ship, occupational and organizational information and statistics are interesting and useful, but they fail to clarify the position of the Lodge in relation to Pennsylvania society. Occupational data, for example, are presented such that further analytical work would be difficult: the social character of the Lodge is unclear because the occupational categories chosen provide no information on socio-economic status. This makes comparisons of the Lodge’s occupational structure with those of other groups less than enlightening. Despite the avowed intention of placing Pennsylvania Freemasonry in its social context, a coherent analytical and conceptual framework suitable to this goal is lacking. The only notable exception is a cursory effort to compare the magnitude of Masonic charity to that of other voluntary associations.

This lack of analytical rigor is especially apparent in the chapter on the Antimasonic period. Rather than explore the social and political dynamics of the attack on the fraternity in the 1820s and 1830s, *The Master Builders* adopts a simplistic view of the causes of Antimasonry and focuses on the Grand Lodge’s difficulties in collecting dues from financially-troubled local lodges. Though some of the political events of the period are discussed — Thaddeus Stevens’ attempts to destroy Pennsylvania Freemasonry through legislative action, for example — little new information is presented. The accessibility of data on Lodge membership could shed considerable light on the social basis of Antimasonry’s remarkable if short-lived success in Pennsylvania. Thus the result closely resembles other Masonic accounts of the era. In essence, this is *The Master Builders’s* major weakness. Though based on previously unavailable data it makes little use of the new information, adding few fresh insights to the body of scholarship on Pennsylvania Freemasonry.

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(Kent, Ohio: The Kent State University Press, 1986. Pp. xii, 197. Map, preface, notes, essay on sources, index. $27.00.)

In the years after the American Revolution, the Northwest Territory offered virtually unlimited space for settlement. It also provided, according to Andrew R. L. Cayton, a battleground for warring ideologies in the new republic.
Although Congress viewed frontier holdings as a means to erase the Revolutionary War debt, squatters in the Northwest Territory had other ideas. After unsuccessful attempts to keep the squatters out, Congress decided to make them more compliant, to "insure that they would behave as the citizens of a model republic should" (p. 11). The ensuing political divisions in the West mirrored those in Washington: Squatters regarded the West as an empire of liberty, while Federalists wanted regulated, systematic development and recognized the virtues of government and other institutions. Federalists, principally members of the Ohio Company, looked to the national government to secure their social status and sought to integrate Ohio into the broader Atlantic economy.

Through the end of the eighteenth century, the Federalists, well-heeled and well-organized, prevailed. Territorial officials seized on the disorganization of the settlers in order to advance their political vision of a stable, ordered, deferential society. In the Northwest, however, local interests, less enamored of controlled development at the hands of aristocrats and jealous of local prerogatives, began to congeal in the 1790s. By the turn of the century these anti-Federalists compared territorial patronage with British corruption and advocated statehood as a means of prying the reins of government from Federalist officials.

The creation of the state of Ohio in 1803, despite the maneuverings of the Federalists, was an outgrowth, Cayton insists, of the Jeffersonian revolution of 1800 because patronage was the pre-eminent source of power in the Ohio Valley. The constitution drafted by Jeffersonian Republicans in Ohio represented a radical departure from Northwest Ordinance of 1787. It created a weak executive and insisted that power rest with the people on the local level.

For the Republicans, however, the task of governing presented new challenges. Attacked from the left as the new aristocracy and from the right by the Federalist-dominated judiciary, they sought to neutralize the latter and to rein in some of the rowdier, impetuous elements within their ranks. Saddled with a weak government and an open, un-regulated economy, the economic vicissitudes of the post-War of 1812 period eventually convinced Ohio politicians of the need for regulation and, through the construction of the Ohio Canal, a link with the broader Atlantic economy.

Cayton sees in this a kind of dialectic: a Federalist, centralized government followed by Republican, decentralized rule followed by a synthesis that approximates the contours of Jacksonian democracy. Although the author might have paid more attention to convulsions
in national politics during the period, this is a finely woven narrative, grounded in careful research. Cayton explores the difficulty of forging a government out of a diverse people still intoxicated with the Revolution, a task made more torturous by competing class interests and political ideologies.

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**The World of William Penn.**
Edited by Richard S. Dunn and Mary Maples Dunn.

This is a volume solid in scholarship, rich in content, and handsome in appearance. It merits careful reading and rereading by any serious student of William Penn and the world in which he lived and worked.

Twenty scholars have contributed essays covering four major areas of research and investigation: The first area concerns a variety of perspectives on Penn's behavior at critical junctures in his life; the second examines various formative features of Penn's environment in England and Ireland; the third deals with important developments in early Pennsylvania and New Jersey covering roughly the period from 1680-1775; and the fourth investigates the central dualism in Penn's life and Quaker history — namely, the tension between the Friends' spiritual values and their work ethic. Five essays are included within each section. Each essay concludes with a helpful and suggestive bibliography, documenting not only the writer's sources but indicating to the reader additional matters for future study.

The majority of these essays originally were presented by a panel of distinguished specialists in Anglo-American political, economic, intellectual, religious, and social history as part of "The World of William Penn: A Conference in Anglo-American History," held in Philadelphia in 1981. They were assembled as a companion volume by the co-editors of *The Papers of William Penn* (five volumes) also published by the University of Pennsylvania Press. Mary Maples Dunn, although not a panelist at the conference, has written the opening essay for this collection.

It is impossible, within the limits of this brief review, to examine