

McFaul's emphases are not entirely what this reviewer's would be. The Calhounite position, for example, is hardly examined, although on its face it would seem to require the kind of analysis William Freehling applied to the nullification crisis of this period. Most striking is the "Conclusion," in which McFaul emphasizes the moralistic, nostalgic, and paranoid elements in the politics of the era, citing such interpreters as Richard Hofstadter, Marvin Meyers, David Brion Davis, Irwin Unger, Ronald P. Formisano, etc.: "The issue of money in nineteenth century America perpetrated a moral exchange between members of society about the meaning of life. In the Jacksonian era this conflict was politicized and the ensuing political rhetoric became a vital force in itself . . ." (pp. 213-14). These schools have certainly contributed interesting and important insights to the study of political and economic history, but there is something insidious about treating the factors they describe as major causes rather than as derivative psychological mechanisms: such factors tend to divert the historiography, as they allegedly diverted the political life of the era under discussion, from the "real," basic, causes. But these differences of emphasis should not detract from the value of McFaul's fine study.

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Journey Through a Part of the United States of North America in the Years 1844 to 1846. By Dr. Albert C. Koch. Translated and edited by Ernst A. Stadler. *Travels on the Western Waters.* Edited by John Francis McDermott. (Carbondale: Southern Illinois University Press, 1972. Pp. xxxv, 177. Illustrations, sources consulted, notes, index. \$12.50.)

This book is an account of a journey made by Albert Koch, a German immigrant who came to the United States in 1827 but who went back to Europe several times for business and family reasons. Upon his return from a European trip made in 1844, Koch traveled to various places in the eastern United States and in the Ohio and Mississippi valleys. Much of his voyaging was done by way of American canals and rivers, and he sought to give his German readers (this is the first English translation) an idea of the Ameri-

can landscape. His remarks tell about the joys and trials of getting from place to place in an almost entirely pre-railroad United States.

Koch's travelogue recounts most interestingly the often told stories about storms at sea, flooding rivers, crowded canal boats, racing steamboats, lurching stage coaches, and primitive inns. But its most important contribution is to the history of geology and paleontology in the United States. Dr. Koch (he called himself such as became a learned man of science in the nineteenth century, but there is no evidence that he ever earned a degree from any institution) was a pioneer in these fields, becoming involved in them because of his occupation as a museum owner in St. Louis, Missouri. His museum contained natural history objects, live animals, curiosities, and such entertaining features, common to similar enterprises in other cities of the time, as wax figures of notables and a scary reproduction of the fires of the infernal regions.

Koch's interest in natural history probably grew out of his German education, which put much emphasis on the study of this subject. The museum provided Koch with a livelihood while he followed his hobby of searching for fossils and other petrifications. Fossil animal bones which he excavated in the valley of the Osage River in Benton County, Missouri, proved to be the skeleton of an "astounding creature . . . known variously as the *Missourium*, *Missouri Leviathan*, or the *Mastodon giganteus* and the *Mastodon Americanus*" (p. xxv). Koch displayed these bones, the similarity of which to those of the living elephant were immediately recognized, in his museum and in cities in the United States and Europe. Eventually the skeleton was sold to the British Museum. While Koch's reconstruction of the *Missourium* was later proved to be inaccurate, it was a very good first try and attracted the attention of scientists throughout the western world.

The story of a fossil "sea serpent" which Koch later unearthed in Alabama is told in the present book, and it provides a good example of the way an early paleontologist worked. Sometimes considered to be a charlatan, Koch's reputation is redeemed in this book, and he is given his rightful place as a dedicated scientific worker.

The translator, Ernst A. Stadler, is a businessman in

St. Louis rather than an academician. Nevertheless, the translation is smooth, and the narrative very pleasurable to read. Stadler's work in tracking down the story of Koch's life and estimating his scientific significance is painstakingly done and gives more information about Koch than was previously available. McDermott, who has had a long interest in Koch, is to be commended for choosing this work for his series. The book is handsomely printed and contains a number of illustrations of the places visited by Koch on his travels.

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Blacks on John Brown. Edited by Benjamin Quarles. (Urbana: University of Illinois Press, 1972. Pp. xv, 164. Illustration, notes, bibliographical note, index. \$6.95.)

John Brown, a fanatic or a saint? Traditionally, white America has inclined toward the former. For example, Allan Nevins in his *Ordeal of the Union* calls Brown a monomaniac for his obsession over slavery. The debate continues. With this publication Editor Benjamin Quarles has compiled a series of twenty-seven black editorials, speeches, letters, articles, and poems written from Brown's death to the present. He has attempted to illustrate that blacks have consistently held Brown in a favorable light. Quarles aims to "provide a first hand view of this image making John Brown of the blacks" (p. xv).

The book is divided into portions: Black Seed (1858-1861); In Flower (1870-1925); and Hardy Perennial (1925-1972). Each begins with introductory remarks. Quarles selects from Frederick Douglass, Thomas Hamilton, W. E. B. DuBois, Lerone Bennett, Jr., Langston Hughes, and others. Almost without exception Brown is accorded reverence and is seen as a source of inspiration. Lerone Bennett, Jr., sees him as "a Negro" (p. 140) as well as a hope for the America that was and could be again. In the mind of black America, society—not Brown—was deranged.

Blacks on John Brown has some faults. For one thing it suffers from a bibliographical note at the end which is too short to be of much use. The book also purports to inform the reader about black-white relations in American history.