"Oily Daze at Cherry Grove" is the story of a typical early oil "boomtown" whose immense oil production jolted the oil market. Here is early oil town excitement—great oil fires, pipe line fights, oil exchanges, the world's largest pumping station, plank toll roads, teamsters, and the world's first "oil scout" organization. Cherry Grove has been obliterated by time and nature.

_Tintypes in Oil_ is the work of a man interested in preserving the early tales of a region he knows well. He sprinkles his stories with a liberal dose of names of persons and places which will be of interest to readers from the region. Mr. Miller obviously enjoyed the task he set for himself. _Tintypes in Oil_ will be enjoyed by all who are interested in regional history and in the oil industry.

_Butler, Pennsylvania_  

_WILLIAM S. LYTLE_

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_John Adlum on the Allegheny_. Here we have a compilation of the remarkable reminiscences of an important but little known surveyor whose observations were made in the heart of the Seneca country (Northwestern Pennsylvania), at a time when the hostility and arrogance of Indians elsewhere as the result of the defeat of Harmar, then St. Clair, was only one of the serious problems threatening the young republic. The solution of that problem provided a key to the others.

Although ten years had passed since the Revolution had been won the British still held Niagara and other forts, constantly encouraged hostility of the Indians, and in the interest of fur traders sought to create a buffer area to separate British from American territory and at the same time sought to leave an avenue open for free intercourse to unite the Indians of New York or Pennsylvania with those farther west and south of the Great Lakes.

John Adlum was born in York, Pennsylvania, on April 29, 1750, of English and Irish parentage. His father's business was the
preparation of deer skins for making breeches and clothing. The son was a striking, handsome young man of good schooling. He entered the army immediately after Lexington and was quick to pick up knowledge from veteran officers. His capture and terms of parole prevented further service and led him into surveying. While establishing the northern boundaries of the Commonwealth he became acquainted with Cornplanter and the Senecas with whom his narrative or diary chiefly deals.

This account is of absorbing interest, not alone because of the light it throws on the customs and reasoning of the Indians but because of Adlum’s gamble with time on which he staked his life, and the value of his surveys.

Adlum, having been declared by the chief of the Senecas a dangerous man as an enemy, was ordered by Cornplanter to desist from surveying and leave the country immediately. He calmly continued gambling that he would receive word of the defeat of the Indians by Anthony Wayne in a great battle he knew was imminent in the distant country of the Miamis, before the Seneca warriors could overcome the opposition he had sown among the squaws and declare war on the U.S. The critical nature of his position and the cool courage of the man could not be better illustrated than in his word picture of being seated near a post by Chief Cornplanter and later as the chief made each oratorical point he added a little special emphasis by handing the post a wallop with his tomahawk right beside Adlum’s head.

Adlum won his gamble as an Indian runner brought news of the complete rout of the Indians at Fallen Timbers. All thought of declaration of war against the United States vanished with the news.

This account is not only thrilling, it is timely. The lands Adlum was surveying are about to be inundated by the Kinzua Dam.

*Historical Society of Western Pennsylvania*  ROBERT D. CHRISTIE

Note: Donald H. Kent is State Historian whose work in research has won wide acclaim. Merle H. Deardorff, one of the leading authorities on our Indians and their language, has collaborated with him in annotating and editing this interesting book.

This small book is a well-documented description of the relationship of the Society of Friends to its social and intellectual environment. The author, a Quaker and a historian, presents specific examples of the different attitudes and practices which have prevailed during different periods of Quaker history and in different sectors of the Society of Friends and, thus, demonstrates the difficulty of making simple generalizations about Friends over the three centuries of their history. Quakerism is treated as a part of history rather than as the history of "a peculiar people" set off from the world.

The seven chapters were originally presented as lectures and published as essays over a period of years before the publication of this book. These have been revised and coordinated into an interesting brief critical history of Quakerism.

The two opening chapters are designed to set Quakerism, especially American Quakerism, in its cultural matrix, the North Atlantic World, the principal scene of Quaker history during its first century and a half. Chapter three discusses the attitudes of English and American Quakers toward politics showing how they have swung back and forth, pendulum-fashion, from wholehearted participation as a religious duty to complete abstention for fear of compromising Quaker ideals. In Chapter four the author attempts to identify the elements in early Quaker thought and practice which played creatively into the development of the spirit of capitalism and the development of experimental science. Chapter five deals with Quakerism and the Arts revealing the tensions and changes of Quaker attitudes toward the world and its culture within the framework of the Quaker witness for simplicity. In chapter six the author describes the change from the religious enthusiasm of the Quakers of the seventeenth century to the mystical quietism more comfortable for upper-class members of Philadelphia society of the eighteenth century. The final chapter attempts to relate Quaker culture to other groups and influences that flourished in early Pennsylvania.

Throughout the book the author, in contrast with more commonly accepted views, clearly accepts the English and Puritan origin of the Quaker movement, and places emphasis on the corporate rather than on the individualistic character of Quaker religious experience. To this reviewer the chapter on Quakerism, Capitalism and Science is somewhat inadequate. In addition, a discussion of
Quakers and the Atlantic Culture seems to me to be incomplete without some evaluation of two of the better known Quaker activities—humanitarian works and testimony against war. Despite these limitations this book provides a fresh and critical evaluation of the relation of Quakers to the development of early cultural patterns in this country. It is recommended for general readers as well as for those interested in the historical relationship of religions and cultures.

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