

Jefferson Davis and his role in the nation's history will long be indebted to them.

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*Travels between the Hudson & the Mississippi, 1851-1852.* By Moritz Busch. Translated and edited by Norman H. Binger. (Lexington: The University Press of Kentucky, 1971. Pp. xix, 295. Notes, editor's notes. \$12.50.)

The book was written by Moritz Busch in 1851 and 1852 as a diary or journal of a trip to the United States. Its publication in 1854 started Busch on a literary career that lasted more than forty years. It is obvious that publication was a primary consideration in the writing of this journal. The author writes consistently of the popular or spectacular and frequently borrows lengthy descriptions and passages on subjects he has decided to include but which he has not observed or knows little about. His work is entitled "Travels," but it could easily serve as a guide book or a complete account to encourage others to come to the area discussed.

The original text in German was 772 pages. This volume of about 280 pages of text profited from needed and skillful editing and deletions in the chapters included. The major deletion, however, was the complete omission of nine of the eighteen chapters. These are briefly summarized in the introduction and reveal that the editor narrowed or sharpened the meaning of the title. He deletes seven chapters dealing with New York City and the voyage to America and deals more specifically with the area from the Hudson to the Mississippi. Two chapters omitted could well have fitted into the limited interpretation of the title. These are "The Saints of the Latter-Day" and "Thirteen Songs and a Portrait of American Negroes." The editor explains their omission in relation to the paucity of first hand observations used by the author. Deletion of the chapter on the Mormons both in this context and because of Busch's practice of writing on topics of particular interest to his audience is understandable. The omission of the chapter on the black man considering the present widespread popular interest in additional interpretations of black history and in light of Busch's personal visit to an African Methodist church in Cincinnati is less easy to understand.

The topics with which the author deals are numerous, and most readers will find several that will be of particular interest. Busch treats modes of travel by canal, train, steamboat, stagecoach, horseback and on foot, and his descriptions are interesting. The author's continuing contact with and attention to recent immigrants to the United States, most of them like the author participants in the Euro-

pean revolutions of 1848 and 1849, will also appeal to many readers. Busch had been a theological student, and he had special interest in and was amazed by the religious practices and customs he found in America. His observations of unusual groups such as the Shakers are interesting, but equally significant are his descriptions and evaluations of more traditional religious groups. In particular, Busch's evaluations of the German Protestant churches in Cincinnati read as if they were written by one expert in and concerned about such groups. His concern with land values and agricultural production frequently made this reader wonder if he were actively seeking a place to locate or simply adding another dimension to his account. People concerned about special locations will find a good deal about Cincinnati, a substantial amount about St. Louis, and interesting descriptions of a number of western Ohio and Kentucky areas.

Professor Binger has translated well, and his introduction and notes succinctly explain the reason for the book. The fact that no publisher or editor felt compelled to offer an English translation in almost 120 years sets a dimension of the limitations on the book's significance. However, its appearance in English now should be welcomed by a number of audiences interested in the area dealt with and in the impressions of European visitors to the pre-Civil War United States. The University Press of Kentucky as publisher and Binger as editor-translator have provided an attractive and readable version and are to be commended. The price on a volume of modest size without visible features to increase unduly manufacturing costs bears unhappy testimony to the escalation of book prices in the present inflationary society.

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*The Spiritual Crisis of the Gilded Age.* By Paul A. Carter. (DeKalb: Northern Illinois University Press, 1971. Pp. xiii, 295. Illustrations, notes, bibliography, index. \$8.50.)

Paul Carter's study is crowded with a fascinating assemblage of American "Victorians" representing a variety of religious viewpoints. The result is a composite picture of the faith and the doubt of the Victorian age in America set within a wide framework embracing such divergent figures as Robert Ingersoll and Samuel Clemens, critics of traditional religion; Isaac Mayer Wise and Washington Gladden, modernizers of traditions; Lew Wallace and Henry Ward Beecher, popularizers of unique brands of spirituality; and Andrew Jackson Davis and Charles Taze Russell, prophets of Spiritualism and the Jehovah's Witnesses respectively. The religious situation during the Gilded Age was complex: faith and unbelief locked in conflict.