

a bibliography. One wonders many times throughout the book what Professor Cleland's sources are when he augments content by remarks in footnotes.

Perhaps the author has succeeded in writing an account that will be used by the "average" reader. And if this be true, perhaps this is justification enough for the labor. It is certainly true that the book contains many interesting commentaries on such subjects as early military life, early modes of travel, methods of dealing with the Indians as well as the chicanery of the red man, and early politics.

*Michigan State University*

Richard M. Jellison

*The Presbyterian Enterprise; Sources of American Presbyterian History.* Edited by Maurice W. Armstrong, Leferts A. Loetscher, and Charles A. Anderson. (Philadelphia: Westminster Press, 1956. Pp. 336. Appendix and index. \$4.50.)

This book was prepared and published in connection with the celebration in 1956 of the 250th anniversary of the founding of the first presbytery. The editors, all of whom are well versed in the history of American Presbyterianism, have gathered together approximately 170 manuscripts—letters, journals, diaries, periodicals, minutes, and other documents which give a vital, warm glimpse into the lives of the men and women who *were* the Presbyterian Church—from colonial times to the present. The documents have been carefully chosen and skillfully edited, with editorial explanations preceding each document.

Part I deals with colonial Presbyterianism, beginning with the minutes of the first presbytery in 1706. It includes the organization and work of the church down through the adoption of standards in the "Adopting Act of 1729." Chapter two of this section relates to the Great Awakening, which divided the Synod (organized in 1717), but which swept thousands into the churches and stimulated the organization of educational institutions and development of democracy. There are interesting documents relating to: the "Log College"; revivals; Gilbert Tennent's sermon in 1740 on the "danger of an unconverted ministry"; the missionary activities of David Brainerd and others; the estab-

lishment of the New London Synodical Academy; the founding of the College of New Jersey (Princeton); the schism of 1741; and the beginnings of missionary activities in the Appalachian area. In chapter three there are documents which reveal the attitude of the church toward British rule. One of the most interesting of these is a pastoral letter lauding the repeal of the Stamp Act. A lengthy pastoral letter on the eve of the Revolution points out that "the reason for revolt is not lawlessness, but the preservation of the rights of free men" (p. 80).

Part II traces the growth and expansion of the church from the close of the Revolution to the end of the Civil War. Among the most significant documents are those on the founding of the General Assembly in 1787; the "disciplining problem" in the churches; the missionary work of William Williamson and others; the Kentucky Revival in 1797 and the years immediately thereafter; the founding of Princeton Seminary (1811), the Board of Missions (1816), the Educational Society (1818), and "a general Board of Education" (1812); manual labor schools; the "revolt" of ninety-two students at Lane Theological Seminary in 1834; the attitude of the church toward immigration (its leaders were disturbed) and toward Manifest Destiny (its leaders approved); missionary activities in Oregon of the New School missionaries Dr. and Mrs. Marcus Whitman from 1836 until their murder in 1847; the Board of Publication in 1838. There are many documents relating to Presbyterian views on slavery. Most of these are northern accounts, but the southern view is well stated in the "Southern Address," adopted by the Presbyterian church of the Confederate States of America in 1861, and probably written by Dr. James Thornwell of Columbia Seminary, South Carolina.

Part III covers the history of Presbyterianism from 1870 to the present. In a chapter entitled "Reconciled and Expanding," there are documents about the missionary activities of Sheldon Jackson and others in the Far West and abroad; the Board of Home Missions and the Woman's Board of Missions (1879); and Joseph Brown, the famous "Sabbath school missionary." There are several documents dealing with the problems posed by Darwin's doctrine of evolution. The editors point out that prior to 1899 the church tended to resist social and cultural change, but

that with the advent of the twentieth century, the church made an "adjustment." The Confession of Faith was revised and the Book of Common Worship introduced. Particularly during World War I, the church carried on missionary and welfare activities among the laboring people; it went through a fundamentalist controversy; it suffered with the people during the Great Depression. It also took the view that the essential doctrines of the church had to be confirmed by the majority of the presbyteries.

The final chapter reveals intimations of fresh creativity since 1937. Chaplains brought spiritual encouragement to men in the armed forces during World War II; the church launched a "reconstruction fund"; and the New Life Movement brought renewed spiritual vigor to local churches. Christian work on college and university campuses increased perceptibly, and more interest was taken in international affairs and in the quest of social justice.

A six-page "List of Documents Quoted" and an adequate index round out a volume which should prove invaluable to students of American church history.

*University of North Carolina*

Hugh T. Lefler

*Ill Feeling in the Era of Good Feeling: Western Pennsylvania Political Battles, 1815-1825.* By James A. Kehl. (Pittsburgh: University of Pittsburgh Press, 1956. Pp. xiii, 271. Map, illustrations, bibliography, appendices, and index. \$4.00.)

Historical research has gone far toward demolishing the interpretation of the decade following the War of 1812 as an "Era of Good Feelings," if indeed such an interpretation ever was accepted by careful scholars. The one-party situation prevailing during the administration of James Monroe actually stimulated personal rivalries and political proliferation. The Panic of 1819, followed by a depression, as well as the acrimonious debate concerning the admission of Missouri to the Union, furthermore, did not produce "good feelings." Conflicting economic, social, and sectional interests persisted in the years of the "New Nationalism."

In a study of fifteen trans-Allegheny counties of Pennsylvania in this period, James A. Kehl joins others in concluding that there were many ill feelings, at least up to