An interesting appendix entitled "Who Was Shadow" presents one of these cases in great detail.

Probably the most significant part of this book, however, lies in the generalizations which we can draw from it regarding the ways in which Confederate journalism reflected a slave society fighting a losing battle for survival. The best Confederate reporters exhibited "realism, truthfulness and fairness" in their work, but the Southern press as a whole "experienced freedom only within the narrowly prescribed limits its editors fairly well understood." Dissenters were silenced, and as the war progressed, other Confederate papers, still ardently supporting the lost cause, fell into Union hands. Finally, during the last year of the war, "what little news there was in the Southern press was largely of Northern origin or was reprinted from newspapers published in the parts of the South under enemy occupation."

This is a weighty volume, much too substantial to be swallowed at a gulp. Professor Andrews writes clearly in an accurate, narrative style that is easy to follow. His research has been thorough, and his ultimate achievement has been to complete a major study unique in the historiography of American journalism and the Civil War.

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Contemporary genealogists and students of church history (particularly Anabaptist history) owe a great debt of gratitude to the Genealogical Publishing Company for again making available this most valuable and comprehensive volume of some four hundred pages dealing with the early roots, sufferings and migrations of Swiss and Germans of the Anabaptist or Mennonite Faith.

The full title of this volume by a leading Lancaster County historian is indicative of its contents: Historic Background and Annals of the Swiss and German Pioneer Settlers of South-Eastern Pennsylvania, and of Their Remote Ancestors, From the Middle of the Dark Ages, Down to the Time of the Revolutionary War.
The explanatory paragraph which follows on the flyleaf further elucidates the purpose and scope of the work: "An Authentic History, From Original Sources, of their Sufferings During Several Centuries, Before and Especially During the Protestant Reformation, and of Their Slow Migration, Moved by Those Causes, During the Last Mentioned Two Hundred Years, West-Ward in Quest of Religious Freedom, and Their Happy Relief in the Susquehanna and Schuylkill Valleys in the New World, With Particular Reference to the German-Swiss Mennonites or Anabaptists, the Amish and Other Non-Resistant Sects."

In this presentation the author reaches back into the dim past — over a thousand-year span — in an effort to clarify the quality and character of this great stream of martyrs and near-martyrs who later peopled free America and left such a profound influence on the character of this new nation. Later in the volume he penetrates six decades into their life in their new home.

The spiritual affinity and affiliation of this stream of suffering Anabaptists with Pre-Reformation Waldensians is cited, and their religious fervor and tenacity of purpose are credited with carrying them through massive efforts at extermination by both Roman Catholics and Reformers. In spite of this almost unbelievable suffering they multiplied and spread, and by 1575, after two hundred years of suffering, gravitated to Holland where they received a measure of shelter.

Both the growth and the persecution waves of this minority group are traced throughout Switzerland, particularly in Basel, Berne, Zurich and the Emmental; then in Austria, Bavaria, the Palatinate, Hungary, Moravia, Prussia, the Baltic and (as early as 1541) Venezuela. They were put to death in every conceivable manner, their property was confiscated, they were taken as galley slaves, buried in paupers' fields. Early Anabaptist leaders are listed and a résumé of their doctrines presented in rather graphic terms, some of which have since been adopted by other Protestant Faiths but which at that time were anathema.

Between 1575 and 1625 fifty thousand Anabaptists started for America, of whom twenty thousand died at sea. In 1615 Holland again offered them protection; in 1674 William Penn stretched out a helping hand; in 1709 many fled to England, and in 1711 there was a general exodus to Holland and America.

Southeastern Pennsylvania is referred to as the "hive" from which the early Swiss-German Anabaptists "swarmed" to northward, south-
ward, and particularly westward, their descendants later numbering in the millions and wielding a major influence on the character of the rising American empire.

To the valleys of the Susquehanna and Schuylkill and their tributaries, then down the Shenandoah before the Reformation came the great Anabaptist stream; then across the Alleghenies and into the Cumberland, and on into the Ohio Valley and into Canada. Finally the stream penetrated Indiana, Illinois, Iowa, Kansas, the Dakotas and the northwest.

The naturalization and experiences of these Anabaptist survivors in the new country occupy a goodly section of the book, and their attitudes toward war, capital punishment, treatment of Indians and political affairs are dealt with. Anabaptist hymns and poems are interspersed with other items, as are ships' records and Anabaptist names, together with data concerning the how and when of their adoption into the Mennonite fold.

Finally it must be said that the entire volume of 355 pages of text is written from the angle of chronology rather than subject matter. The research student must needs bear this in mind and should not be daunted by the speed and abruptness with which one hops across continents and dashes from one subject to another, always following exact dates printed in boldface type. With this warning in mind the writer does not hesitate to say that the volume in question is one of the most valuable historic documents available today concerning Anabaptist history, particularly in bridging the gap between their seedbeds in Europe and their extensive migrations in America.

*Penn Alps, Inc.*
*Grantsville, Maryland*

Alta E. Schrock

*A Pencil in Penn. Sketches of Pittsburgh and Surrounding Areas.*

In these uncertain and troubled days it is salutary sometimes to take refuge in the minor amenities and pleasures of the past — a walk in a grove, some lines of Vergil, notes of music sung to a flute in an evening hour, a Gothic arch, a bell, an urn . . . In these soft interludes the steel clock of time seems to stop and we are persuaded for a