

reviews

jefferson

THE JEFFERSONIAN PERSUASION: Evolution Of A Party Ideology. By Lance Banning. Ithaca and London: Cornell University Press. 1978. \$15.00.

The argument of this book is that the party of Jefferson and Madison that rose in opposition to the Hamiltonian Federalists in the 1790s formulated and acted on the basis of an ideology that revived and incorporated the constitutional principles of eighteenth-century British opposition thought. Foremost among the elements of this old Republican or "Country" thought were fear of the loss of liberty through corruption of the legislature by executive influence, resulting in the mixing of government powers rather than their rigorous separation, and the loss of virtue in the government and the people generally through speculative financial practices and policies. Instead of a beginning, Republican ideology signified the culmination of an intellectual movement a century old. Rejecting Henry Adams's charge of Republican apostasy after the party came to power in 1801, Banning argues that Republicans adhered to their "Country" ideology with consistency until 1815 when events permitted Americans to turn inward to the development of their nation. Philosophically and methodologically the book proceeds on the assumption that people apprehend reality not directly or at first hand, but rather through established cultural forms or intellectual tools that go far toward determining the direction of their thought and action. Banning's use of this approach, which is similar to that recommended by Gene Wise in *American Historical Explanations*, gives the book added interest from the standpoint of American Studies methodology. Although his reliance on the Republican paradigm leads him to cover too much already familiar ground and at times gives his analysis a certain derivative quality, Banning offers an illuminating perspective on the politics of the early national period.

University of Maryland, College Park

Herman Belz

THE PRESIDENCY OF THOMAS JEFFERSON. By Forrest McDonald. Lawrence: The University Press of Kansas. 1976. \$12.00.

The author's thesis, that "As an abstract ideology, Jeffersonian Republicanism was extremely appealing; translated into action, it contradicted and destroyed itself," remains unproven. (Five and one-half pages of notes inadequately document even this short a book.) At times, the text contains cheap debunking. The "clever," multi-clause sentence, frequently employed, borders on *Time*-ese. This is almost "hip" history, in a know-all tone, except for its old-fashioned, economics emphasis. If Jefferson's Presidency has been largely ignored, as the author maintains, it certainly needs a longer, more scholarly, and more reasonable treatment.

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JEFFERSON: A Revealing Biography. By Page Smith. New York: American Heritage Publishing Co. 1976. \$12.50.

Although there are over 100 illustrations, there is no documentation to prove the author's thesis that the proper way to understand Jefferson is to see him as an artist, "feminine in feeling . . . impulsive, intuitive, secretive, moody, irrational." The book is a good, basic outline of Jefferson's long life, though it remains only a popular treatment, and the contention that Monticello was a psycho-therapeutic retreat is the kind of insight frequently met with in pop history.

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JEFFERSON AND THE PRESIDENCY: Leadership In The Young Republic. By Robert M. Johnstone, Jr. Ithaca: Cornell University Press. 1978. \$15.00.

Although the introductory sections are overloaded with jargon, this book settles down to be a good basic account of the contributions of Jefferson to the office of the presidency. Jefferson's was a leadership by personal persuasion and party influence. His relationship to Congress, to the press, and his struggle with the Federalist Judiciary are analyzed, as is the history of the Embargo. He set the standards for the "modern" presidency. Sound scholarship lies behind this treatment.
The University of Toledo

William K. Bottoff

religion

PROTESTANTS IN AN AGE OF SCIENCE: The Baconian Ideal and Antebellum American Religious Thought. By Theodore Dwight Bozeman. Chapel Hill: The University of North Carolina Press. 1977. \$14.95.

Bozeman is intimately familiar with the wide range of religious literature published before the Civil War, and he uses this knowledge to demonstrate how Old School Presbyterians, Congregationalists, Episcopalians, and other traditional Protestant groups used the Scottish realist interpretation of Baconian thought to develop an intellectual position highly supportive of science. Bozeman clarifies the relations between science and religion during the antebellum era, a critical period for both in America, and also presents a useful background for American cultural historians.
Worcester Polytechnic Institute

Michael M. Sokal

BUDDHISM IN AMERICA. By Tetsuden Kashima. Contributions in Sociology, No. 26. Westport, Conn.: Greenwood. 1977. \$17.50.

Central to the struggle for economic security, education, and cultured acceptance among Japanese-Americans has been the Buddhist temples according to Kashima. With between 43,000 and 100,000 members in the United States, most of whom are of Japanese origin, the Buddhist Churches of America make up a cohesive force. At the end of World War II they did yeoman duty in helping the Japanese-Americans reorient themselves after the deep hurts caused by the relocation centers, and have grown to 65 in number, with 14 churches coming into existence since 1946. Whereas once the *Issei* made the major decisions about the complexion of the Japanese-American Buddhist community, today the *Nisei* have clearly moved into the forefront, and Kashima argues that it will not be long before the *Sansei* take up this role.
State University of New York at Buffalo

Dale Riepe

THE SOCIAL GOSPEL: Religion and Reform in Changing America. By Ronald C. White, Jr. and C. Howard Hopkins. Philadelphia: Temple University Press. 1976. \$15.00. Paper: \$6.95.

By presenting little-known material developed during the social gospel movement (the upsurge of politically-oriented social action in American religion in the Progressive era) and recent re-interpretations of the movement, the author-editors show that the movement had a) as many roots in evangelicalism as in modernism; b) Southern, Jewish, and Roman expressions as well as Protestant ones; c) a well-developed theological base; d) numerous bases in both the problems and movements of Progressivism; and e) impacts on later movements. The book is best thought of as a modestly-organized collection of materials suggestive of conclusions about issues that have arisen about the social gospel, but its potential impact on historiography and on the understanding of relationships between religion and other social institutions gives it an importance beyond its subject matter.
University of Kansas

William R. Arnold

CORRESPONDING MOTION: Transcendental Religion and the New America. By Catherine L. Albanese. Philadelphia: Temple University Press. 1977. \$15.00.

Albanese convincingly argues that the distinguishing characteristics of American Transcendentalism as a religion was its attempt to wed the doctrine of correspondence to the dynamic nature of the physical universe (hence "corresponding motion").

Albanese is particularly effective in illustrating how this concept led Transcendentalists to affirm "the style of the New America." The value of the study is limited by the author's failure to place Transcendentalism within the context of American Evangelicalism and to utilize some of the lesser known literary works of the movement, particularly Sylvester Judd's *Margaret*.
University of Northern Iowa

Theodore Hovet

RICHARD MATHER OF DORCHESTER. By B. R. Burg. Lexington: The University Press of Kentucky. 1976. \$15.95.

Known principally for his part in the Bay Psalm Book and as the founder of what Tyler called the Mather "Dynasty," Richard Mather has until recently been all but overlooked by students of New England Puritanism in favor of his prominent and prolific descendants, Increase and Cotton. Heretofore the only account of Mather's life has been the memoir of son Increase (1670) and the several sketches largely drawn from it. The present volume, drawing on remote primary sources in England and New England, is admirably thorough in its scholarship, judicious yet sympathetic with its subject, and graceful in its narrative. Burg calls Mather a "trimmer," skillfully adjusting to the varying winds of religious controversy; he uses the term, however, not in condemnation, but in recognition of the difficulty of steering a course not only safe but progressive through the dangerous ecclesiastical waters of the Puritan settlement. His study adds significantly to our knowledge of the aims, methods, problems, beliefs—and the feelings—of the founding generation of Puritans.
University of Missouri, Columbia

Leon T. Dickinson

CATHOLIC ACTIVISM AND THE INDUSTRIAL WORKER. By Neil Betten. Gainesville: University Presses of Florida. 1976. \$10.00.

The present work is a contribution to the existing large body of literature that deals with the development of Catholic social reformism during the 1930's. Betten shows how Catholic leaders and organizations during the New Deal generally "shifted their political stance to the left." But his primary emphasis is not so much on the "reformist" side of Catholic social activism symbolized by Father John Ryan and the Social Action Department of the National Catholic Welfare Conference, but rather upon what he calls Catholic "radicalism."

Betten gives a useful—though pedestrian—survey of the Catholic left during the depression years. Unfortunately, he is dealing with largely thoroughly plowed ground. David J. O'Brien's *American Catholics and Social Reform: The New Deal Years* (1968) covers, in a more sophisticated and analytical fashion, much the same territory. The Catholic Worker Movement is examined more exhaustively in William D. Miller's *A Harsh and Dreadful Love* (1973). Betten presents a more balanced appraisal of Coughlin than most previous writers, but his treatment is not as thorough as Sheldon Marcus's *Father Coughlin* (1973).

Probably, his freshest material, and most noteworthy contribution, concerns the Association of Catholic Trade Unionists. His account is the fullest available of the role of that influential but sadly neglected organization. Yet his own evidence raises questions about how "radical" the ACTU was.
University of Nebraska, Lincoln

John Braeman

ROOSEVELT AND ROMANISM: Catholics and American Diplomacy, 1937-1945. By George Q. Flynn. Westport, Connecticut: Greenwood Press. 1976. \$13.95.

Despite a failure to establish that "the American Catholic church did have a foreign policy," Flynn explores a neglected dimension of American diplomacy, demonstrating that church-state interaction was two-way. The opinions of prelates and leading laymen influenced the politically conscious Roosevelt, but they hardly determined policy. The administration's rigid adherence to the embargo during the Spanish civil war, Flynn argues, endowed American Catholicism with an undeserved reputation for political power. Before Pearl Harbor Roosevelt sought to use the papacy to undermine criticism of him by Catholic isolationists and afterward to enlist the aid of American bishops to overcome the neutrality of the Vatican. By December, 1941, after spirited debate, a majority of Catholic spokesmen had abandoned their isolationist convictions and joined the Roosevelt foreign policy consensus. They subsequently lent a moral interpretation to the war. Before war's end, however, that moral consensus had disintegrated, a victim primarily of the President's accommodationist policies toward Stalin's Russia.
Iowa State University

Richard N. Kottman

women and medicine

AMERICAN MIDWIVES: 1860 to the Present. By Judy Barrett Litoff. Westport, Connecticut: Greenwood Press. 1978. \$15.95.

Litoff presents a straightforward chronology, tracing the interaction of the cultural perceptions that resulted in the transfer of childbirth practices from female to male control. The advance of medical technology and the economic issue (midwifery is viewed as a loss of income to physicians) were the chief factors in the organized and energetic campaign against midwifery. Major changes in attitudes toward childbirth practices included the reversal of the concept of delivery as a natural function "requiring so little brains and skills that a woman can conduct it" to the concept of the "wounded woman" whose pregnancy had "imposing pathologic dignity" requiring the services of a male physician. Early obstetricians also had to overcome the prejudices which excluded men from delivery because of the need to guard the "sacredness of the wife's body." *American Midwives* provides a basic history for a neglected subject with a full bibliography (particularly of obscure sources); unfortunately the book lacks female accounts, although, as the author points out, such artifacts are scarce.

University of New Mexico

Marilyn Hoder-Salmon

"DOCTORS WANTED: NO WOMEN NEED APPLY": Sexual Barriers in the Medical Profession, 1835-1975. By Mary Roth Walsh. New Haven: Yale University Press. 1977. \$15.00.

Walsh studies the impact of professionalization of medicine on women, particularly women's struggle to penetrate those "twin sources of medical power" in New England: Harvard Medical School and the Massachusetts Medical Society. The book is most impressive in its discussion of nineteenth-century Boston, on which the author focuses our attention with good reason: "Boston served as the stage for most of the crucial battles that have marked women's efforts to enter medicine." Walsh does not attempt a serious examination of the attitude of the public toward the female doctor. The crucial hurdles, she maintains, were within the medical establishment itself. More extensive research on this point, however, could not detract from Walsh's solid and creative scholarship.

Iowa State University

Thomas Morain

black americans

PRINCE AMONG SLAVES. By Terry Alford. New York: Harcourt Brace Jovanich. 1977. \$12.95.

Like the bald eagle, narrative history has become an endangered species. Terry Alford's *Prince Among Slaves* is one of the few superbly researched, deftly styled stories by a professionally trained scholar that offers hope for a dying genre.

Ibrahima Abd Al-Rahman, son of Sori, the *alaami* or king of the Fulbe (in present day Guinea) was an African prince, who, by a series of fascinating misadventures in 1788 became the slave of one Thomas Foster, a planter of Natchez. Eager to see his homeland before death, Ibrahima many years later importuned his master to release him. With the aid of a Natchez journalist, the aged, toothless slave undertook a tour of the northeastern states to earn passage home in 1828. There was something very tawdry and theatrical about the Prince's costume of scimitar, turban, and robes, suited for a medicine-show Turk, not for the Fullah-speaking Muslim as he was. Ibrahima nevertheless managed to retain his dignity and in 1829 arrived in Monrovia under the colonization society's auspices. Sadly, he died of a fever before reaching Timbo.

It took Professor Alford seven years of travel to rescue Ibrahima from obscurity, an odyssey to London, Edinburgh, Paris, Dakar, and various locations in this country. But, unlike Alex Haley's investigations of Kunta Kinte, Alford's are totally trustworthy and reach a level of detail that the book's references unfortunately do not reveal. Alford himself, however, succumbed to temptation in the search for a popular market by suppressing analyses that might have broadened the scope of the work with risk to the plot, but he has told Ibrahima's tale with integrity, sympathy, and grace.

Princeton University

Bertram Wyatt-Brown

A RIGHT TO THE LAND: Essays On The Freedman's Community. By Edward Magdol. Westport, Connecticut: Greenwood Press. 1977. \$16.95.

Revitalization of a culture under stress became the guiding concept for black Americans during and after the Civil War, according to Magdol. Seven stages accompanied this cultural metamorphosis: self emancipation, contraband camp existence, formation of freedmen's villages, a struggle for land, participation in Reconstruction politics, collective buying of land, and migration of entire communities. Throughout his book, Magdol strives to unite this conceptualization of cultural anthropology with original research in national and state archives on black communities in the South during and after the American Civil War. The result is an original, provocative, and insightful study which deserves close scrutiny by scholars.

USAF, Strategic Air Command

Joseph P. Harahan

THIS GROTESQUE ESSENCE: Plays from the American Minstrel State. By Gary D. Engle. Baton Rouge: Louisiana State University Press. 1978. \$14.95.

The American minstrel show was the most popular and pervasive form of American mass entertainment before the movies. Developed in major form by such men as Thomas "Daddy" Rice and E. Byron Christy before the Civil War, it reached its greatest popularity in the later nineteenth century before trailing off into the amateur club shows of the nineteen-twenties. The blackface minstrel clown was a central figure in theatrical history, a powerful influence in shaping popular tastes, values, and attitudes as well as an equally powerful medium for expressing them. The climax of the minstrel show—its "grotesque essence"—lay in its afterpiece, a combination of farce, lampoon, slapstick, and comic commentary. Professor Engle has reprinted twenty-two of these afterpieces with an excellent introduction, notes, and bibliography to illustrate the minstrel show's function in theatrical life and its reflections of the "basic complexity of nineteenth-century democracy." This is fresh material, never before reprinted for the scholar, and handled with originality and insight, an example of the American Studies approach to cultural history at its best and most useful.

Michigan State University

Russel B. Nye

SINFUL TUNES AND SPIRITUALS: Black Folk Music To The Civil War. By Dena J. Epstein. Urbana: University of Illinois Press. 1977. \$17.95.

Before the Civil War few people paid serious attention to the folk music of the American Negro although brief references to it are scattered through a massive literature of travelers' accounts, local histories, memoirs and letters, fiction, and works on slavery. In a genuinely monumental work of scholarship which occupied more than twenty years, the author has scanned much of this material, extracted the relevant passages and created a history firmly and impressively based on the documents she has assembled. Most importantly, she has been able to locate far more evidence concerning secular music and dance than had previously been thought to exist and has also been able to locate much evidence throwing light on the vexed question of acculturation, both white to black and black to white.

Because a line had to be drawn somewhere Epstein has made no systematic survey of manuscripts or serials, so it seems likely that much more documentary evidence concerning early black folk music remains to be discovered. But since it is also likely that no one person will take on so massive a task, this volume may well be, at least for the foreseeable future, definitive.

University of Illinois at Chicago Circle

Chadwick Hansen

native americans

OGLALA RELIGION. By William K. Powers. Lincoln and London: University of Nebraska Press. 1977. \$11.95.

William K. Powers has written a fascinating study of Oglala religion. His purpose is to explore the continuity of values in a belief system that has persisted for over two hundred and fifty years. Powers' primary concern is not what religion is—although he does discuss its moral consequences and aesthetic style—but what religion does: how it funds culture. He argues that behind the changing modes of expression, one can discern a deep structure in Oglala religion, myth, politics and society.

Following Claude Levi-Strauss, Powers articulates the heptatic structure of Oglala religion with its tripartite components. He then applies this analysis to Oglala culture. Unfortunately, what his argument gains in anthropological respectability, it loses in opacity of style. Nevertheless, the narrative and descriptive passages of the book are

clear, exciting and excellent. Powers provides us with a precise analysis of the concept of the soul and a fascinating description of how the ritual specialist came to replace the warrior as the leader of society. Powers' basic argument is thoroughly convincing: change in Oglala culture is merely on the surface, and it is religion that is the key to continuity. This is an important book and will be invaluable for anyone interested in the Sioux world view.

Southern Illinois University, Edwardsville

George W. Linden

THE VILLAGE INDIANS OF THE UPPER MISSOURI: The Mandans, Hidatsas, and Arikaras. By Roy W. Meyer. Lincoln: University of Nebraska Press. 1977. \$14.95.

The first four chapters of *The Village Indians* provide a compact review of the archeological, ethnohistorical and ethnological literature on the three strongly agricultural tribes who maintained substantial earth-lodge villages while other Plains tribes embraced horse nomadism. Succeeding chapters trace the history of these once separate tribes during the eighteenth and early nineteenth centuries as they increasingly joined forces to cope with the fur trade, regroup after devastating smallpox epidemics and defend themselves against the Sioux. In 1845, all the remnants of each tribe's several villages founded Like-a-Fishhook village. This last stronghold was dispersed in the 1880s as the Indians were scattered on farmsteads on the surrounding Fort Berthold Reservation. Despite repeated reductions of their land base, the Indians gradually prospered only to have their best land flooded with the building of the Garrison Dam in the early 1950s, requiring massive relocation of the people and community facilities. Roy Meyer carries the story of federal policies and their effects to 1975 and with sensitivity but not sentimentality presents a meticulously documented account of a sorely and repeatedly put-upon people struggling to endure.

Milwaukee Public Museum

Nancy Oestreich Lurie

FIG TREE JOHN: An Indian in Fact and Fiction. By Peter G. Beidler. Tucson, Arizona: University of Arizona Press. 1977. \$10.50. Paper: \$4.95.

Part one of this study of Edwin Corle's highly popular novel is a biography of the real Fig Tree John (Juanito Razon) which includes many documents and oral accounts, particularly about his last years. Part two is an analysis of the transformation of this California Indian into the fictional Arizona Apache Indian of the novel. Here Beidler not only carefully delineates Corle's use of White Mountain Apache ethnography but also evaluates the literary merits of the work. Despite some repetition, Beidler's book is a well-documented description of difference between the real Fig Tree John and the imaginative version in the novel.

University of Illinois, Chicago Circle

A. LaVonne Ruoff

THOREAU AND THE AMERICAN INDIANS. By Robert R. Sayre. Princeton: Princeton University Press. 1977. \$14.50.

By treating Thoreau's pervasive and lifelong interest in Indians, Sayre not only provides significant new approaches to *A Week on the Concord and Merrimack Rivers*, *Walden*, the *Journal*, and *The Maine Woods*, and a convincing reassessment of the importance of the "Indian books" to Thoreau's canon, but also enables us to assess the unity of that canon from a unique and most enlightening perspective. Thoreau's fascination with Indian life and Indian-white relationships in America, as Sayre clearly demonstrates, is a recurrent motif which implicitly involves us in an educative process in which Thoreau's perceptions of Indian character and experience, evolving from their initial basis in the traditional stereotypes of his time, are continually refined through his voluminous reading about Indians, his contacts with them, and his whole-hearted involvement in the life and processes of nature.

Thoreau, as Sayre makes plain, did not simply arrive on the American scene as the true friend of the Indian, as one whose affinity with his red brother was instinctive and natural. He himself was initially a proponent of "savagism," that body of stereotypes about Indians held by the vast majority of white Americans, and as Sayre suggests, "Instead of taking Thoreau as a redeemer, people might reflect on how even an independent, critical person like him was affected by these cultural illusions. The illusions were that strong."

Despite the many excellences of Sayre's book, two difficulties are worth noting. He is obviously knowledgeable about Indian cultures, yet he at times tries too hard to establish his expertise. His comparison of the "Bean Field" chapter in *Walden* to a trickster tale, for example, is both strained and unnecessary; it is thus a distraction from the otherwise impressive argument of his chapter on *Walden*. The second diffi-

culty occurs in the exciting chapter on the "Indian books" in which Sayre persuasively counters the idea that Thoreau was planning to write a major book about Indians. "If there was to be one book about Indians," he argues, "then the other books are less so." The logic of this statement eludes me and distracts from an otherwise lucid and stimulating study.
University of Kansas

Bernard Hirsch

the south

THE KENTUCKY SHAKERS. By Julia Neal. AGRARIAN KENTUCKY. By Thomas D. Clark. WILLIAM GOEBEL: The Politics of Wrath. By James C. Klotter. Lexington: University Press of Kentucky. 1977. Each \$4.95.

As its unique contribution to the bicentennial the University Press of Kentucky secured financial support from a spate of Kentucky business firms, civic organizations and individuals and then went to the National Endowment of the Humanities for matching funds to publish the bicentennial bookshelf, a celebration of two centuries of the history and culture of the Commonwealth. The volumes, almost fifty of which already have been published, follow a similar format. All are written for a general audience and are not intended for a scholarly audience; there are no footnotes; all are around 100 pages in length, 5 x 8½", contain brief bibliographies and an equally brief preface. The volumes, of course, vary widely in quality. Most of them offer little of value to serious students, yet some are the best books on their particular topics, so sporadic and unbalanced is the writing of state history. Fortunately the three volumes under review are among the best in the series, excellent introductions to the topics they examine.

Two Shaker colonies existed in Kentucky and while, of course, they had a religious base, they also made a tremendous contribution, serving as virtual agricultural experiment stations, to the Commonwealth, Neal points out in her book. Fortunately the Shakers kept voluminous records, delineating day by day routines and occurrences, so that Neal is able to carefully survey Shaker life from its earliest beginning in Kentucky in 1805 on into the 20th century.

Agrarian Kentucky is one of Thomas D. Clark's best books, a masterful summation of what he has carefully probed in numerous other books and articles. Sympathetic yet critical, Clark shows how agricultural patterns and agrarian values affected Kentucky's economic, social, political and intellectual development. Surveying all aspects of the state's varied agrarian heritage, Clark is fully aware how this heritage has handicapped balanced growth and progress.

James Klotter's volume on the most enigmatic, controversial and important political figure in the late 19th-century history of the Commonwealth is one that cries out for careful documentation since little has been written about Goebel based on thorough research and careful analysis. Fact and fiction quickly become entwined in most accounts of his brief career, climaxed by his murder in 1899 after a contested gubernatorial election. Despite the lack of footnotes it is clear that Klotter has done intensive research. However, since most of his sources (Goebel left no papers) are anti-Goebel, Klotter tends to reflect that point of view.

Iowa State University

Richard Lowitt

BIOGRAPHICAL DICTIONARY OF THE CONFEDERACY. By Jon L. Wakelyn. Westport, Connecticut: Greenwood Press. 1977. \$29.95.

Marketed as a reference volume, this work is really a brief, thoughtful monograph to which are appended its research notes, namely, the biographical sketches of 650 civil and military leaders of the Confederate States. The book's proportions tell the story: the preface, really a monograph, runs about 60 pages; the 500-word biographies, a little less than 400 pages; there follows a brief chronology of historical events from 1828 until the end of Reconstruction in 1877, then five supremely useful appendices in which the biographical material is tabulated and analyzed for geographical mobility, principal occupations, religious affiliation, education and political party affiliation; these total 75 pages. A first-class bibliography (13 pages) and a careful index (16 pages) round out the volume.

What all this means is that the material has been chewed over and savored thoughtfully. The author is correct in claiming that he has produced a "study of collective behavior." The criterion for biographical inclusion is connection to the war effort; Wakelyn included those whose effort was to stop the war, too. He does an excellent

job of relating his work to other people's studies—his notes to his introduction are excellent.

Wakelyn's judgement is that short-handedness, inexperience and rapid turnover of executive personnel were more important failings of Southern leadership than those usually mentioned. But one senses that the most important theoretical points which will be made as a result of this volume will be those formulated by scholars who bring their own questions to the body of data which Wakelyn has analyzed and interpreted in a way designed to facilitate such further work.

In the cases of the biographies of those leaders whose careers one knows, one might have wished for occasional evaluative words. I think, for example, of the sketch of Matthew Maury. It would have taken just a word to indicate how important a scientist he was. A user of this book unacquainted with history of science might find that word very significant in making judgements about whatever aspect of Southern history concerned him. But beyond that quibble and the parenthetical remark that there are too many typos and errors, I can do little but praise this remarkable book.

SGL

APPALACHIA ON OUR MIND: The Southern Mountains And Mountaineers In American Consciousness, 1870-1920. By Henry D. Schapiro. Chapel Hill: University of North Carolina Press. 1978. \$15.95.

Deceptively simple and almost mathematical in organization, *Appalachia On Our Mind* is actually highly complex. This is in part because Schapiro has not been content with a straightforward, one-level descriptive account of the history of the idea of Appalachia. He has probed the origins or, as he holds, the "invention" of the idea, its conceptualization and reconceptualization in relation to the perceptions of reality, less for the Appalachian inhabitants in their own experiences, than for those who took the mountainous area of eight southern states as their field of operations. These included the initial local color storytellers and essayists; later, William Goodell Frost of Berea College who sought an appropriate name for the "region" and its inhabitants. Once this was perceived and conceptualized, others stepped in: the Presbyterian, Methodist and Episcopal home missionaries who found an opportunity for building church-stations of their own persuasion with dayschools, boarding schools and demonstration centers of a vocational sort; northern secular philanthropists, notably John C. Campbell of the Russell Sage Foundation; and a new breed of social scientists, of whom the anthrogeographer Ellen Churchill Semple was a leader. Nor was this all. The institutionalization of benevolence, education, and social engineering followed the efforts in the post-Civil War years to relate "a strange land and a peculiar people" to what was understood variably to be a retarded phase of frontier development or an isolated, backward segment of "pure" Anglo-Saxons (add Scotch-Irish) ancestors which patriots and ethnologists fostered. The problem of conflict among those who sought to better the lot of the mountain people by encouraging them to work in mill towns raised uncomfortable issues of uprootedness, child labor in factories, and rural versus urban poverty. Efforts to stem the violence of feuds and to create true communities where isolation, tension, and violence had often prevailed raised the larger issue of the relation of Appalachia as a subculture to integration with the modern, industrialized, urbanized nation. Whatever the success of "integration" the concept of pluralism won out in the period under consideration (1870-1920). Here the "discovery" of Elizabethan-derived folk music by Cecil Sharp and the revival of the folkdance, craft tradition, and the establishment of folk schools played an important part.

Thus the essay is a contribution not only to the understanding of the meaning of Appalachia but of social engineering, philanthropy, popular culture, regionalism, and the relation of all these to thought about the nature and meaning of American civilization in the later nineteenth and early twentieth century.

University of Wisconsin, Madison

Merle Curti

WALTER HINES PAGE: THE SOUTHERNER AS AMERICAN, 1855-1918. By John Milton Cooper. Chapel Hill: University of North Carolina Press. 1977. \$15.95.

In the years after Appomatox, the South was America's Scotland—the breeding ground for ambitious young men who went north to make their marks in the larger world. Perhaps the most outstanding example was Woodrow Wilson. But Wilson's success in attaining the presidency owed much to the support of a group of fellow transplanted southerners. Prominent among their number was Walter Hines Page.

In the 1920's, Burton J. Hendrick published a hero-worshipping three-volume life and letters. More recently, Ross Gregory's *Walter Hines Page: Ambassador to the Court of St. James* (1970) is a detailed, and largely critical, appraisal of Page's service

as ambassador to Great Britain during the First World War. And now Page is the subject of this distinguished full-scale biography.

Cooper is more sympathetic than Gregory in his treatment of Page as ambassador, but "Page's main contributions," he acknowledges, "lay in his domestic career"—and Cooper's own major contribution lies in his account of that side of Page's life. He is excellent in tracing Page's activities as an innovative and highly successful magazine editor and book publisher and as—at least from 1904 on—"a moderate, circumspect, but committed reformer." His primary focus, however, is upon Page's role as a leading figure in promoting sectional reconciliation between north and south.

On the one hand, Page sought to foster in the north a more sympathetic understanding of southern problems and aspirations. On the other, he labored to prod his native region forward in a more progressive direction. At the same time, as Cooper is at pains to point out, Page never embraced northern investment and industrial capitalism with the same uncritical enthusiasm shown by most New South apologists. Reflecting his own background, he was a life-long champion of agricultural improvement and rural uplift. And by the standards of his time, he was a moderate, even a liberal, on the race question. Like his "ideological brother," Booker T. Washington, "Page sincerely believed that hard work and material progress would achieve a just society for blacks and whites alike."

This lucidly written, exhaustively researched (and, I should add, handsomely printed) work is not simply a first-rate biography of a second-rank figure, but illuminates one of the larger themes in American history: the tension that has existed south of the Mason-Dixon line between "the twin identities of southerner and American."

University of Nebraska, Lincoln

John Braeman

science

CREATION BY NATURAL LAW: Laplace's Nebular Hypothesis in American Thought. By Ronald L. Numbers. Seattle: University of Washington Press. 1977. \$15.00.

An excellent study, Numbers' book is based on a careful reading of published primary sources and a wide acquaintance with relevant manuscript collections. It is important not only for its insightful analysis of the relations between science and religion in the middle of the nineteenth century, but also for its detailed discussions of the development and use of specific scientific ideas. Its most significant conclusion—that the relatively ready acceptance of Darwinian ideas in America was in large part due to the fact that Laplace's nebular hypothesis had previously led many Americans to accept developmental theories—is well supported and deserves wide notice.

Worcester Polytechnic Institute

Michael M. Sokal

SCIENCE AND THE ANTE-BELLUM AMERICAN COLLEGE. By Stanley M. Guralnick. *Memoirs of the American Philosophical Society*, Vol. 109. Philadelphia: The American Philosophical Society. 1975. Paper: \$5.00.

DOLLARS FOR RESEARCH: Science and Its Patrons in Nineteenth Century America. By Howard S. Miller. Seattle and London: The University of Washington Press. 1970. \$9.50.

Both these books are useful for students of American culture, for they contain a wealth of solidly researched information about the relationships between culture and cultural institutions in the nineteenth century. By digging into the archives of the twenty leading Northeastern colleges in the period 1825-1860, Guralnick shows that these institutions welcomed the new science of the era by making it almost one-third of their curricula, appointing many new professors of science, and purchasing the expensive equipment and materials needed for science education and research, all in an era of comparative hard times for higher education. Guralnick goes further than challenging the late Richard Hofstadter's notion that the ante-bellum era was retrogressive so far as higher education was concerned, for he provides a useful model of the dynamic interaction between culture and cultural institutions, and helps us understand the post-bellum era of specialization in science (but really in all fields of culture). Miller has provided a well-researched, clearly written, and, at times, highly amusing, account of the growth of the networks of scientific philanthropy, from the founding of the Smithsonian Institution to the establishment of the Carnegie Insti-

tution of Washington, thus demonstrating the shift from the individualistic relationship between scientist and patron to the modern (and more complex) relationships between specialists and corporate philanthropic institutions, and, not incidentally, shedding light on the origins of the two cultures problem. Taken together these two books provide many new insights on nineteenth-century cultural history broadly defined.

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OUTCASTS FROM EVOLUTION: Scientific Attitudes of Racial Inferiority 1859-1900. By John S. Haller, Jr. Urbana: The University of Illinois Press. 1971. \$7.95.

A useful account of scientific attitudes on race in America, focusing on anthropological ideas and their applications in medicine, psychology, ethnology, and social science. Many of the "internal" scientific ideas would strike the modern reader as complex, if not idiosyncratic, and Haller does a good job in providing a clear, soundly researched and reasoned discussion of how science helped further (but probably did not originate) popular attitudes of racial inferiority.

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G. STANLEY HALL: The Psychologist as Prophet. By Dorothy Ross. Chicago and London: The University of Chicago Press. 1972. \$12.50.

In recent years cultural historians and psychologists have discovered the history of psychology as a field worth of scholarly endeavour, and appropriately a steady stream of articles and monographs have appeared in this new subspecialty. The importance of the field is obvious for all interested in the intellectual history of theories of human nature and society. Ross has provided a new standard of excellence in this field by her determined research, her lucid writing, and her imaginative interpretations of a man who in many ways was more important to the development of science, of the modern graduate university, and to the applications of psychology to society, as a prophet than as a doer. One might question the length of the book, given Hall's peculiar role, but on balance what resulted from Hall's prophecy was so important that this is a minor criticism.

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NO OTHER GODS: On Science and American Social Thought. By Charles E. Rosenberg. Baltimore and London: The Johns Hopkins University Press. 1976. \$13.50.

In the last dozen or so years Charles Rosenberg has published a number of stimulating articles, case studies focusing on the relationships between scientific ideas and social-structural realities, and on the development of the modern scientific community in America. In this volume he has revised all of them and put them into a coherent whole. Students of American civilization will be especially interested in the chapters on Sinclair Lewis' *Arrowsmith* as twentieth-century hero, on nineteenth-century medical and biological views of women (co-authored with Carroll Smith-Rosenberg), on medical and biological views of sexuality, on "nervousness," on heredity and disease. All through the volume Rosenberg provides thoughtful insights and proper distinctions between what is known and what is not.

Iowa State University

Hamilton Cravens

american revolution

ENGLISH RADICALS AND THE AMERICAN REVOLUTION. By Colin Bonwick. Chapel Hill: The University of North Carolina Press. 1977. \$15.95.

Bonwick primarily discusses the impact of events and ideas in America between 1763 and 1790 on Richard Price, Joseph Priestley, John Cartwright, Granville Sharp, and other mid-eighteenth century heirs to the commonwealth and dissenting traditions. He compares these men's reactions with those of the artisan radicals of the 1790s and finds that the commonwealthmen thought America proved that beneficent political change without a reordering of social relationships was possible, while the artisans emphasized the potential for equality in the American experiment. The book is thoroughly researched, clearly written, and has an excellent bibliography of radical pamphlets on America.

University of Missouri, Columbia

John L. Bullion

AMERICAN REVOLUTIONARY: A Biography of General Alexander McDougall. By William L. MacDougall. Westport, Connecticut: Greenwood Press, 1977. N/P

The rediscovery of lost heroes can be fun. And this pleasant little biography of Alexander McDougall performs that function. Historians, however, will find nothing new here on the origins of the revolution, military operations, the Conway Cabal, or General McDougall's role during the period of the Newburgh conspiracy.

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PORTENTS OF REBELLION: Rhetoric and Revolution in Philadelphia, 1765-1776. By Stephen E. Lucas. Philadelphia: Temple University Press. 1976. \$17.50.

This carefully researched study moves an important step beyond the neo-Whig view that one ought to take seriously the rhetoric of the revolution. Lucas demonstrates that in Revolutionary Philadelphia radical Whigs not only believed their rhetoric but used it "as a mode of social influence." This propaganda study brought up-to-date will win for itself a solid niche in the historiography of the American Revolution.

University of Missouri, Columbia

Gerard H. Clarfield

A NEW AGE NOW BEGINS: A People's History of the American Revolution. By Page Smith. 2 volumes. New York: McGraw-Hill Book Company. 1976. \$24.95.

Page Smith set out to write a people's history of the American Revolution with two apparent goals in mind; first, he wrote to capture the interests of the general reader, and second, he tried to demonstrate that those colonists who were most important in the struggle for independence were ordinary people whose broad support for the revolution made its outcome inevitable. He achieves the first goal admirably, but falls somewhat short in the latter.

Smith sprinkles his narrative with the type of anecdotal material that pleases both the general audience and the historian. He relies heavily upon personal accounts and uses no footnotes, preferring to indicate sources where necessary in the text itself. While this undoubtedly will frustrate most historians, it makes a less pedantic narrative for the general reader.

Smith's second purpose, showing the crucial and essential role of the ordinary people in the outcome of the revolution, is quite ambitious. He asserts that the revolution was a people's revolution that took place in the hearts and minds of the colonists long before Lexington and Concord, but offers little documentation to support this view, with only a limited discussion of the events between 1763 and 1775. Smith prefers to focus on the war itself. He believes the outcome of the revolution was inevitable, resting squarely on the people's shoulders. Arguing that the war had no dramatic turning points, he dismisses the importance of Burgoyne's surrender at Saratoga and the battle of Yorktown. Sooner or later the British would have withdrawn anyway, writes Smith, because the Americans were fighting the world's first war of liberation.

Smith does attempt to broaden his war narrative by including chapters on such topics as British and colonial politics, women, blacks, treaty negotiations, state constitutions, and war financing. The chapters on blacks and women shed scant light on their roles in the revolution, however, and are appended to the end of the book like an afterthought with little attempt to weave their stories into the narrative itself.

For those who teach about the revolution or want a thorough background on its military aspects, Page Smith's two volumes provide a valuable resource. Because of the book's length and narrow focus, it will have little classroom use. On the other hand, many history buffs fascinated by the drama of war will read the book, and in that sense it may indeed become a "people's history."

Iowa State University

Clair W. Keller

THE FRENCH FORCES IN AMERICA, 1780-1783. By Lee Kennett. Westport, Connecticut: Greenwood Press. 1977. \$15.95.

Kennett has written the first complete account of the only allied army ever to fight in the United States. The expeditionary force under Count de Rochambeau landed at Newport in 1780, participated in the Yorktown campaign in 1781, and left America in 1782.

The contrasts between the Americans and the French in revealing vignettes form the principal interest of this study. Hungering for respectability, the Americans stood in awe of French culture and nobility, while the French stressed the values and effects of liberty. Cooperation, not familiarity, was the keynote of the joint effort although

working together, each group clearly reflected its own society. Kennett's fine book tells us as much about the Americans during the Revolution as it does about the French expeditionary force.
Syracuse University

William Stinchcombe

colonial history

WILLIAM PENN'S LEGACY: Politics and Social Structure in Provincial Pennsylvania, 1726-1755. By Alan Tully. Baltimore and London: The Johns Hopkins University Press. 1977. \$14.00.

In this monograph Alan Tully has made a careful survey of the political and social structure of Pennsylvania over a thirty year period. The emphasis is political. These years, which lead up to the outbreak of the Great War for Empire which, in turn, led to the articulation of a new colonial policy for the American colonies, are usually those the historian hurries through in order to reach the crises of the 1760s and 1770s. Tully feels that it is particularly proper to concentrate on these relatively quiet decades as it was during this time when the conflict and dissent, which took over so dramatically in the 1760s, must have become endemic to the American scene. Or so it would seem, particularly if one is an admirer of the currently fashionable Bernard Bailyn school of thought concerning the instability of American colonial politics prior to the Revolution.

In fact it is implicit that Tully differs with Bailyn on the nature of the whole scope of pre-revolutionary American society. In Pennsylvania, at least, he has found that the typical citizen is not so much Bailyn's feisty, contentious rebel as he is a searcher for contentment and stability within the framework of his contemporary community. The author attacks Bailyn's "one-dimensional history" of conflict all across the line. He speaks of the "fundamental orderliness of provincial politics" (79), and concludes that the Quakers had established a colony which was an "open, pluralistic community structure" that could absorb change easily—certainly without Bailyn's "drastic dislocation" (162). The basic orderliness and stability of Pennsylvania are, the reader assumes, William Penn's legacy.

So there is the challenge to the Bailyn forces, and it is one forcibly made. Of course by choosing his field carefully (Pennsylvania) Tully has been able to make an especially effective case. Furthermore, the reader may be somewhat troubled by the author's failure adequately to define "political peace." What was peace in New York might, indeed, be a horse of a different color in Pennsylvania. In addition there are questions about Tully's "provincial residents" who were so committed to the maintenance of stability and the shunting aside of controversy. Was the Pennsylvania electorate really as sophisticated as the author seems to imply?

William Penn's Legacy is a good book. It lays claim to a general view of colonial politics that challenges the dominant historical thinking of the late 1970s. The fact that it is soundly researched and clearly written helps render it a thoughtful—as well as polemical—contribution to the literature of the colonial period.

University of Georgia

Phinizy Spalding

THE DUKE'S PROVINCE: A Study of New York Politics and Society, 1664-1691. By Robert C. Ritchie. Chapel Hill: University of North Carolina Press. \$15.95.

The Duke's Province, a study of the quarter century which conditioned the course of New York history for decades to come, fills a gap that historians have long deplored but neglected to close. This volume might be called four themes in three acts. The acts correspond to three chronological divisions: Part I, The English Arrive, Part II, The Divisions Appear, and Part III, Change and Crisis. Within this framework the author develops four principal themes that run through the whole study. First the relationship between the government and the people claims major attention as a perpetual tension between a proprietor with both authoritarian ideas and ultimate power as Duke of York and later King of England and colonists with imperatives inconsistent with proprietary views and intentions. Second, the unique bi-ethnic composition of New York, where the English conquerors controlled a population with Dutch customs and loyalties, adds a theme found in no other mainland British colony until the conquest of Nova Scotia. In the travail compounded of ethnic loyalties and aspirations for self-government a third theme enters the complex counterpoint: the development of an elite with English and Dutch components bound together in a tissue of business and marriage alliances unlike the dominant element in any other seaboard colony. Finally,

though not precisely a theme, the author delineates the gradually dawning realization that New York was strategically the hub of the British empire in North America.

In essence *The Duke's Province* examines the process of bringing a semblance of unity of a province inherently inharmonious and at times almost anarchical. Some of the most informative pages of this study deal with the gradual Anglicization after 1664, a process feared by the Dutch and resisted by them with every stratagem of passive resistance. But Dutch resistance was only one discord that the Duke's authoritarian governors contended with in administering the province. Deep-rooted city-country antagonisms put strains on organization efforts throughout these formative years, not to mention the determined struggle of the Long Island towns for autonomy. Regional economic rivalries among the fur trading north, the fishing and whaling east, and the farming areas between further complicated the task of imposing a kind of uniformity on the province, the goal of every administrator.

The Duke's Province has no lack of detail and color. The special merit of the volume is not, however, the accumulation of factual matter but the interpretation that discloses the pattern in the carpet. In short, he puts a construction on three uncertain and often tense decades that leaves his readers with a sense of understanding a large canvas hitherto imperfectly perceived.

University of Georgia

Aubrey C. Land

VOTING IN PROVINCIAL AMERICA: A Study of Elections in the Thirteen Colonies, 1689-1776. By Robert J. Dinkin. Westport, Connecticut: Greenwood Press. 1977. \$16.95.

This book is principally a review of the scholarship on colonial politics highlighted occasionally with original research or analysis. Although the reader will not find any bold new interpretations of early American political behavior, the author does pull together a large number of studies from all sections of the colonial community, and he does cover every aspect of elections, from the nomination of candidates to voter turnout. This alone should make the book a useful tool, especially in teaching.

College of William and Mary

James P. Whittenburg

oneida

ONEIDA COMMUNITY PROFILES. By Constance Noyes Robertson. Syracuse, New York: Syracuse University Press. 1977. \$10.00.

The granddaughter of John Humphrey Noyes provides some invaluable information on the Oneida Community through her access to materials in private ownership. The work suffers from a lack of historical context and is not consistently well written, but provides a good general history of Oneida and certainly is a must for anyone doing scholarship on the Community.

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THE MAN WHO WOULD BE PERFECT: John Humphrey Noyes and the Utopian Impulse. By Robert David Thomas. Philadelphia: University of Pennsylvania Press. 1977. \$12.95.

Thomas has provided us with a psychobiography of Noyes which is at once scholarly and readable. Psychoanalytic theory cannot entirely explain a complex and cryptic figure such as Noyes, but Thomas clearly offers insights into the character and personality of the founder of the Oneida Community. The work, however, mainly deals with the formative, pre-Oneida years of Noyes's life.

University of Kansas

Timothy Miller

new england

MASQUES OF ORTHODOXY: Folk Gravestone Carving in Plymouth County, Massachusetts, 1689-1805. By Peter Benes. Amherst: University of Massachusetts Press. 1977. \$20.00.

Peter Benes' *Masques of Orthodoxy*, handsomely produced and illustrated with photographs and fine line drawings by the author, is a welcome addition to the growing field of gravestone studies, a vital aspect of a larger interest in death in America.

Unlike his predecessors, who took all of seventeenth- and eighteenth-century New England for their province, Benes focuses upon the carvers of Plymouth County in southeastern Massachusetts. In this respect he follows recent Puritan scholarship, which has forsaken generalizations about a "monolithic" New England once offered by Perry Miller and others. Benes wants to describe and analyze a rural "folk" carving distinct from that achieved in urban areas, predominantly Boston. Therein lies the strength and weakness of this study.

Benes is at his best in identifying many hitherto unknown stonecarvers in the Plymouth area and in tracing their styles from town to town by adeptly using the seriation methods developed by the anthropologists James Deetz and Edwin S. Dethlefsen for colonial archaeology. He is less convincing in his attempts to correlate the facial expressions of the carved figures with Old Light and New Light churches in the eighteenth century. Even so, Benes' study should be read carefully by those Americanists interested in folk life and material culture.

Brown University

Dickram Tashjian

DOWN EAST DIARY. By Benjamin Browne Foster. Edited by Charles H. Foster. Orono: University of Maine Press. 1975. \$10.95.

From 1847 to 1853 young Ben Foster kept a diary. Alert, witty, and inquisitive, he was interested in very nearly everything: literature and the lyceum; the explosive politics of Europe and America; phrenology and spiritualism; the everyday life around him in a series of Maine towns and at Bowdoin College. Like Samuel Sewall before him, he was hilariously interested in the opposite sex. Edited with taste and intelligence by a scholar-descendant, his diary is an important addition to the growing literature of American lives.

University of Illinois, Chicago Circle

Chadwick Hansen