

Miss Follett begins by an excellent study of the speakership in colonial times, and of the status of the president in the Continental Congress. Following this, she has dealt with the present conditions of the speakership, grouping all the facts together for the first time; but perhaps the most important part of her work is found in chapters four to nine, where she deals with the functions of the speaker in their order, and where she discusses with clearness the growth of the three fundamental powers which the speaker has gradually assumed, and the assumption of which has made him a mighty political authority, second only to the president, — the functions of acting against filibustering, of appointing committees, and of recognizing only those members whom he deems entitled to speak. All of these three powers have been savagely inveighed against, notably by many thoroughly well-meaning academic reformers; but Miss Follett shows clearly that it would be an evil thing to have the speaker act as an unbiassed judge, instead of as a party leader, and that it is in the interest of good government that he should wisely, firmly, and boldly exercise the powers, and accept the great responsibilities, which have come to be associated with an office which can now only be successfully filled by a man who is both a great statesman and a great party leader.

THEODORE ROOSEVELT.

*Southern Quakers and Slavery.* A Study in Institutional History.

[Johns Hopkins University Studies in Historical and Political Science. Extra Volume XV.] By STEPHEN B. WEEKS, Ph.D. (Baltimore: The Johns Hopkins Press. 1896. Pp. xiv, 400.)

THE sober *format* of this volume and its unalluring title will probably keep the general reader from attempting its perusal, and may even induce the historical student to place it on his shelves with its leaves uncut. Dr. Weeks's labors do not deserve such a fate, however; for he has worked faithfully not merely in a comparatively new field, but also in an interesting one. His monograph will naturally appeal most to members of the Society of Friends, for it is filled with details in which they alone will take great interest; but it will also appeal to every serious student of that now defunct institution of slavery which dominated our history for fully half a century. Its chief interest from the latter point of view lies, I think, in the fact that it brings into relief the witness that a considerable body of people in at least three important Southern States bore for a number of decades to the moral, and, as the Quakers were in the main a thrifty people, to the economic evils of slavery. The witness thus borne by men who migrated by hundreds and thousands from the South is a fact of great importance to the historian who endeavors to determine impartially how far the people of the South are to be blamed for their adherence to an institution which the rest of the civilized world had given up, and which their great revolutionary leaders, like Washington and Jefferson, had denounced in emphatic terms. Dr. Weeks, of course, sees fully the importance of the witness

against slavery thus borne by the religious body whose history he traces ; but I am not sure that he has not been prevented from stressing it sufficiently by the multifarious details that he has felt compelled to give. In giving these details he has followed the precedent set him by most of our writers of historical monographs, but I cannot help believing that he and they would do well either to abridge their details or to relegate them in the main to footnotes. I think, too, that Dr. Weeks follows another bad precedent when he makes use of terms and expressions of too large and high significance to find fitting place in what is, after all, only a study—though a most worthy one—in local history. The fact that the North Carolina yearly meeting actively resumed its work after the Civil War is an important one, and doubtless deserves a separate chapter ; but I cannot see why Dr. Weeks should entitle that chapter “The Renaissance of North Carolina Yearly Meeting.” Equally suggestive of the ludicrous is the chapter-heading “John Archdale and the Golden Age of Southern Quakerism.” I should add, however, that our author’s style is inflated only in his chapter-titles ; for the rest he is as straightforward and unpedantic as one could desire.

Dr. Weeks divides his book into twelve chapters, to which he adds four appendices. His first chapter is introductory, and the second gives a brief but satisfactory account of the “status of dissent in the South” in the seventeenth century. The third chapter describes “the planting of Quakerism in Virginia and the Carolinas,” and is, of course, filled with details of the sort familiar to students of American ecclesiastical history (if such a term may be used of the Quakers). If the reader will use his imagination, he need not find the chapter dry ; but I must confess that the story of the planting of Methodism about a hundred years later interests me more. Still these early Southern Quakers, especially William Edmundson, the founder of his sect in North Carolina, were men and women who bore heroically many hardships and persecutions which their co-religionists have done well to record and remember. Chapter IV. continues the annals of the Society by describing its progress in Carolina under John Archdale, and, as I have intimated, somewhat belies in interest its grandiloquent title.

The expansion of the Society in the eighteenth century next occupies our attention and demands a considerable amount of space. Dr. Weeks handles his details with not a little skill, and succeeds in bringing out quite clearly the fact that Southern Quakers of this century divide into two well-defined groups or stocks,—those lying nearer the seacoast representing the expansion of the native element, and those settled in the inland counties representing “the later immigrants, many of them Germans or Welshmen by birth or descent, who were destined to replant Quakerism in the South, and without whose representatives the Society would be almost extinct in these states to-day.” This Quaker migration is, our author reminds us, almost identical in character and time with that of the Scotch-Irish. It affected North Carolina mainly, but was also felt by South Carolina and Georgia. Dr. Weeks gives many important details concerning it, but none

more typical of the section or more amusing than the fact he cites concerning the original Charleston Friends, who "considered themselves under the jurisdiction of no yearly meeting save London" (which had established them in 1680). South Carolina's provincial loyalty affected even her Quakers, it would seem.

The sixth chapter describes briefly, but interestingly, the social life of the Friends, but a considerable portion of it is devoted rather to giving short biographical accounts of noted individuals. The next chapter gives a succinct account of the relations of the Society to the Established Church — relations not by any means creditable to the latter. Then we have an equally good discussion of the way in which Quakers have borne testimony in the South against war, which leads us naturally to the most important chapter in the book, which treats of the testimony they bore against slavery. Dr. Weeks describes clearly the way in which the Friends first purged their own Society of the evil, and then set about reforming their neighbors with a good conscience, having plucked the beam from their own eyes. Their methods of procedure were naturally peaceful, and they secured numerous emancipations and coquetted with the schemes for colonization, although there were abolitionists among them from early times. Indeed, the first man in America to preach immediate and unconditional emancipation was Charles Osborn, born in North Carolina, and Levi Coffin, of "underground railway" fame, came from the same state. But, as I have said, the most important fact in connection with the Southern Quakers and slavery is their withdrawal from the South and their settlement in the free Middle West. This forms the subject of Dr. Weeks's tenth chapter, the interest of which is not equal to its importance only through the fact that it is filled with details of the driest sort. As one wades through these, one finds one's self wondering how the Southern Quaker communities ever stood the drain of a migration that began before the present century and took from Virginia and North Carolina thousands of good citizens of whose thrift and probity Ohio and Indiana respectively were to reap the benefit. Southern Quakerism was indeed left in a perilous state, which is described in Dr. Weeks's eleventh chapter; but it stood the strain of constant losses through migration and it even went through the horrors of the Civil War. Since that time it has been growing slowly but naturally, and our author's last chapter gives his book a happy ending, especially as it contains a graceful tribute to the noble work of the Baltimore Friends for the relief of their Southern brethren — a work with which the honored name of Mr. Francis T. King will always be connected.

The appendices to the volume will, of course, make it valuable to specialists, and represent, as indeed does every page of his book, great labor on the part of Dr. Weeks. They give us "Detailed Statistics of Southern Quakers according to Census of 1890," "Time and Place of holding Yearly Meetings in Virginia and North Carolina, 1702-1895," "List of Friends' Meetings in the Southern States," and last, but not least, a full bibliography, which is followed by an equally satisfactory index. As

one examines this index or turns the pages of these appendices or goes carefully through the leading chapters with their multiplicity of detail, one cannot but acknowledge that Dr. Weeks is a scholar capable of both exhaustive and enthusiastic work. He has laid both a whole religious denomination and a section under obligations to him, and he has done a considerable service to his fellow-historians. I am sure that he will get much of the gratitude he deserves ; but, after all, the approbation of his own student's conscience at the faithful and successful completion of his important task will be, as it ought always to be, his best reward.

W. P. TRENT.

*Biography of James G. Blaine.* By GAIL HAMILTON [ABIGAIL DODGE]. (Norwich, Conn. : The Henry Bill Publishing Company. 1895. Pp. iv, 722.)

A REVIEW of Miss Dodge's biography is a task for some public man associated with Mr. Blaine, acquainted with the currents of public life during the last thirty years, able from his own recollections to supplement and to correct the statements of the book. For this is not in reality a biography at all : it is the history of a family, written by a kinswoman who was practically an inmate of the household ; it is a volume of letters, few of which bear upon public affairs, or even on the public life of James G. Blaine, set in a framework of the rhetorical and antithetical statement in which the author was so skilful. More than half the thick volume is given up to details about others than Mr. Blaine himself, with many accounts of children's sayings and neighbors' gossip ; it does not invite the criticism of a serious biography.

Considering the eminence of Mr. Blaine and his influence on the national government, it is unfortunate that the plan of the book should be so unscientific, and its contribution to our knowledge of the man so scanty. No authorities are anywhere mentioned or cited. The chronology is so defective that it is not till twenty years after his marriage that we hear in the book of his having a wife ; the letters are printed in a haphazard manner, so that writer and recipient are not to be distinguished, or are hidden under initials. There is neither an index nor a list of papers ; and one feels timid about accepting any historical statement from the author, after learning (p. 64) that Gallatin was Washington's Secretary of the Treasury. It was not in the mind of the author, whose shrewd and incisive pen is now forever motionless, to use critical tints ; the book is all in black and white ; so far as we learn from it, Mr. Blaine appears to have had no other fault than that of interrupting other senators.

Yet indirectly and unconsciously the book brings the reader into appreciative relations with its subject ; and by its very omissions and laudations throws some light upon a career which did not fulfil its own promise. In the first place it brings out the oft-forgotten fact that Blaine came of well-to-do, distinguished, and educated ancestry. His father was a Princeton