equivocations. He seems to be working against the tyranny of simplified generalizations through which the history of the period has so often been presented. Like a zoom camera he focuses on day-by-day shifts during major crises, without losing contact with the major points at issue. Examples of this include his accounts of the brinkmanship practiced by the Washington and Adams administrations. While negotiating with the French, with domestic insurgents, and with the Indians, military preparations had to be delayed because enlarged forces suggested that conflict was inevitable. Thus, it would be unfair to accuse the administration of neglecting our defenses during the weeks when negotiations remained viable. Kohn charts such periods of anxiety very adroitly.

Division of History
Pennsylvania Historical and
Museum Commission
Harrisburg, Pennsylvania


This is a Pulitzer Prize-winning biography of a great man. It is a book about a saintly man, written in a time when saints are not popular, and it is a book about a challenging time in the history of the Catholic church in America. But it also tells the story of an exciting period in the expansion of the United States. It is the story of Jean Baptiste Lamy, first archbishop of Santa Fe, New Mexico. This is the same man immortalized under the name of Latour, in Willa Cather's delightful and moving novel, *Death Comes for the Archbishop.*

Jean Baptiste Lamy was born in 1814 in Auvergne, France, and died in 1888 in his favorite retreat at Tusque Canyon just outside the city where he spent much of his life. He came to America as a missionary priest. The Catholic church in America, which grew faster than its ability to produce native clergy, brought priests from Europe to this new land. Lamy was a pastor in many places in the diocese of Cincinnati, which occupied a portion of the old Northwest Territory. That diocese then lay between the Ohio River and Lake Erie. As curé he learned that Catholic pastors had to be builders, beggars, and financiers, as well as preachers of the gospel and ministers to souls.

Lamy first saw Santa Fe in 1851, shortly after the close of the
Mexican War. His diocese included what we now know to be the states of Colorado, New Mexico, Arizona, and part of Utah. His flock was polyglot. It was made up of native Indians, Mexicans stranded in a new territory, American scouts, soldiers, and traders. Spanish was the basic language. The land was desert for the most part, or high plateau, or the magnificent Rocky Mountains, especially the Sangre de Cristo range beloved to him. It was in the foothills of those mountains that Lamy built his first cathedral.

Life in this land was not easy at best. He was a Frenchman representing the church of a new country. At first his presence in Santa Fe was almost a trespass, producing jurisdictional conflicts which were long in being settled because Santa Fe was far from Rome. Nevertheless, Lamy sought self-help measures. Alone and on horseback, he rode 1,500 miles from Santa Fe to Durango in old Mexico to quiet the fears and seek the cooperation of the bishop of that diocese in establishing the validity of his mandate from the Vatican. Eventually he won his case.

Santa Fe was far removed from Europe. The mud huts which greeted Lamy's eyes bore no resemblance to the Romanesque glories of the churches of Auvergne; but before his death he saw the completion of a Romanesque cathedral in his much-loved Santa Fe. But he did more than just build a cathedral. He brought civilization to that forbidding land. Schools and education — after religion itself — were his main concerns. He brought the refinements of intellectual and cultural discipline to his frontier diocese and for this he was respected, yes, loved by all, Catholics, Protestants, and Jews alike. He faced many problems such as the matter of spiritual discipline of the Mexican clergy and eventually solved them. His interests included horticulture, and he was always on the alert for exotic desert flowers or any plant which would grow at the altitude (7,000 feet) of New Mexico's capital.

It need not be recounted here that he traveled to his people on horseback, on burro, or on foot; that he rode and walked the Rio Grande to ranches and pueblos, towns and settlements; that he journeyed constantly to Rome and to the cities of America's fast-growing east in search of help in the form of priests, sisters, prayers, and money — all to help him in his cause, namely, to make Santa Fe a place of pride and joy to his adopted country and to God.

He was worn out physically when he retired in 1885 after thirty-five years of labor in the great southwest. In February 1888, he contracted pneumonia and, after a very short illness, died. His mortal re-
mains lie buried beneath the old transept in the cathedral church in Santa Fe.

This is not a book for light reading. Its length, the impressive list of sources, and the many notes indicate a work of high-grade scholarship and historical importance. Lamy was a modern Eusebio Kino, the Jesuit explorer and missioner of the late seventeenth and early eighteenth centuries. Like Bolton's story of Kino, Rim of Christendom, Horgan's story of Lamy is a definitive biography. It is a work of love, too, for Paul Horgan has been at the task almost all his adult life. The author's prose is brilliant, the organization of the book logical, the chapter headings provocative, and the history most accurate.

Of particular interest for us in southwestern Pennsylvania is the account of Lamy's trip from New York to Cincinnati — his first assignment in America. After arrival in New York, the party went by canal to Baltimore. A horse-drawn coach took the priest over the Alleghenies to Wheeling via the famous National Road.

To reach Wheeling the travelers journeyed by way of Cumberland, Maryland, through Frostburg, over the mountain to Uniontown, thence to Brownsville, and on through Washington County to Wheeling. Here they embarked on a riverboat and eventually arrived at Cincinnati after the trip on "La Belle Riviere."

This book admittedly will have a special appeal to Catholics, but it is by no means sectarian. It is as much the tale of the formation of an important region of America as it is the story of the first archbishop of Santa Fe. Horgan has painted both pictures of our history in accurate detail and with artistic splendor. The author successfully evokes character. He can and does present a beautiful picture of the southwest while delineating the character of his hero, Jean Baptiste Lamy, with dignity and majesty. How well he does it is evident in just these few words from the book.

Referring to Lamy, Horgan says, "The body of his accomplishment stood forth in the whole character of those people to whom he had given himself, and in the gradual effect of their lives upon the society as it changed — the move toward amenity, through respect for three cultures, and ultimately their civilized union — civilization was emerging under his touch."

The book is well documented, listing nine pages of manuscript and archival materials, published primary sources, serials, unpublished sources, miscellaneous direct materials, and other sources. The chapter notes (forty-four pages) are in good order and self-explanatory. The illustrations, at a minimum for such a book, are to the point and inter-
esting. This volume is an important contribution to the history of the United States by a scholar, historian, and writer of talent.

*Pittsburgh*  
**Joseph G. Smith**


"The 'New Wave' of Reconstruction historiography has crested," according to Professor Benedict (Ohio State University) in the preface to this significant tomelike study of the "tensions and divisions of the Radical Republicans." He frankly admits that his approach will produce a distorted picture and it does. Such forthrightness is rare indeed in academe. Benedict's major thrusts are that Radical Reconstruction was not radical at all, that the conservative-centrist Republicans controlled the committee machinery in Congress, that Johnson erred in ways that united an otherwise divided party, and that factionalism at the state level within the party impacted considerably on congressional policy. These conclusions are hardly new; however, he surveys the labyrinthian twists and turns of the political machinations of a victorious party with a clearness and verve that is seldom accomplished in political history. In addition, he plows huge furrows through the byzantine milieu with broad historiographical strokes of interpretative synthesis within the conceptual framework established.

Specifically, Benedict concludes that the "Radical" (ideological) Radicals, as opposed to the Conservative (merely anti-Johnson) Radicals, failed completely to disperse the Johnson state governments, to create territorial governments in order that all Southerners could educate themselves to democracy, to guarantee education and land reform, to have widespread disfranchisement, to proceed with Reconstruction via congressional control, to place only Republicans in control of restoration, or to remove Johnson from office. The one Radical success, black suffrage, was made ineffective by other failures. Concerning black suffrage, the author argues that the Republican party was prepared to support it in the South in 1865. This reviewer is not convinced.

Benedict attempts to use a few social science techniques, notably the Guttman scale, to identify the subgroups on specific issues during the Thirty-eighth through the Fortieth congresses. The data (seventy