as a lens to view Allegheny warfare, Steele provides new perspectives on these well-studied military actions and a better understanding of Indian strategy, tactics, and diplomacy.

In one of the most interesting chapters of the book, Steele shows that age, gender, and race were key determinants affecting captivity, acculturation, and escape. As he points out: "By 1765 the Ohio Indian communities contained more than 10,000 people, and perhaps 15 percent of them were whites" (216). Acculturation was most successful among captives taken between the ages of three and six, who quickly lost their native language and remembered little of their former lives. Although the Ohio Indians successfully incorporated captives into their communities, Steele contends that the number of escapes challenges the "exaggerated claims about the allures of becoming a white Indian" (231). Yet the longer captives were held, the less likely they were to escape. The success of Indian acculturation

can be appreciated by noting that “of 242 captives still living with the Indians after five years, only 7 ‘escaped’” (235).

Surprisingly, given the propaganda of the time and the continuing interest in female captivity narratives, male captives outnumbered female captives by three to one, and four out of five escapees were male. However, “most captives whose fate is known neither became white Indians nor escaped” but were redeemed by negotiation and, less successfully, by force (232). Those captives freed by the intervention of the colonial authorities, rather than through their own efforts, faced suspicions and could be called upon to prove their allegiance to white society.

Setting All the Captives Free concludes with a nuanced examination of the changing purposes of Allegheny captivity narratives over time. These narratives could serve political or military purposes or affirm their authors’ loyalty to white society and rejection of Indian culture. Steele’s study of who was taken captive, how they were taken, and by whom yields new insights into the military and cultural contest for the Allegheny country in the mid-eighteenth century.

Montgomery County Community College

RUTH ANN DENACI

The Complete Antislavery Writings of Anthony Benezet, 1754–1783: An Annotated Critical Edition. Edited by DAVID L. CROSBY. (Baton Rouge: Louisiana State University Press, 2014. 300 pp. Notes, appendices, bibliography, index. \$49.95.)

In this careful edition of Anthony Benezet’s published works against slavery, David L. Crosby argues that the Quaker schoolteacher and activist was “the pivotal figure in the eighteenth-century campaign to abolish slavery and the slave trade” (1). Historians Maurice Jackson and Jonathan D. Sassi similarly credit Benezet for moving abolitionism from discussion primarily within the Society of Friends to an international forum of antislavery writers in France, Great Britain, and North America.

Crosby has performed a great service in preparing this edition of Benezet’s antislavery writings. The editor provides a brief general introduction focusing on Benezet’s significance; succinct introductions to each of the eight publications selected for this book; footnotes for clarification and identification of Benezet’s sources; an appendix on editorial method and choice of copy texts; and appendices identifying people and places in Benezet’s works. Readers should consult Crosby’s textual appendix before studying the essays in order to understand his editorial alterations and rationale for choice of texts. While not all scholars will agree with Crosby’s decisions, his careful discussion of the process by which he chose copy texts demonstrates his judicious approach. Because Benezet’s manuscripts no longer exist, Crosby used the last published version that the author approved.

Anthony Benezet’s works confirm his intellectual range, from Philadelphia Yearly Meeting’s *An Epistle of Caution and Advice Concerning the Buying and*

Keeping of Slaves (1754), the meeting's first statement denouncing slavery, to his book *Some Historical Account of Guinea* (1771), in which he documented the impact and horrors of the Atlantic slave trade. Crosby makes a good case that Benezet was the principal author of the 1754 *Epistle*, though no firm evidence exists. He played a central role in developing the Philadelphia Yearly Meeting's ban on slaveholding among Friends, a process that had begun in the late seventeenth century and included abolitionists such as Ralph Sandiford, Benjamin Lay, and John Woolman. Crosby seems to separate Benezet from his forebears and the colleagues with whom he produced the solid Quaker base on which the international movement grew. Benezet's essay *Observations on Slavery* (1778) demonstrates that he remained close to his roots, as he argued that "slavery which now so largely subsists in the American Colonies is another mighty evil which proceeds from the same corrupt root as war; . . . in the generality it sprang from an unwarrantable desire of gain, a lust for amassing wealth" (222). Two decades earlier, Benezet, Woolman, John Churchman, and other Friends had connected the Seven Years' War with slavery and sinfulness, especially greed.

Crosby's fine volume provides ready access to Benezet's antislavery writings, which were, in fact, pivotal to the abolitionist movement. While he built upon the works of Quaker opponents of slavery and remained part of that tradition, Benezet broadened the scope of abolitionism through schools for African Americans, publishing empirical evidence about the slave trade and slavery, and fostering a transatlantic, ecumenical antislavery movement.

Lehigh University

JEAN R. SODERLUND

Ship of Death: A Voyage That Changed the Atlantic World. By BILLY G. SMITH. (New Haven: Yale University Press, 2013. 328 pp. Illustrations, notes, glossary, index. \$35.)

Billy G. Smith's study explores a facet of the burgeoning British antislavery movement that yielded surprising results. He traces the late eighteenth-century voyage by members of a British abolitionist society intent on founding a West African colony on Bolama Island, where they endeavored to prove the viability of "hiring rather than enslaving [Africans]" (2). In their subsequent voyages, these abolitionists transported African mosquitoes to the Caribbean, North America, and Britain, unwittingly spreading yellow fever and killing hundreds of thousands, thereby, as Smith proposes, "chang[ing] world history" (ix).

Smith is quite right. Yellow fever slew thousands of British and French soldiers on Hispaniola, depleting their forces and enabling the immune African slaves' Haitian Revolution to succeed. Without Haitian support for the Louisiana Territory, Napoleon opted to sell Louisiana to the United States. Yellow fever rav-

aged Philadelphia, a prominent political and cultural center, and significant consequences resulted, including the relocation of the US capital to Washington, DC. With careful argument buttressed by historical detail, Smith convinces the reader that the “ship of death” indeed served as a catalyst of change in world history.

A number of historians, most conspicuously, David Brion Davis, have applauded Britain’s sacrifices in carrying out its abolitionist mandate. Smith’s narrative, while attesting to the cause’s nobility, ventures beyond this interpretation to highlight its limitations. The antislavery colonists’ treatment of Africans, insists Smith, was flawed, informed as it was by paternalist conceits and an ardent belief in the benefits of African “uplift” through European education. The British treated African natives as inferiors, and the colonists’ leader, Philip Beaver, imitated slaveholder behavior by whipping a recalcitrant African worker.

“Economic considerations also played a role” in the settlers’ decision to form the antislavery colony, Smith explains. “While a handful of affluent voyagers envisioned the colony as a way to even greater wealth, many . . . of the immigrants, especially laborers and servants and their families, fled Britain out of economic desperation” (28). In spite of the colony’s radically democratic constitution, the upper- and middle-class colonists disdained the working-class colonists’ habits and behavior, particularly their putative disregard of the Protestant work ethic.

Smith has traveled the world to gather an impressive range of sources for this work. Despite the inherent difficulties in discovering sources on women, slaves, Africans, and the working classes, he incorporates their side of the colonization experience. The work’s themes are effectively communicated through use of illustrations, such as a Hogarth sketch of a British slum, which poignantly demonstrates why working-class Britons would depart home for an uncertain colonial future (38).

The work is a bit discursive at times, and the description of yellow fever’s long-term effects on Philadelphia and the United States is too brief. These small issues aside, however, Smith’s work stands as a valuable addition to the historiography of British antislavery activity and the European-African-American transatlantic exchange.

University of South Carolina

JAMIE DIANE WILSON

Philadelphia on Stone: Commercial Lithography in Philadelphia, 1828–1878. Edited by ERIKA PIOLA. (University Park: Pennsylvania State University Press in association with the Library Company of Philadelphia, 2012. 320 pp. Illustrations, notes, bibliography, index. \$49.95.)

From the days of Benjamin Franklin and the American Revolution, printing has had strong roots in Philadelphia. Long after the capital of the United States

moved to Washington, DC, in 1791, however, Philadelphia remained a hotbed for innovation and activity in commercial print. *Philadelphia on Stone* is a collection of essays that explore varied innovations in print and lithography in the mid-nineteenth century and the Philadelphia printers who moved the medium forward.

The first half of the book introduces us to people and processes. Michael Twyman's chapter, "Putting Philadelphia on Stone," provides insight into the materials and the significant amount of manpower involved in preparing, printing, and finishing lithographic pieces. He paints a picture of a critical moment in time, when human labor—male and female alike—was at its peak and about to tip over into mechanical automation. Biographies of leading printers James Queen and Peter S. Duval, by Sara W. Duke and Sarah J. Weatherwax, respectively, illustrate the many changes that the industry underwent in a short period of time. They detail how the lithographers opened shops, enlisted business partners, expanded their businesses, suffered losses from fires, underwent bankruptcy, and still pushed forward, committed to the business and the craft and innovating at breakneck speed.

The second half of the book focuses on popular print genres. Bookplates, periodicals, architectural prints, news prints, and landscapes helped push the boundaries and expand the audience of the medium, bringing recognition not only to Philadelphia artists and printers but to the city itself. Authors Christopher W. Lane, Dell Upton, Erika Piola, and Donald H. Cresswell share images of local storefronts, churches, landmarks, and parks as well as examples of the advertisements, labels, and certificates that gave Philadelphia lithographers a chance to show off their skills and provided a significant source of income for their shops. One of the most critical technical developments during this period was the inclusion of color in the printing process, rather than as a finishing effect done by hand. As printers such as Queen, Duval, and John T. Bowen adopted color printing, they funded and produced prints of popular scenes and serials, such as Bowen's reduced version of John James Audubon's *Birds of America*, to appeal to a wider consumer audience.

At a time when printing is utilized for mass marketing and print is declared "dead" every other day, this publication is a welcome reminder of the remarkable effect that can be obtained by placing ink on paper, as evidenced by the large number of images reproduced within. The histories are narrative and engaging and expose the passion and craft that underlay what was a commercial industry. The authors have captured a vibrant time in lithography, particularly in Philadelphia, and have made it accessible to a modern reader through this beautiful publication.

University of the Arts

AMANDA D'AMICO

Abraham Lincoln and Treason in the Civil War: The Trials of John Merryman. By JONATHAN W. WHITE. (Baton Rouge: Louisiana State University Press, 2011. 352 pp. Illustrations, notes, bibliography, index. Cloth, \$49.94; paper, \$18.95.)

Jonathan W. White, assistant professor of history at Christopher Newport University, provides a new understanding of habeas corpus, military trials of civilians, and the controversies surrounding these issues during the Civil War. White goes beyond the well-established literature on the case *Ex parte Merryman*, in which Chief Justice Roger B. Taney ruled Lincoln's suspension of the privilege of the writ of habeas corpus unconstitutional and Lincoln refused to reverse course. Innumerable historians, political scientists, and, especially, legal academics have addressed the theoretical civil liberties issues at play in the *Merryman* case. White is not much concerned with whether Lincoln's actions were legally justified. His insights lie elsewhere. However, he perceptively distinguishes between constitutional arguments over suspension of habeas corpus and over military trials.

White utilizes the manuscript records of lower courts and a wide range of primary and secondary sources rather than relying solely on traditional legal materials. He attends closely to actual law enforcement on the ground. A variety of insights emerge. He provides an outstanding analysis of the riots that Union troops faced in Baltimore and the destruction of the railroad bridges in and out of the city. White makes clear how difficult it was for the government to combat such treasonous activities in the ordinary courts. Not only was treason particularly difficult to prove, but cases had to be brought before Southern-sympathizing judges and juries in areas where opposition to the war was widespread. These problems forced the Lincoln administration to resort to military arrests, temporary confinement, suspension of habeas corpus, and military trials of civilians. The administration used the threat of trial in tandem with offers of amnesty to persuade Southern sympathizers to desist.

Most illuminating is White's description of how critics and victims of Lincoln's enforcement politics used the courts to attack what they saw as assaults on liberty. Upon his release, Merryman sued his military captor for false arrest, seeking \$50,000 in damages. Those held without recourse regularly sued for damages, often in courts administered by Democratic judges and in regions of the country where jurors were disenchanted with the war. (White does not point out that although Lincoln may have refused to acquiesce to Taney's *Merryman* opinion, it would carry powerful precedential weight in those lawsuits.) The litigation posed a serious threat to military officers, civilian officials, and members of Lincoln's cabinet. Congress was painfully slow to respond, and its legislation proved ineffectual. Moreover, the Habeas Corpus Act of 1863 that regularized Lincoln's unilateral suspension of the writ seemed to bar military trials of civilians, mirroring the position of his critics.

White's most controversial proposition is that Lincoln ignored Congress, just as he had Taney, by failing to comply with the Habeas Corpus Act. He says that Lincoln claimed final authority to decide whether his acts were constitutional and ignored judicial decisions or laws to the contrary. For evidence, White relies on Lincoln's actions rather than his words, which rather clearly eschew such a claim. Curiously, White fails to note the obvious fact that conflicts over constitutional interpretation in most of the nineteenth century were resolved by the people. Nowhere was that more true than during the Civil War, where Taney's *Merryman* opinion, Democratic charges of despotism, Lincoln's defenses of his course, and congressional debates and resolutions were all aimed at a public that responded in around-the-clock elections, especially in the great referendum represented by the presidential election of 1864.

This is an important book, and not only for legal and constitutional historians and historians of the Civil War. It is an object lesson in the way that ordinary litigation has been used to obstruct and affect public policy—beyond the great cases that constitute our constitutional law.

Ohio State University

MICHAEL LES BENEDICT

The Philadelphia State Hospital at Byberry: A History of Misery and Medicine. By J. P. WEBSTER. (Charleston, SC: History Press, 2013. 176 pp. Illustrations, bibliography, index. Paper, \$19.99.)

Byberry State Hospital. By HANNAH KARENA JONES. (Charleston, SC: Arcadia Publishing, 2013. 128 pp. Illustrations, bibliography, index. Paper, \$21.99.)

A visitor to the site of the huge state mental hospital in Northeast Philadelphia would find almost no trace of an institution that once housed over six thousand inmates. Two recently published books try to tell the story of Byberry, the informal name for what for many years was known as the Philadelphia State Hospital. Each book draws upon historical photographs, newspaper accounts, and public records but makes use of few other primary sources.

Institutional care for the mentally ill began in the part of Philadelphia now called Society Hill. From the 1730s, a public almshouse housed the destitute, including many individuals with mental illnesses and disabilities; in the 1830s, this institution was relocated to West Philadelphia at Blockley (and in 1919, it became Philadelphia General Hospital, closed by Mayor Rizzo in 1977). Society Hill also was the location for America's first private hospital, which included several rooms for the insane. Created to relieve overcrowding at the city asylum, Byberry began its life as a mental institution in 1907 by housing inmates in exist-

ing farm buildings and houses in the “City Farms at Byberry” in the far Northeast of the city, gradually adding buildings and staff.

The subtitle of Webster’s book promises a history of misery and medicine, but the work is stronger in recounting the former than in charting the latter. Much of Byberry’s early history was shaped by meager funding and patronage-driven staffing; consequent crises of abuse and neglect periodically captured public attention. Webster is particularly attentive to how Byberry, as a city institution, reflected the whims of city bosses, builders, and architects much more than the needs of patients.

After cycles of scandal, transfer of control of the hospital to the Commonwealth of Pennsylvania led to bigger buildings but little progress in treatment. Pennsylvania’s largest hospital was often its most poorly funded. Like other American state hospitals, Byberry promised cure but only provided custody, often at or below basic levels of care. The absence of effective therapies or community alternatives—combined with meager state support, ineffective oversight, and organizational inertia—guaranteed a poor future for the institution.

Webster’s particular interest is in explaining how the hospital’s physical plant and leadership evolved. His connection to Byberry deserves comment; he explains in his preface that he first explored the grounds just a few years after the last patients had been transferred out. Accompanied by his friend Jay, busy tagging the walls with graffiti, Webster explored what Jay called the scariest place on earth. Webster has created a website that explores Byberry’s history, and his book captures his obsession with the abandoned site and its ruined buildings. Two of his own photographs show the hospital’s morgue and a women’s residence years after both were left to rot.

While it also provides a brief history of the institution, Jones’s book concentrates on the patients’ daily lives and conditions, the staff, therapy and treatment, activities, and the hospital and its community. In doing so she presents a vivid portrait of life in a twentieth-century state mental hospital, reflecting both its staff’s efforts to cope with severe underfunding and its failure (far more than just occasional) to provide care to a huge resident population.

Viewing pictures of patients and staff in sometimes degrading circumstances can be painful and raises ethical issues that neither book discusses. Jones sometimes chooses to blur the faces of those involved, but it is not always clear why some faces have been blurred and others left untouched. In some cases, she blurs the images of staffers whose appointments to the hospital were presumably matters of public record. In other cases, she presents inmates, sometimes naked or in shameful circumstances, with no attempt at disguising their identities. These photos strip the veil from the custodial state hospital, showing instances of neglect that indicate how far an institution could fall (see, for example, raw sewage on the day room floor on page 51).

Like many state hospitals, Byberry provided a home for those who did not fit into other communities; it became one of what sociologist Andrew Scull called “con-

venient places for inconvenient people.” Both books discuss the case of Catherine Sinschuck, incarcerated after wandering the streets “hopelessly babbling.” In fact, Catherine had just lost a child conceived out of wedlock and also suffered the death of the child’s father. Catherine’s “babbling” was actually speech in her native Ukrainian. After forty-eight years in Byberry, she was transferred to a community site, and her face “lit up” when finally in the presence of a Ukrainian speaker.

Particularly fascinating elements of the Byberry story are the attempts by reformers to catch the public’s attention about its shortcomings. Conscientious objectors were assigned to staff Byberry’s wards during World War II. Horrified by what they saw, covert photographs were smuggled out and published. After the war, the pioneering journalist and reformer Albert Deutsch included a chapter in his exposé *The Shame of the States* that called Byberry “Philadelphia’s Bedlam.” Whatever the general public knew or didn’t know about the institution, state officials were well aware of the real state of affairs within it.

Students of Byberry and other state mental hospitals will want to read both books. Jones does the better job of presenting the daily life of the patients and staff of this huge state mental hospital and has created an excellent combination of carefully chosen photographs and well-crafted text that depicts life at the institution. Webster is more attentive to the institution’s founding, physical development, leadership, and demise.

These books were written for popular audiences, but the absence of sustained reference to the scholarly literature about mental hospitals has its costs: Was Byberry an isolated case of a single hospital’s failure, or a case (perhaps an extreme case) of institutional decline that affected most state hospitals in the country? Nonetheless, both books succeed in increasing a reader’s curiosity about the big questions of mental health care. Are we doing a better job today dealing with serious and chronic mental illness? What are the lessons that our society can learn from the Byberry story?

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GEORGE W. DOWDALL