Washington to persuade President Jefferson that the United States should serve as mediator between France and the black revolutionists on the island of Santo Domingo, who had proclaimed the Republic of Haiti; "Since the United States was their parent, she is now of the Western World." In this was a glimmer of the Monroe Doctrine.

Hawke points out that Paine saw more clearly than anyone else the uniqueness of American citizenship—that the state, by not supporting the national government, loses. "By his rank in the one, he is made secure in his neighbors, by the other, with the world. The one protects domestic safety and property from internal robberies, the other from privacy and invasion, and puts him on a rank with other nations."

Paine never realized his ambition of leaving Europe democratized, and must have been especially disappointed with the British Isles. As he at one time exclaimed, "A share in two revolutions is living to some purpose."

David Freeman Hawke lets Paine speak mainly through his writings; he agrees with Joel Barlow that Paine's "writings are his best life." In his approach to his subject, Hawke is sympathetic yet objectively balanced, at no time making Paine a plaster saint. His research is thorough, his book is absorbing.

Pittsburgh

Florence C. McLaughlin


That each generation is bound to rewrite history is a commonplace among historians. It is, however, rather unusual that one man should rewrite that history for several generations. Such has been the case with the history of United Methodism in Western Pennsylvania. Since his publication of Homestead Methodism in 1933, Wallace Guy Smeltzer has written and rewritten the church's regional history as changes within his own lifetime demanded reconceptions of the past. Born in 1900, Smeltzer is a graduate of Indiana State Normal School, Grove City College, and Western Theological Seminary. He was pastor to ten different Methodist congregations in the region during his active ministry from 1925 through 1965, and in World War II he served a tour of duty as a navy chaplain. In addition to Homestead Methodism, Smeltzer has published The Story of Methodism in the

Dr. Smeltzer's more important work has been occasioned by dramatic changes in American and regional Methodism in the forty years of his active ministry. In 1939, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, three major branches of American Wesleyans, were united to form the Methodist Church. Following World War II, Smeltzer published Methodism on the Headwaters of the Ohio, a major study of the church's regional history. Much of its burden was to bring together the histories of the Methodist Episcopal and the Methodist Protestant traditions in the area. A decade later, regional reorganization merged much of the Erie Conference with most of the Pittsburgh Conference, bringing all Methodists together in the Western Pennsylvania Conference. This reorganization occasioned the publication of Methodism in Western Pennsylvania, 1784-1968: An Historical Records Volume, which brought together valuable records of historical and biographical information on the regional church. In 1968, the Methodist Church and the Evangelical United Brethren Church were merged to form the United Methodist Church. Again, in The History of United Methodism in Western Pennsylvania, Smeltzer has rewritten the history to reflect the integration of these two denominations.

The author's task in his most recent work is both less and more difficult than it may seem. As Smeltzer makes clear, the two denominations shared common roots in the establishment of the Wesleyan tradition in the American colonies and had a long history of cooperation. While Francis Asbury had ministered largely to English-speaking Americans, Martin Boehm, Philip William Otterbein, and Jacob Albright worked among the German settlers. In the mid-twentieth century, the language differences had long since passed and the common Wesleyan heritage provided a sound basis for a merger of the two groups. Yet Smeltzer treats not only a tradition but institutions, and the institutional history is remarkably complex. Just as the Methodist Church was the product of an earlier merger of three denominations, so the Evangelical United Brethren Church was the product of a merger between the Evangelical Association and the United Brethren Church, and most of these constituent bodies had regional administrative conferences. Thus, Smeltzer painstakingly guides the reader through the histories of the Pittsburgh Conference
of the Methodist Episcopal Church, the Pittsburgh Conference of the Methodist Protestant Church, the Erie Conference of the Methodist Episcopal Church, the Erie Conference of the Methodist Protestant Church, the Western Pennsylvania Conference of the Evangelical Association, the Erie Conference of the Evangelical Association, the Allegheny Conference of United Brethren, and the Erie Conference of United Brethren, culminating in 1971 in their unification as the Western Pennsylvania Conference of the United Methodist Church.

Smeltzer has performed a difficult task and done it very well. This book should find a place on the shelves of every public and United Methodist Church library in the region. All clergy and interested lay persons will also want to own a copy. This is not to say that Smeltzer has written the last word on the subject, but his work will free future regional historians of the church to assume much that is done here. They will write the history of the region in terms of the experience of United Methodists and treat in greater depth some themes implied but not spelled out here: frontier expansion, sectional rivalry and social reform, the response to industrialization and urbanization, and the professionalization of the clergy. These future writers will, however, be deeply in debt to Wallace Guy Smeltzer.

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Old Alleghenians who call Allegheny City home will find this book a nostalgic illustrated history of that once prosperous and independent city on the north bank of the Allegheny River. Walter C. Kidney and Arthur P. Ziegler, Jr., have filled the eighty pages with old and new pictures of the now defunct city.

Pictures like tree-lined Ridge Avenue, where the mansions of the iron and steel magnates once stood . . . Boggs and Buhl's store with its horse-drawn delivery wagons . . . the picturesque Market House, where the ladies from the fine homes rubbed elbows with Dutchtown's housewives as they did their weekly shopping . . . old City Hall, where Mayor Jim Wyman hitched his horse and buggy and the Tradesmen's Exposition that once stood on the site of Three Rivers Stadium, where