

there who had scolded him for his escapades. His relief was great when, at length persuaded, he found a community united in its desire to give him a royal welcome and display their love "for the village idler and scamp who had made a world of friends and had sent his 'joyous children' singing down the years."

The author of these reminiscences had family and town tradition to add to her own acquaintance with the poet. Her *Hoosier Boy: James Whitcomb Riley* (1942) was one in *The Childhood of Famous Americans Series*, written for children, weaving together his life and poetry, as she interlaces them in this later book for adults. Only a few incidents strike one as newly presented; to those who have read previous biographies of Riley most of the episodes are familiar. She adds some data to the known list of Riley's published writings, mentioning an early contribution to the *Greenfield Commercial*, "Babe McDowell," and quoting some poems from the same periodical, in the 70's: "An Ode" [to Columbus Jackson] and "An Unexpected Result." Here also appears a poem, written in that period, to be set to music by Ike Davis, the chorus beginning, "Give back the dream that I have known," as well as a jingle, "The Phonograph," published in the *Hancock Democrat*. His opinion of the *Rubaiyat of Omar Khayyam*, (p. 210), may have had earlier printing in his collected letters but is not identified. Mrs. Mitchell not only quotes an annotation by him in Drusilla Cravens' copy of the Book of Job, but provides a clue to its publication at some time in the *Indianapolis Star*.

Those who have a nostalgic longing for life without the complexities of today (usually they expect some of modern comforts!), particularly those who have grown up in the little towns of the Mid West, who do not mind a little sentiment which stops far short of being wearisome, will enjoy this picture of laughing, romping youngsters for its revival of old memories. It is the story of Greenfield and Riley's love for each other, a romance with the flavor of a past generation, produced for his centennial year.

Indiana Historical Society

Dorothy R. Russo

The Churches and the Social Conscience. By O. T. Binkley
(Indianapolis, National Foundation Press, 1948, pp. vii,

39. \$1.00) and *Missions and the American Mind*. By Kenneth Scott Latourette (Indianapolis, National Foundation Press, 1949, pp. vii, 40. \$1.00.)

These thin volumes are essays in the *Fundamental American Principles Series on Religion* published by the non-partisan, non-sectarian National Foundation for Education in American Citizenship in an effort to portray the contributions of religion to American life. Both essays are significant contributions by excellent scholars and will contribute materially to the purpose for which they are so fittingly intended.

In *The Churches and the Social Conscience*, Professor Binkley points out that religion is a significant social force that not only serves as a means of control but also is an important factor in social change. In the eighteenth century religious fervor spread through the American colonies by means of the Great Awakening, which developed a new social consciousness and stimulated a democratic and humanitarian impulse. The close of the century brought hostility and indifference to religion, largely through the American Revolution and the teachings of Hume and Paine. This period was followed by the Evangelical Awakening which laid bare the evils of slavery, thereby lending strength to the abolition movement. The sale and consumption of liquor were fought incessantly in the conviction that they sharply violated the tenets of Christian morality. Since the Civil War, the "social gospel" movement has sought to answer the problems created by the machine age. At first Unitarian, Congregational, and Episcopal ministers led the fight against social injustices; they were later joined by Presbyterian, Methodist, Baptist, and other ministers. The popes of the Catholic church issued encyclical letters in behalf of the laboring classes.

Although the churches have encountered strong oppositions in their efforts for social reform, today they stand at their numerical peak in membership yet are playing a somewhat lesser role in American life and are suffering a decline in moral discipline. Professor Binkley, however, staunchly holds to his belief that the Christian conscience is still vigorous and powerful here and in England where there is "new recognition of the spiritual foundations of democracy."

In *Missions and the American Mind*, Professor Latourette traces the effect of the missionary movement in shaping the American mind, a factor which has been too slightly appreciated. From the first settlement in America, every part of the country had its frontier period, and on every frontier the democratic churches exerted a profound influence. They built schools and colleges, disciplined their own members, exercised a Christian oversight over the community, and shaped the morals of the raw, materialistic Western folk. Missionary efforts in behalf of the immigrant contributed much to the fashioning of his mind and spirit. Although the work was partly financed from Europe, most of the leadership and funds were from the United States. The chief results of this missionary effort were twofold: a partial retention of the cultural tradition of the countries from which the immigrant came; and, secondly, the faith of many was strengthened through the missionary enterprise. The missions also shaped the attitude of Americans toward both Negroes and Indians and assisted in the adjustments necessary for all to live together in a good society. Beyond question America's foreign missionary enterprises have contributed materially to our better understanding of foreign peoples and lands, removed much of our isolationism, taught us to think in global terms, and advanced our interest in world peace and organization.

It is true that Christianity is often considered by some "to be a waning factor," but Professor Latourette insists that its widest application has been most clearly expressed in the twentieth century and that in the future it will have the power to right many wrongs of the past.

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Walter B. Posey

The Ancient World. By Wallace Everett Caldwell. (New York, Rinehart & Company, Inc., 1949, pp. xvii, 589. Maps, illustrations, bibliography, index, and end maps. \$4.25.)

Professor Caldwell's revision of *The Ancient World* is a proof of the rapid progress made in the study of several areas of ancient history in the twelve years which have