eluded in the introductions. The lists for the first period are composed of nothing more than names (and marks when the passengers were illiterate), with the exception of a few entries that give ages. During the second period, however, the ships' captains often added the age, birthplace, occupation, relationship, description, and in some instances even the financial condition of the immigrant.

The format of Pennsylvania German Pioneers is pleasing, the paper is good, and the print is readable. The facsimiles were made by a line-etching process that made it possible to eliminate ink blots and to accentuate faint lines. Volume 3 contains an excellent index of the pioneers and smaller indexes of ships, captains, and merchants. The illustrations include scenes that met the eyes of the immigrants upon their arrival and passports and permits that they carried with them. The Pennsylvania German Society is to be congratulated upon its enterprise in carrying through this work, and the editor is to be complimented for the scholarly patience and thoroughness with which he accomplished his task. Western Pennsylvania genealogists will be especially pleased with these volumes, for the names of thousands of the German ancestors of present-day citizens of this region are included in them.

Western Pennsylvania Historical Survey

Leland D. Baldwin


In a twenty-three page introduction and more than four hundred documents, the editors present Theodore Dwight Weld (1803-1895) as a substitute for William Lloyd Garrison as the antislavery movement's "man of power, the greatest individual factor in its triumph." Weld was the moving spirit in the work of the American Anti-Slavery Society; he inspired and directed the campaign of popular education on the slavery question; he converted James G. Birney, Joshua Giddings, and the president and faculty of Western Reserve College to abolitionism; his work, Slavery as It Is, was the direct inspiration for Uncle Tom's Cabin; he wrote the great effective tracts that embody the antislavery doctrine; he inspired the fight in Congress against the
“Gag Rule.” In western Pennsylvania and New York and in the Northwest generally, “abolitionism owed more to Weld’s labors than to any other single cause.” His historical obscurity is explained as his own deliberate choice; with “modesty rare in an abolitionist,” he refused office and avoided prominence and, according to the editors, despised publicity of any kind.

Weld was descended from four consecutive generations of New England clergymen; he was a scion of the Pierpont, Dwight, Edwards, and Hutchinson families; his father was a second cousin of John Quincy Adams. He was born in Connecticut and reared in western New York. When his education was interrupted by illness, he lectured throughout the West and South on “the science of mnemonics.” He was the ablest assistant of Charles Grandison Finney in the “Great Revival” of the eighteen twenties, and the rest of his life was spent in propagating abolitionism and other reform ideas and in teaching. The Grimké sisters left their aristocratic home in Charleston, South Carolina, to become Quakers, abolitionists, and feminists in Philadelphia, and Angelina to marry Weld in 1838. Their father was chief justice of the supreme court of South Carolina, a brother occupied the same position in Ohio, another brother was a national figure in benevolent societies and temperance and peace movements, and their mother’s father was a governor of South Carolina.

The pervading interest in the network of the letters is the antislavery activity, but, although Weld decried the weakening of the abolitionist force by participation in other reforms, he and his fellows engaged in a great variety of propaganda. He summed up their interests in one of a series of remarkable love letters to Angelina Grimké: “We are very prominently identified with the great moral movements of the age. I mean the reformation, Moral reform, Temperance, Abolition, Rights and sphere of woman, the reform in physical habits, food regimen and exercise and education, the battle with factitious life and aristocracy and thraldom of fashion, the great question of diversity of sects, anti Bible, etc.” Even this statement hardly comprehends adequately all the multifarious activities of these indefatigable reformers. The letters are full of nuggets for the social historian and many of them will interest the psychologist and the sentimentalist.

Several interesting views of western Pennsylvania are presented. In 1835 Weld made what the editors call “his extraordinary raid upon the Presbyterian General Assembly in Pittsburgh,” where “his ministerial converts organized an anti-slavery lobby which, under his leadership, enlisted to the abolition cause ‘more than one-fourth part of the delegates to the assembly.’” That abolitionism was not without opposition in Pittsburgh is attested by a
letter to Weld of June 2, 1835, from John W. Nevin, professor of oriental and Biblical literature in the Western Theological Seminary from 1829 to 1836. Professor Nevin proclaimed his devotion to immediate emancipation but declined to address an antislavery meeting, which he had previously agreed to do. "It is apprehended," he said, "that very serious injury would result to the Seminary with which I am connected, if I should thus stand forth on this occasion as the advocate of a cause so generally held in dislike." He had evidently been "warned that it would not be tolerated." Professor Nevin explained his position further: "The proper authority may, if it be thought proper, command silence; and so long as I retain my place in the Seminary, I must hold it my duty to comply with the rule. This corporation, like every other, has a right to prescribe the terms of its own internal economy. But if I am to be placed under such a rule, I claim the right on the other hand of quitting the connection by which it reaches me." Theodore Weld returned to Pittsburgh in January, 1836, and until spring he spoke for the cause throughout western Pennsylvania. There are references in letters and footnotes to J. B. Vashon, "a well-to-do Negro of Pittsburgh [who] was an active abolitionist and a leader among the Negroes of Pennsylvania," and to his son, George B. Vashon, a distinguished leader of his race, who was the first negro graduate of Oberlin College (about 1841), and who became a well-known lawyer and "president of Avery College in Pittsburgh." Henry B. Stanton wrote to Weld in 1835 concerning appointments to the faculty of Oberlin College and inquired if Job Foster Halsey, then pastor of the First Presbyterian Church of Allegheny, would do for one of the departments.

This collection of letters, discovered in a trunk in a farmhouse attic in Massachusetts, is an important contribution to the history of a period of enthusiastic reforming.