

The more serious reader—particularly the historian—will regret that the author did not use footnotes or include in the bibliography a listing of all the sources used in this important study. The effectiveness of the narrative is impaired, too, by the inclusion of numerous long (for example pp. 38-45) quotations. There is considerable evidence, also, that the book was not proofread carefully.

The author has a definite flair for dramatic storytelling and he has produced a readable study. It is gratifying to note how many of the reforms proposed in these periods of agrarian revolt have later come to be parts of our way of life. After reading this volume one will agree with the author that "the hoofprints of the wild jackasses are on our democracy, and its configuration is the better for them."

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History of St. Meinrad Archabbey. By Albert Kleber, O.S.B. (St. Meinrad, Indiana: Grail Publications, 1954. Pp. v, 540. Illustrations and index. \$7.50.)

In the Middle Ages in Western Europe Benedictine monks performed a valuable service for posterity by chronicling the histories of their establishments. Because of their labors, later historians were enabled to know much about the times that might otherwise have been lost. Now Father Albert Kleber follows in the venerable footsteps of many a son of St. Benedict in giving us a book about Indiana's Archabbey of St. Meinrad. It is not—let it be recorded—a work in the modern tradition of history writing. Father Kleber, like his scholarly predecessors, sees history as the working out on this earth of God's Providence. But while the secular reader may not place the same interpretation on events as the Benedictine priest, he can, nevertheless, profit by studying about them. Father Kleber—again like the medieval annalist—has gone far beyond the cloistered walls of St. Meinrad. This book deals with early Indiana history, with the Catholic Indian missions, and with the foundation of various other Benedictine abbeys and educational institutions, as well as happenings within the monastery itself.

It was in February of 1853 that two priests from Einsiedeln in Switzerland arrived in Southern Indiana to found

a mission among the European Catholic settlers, mostly German, in that area. The first years of St. Meinrad were filled with difficulties, privation, and suffering. The monks were beset with malaria and cholera attacks. In their first home, a wooden shack, they were much oppressed by the summer heat, the more so since they had come from a land of more temperate climate than Indiana. With no screens on the windows, they were forced to choose between the heat and the mosquitoes. Financial troubles were endemic, and at one point the mother monastery seriously considered closing the mission. But the spirit of St. Benedict prevailed, and by the end of the Civil War the monastery was on firm footing. In 1871 St. Meinrad attained its independence of Einsiedeln and became an abbey.

The first abbot, Martin Marty, showed great interest in Indian missions, especially among the Sioux. Father Kleber has recorded the labors of the priests of St. Meinrad in the area of the Dakotas, and he shows how Abbot Martin was instrumental in persuading Sitting Bull in 1881 to return from Canada after that Indian chief's self exile. At the same time, St. Meinrad furnished priests and built churches for many communities in Kentucky and Southern Indiana, the most northerly being as far away as Terre Haute and Lafayette. From the beginning there was a college for the training of young men for the priesthood, both secular and regular. There is an interesting account of life in Madison before the Civil War, when it was Indiana's second largest city. Today's residents of Perry County might be interested to know that that area was considered so primitive in the 1850's that the Bishop of Vincennes refused for ten years to visit it for Confirmation.

In October of 1953 St. Meinrad became an archabbey. It was completely self-sufficient, both economically and as an educational institution. It had daughter abbeys throughout the Middle West. There was a fine press which had already turned out a respectable list of publications. Above all, for the lay historian, the archabbey had participated in and had helped promote the growth of the state of Indiana. The priests and brothers of St. Meinrad could indeed look back on a remarkable century of development.