

delight in the galaxy of personalities which the book brings back to memory — Herron, Pinchot, Earle, Guffey, Coyne, Jones (Edward), Vann, Fagen (Pat), Gallagher, Kane, McArdle, Laboon, Scully, Lawrence, and many others. But perhaps most of all the reader will enjoy recalling the antics, as well as the strategy, of one of Pittsburgh's most controversial mayors and political personalities, William Nissley McNair. As mayor, McNair was a central figure in the struggle of the Democratic machine to take over political control of the city. Hence, the author pays considerable attention to McNair politics. In one chapter, "Davy the Ripper," he traces the attempt of David L. Lawrence to have McNair "ripped" from office. In another chapter, "Millions for Contract Labor but Not One Cent for Tribute," Mr. Stave reviews the "battle" of McNair with the Pittsburgh City Council and the Roosevelt administration as the mayor attacked WPA legislation and other federal welfare programs as "wholesale bribery of the electorate."

Historians and students of politics will find *The New Deal and the Last Hurrah* a valuable addition to the literature in the field. It is in many ways a fascinating study of the politics of welfare which came to prominence with the New Deal years. The traditional political strategies are all there — control of the public payroll; control of welfare service delivery; control of reform movements; and mastery of the intricacies of local, state, and national politics.

In some ways this book is organized in a somewhat difficult manner, and it sometimes requires concentration to keep track of "who's on first." Nevertheless, anyone with a taste for politics and history will find its reading a rewarding experience.

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For the Reputation of Truth: Politics, Religion, and Conflict Among the Pennsylvania Quakers 1750-1800. By RICHARD BAUMAN. (Baltimore: The Johns Hopkins Press, 1971. Pp. xviii, 258. Appendices, bibliography, index. \$10.00.)

Richard Bauman's study of late eighteenth century Philadelphia Quakers seeks to discover why the Friends apparently withdrew from colonial politics in 1756 and abandoned the holy experiment. Bauman disputes the idea of withdrawal and abandonment and argues that

during the wars of the mid-century the Friends came to feel that their desires to direct and reform society could best be reached through political activities outside the mainstream of formal organized politics. Friends did not, then, abandon the holy experiment but rather sought to foster it through extra and non-political means.

This shift in techniques came only after long conflict and debate among Quakers. In the 1750s, war and Quaker political participation brought latent tensions in the Society into the open and divided Friend from Friend. This conflict centered on irreconcilable conceptions of Quakerism which ranged from social institutions to the moral community. But the real conflict was fought out in the minds and actions of those Friends who tried to reconcile these irreconcilable conceptions. These compromisers, or *politiques* as Bauman calls them, came eventually to realize the difficulty of their position, especially since formal political participation involved persecution of more rigorously religious Friends. As compromise became more and more difficult and as Friends came under attack from outside the Society, Quakers renewed their commitment to testimony and means agreeable to all members except the highly secularized who apparently found solace among the Episcopalians. By the end of the American Revolution, Quakers had found both a tenuous unity and renewed energy to carry their testimony to the world.

The merits of Bauman's book lie largely in description. Despite his avowed interest in anthropology, Bauman has written traditional history. The anthropological material simply intrudes on an otherwise well-presented narrative. Bauman might better have turned to sociology and psychology for inspiration. His book would have benefited from the insights of those disciplines, and he might have been led to investigate relationships among the wider world, social change, and the ferment within Quakerism. Bauman's book will be of interest to students of colonial politics and of the Society of Friends, but most readers will find little that is new or of lasting significance.

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