
The second volume of "Pennsylvania Lives" now being published by the University of Pennsylvania Press is devoted to two of our most distinguished Pennsylvania naturalists, John and William Bartram, father and son. Of fine intellectual caliber, they, like others of Quaker faith at that time, were denied expression of their talents in art and music (or dancing), and like others of similar faith in the earlier days of our history they turned to serious reading and to scientific experiment or exploration.

The author of the book succeeds immediately, by means of skillfully chosen quotations from letters and publications, interwoven with the results of extensive studies, in making the reader intimately acquainted with the strangely similar, yet widely different, personalities of father and son. The reviewer became so interested that he recently seized an opportunity to visit the old Bartram homestead and garden along the west bank of the Schuylkill in southern Philadelphia. Here, by his industry and skill, John Bartram had transformed swampy land into fertile fields, enlarged his farm to 261 acres, and by his own hands split the slabs of stone and added to the diminutive original Swedish house. The leaders of the American Philosophical Society, among whose founders Benjamin Franklin's name appears first and John Bartram's second, were men who labored and carried on their scientific work with their own hands. One can but marvel at the skillfully hewn sections in the three columns of the inset portico facing down to the Schuylkill, and at the great slabs of stone so neatly split by Bartram and set in the walls of his house as related in a letter to Jared Eliot.

John Bartram's views on religion led his fellow Friends at the Darby Meeting reluctantly to disown him in 1757. Your reviewer read with feeling the lines deeply engraved by his own hands (1770) in the stone over his study room:

It is God alone, Almighty Lord,
The Holy One, By me Adored.

The chapter on John Bartram's religion throws an interesting light on the discussions taking place among the intellectuals of the early eighteenth century.

The story in Crèvecœur's Letters from an American Farmer (1783) has it that one day, while plowing, Bartram rested under a shade tree and idly
plucked a daisy. Noticing the various different parts of the daisy he suddenly reproached himself thus: "What a shame, said my mind, that thee shouldst have employed so many years in tilling the earth and destroying so many flowers and plants, without being acquainted with their structures and uses."

A few days later this uneducated farmer was in Philadelphia buying botanical books and a Latin grammar, and he took a three-month course in Latin from a neighboring schoolmaster.

The author then leads us through an interesting account in which we see John Bartram educating himself; becoming a member of Franklin's "Junto"; experimenting successfully in the hybridization of plants nine years before Franklin's experiments with the kite; collecting plants and sending them to England; and making longer and longer excursions for botanical material until the great Linnaeus is said to have called him "the greatest natural botanist in the world." Through Peter Collinson, Philip Miller, and other noted gardeners, the author thinks Bartram was responsible for the introduction of between one hundred and fifty and two hundred plants into the gardens of England.

On one of his expeditions he accompanied Colonel Bouquet to Pittsburgh. Bouquet, true to his name, was something of a botanist himself. Bartram described Pittsburgh as being in those days "a delightful situation" and later expressed a great desire to spend some time on the Ohio. Bartram's longest and in many ways his most important expedition was the one to Florida where he went up the St. Johns to its headwaters on the one side and returned on the other. He was accompanied on this trip by his son William.

William Bartram, unlike his father, had a good schooling and grew up in an environment of books of travel, history, literature, and science, either in his father's library or accessible in the Darby Library, which his father had helped to found. He attended the Philadelphia Academy for about four years, and seemed most interested in botany and drawing. William was a poet and dreamer, a failure in business, and a source of great worry to his father. He remained in Florida after the trip with his father, much against his father's wishes, and established an indigo plantation. This venture was a miserable failure, but several years later, financed by Fothergill, who wanted specimens and drawings, he returned to Florida and, alone, retraced the trip he had made with his father.

The diary of this trip, lasting five years and made mostly alone, was the basis for William Bartram's *Travels*, which was published first in 1791. His accuracy of observation made this work a mine of information on the botany and ornithology as well as on the ethnology of the Indians of the region tra-
versed, which included the Carolinas, Georgia, and Florida, and extended into Alabama and Louisiana. Like his father in his love for nature and in his accuracy of observation, he was also a poet, and some of the passages in his *Travels* are beautifully written. Earnest points out in a very convincing manner that Bartram's account was drawn upon in many ways by Wordsworth, as, for instance, in the poem "Ruth"; while Coleridge transmuted "passage after passage from the *Travels*" in his "Kubla Khan," "The Rime of the Ancient Mariner," and "The Wanderings of Cain." It is pointed out that in later years William Bartram's aid and encouragement were probably responsible for the ultimate success and fame of his neighbor, Alexander Wilson, the great ornithologist, and also of Bartram's grand-nephew, Thomas Say, the father of both American conchology and entomology.

Earnest's *John and William Bartram* is an important contribution in bestowing honor and deserved appreciation upon the Bartrams for their direct attainments in the fields of botany and ethnology, and for their much wider influence in general natural history and gardening, and in literature.

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In this compact volume Dr. Klein has delved deeply into the politics of the Keystone state during the years from 1817 to 1832, and has traced in a workmanlike manner the many tangled skeins that thread their way through the jumble of political knots. The task required intensive research in the writings of many political leaders and observers, in the old files of a great number of newspapers, and in political pamphlets located in every nook and cranny of the state. Public records, the printed works and memoirs of prominent political leaders, monographic accounts, and general works were readily accessible; but these materials were so numerous and so voluminous that a great amount of work was entailed in exhausting the pertinent material in them. In short the author apparently had a vast accumulation of material at hand to support his account, and he has digested the facts quite satisfactorily. The maze of details that he presents and the disorganized state of Pennsylvania parties from 1817 to 1832 tend moderately to bewilder the reader, but the organization of the book, with its good literary devices and definite conclusions, tends to minimize