 Nevertheless, Pinchot's work is a significant contribution to our understanding of the Progressive mind because Amos Pinchot was typical of the young idealists who entered the reform movement. His comments on Progressive leaders and their policies provide us with genuine insight into the friction between the crusaders and the politicians who undertook to reduce idealistic principles to cautious formulas that would win elections. Pinchot's account of his relations with Roosevelt reflects the collision of different philosophies and methods at the personal level. Through his elder brother, Gifford, Amos Pinchot had met the redoubtable Teddy while the latter was still president. Casual social encounters, however, did not ripen into political intimacy between them until after the insurgent revolt against Taft had begun in 1910. Thenceforward the Pinchot brothers engaged in what they regarded as an epic struggle to save the soul of Roosevelt from satanic conservatives like Lodge and Root. The Pinchots advised Roosevelt about political tactics, rewrote his speeches, and drew him into long discussions about Progressive principles. In general, their strategy was to entice him onto such advanced radical ground that he could no longer retreat. They redoubled their efforts at the end of 1911 when it seemed probable that Roosevelt would be a presidential candidate. Of the two, Amos was the more emphatic and doctrinaire in his counsel.

The success of the Pinchot campaign varied inversely with improvements in Roosevelt's political prospects. Whenever the Colonel was irresolute about his plans for 1912, he submitted to skull sessions on ideology good humorously and even acted on the advice of the Pinchot brothers occasionally. But once Roosevelt decided to bid for the presidency, he relied increasingly on advisors who could deliver votes and campaign funds rather than on "the pure in heart." This plan of action is, of course, the classic strategy of candidates who want to win elections. Gifford accepted the new situation cheerfully, but Amos continued to harass Roosevelt with demands for forthright Progressive platforms and for the ousting of industrialists and machine politicians from key party posts. By 1914 the estrangement of the idealist from the practical reformer was complete. Read in conjunction with Miss Hooker's introductory biographical sketch of Amos Pinchot, his study of the Progressive mind provides a useful corrective to the glib generalization that rank and file Progressives were the spiritual progenitors of the New Deal.

Purdue University

George H. Mayer


In a volume of two hundred some pages, Francis L. Broderick has managed to trace the many facets of the career of the man, now over ninety years old, who, along with Frederick Douglass and Booker T. Washington, is frequently referred to as one of the three most influential Negro leaders since the Civil War. The book is a biography of
a complex individual of remarkable gifts and equally glaring weaknesses as well as an appraisal of DuBois' role as a race leader. In his own lifetime DuBois has become almost a mythical figure and has himself sedulously contributed to that myth. Although obviously fascinated by his subject, Broderick has not allowed himself to be so dazzled as to lose his objectivity. Instead he has done a penetrating job of separating the man from the myth. He has been fortunate in having at his disposal much material, both published and unpublished. His work is limited, however, by the fact that he was able to use DuBois' own personal papers only for the period before 1910.

DuBois' life has been a crusade for full equality for the American Negro and for colored people everywhere. The strategy employed in the crusade has changed many times; but in spite of his own inconsistencies and vagaries, DuBois has always been intolerant of those who have disagreed with him. As champion of the "Talented Tenth" and leader of the Niagara Movement he was loud in his denunciation of Booker T. Washington, but Broderick points out that the conflict between the two men was more over differences as to methods than over basic aims.

DuBois probably attained his greatest stature during the period from 1910 to 1934 when he was editor of Crisis, the magazine of the National Association for the Advancement of Colored People. In this position he had ample opportunity to use his brilliant talents as editor and propagandist. After the death of Washington in 1915 no one else spoke with as much authority and influence for American Negroes. But although to most people DuBois was the voice of the NAACP, the entire period of his editorship was marked by tensions and antagonisms, first with the white liberals who dominated the association in the early years and later with Negro leaders.

Dubois apparently had read little of Marx until about 1930 and never really assimilated Marxist dogma. Although he early displayed a sympathy for Communist Russia, he was scornful of the American Communist party for years, insisting that it sought to exploit Negroes for its own ends. But after the Second World War, when his own star was in eclipse and his influence had waned, he established an entente with the extreme left. He participated in various "peace movements," denounced American "imperialism," and ran for the United States Senate at the age of eighty-two on the American Labor ticket; nevertheless Broderick thinks DuBois retained his intellectual independence.

The lasting significance of DuBois' career lies first in his unwavering demand for full equality and his influence in persuading Negroes to settle for nothing less; secondly, his own life and writings have inspired younger Negroes to carry on the fight.

Butler University

Emma Lou Thornbrough


As one may expect from the pen of Professor Binkley, of the Department of Political Science of Ohio Northern University, this is a provocative book. Although there is nothing new in its contents, there is,