

some of the Southern uplanders were essentially refugees from the social conditions of the South. It was hardly to be expected that they would have a quite comparable missionary zeal.

The author has made excellent use of various original sources, including the often-neglected papers of the American Home Missionary Society. There are several useful maps, including a map of the area "dependent on cooperative drainage" and a good general map of the chief routes of migration.

He thinks that there was produced in the West, in the Corn Belt area, a culture which was neither Yankee nor Southern but truly Western, a culture created in large part by western environmental conditions, especially by the corn-hog cycle and the sense of natural abundance which he finds chiefly demonstrated by the fact and the folklore of the mid-western cornfields. Whether the continuing differences between Yankees and Southerners in the West have been more important than differences between the culture of the seaboard area and of Transappalachia is a matter of emphasis and somewhat of local patriotism.

Planting Corn Belt Culture explains in part why the frontier theme is still a living thing to students of local social and institutional history in this country and is likely to remain so for some time.

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The Social Ideas of the Northern Evangelists. By Charles C. Cole, Jr. (New York: Columbia University Press, 1954, pp. 268. Bibliography and index. \$4.25.)

During the span of years covered by this careful study, the American people may be accurately characterized as a society in motion. When independence was achieved there were some four millions of people scattered along the Atlantic seaboard, few of them living out of easy reach of tidewater. The 1850's saw all of middle America occupied by a population sufficient to add seventeen new states to the original thirteen. This great movement of people westward was primarily concerned with laying economic and political foundations and gave little attention to the things of the spirit. Under such conditions, to use the words of Horace Bushnell, barbarism was the first danger. Schools and churches did

not spring automatically out of frontier soil, nor were they transplanted as a matter of course. It was the leaders of the American churches who were most aware of the dangers lurking in this situation. These years also have significance in that they witnessed the formation of numerous agencies for the uplift and reformation of American society on a vast scale. Among these agencies were numerous Bible and Tract societies which sent out their agents by the thousands; the Sunday School Union which founded their schools in numberless communities; the Temperance Societies, and other idealistic organizations advocating better treatment of the poor, penal reform, women's rights, and anti-slavery societies. It was indeed an era of organized reform. The thesis of this study is that these many uplift movements either directly or indirectly stemmed from the evangelistic emphasis in the revivalistic churches, under the leadership of an extremely able, dynamic and colorful group of evangelists, mainly made up of New School Presbyterians, Congregationalists, Methodists, and Baptists.

Chapter two is an enlightening appraisal of eleven of the principal revivalists of the time and the nature of their contribution. Among them are Asahel Nettleton, Lyman Beecher, Peter Cartwright, Horace Bushnell, and Charles G. Finney, whom the author considers the most able of them all. Chapter three is an appraisal of the social and moral changes resulting from the efforts of the evangelists to remold society, together with the contributions made by a group of wealthy laymen, most of whom were New School Presbyterians. This group would include the Tappan brothers, wealthy merchants of New York; Gerrit Smith, wealthy landowner of up-state New York and the friend of every good cause; Anson Phelps, manufacturer, of Connecticut, a devout supporter of numberless good causes; and William Jay, emancipation and peace advocate and an Episcopalian. Not a few of the evangelists not only advocated moral reforms, but participated in politics and did not hesitate to bring politics into the pulpit.

By 1860 the evangelists found themselves out of step with the time, but most of them were not aware of the fact. They were all theological conservatives and the public press was inclined to ridicule their meetings and methods. But the author concludes that in spite of the fact that "their phi-

losophy, their methods, and their programs were rejected," they left behind a heritage for those who were to come after them.

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The Roosevelt Family of Sagamore Hill. By Hermann Hagedorn. (New York: The Macmillan Company, 1954, pp. 435. Illustrations and index. \$5.00.)

This book is not another political biography of Theodore Roosevelt or of his family. Instead it is mainly an account of the personal life of the Roosevelts, of their day-to-day existence, of their relations with one another and with their friends, and of their private triumphs and tragedies. Theodore Roosevelt, of course, holds the center of the stage, but public affairs are introduced usually only when necessary to provide the setting of the family history. Since the author probably knows more about the personal life of the Roosevelt family than any other American writer, the book makes a certain contribution to American biography. A more detailed picture of Mrs. Roosevelt is given here than in any other work, as well as of the children when they were young.

During his early college days the author of this book, Hermann Hagedorn, seized upon Theodore Roosevelt as his chief hero. In some nine books written about Roosevelt and his family over the next fifty years, he has kept his youthful loyalty unimpaired. Hagedorn is at present executive director of the Theodore Roosevelt Association. This book is not critical, nor does it introduce jarring notes of uncertainty about the motives or actions of its characters. Evidence which points in such directions is ignored. Consequently, it is not history, nor was it meant to be. Rather it is a last act in a lifetime romance.

Taken in the spirit in which it was written, this volume is an excellent one. In public or in private, Theodore Roosevelt just could not be dull. The eternal adolescent in him made an adventure out of the smallest things. Whether digging for corruption in Washington or for clams on the Long Island beach with his boys, the very air around him was full of excitement. He loved both life and youth with an enduring intensity, and he imparted his feelings to those