ceptions about what was wrong in the city and what should be done about it. Their views were not shared by all. The story of urban reform is primarily one of the ways in which particular groups of people came to exercise political power and were, therefore, able to make their particular views prevail.

Mr. Peterson intimates that the "mugwumps" he describes represent the urban "middle class." For this view he draws heavily on current theory concerning municipal reformers in the Progressive Era, especially the work of George Mowry on California "Progressives." Yet this is slim and highly questionable evidence. Most available data about urban reform would indicate that the drive behind it came from the upper 10-15% of the population, and perhaps from even a smaller group. It is not without significance that almost 65% of 750 reformers in the Progressive Era were members of the top élite listed in the Social Register and the Blue Book, and that the sustained redevelopment effort in Pittsburgh has come primarily from the persistent cohesion of top-level groups of business and professional leaders in the Allegheny Conference for Community Development.

This book points up once again that the major weakness in our understanding of urban history is our extremely limited knowledge of urban social and political structure. We need to know more precisely the variety of groups which make up the city, of the relationships in which they stand toward each other, and of the precise nature of the inequalities in the distribution of urban political power. For it is from such circumstances that competing conceptions of "right" public policy arise and that some rather than others succeed in translating their views into public action. Mr. Peterson's book, by its very nature, implicitly draws attention to these central problems, but does not attempt to cope with them.

University of Pittsburgh

Samuel P. Hays


The author of most of the contents of this book was the Rev.
Charles Beatty, a Scotch-Irishman who came to America in 1729 as a young man.

He studied under William Tennent at his famous Log College in Neshaminy and, in 1743, succeeded Tennent as pastor of the Presbyterian Church there — a position he held to his death in Barbadoes in 1772. During that period Beatty served more than once as chaplain with the Pennsylvania troops in the French and Indian War, made two voyages to Britain, and, with the Rev. George Duffield, a journey lasting two months, from Carlisle through Pittsburgh to the Indian village at what is now New Comers Town, Ohio.

On his journeys he kept Journals which make up a large part of this volume. The one covering the visit to the wilds of Ohio is doubtless of greatest interest to the members of the Historical Society of Western Pennsylvania. It covers the stages of Beatty and Duffield's progress, lists the names of the people with whom they stayed, mentions interesting incidents of the day, and pays particular attention to the religious needs of the people encountered. Many of them, of course, were Presbyterians. Most of them had been the victims of Indian surprise attacks when scalping and burning had taken place. Information that might be used in appeals for funds to meet their temporal and spiritual needs was one of the objects of their journey. Ascertaining the opportunities for preaching to the Indians was the other. The route they followed was, in fact, the same as that which David McClure and Levi Frisbie took in 1772. They had the same Indian interpreter, Joseph Peepy. It is therefore most interesting to read the "Diary of David McClure" at the same time with Beatty's Journal.

Beatty and Duffield were the first Protestant ministers to visit and preach in Pittsburgh.

Although quotations from Beatty's Journal have been made in many books, until now there have been only two editions printed — London 1768 and Edinburgh 1798. Copies of either have been scarce and expensive ($40-$60).

The sentence most frequently quoted is the brief and tongue-in-cheek characterization of a Pittsburgh audience in 1768 as "people who live in some kind of a town without the fort." This ambiguity is not found in our edition of the Journal. The information these ministers gathered was aptly and successfully used by Beatty both in printed and spoken appeals in his British visit.
The appendix contains manuscript letters and other documents of Charles Beatty.

This book has been fortunate in its editor. Guy S. Klett for the last twenty-seven years has been Research Historian for the Presbyterian Historical Society. His office has been a desk placed right in the aisle between rows of bookcases containing one of the finest collections of books on topics connected with American Presbyterianism in the world. He has had already to his credit two excellent volumes: *Presbyterians in Colonial Pennsylvania* (unfortunately out of print) and *The Scotch-Irish in Pennsylvania*. His introduction to the book in hand is a fine biographical commentary on both Beatty and Duffield.

The numerous notes — accurate, informative, and brief — helpfully identify and describe the folk and places mentioned in the text.

Funds making possible the printing of these scarce materials on Colonial American history were provided by the Presbyterian Historical Society.

The book has been beautifully printed and bound under the auspices of the Pennsylvania State University.

*Wilmington, Delaware*  
**John W. Christie**

**Biographical Notes**

Dr. Beatty's mother was a sister of Charles Clinton who became father of George Clinton, governor of the state of New York and vice-president of the United States. In turn, his son was DeWitt Clinton of Erie Canal fame.

Charles Clinton Beatty of Steubenville, Ohio, a generous patron of the Western Theological Seminary, who gave his name to its Residence Hall on Ridge Avenue, was a grandson of Dr. Beatty, the author of these Journals.—J.W.C.

*The Scotch-Irish — A Social History.* By James G. Leyburn.  

No one could possibly be more surprised at finding themselves the subject of a “social history” by Professor Leyburn than the Scotch-Irishmen, whose dignified and heavily bearded faces gaze from the pages of many of our county histories. It is true that a Scotch-Irishman