

but as almost a class. Descriptions of their struggles, their rewarded efforts, their simple enjoyments, their habits and prejudices, and their attempts to make monotonously simple foods attractive can be found in these pages. Dr. Dale describes some of the pioneers' attempts to found and participate in literary societies. He shows a familiarity with their preventatives and medical cures in a land where life was frequently difficult and even inadequate medical aid difficult to obtain. The plain, everyday life of the homesteader and settler is delightfully examined. Recipes with a sturdy sound to them are to be found in the chapter on cowboy cookery. They will definitely never appear in slimming-diet cookbooks. The people Dr. Dale knew in the West around the turn of the twentieth century were more concerned with getting enough nourishing and reasonably varied food to support the tremendous energy they expended than they were with maintaining trim figures.

This little volume is an experience most readers will enjoy. The illustrations by Malcolm Thurgood are pleasant and folksy but add little to the book. *Frontier Ways* is real, for it is Edward Everett Dale, a man who, though a good professional historian, saw the American frontier pass.

Colorado College

D. P. Greene

*Quakers and the Atlantic Culture.* By Frederick B. Tolles. (New York: The Macmillan Co., 1960. Pp. xiii, 160. Notes, index. \$3.95.)

The author's reputation as one of the leading historians and interpreters of Quakerism is reinforced by this volume concerning Quaker beliefs and practices and Quakerism's relationship to its social and intellectual environment during the course of the historical and cultural changes of three centuries. Tolles has brought together here a series of seven of his published essays and addresses from over a fifteen-year period on subjects so closely related that little more than a foreword and introductory paragraphs to each chapter were needed to make the collection a unified whole.

The term "Atlantic Community" was coined in our time to include all those countries bordering on the North Atlantic with closely interwoven historical and cultural relationships. The ties of international Quakerism have been so close that Tolles follows other Quaker historians in looking on English, Irish, and American Quakers as one community. The binding ties and media of communication have been the traveling ministry, the exchange of epistles between Meetings, the dissemination of a wealth of Quaker literature, and, in more recent times, joint humanitarian projects.

As history this volume is topical rather than comprehensive. While references are made, for instance, to separations among Friends, the author supplies little detail and, surprisingly, makes no reference to Elias Hicks, Joseph John Gurney, and John Wilbur, whose opposing ideas rocked nineteenth-century Quakerism on both sides of the Atlantic, creating in this country schisms which are still only partly healed. Other aspects of Quaker principles and history such as great humani-

tarian activities and traditional opposition to war and military service Tolles frankly leaves to other historians.

Distinguishing marks of Tolles' treatment are his emphasis on the Puritan rather than the mystical origins of the Society of Friends and on the corporate life of the group rather than on individual experience. A valuable feature of this volume is the treatment of characteristic aspects of the Quaker: his attitudes—rooted in Quaker principles—toward politics, business, scientific research, and the arts. Tolles also discusses the effect of these attitudes on individual and cultural development, recognizing that until recent times the repressive attitude toward the fine arts has limited achievement in that area. Yet, "whatever their failures in practice," concludes Tolles, "it was given them to glimpse a vision of perfection and, by striving to achieve it within the conditions of their culture, to hold it up as a goal for the Atlantic Community of their day and ours. That is the real historical significance of the Quakers in the civilization of the Atlantic world" (p. 133).

Trustworthy scholarship, clear thinking, and lucid writing make the book valuable to anyone who would like to add to his knowledge in this area.

Earlham College

Opal Thornburg

*Roman Catholicism and the American Way of Life.* Edited by Thomas T. McAvoy. (Notre Dame, Ind.: University of Notre Dame Press, 1960. Pp. viii, 248. Index. \$4.50.)

In the United States where many of the aspects of a pluralistic society are obvious, few endeavors would appear to be more needed than a bringing together of men of sincerity and good will to seek mutual understanding regarding their diverse traditions and differing ideologies. In such a spirit, non-Catholics and Catholics have contributed to this volume in which most of the essays presented are the product of two symposia held at the University of Notre Dame under the auspices of the Department of History and the Faculty Seminar in American Civilization. The first half of the volume deals with the general position of Roman Catholics in the United States and discusses the overall present-day religious situation, the position of the Catholic minority in the country, and important problems faced by Catholics in the United States. The second half deals with the adaptation of the immigrant Catholic to the American scene.

The volume is generally imbued with a truly objective spirit. Indeed, one of the contributors, Will Herberg, of Drew University, in his effort to present an unbiased analysis of the "thoroughgoing secularization" of religion in the United States (p. 13), may have overstated his case and minimized the tenacity (especially in churches of Catholic, Lutheran, and Calvinistic backgrounds) with which the teachings and values of the Judaeo-Christian tradition are vigorously cherished.

To this reviewer, the high quality of most of the essays is not attained in that by the French Dominican, R. L. Bruckberger. He ap-