impression that he has sufficient instances to support his judgments. The positions usually fit well with the conclusions of other research on the period, which he gives evidence of knowing. However, Norton is by no means limited to redocumenting the findings of other historians.

The book does let some of the life and vigor of the newspapers come through. There is the idealistic drive of the denominational leaders to establish newspapers, sadly tempered by discovery of what it takes to make a newspaper run. Proprietors could hardly get subscribers, could hardly get subscribers to pay, and could hardly bring themselves to drop subscribers when they did not pay. Editors were usually clergymen not trained for newspaper work. They received little or no pay, and often enough they lost their own money in the enterprise. But they felt this work of publication must be done. Four chapters of the book offer a subject approach to the editorial content of the newspapers. These chapters reflect the denominational invective which is stout and the moral advice which is heavy. Commentary on public policy and especially on slavery, or abolitionists, is considered godly journalistic duty.

Norton says that the "uniqueness of the *antebellum* religious newspaper was in its blend of secular and religious purposes" (p. 2). He demonstrates the blend of the secular and religious. The uniqueness of such a blend, however, is not demonstrated and may well be unprovable. But this assertion is in no way essential to the book. Norton's research in this group of religious newspapers has its own value. His report of that research is both stimulating and useful.

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The Frontier: Comparative Studies. Edited and with an introduction by David Harry Miller and Jerome O. Steffen. (Norman: University of Oklahoma Press, 1977. Pp. viii, 327. Notes, figures, maps, tables, index. $14.95.)

This book, a product of the University of Oklahoma program in comparative and interdisciplinary frontier studies, is a diverse collection of articles which have little in common other than a frontier theme. The authors are from a variety of disciplines, and the essays vary widely in setting (Roman Empire to outer space), purpose, method, and terminology.

John Hudson, a geographer, examines social science methodologies applicable to frontier studies. He combines theories of land use competition and innovation diffusion to

suggest four possible models for understanding frontier dynamics. Anthropologist H. Leedom Lefferts, Jr., analyzes frontier demography and offers an explanation for frontier fertility patterns. He proposes the study of frontier populations from the vantage of biological ecology.

In one of three articles on Roman frontiers, historian John Eadie shows that the basis of Roman frontier policy was control of native peoples through acculturation. David Miller and William Savage, historians, document the stereotyping of native peoples on Roman and American frontiers. Germans and Indians, they assert, were stereotyped as subhumans for political and expansionist purposes. Another historian, William Cooter, proposes that relations between Romans and native peoples be viewed in terms of "interaction spheres," regions of trade and culture linkages.

Archaeologist Kenneth Lewis studies early Virginia to show how archaeological data and methods can be used to recognize and interpret the process of cultural change in frontier areas. Geographer David Wishart takes a well known subject, the fur trade of the American West, and gives it a new perspective through analysis as an ecosystem. The Canadian Shield is the setting for two articles by geographers. Brian Osborne describes nineteenth century assessments of environments in two eastern Ontario counties and shows how changes in technology, economics, and vested interests served to alter land use perceptions. Similarly, Geoffry Wall chronicles the failure, as a result of inaccurate resource evaluation, of efforts to develop the Muskoka region. Sociologists David Bailey and Bruce Haulman investigate and compare, through sociological analysis of manuscript census data, ethnic makeups of San Antonio and Santa Fe in 1860.

Anthropologist Emilio Willems explores in Latin America the "anonymous frontier" of the "little man" who, rather than finding economic success, attains a standard of living only somewhat better than he knew before. Willems considers shantytowns in cities as comparable to rural frontiers. Martin Katzman, a regional planner, reviews several neoclassical theories on the social relations of production and makes an abbreviated attempt to test the validity of these theories on two Brazilian frontier regions. The Amazon Basin is the setting for an article in which anthropologist Stephen Thompson uses a cultural ecology approach to assess the prospects and problems of colonization programs.

The editors, both historians, take historians to task for the noncomparative nature of traditional historiography. They

maintain that historical generalizations need to be analyzed and tested through the interdisciplinary approach of comparative studies. This may be so, but comparative study, at least at this point of development, appears of limited utility. It is not truly comparative. There is too little common ground. This volume indicates that each discipline remains largely isolated, enmeshed within the structure of its own perspectives, methodology, and terminology.

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Jefferson's Nephews: A Frontier Tragedy. By Boynton Merrill, Jr. (Princeton: Princeton University Press, 1976. Pp. xv, 462. Maps, illustrations, appendixes, notes, bibliography, index. $16.50.)

The story of the Lewis family is indeed tragic, but the tale is more gothic than classical. The connection with Thomas Jefferson was real enough, but it is of doubtful significance because Jefferson avoided his Lewis relatives as much as possible. Both families lived in Albemarle County, Virginia, and in the familiar pattern of southern gentry intermarried through several generations. Charles Lilburne Lewis married his first cousin, Lucy Jefferson, while two of his sons married second cousins and a daughter married a double first cousin known as Thomas Jefferson, Jr., a nephew of the Sage of Monticello.

This widely praised book is the work of a Kentucky attorney who currently owns part of the Lewis lands. His richly detailed story is the account of the rise and tragic fall of a family who possessed pride, land, slaves, and great dreams which were always exceeded by their debts. Jefferson struggled for a lifetime to make a living from the red soil of the piedmont, but the Lewises admitted their failure and moved to Kentucky in 1808, a journey taken by many fellow Virginians. They purchased several thousand acres along the Ohio River in Livingston County, land enough for speculation as well as for farming. Merrill describes Virginia and Kentucky society in sometimes excessive detail, largely from secondary works, but his account of the Lewises is drawn from an exceptionally close study of family papers and legal records. His story advances at a leisurely pace, and the fateful crime does not come until chapter twenty-five.

The doomed protagonist is Lilburne Lewis. Widowed and newly remarried, he was troubled by the death of his beloved