One of the major contributions of *The Allegheny Frontier* is the light it sheds on many of the basic problems which still plague the area. Perhaps the most important of these can be traced to the fact that much of the most valuable land soon fell "not into the hands of the pioneers who had shed their blood and spent their treasure in gaining it but into the clutches of speculators, many of whom never set foot in the mountains." This goes far to explain the melancholy paradox that while West Virginia has produced billions of dollars worth of timber and coal, its people still have one of the lowest per capita incomes in the nation.

Dr. Rice has provided a comprehensive bibliography and an excellent index. The University Press of Kentucky should be congratulated in recognizing that a superior manuscript merits superior design. On all counts, this is a book well worth owning.

*West Virginia University*  
*Morgantown*

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This book tells a two-fold story: first, of the small group of Irish Quakers who came to colonial Pennsylvania, and second, of the sect itself, its leaders, its zealous missionaries, its aspirations, its persecutions, and its reasons for coming to the New World. The 1969 edition is a reprint of the original issue of 1902, making available to a new group of readers the careful scholarship of Albert Cook Myers. Genealogists will be interested in the many letters and certificates of removal from Ireland, minutes of Quaker meetings in Ireland and Pennsylvania, wills, inventories, marriage records, and lists of children.

Amid accounts of war and religious persecution are sketches of leading Quakers, for instance, of George Fox, who founded the Society of Friends. There is the story of William Penn's conversion in Ireland, and of William Edmundson, founder of the Society in Ireland, and once one of Cromwell's soldiers. Anne Gould and Julianna Wastwood slosh through the winter mud of Ireland, and wade rivers to preach the story of the Inner Light. James Logan, vitally important through official government positions and through being William Penn's secretary and business manager, receives an entire chapter. The sufferings of missionaries and Irish Quakers are narrated.
Irish Quakers came mainly from England and Wales, according to Myers. "In the migration of Irish Quakers to Pennsylvania, are represented only five surnames with the Celtic prefix Mc — McCool, McMollin, or McMillan, McClum, McNabb, and McNice, but since Mc is common to both Irish and Scotch surnames, it is unsafe to use it as a means of distinction." All were from counties with many Scots or a good transplant of them. It is true that Scotch Presbyterians had attended meetings of early Quaker travelling preachers, but there is no evidence that any considerable number became Friends. Prominent among the few Scotch-Irish Quakers were John Chambers, a minister of Dublin; Alexander Beaton of County Down; Archibald Bell, Armagh; Patrick Logan of Lurgan, County Armagh, and his son of Pennsylvania fame, James Logan.

Many letters describe the life of early Pennsylvania Quakers in much detail; almost all of them enthusiastically recommend Penn's colony to friends and relatives in Ireland: "... for there is not one of the family but what likes the country very well and wod If we were in Ireland again come here Directly it being the best country for working folk & tradesmen of any in the world, but for Drunkards and Idlers, they cannot live well any where, it is likewise an Extradin healthy country." John Carpenter while visiting in "County Terone" wrote to his friend, Michael Gregg, in Kennett Township, Chester County: "I yould have thee not marry untill thee travils Sume the girls in the Country I believed thee wod not fansy for they are more like Prispaterans than Quakers but I dont no what they are In England but I hope to no before two weeks for I sales in five Days to Liverpool and from that to London by land So no more at present ... ."

Quakers wishing to migrate to the New World applied in Ireland for Certificates of Removal. The voyage lasted from six weeks to three months; frequently, adverse weather carried passengers as far south as the West Indies. Needy Quakers received the cost of passage in Ireland, and all arriving Quakers were hospitably helped to get established; families were taken care of while fathers searched for a suitable place. Many prosperous Quakers brought over redemptioners, either for personal service, or for profitable sale.

There is a detailed account of old meeting houses, and of the breaking up into farms of manors belonging to William Penn's children. Families are traced in the western exodus to Redstone Old Fort, now Brownsville, and later into the Northwest Territory.

The Monthly Meetings, largely devoted to discipline, reveal Quaker social customs. The leaders wage an endless war on worldly
fashions in dress and furnishings, insisting on plain dress. Gradually wigs disappear. One meeting scolds about "the irreverent practice of taking snuff, or handing snuff-boxes one to the other." Marriages must be plain, without attendants. Impatient ones who hastened off to "ye priest" or to a magistrate must make amends or be dismissed. Marriage and funeral feasts become extravagant—"Keep out of superfluity at maredges and bueris." The leaders frown upon the "vain and vicecious proceedings as Frollicking Fiddling and Dancing." Those who espouse the cause of the Revolution are dismissed from the Society.

In summary, Myers stated: "While outnumbered by the English and Welsh Quakers, these Irish Quakers compare favorably in the performance of public services; for they gave to the Province eight Provincial Councillors, three acting Governors, one Proprietary Secretary, two Receivers-General, one Register-General, one Surveyor-General, one Provincial Treasurer, one Chief Justice, three Judges, one Master of Chancery, two Keepers of the Seal, twenty-two Justices of the Peace, eighteen Assemblymen, two Sheriffs, one County Treasurer and three mayors of Philadelphia."

Pittsburgh      Florence C. McLaughlin


Have you ever wondered where the towns of Lackawaxen, Maxatawney, Shickshinny, Catawissa, Ohiopyle, or Yohoghany got their names and what they meant? How did the towns of Amity, Freedom or Economy get their names? How about Driftwood, Monument, Buckhorn or Slippery Rock? Mr. Espenshade's book tells the source and meaning of these names and hundreds of others. Old names of some towns are given and the reason the names were changed.

The book is interesting reading for anyone with a little curiosity about names and places. It is well written, printed on good paper and well bound. It has an extensive bibliography for those who wish to delve more deeply into the subject.

Pittsburgh      Myron B. Sharp