

Lokke contends that the venture proved a modern parallel to earlier Viking exploration, that in spirit they were close to youthful adventurers of all places and times. Further, he believes that the experience quickened the Americanization of the European-born. For "the free and easy life of the mining frontier soon broke down separatist, old-country patterns and substituted new ones native to the land" (p.191). The best writing in the volume is the description of the Chilkoot ordeal and danger and violent death from the deadly avalanches in the mountains and boat-smashing boulders in the tricky rivers of the North.

Although the Monitors returned to the United States without gold, they felt themselves wealthier men, reminiscent of the Arctic tale that in his search the sourdough seldom finds gold but often discovers himself.

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Defender of the Faith, William Jennings Bryan: The Last Decade, 1915-1925. By Lawrence W. Levine. (New York: Oxford University Press, 1965. Pp. ix, 386. Frontispiece, notes, bibliographical note, index. \$7.50.)

After the death of William Jennings Bryan, H. L. Mencken commented on the career of the Great Commoner: "He came into life a hero, a Galahad, in bright and shining armor. He was passing out a poor mountebank." In so writing, Mencken gave expression to what was to become a standard evaluation. Yet, as Lawrence W. Levine proves conclusively, that evaluation can no longer be considered satisfactory. *Defender of the Faith*, according to the author, originated in an effort to discover why a man who had spent most of his life as a crusader for social and economic reform ended his days as the champion of an outdated rural evangelism. A careful reading of the record, however, led Professor Levine to the view that such a transformation never really took place. As he sees it, the central problem of Bryan's last years is not one of understanding why Bryan changed, but why he proved incapable of change. In addressing himself to this more complex problem, he makes a valuable contribution to our understanding of the period during and after World War I.

The major premise of this book, then, is that Bryan's last ten years were "a finely structured microcosm of his entire career" (p. 358). To demonstrate the validity of this contention Levine probes deeply into the congeries of beliefs—the faith—which lay behind Bryan's efforts for world peace, his continued pleading for reform measures such as woman suffrage, his advocacy of prohibition, and his identification with fundamentalism. Among the central concepts of the Commoner's faith were his Jeffersonian-Jacksonian trust in the people and his distrust of business privilege, concepts which are evident in the early Bryan who would not crucify mankind upon a cross of gold.

Later in life, after World War I had come, Bryan "attempted to convince the government to call a halt to the process which he claimed

had turned every preceding war into an instrument which coined the sacrifices of the many into profits for the few" (p. 98). He spoke out against the liquor interests, whose passion for dollars was so great "that they would, if they could, make drunkards of the entire army" (p. 119). And both before the war and after, he rejected Darwinism in part "because it depicted man as having reached his present state 'by the operation of the law of hate—the merciless law by which the strong crowd out and kill off the weak,' while he preferred to believe that 'love rather than hatred is the law of development'" (p. 261).

Thus it was that in essentials Bryan's beliefs during his later years remained consistent with ideas he expressed early in life. How, then, does Levine explain that consistency? Beyond this, how does he account for the prevalent idea that Bryan began his career as a progressive and ended it as a reactionary? Always representative of a rural ethos, Bryan's mentality was a populist-progressive mentality: "It did not seek, it knew. Its weapons were not pragmatic but moral. Its outlook was not relative but absolute" (p. 364). His was, in other words, a mind which could not readily adapt itself to changes which raised questions about his most cherished beliefs. The times did change. Bryan neither comprehended nor accepted the dynamics of urbanization, industrialization, and scientific advance. "And if his final years ended in tragedy," concludes Levine, "it was not the tragedy of a good man gone bad, but the tragedy of a good faith too blindly held and too uncritically applied" (p. 365).

This is an important work. It is important because it treats Bryan as a plausible figure in a period that has often been misunderstood because a generation of scholars could not bring itself to look upon Bryan as a plausible figure. It is important because Levine skillfully analyzes the assumptions, thought processes, and actions of a leader who embodied a significant part of the American experience. It is important because we have here a treasury of provocative suggestions about what happened to agrarian progressivism during and after World War I.

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J. Franklin Jameson: A Tribute. Edited by Ruth Anna Fisher and William Lloyd Fox. (Washington, D.C.: The Catholic University of America Press, 1965. Pp. ix, 137. Clothbound, \$3.25; paperbound, \$1.95.)

J. Franklin Jameson is the honored victim of a small volume of tributes by former colleagues and associates, all of whom should have known better. Ostensibly designed to rescue the master from obscurity, the essays, taken together and separately, merely reinforce the notion that there was something seriously lacking in Jameson's career. By what can only be described as blind perversity, the editors deal with Jameson's shortcomings as evidence of his greatness. His inability to write extensively is turned into an act of self-sacrifice. His difficult personality is made to seem the qualities of a gentleman of the old school. The relationship between personality and professional posture