in the development of mid-western colleges will profit by reading this newest history of a strong Indiana College—the erstwhile Indiana Asbury University, now DePauw University.

WILLIAM O. LYNCH.


This monograph (Ohio Historical Collections, Volume VII) presents a study of a southerner, who was active in the Friends Church, who was born, reared, and educated in North Carolina, and who began his career as a Quaker minister in Tennessee. Charles Osborn spent most of his years when in the service of his church as a traveling minister. This was from 1809 to 1840. He was born in 1775 and died in 1850. In about 1816, he moved with his family from Tennessee to Jefferson County, Ohio, and, in 1819, to Wayne County, Indiana. Later (1827-1830), the family lived for three years in Clinton County, Ohio. Returning to Wayne County, Indiana, the next migration was to Cass County, Michigan, where the family remained till 1842. During the last years of his life, Osborn was engaged in farming and lived in Porter County, Indiana.

In his early years, Osborn was not interested in anti-slavery activities, but as the years went by he became more and more hostile to the institution. While he moved slowly from one position to another, Miss Ketring states that "he was one of the few leaders who bridged the gap from the early and moderate anti-slavery movement in the South to the rabid campaigns of the northern abolitionists" (p. 85).

In 1815, a manumission society was formed in Tennessee, for which Osborn was "chiefly responsible". At no time afterwards, it seems, did he act so openly against slavery. He established the Philanthropist at Mount Pleasant, Jefferson County, Ohio, in 1817. This paper, of which there is a complete file in the Indiana State Library, he edited and published for more than a year. It was in the same county that Benjamin Lundy had organized Ohio's first anti-slavery society in 1815. The Philanthropist, though it has such a reputation, was really not a strong anti-slavery organ. The editor did not, through its columns, advocate "immediate and
unconditional emancipation" (p. 35). He did oppose the American Colonization Society, and the attacks of the Philanthropist on this organization, probably represent Osborn’s “most advanced thought” relative to slavery, in so far as his views were published. While editor of the Philanthropist, Osborn became acquainted with Benjamin Lundy who, for a short time, selected the “exchange” articles and items that appeared in Osborn’s paper. Lundy was prevented from becoming a partner of Osborn by a sojourn in Missouri at the time of the contest over admission to the Union. Osborn sold his paper to Elisha Bates, and Lundy established the *Genius of Universal Emancipation* as a rival to the Philanthropist in the same town in 1821. Osborn’s chief work against slavery during the rest of his life (1818-1850) was done in connection with the Society of Friends. “There it was,” writes Miss Ketring, “that his words as a minister of twenty-five or thirty years experience carried weight. There it was that he lost no opportunity to preach or speak in behalf of the slave. Those exhortations are now lost forever, and they alone would show the true extent of his labors in the cause” (p. 86).

This carefully prepared study should be of interest to Indiana readers of biography and history. The author used the file of the Philanthropist, but found Charles Osborn’s *Journal of His Travels and Labors in the Ministry* (Cincinnati, 1854) the best source for facts bearing on his career. The author did undergraduate work in Earlham College where she became interested in Osborne’s part in the anti-slavery movement. Her monograph may be obtained from Dr. Harlow Lindley, Secretary of the Archaeological and Historical Society, Columbus, Ohio.

BERTCHA THOMAS LYNCH.

*Historical Societies in the United States and Canada* is the title of a “Handbook” compiled by Christopher B. Coleman. This paper-bound booklet of one hundred thirty-six pages was published under the auspices of The Conference of Historical Societies late in 1936. It sells for $1.50 per copy and may be obtained from the Indiana Historical Society, Indianapolis. As stated in the compiler’s “Foreword”, the “Handbook” is “intended to be, first, a current address book of historical societies and similar historical organizations in