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
and evaluate all twenty essays, although the temptation to try — in the light of these riches — is a real one. Somewhat arbitrarily this review has singled out one essay from each of the four sections for a brief appraisal. Readers of this volume are encouraged to read all of the material for themselves.

The first section, "William Penn Reconsidered," bears directly on Penn himself, much more than in the rest of the book. Mary Maples Dunn's opening essay, "The Personality of William Penn," in the compass of ten concise pages, takes the reader into an overview of the emotional makeup and personality of this Quaker statesman. While psychological profiles are in vogue in much of contemporary biography, a great deal of it speculative and conjectural at best, Professor Dunn never gives way to such questionable tactics. Thoroughly familiar with Penn's personal correspondence, she sketches a portrait which includes both the virtues and blemishes of this highly complex individual. Obedience and rebellion ran together in his relationships with his parents, his two spouses, his Quaker colleagues and friends, and with those of various social standing within the circles of which he was a part. Penn was, she correctly concludes, "a man whose greatness was greater than the sum of his parts" (p. 12).


His thesis is stated precisely: "Because the church was the largest assembly outside the family in which women participated actively, it is a logical institution to employ as a basis for analysis" (p. 119). The contemporary role of women in the church and other cultural institutions adds weight to this thesis.

His comparison between the two groups, Catholic and Quaker, covers procreation, child rearing, and visions of the English religious experience. Catholic women were inclined toward traditional roles and posed no serious danger to the social order (although there were exceptions). Their Quaker sisters, on the other hand, usually sought compromise with the social structure — a stance which brought both persecution and scorn, but ultimately led to toleration. The writer's portrait allows for shading and nuances of color, but on the whole it offers a vivid description of the status of women in seventeenth century society.

In the third section, "Penn's America," Francis Jennings' provocative essay, "Brother Miquon: Good Lord!" (pp. 195-214), dares to
tackle familiar ground in fresh ways, namely Penn's relationship and dealings with the Indians in Pennsylvania and in what the writer terms as various "Delawares."

Mr. Jennings, Director Emeritus, The D'Arcy McNickle Center for the History of the American Indian at the Newberry Library, is eminently qualified for this task. The tone of his essay is set in his opening sentence: "... I like William Penn" (p. 195). Penn associated with all sorts of people at home and abroad, and in his dealings with Indians it meant handling relationships with many tribes and bands having different interests and objectives. Jennings notes that the Iroquois called Penn "Onas," but the Delawares' name for him was "Miquon." Both Onas and Miquon mean "feather," and the writer points out that "since goose quills were used for writing, they punned on Penn" (p. 198). The essay forthrightly touches upon the familiar material on the so-called "Great Treaty" between Penn and the Delawares, and effectively demolishes a number of popular myths about unjust practices between the Indians and Penn concerning land purchases.

Penn's goals and motivations were not always identical, yet he sought to be a fair proprietor of the lands in question. If Indian relationships later fall into disrepute, that condition cannot be attributed to Penn. A century after Penn's death, a missionary reported, "Never will the Delawares forget their elder brother Miquon, as they affectionately and respectfully call him" (p. 207).

The fourth and final section, entitled "Meeting House and Counting House," is an intriguing collection of essays, three of them discussing the meeting house and two the counting house. Helpful tables, statistics, and other data are scattered throughout, especially in the last two essays.

The essay singled out in this review was written by Professor Melvin B. Endy, Jr., and is entitled "Puritanism, Spiritualism, and Quakerism: An Historiographical Essay" (pp. 281-301). All three terms have been and still are subject to misunderstanding and confusion even among scholars of this period in Quaker history. The writer seeks to carefully delineate both the affinities and the differences between and among these significant religious emphases. His main concern is to "distinguish between the Puritans and the Spiritualists of seventeenth-century England and link the Quakers more closely with the latter" (p. 283). Professor Endy makes a strong argument for his case. His analysis of the materials under his purview serve to substantiate his thesis in a convincing way.
Again, this book is sound, scholarly, and worthy of careful reading and analysis. It deserves a place in the library of every student of "The World of William Penn."

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_The Year the Freshet Didn’t Come_ . . . Based on a diary by Charles H. Raymond, 1854-55. Edited by Carolee K. Michener and staff of the Venango County Historical Society.

(Venango County Historical Society, 1984. Pp. viii, 98. Illustrations, index. $7.00.)

Admittedly, most diaries are dull. They rarely furnish substantive information or go beyond daily temperature readings and highlights of family gatherings. So, it is always refreshing to read one that is both interesting and historically significant. _The Year the Freshet Didn’t Come_, based on a diary written by Charles H. Raymond, 1854-55, is such a work.

Raymond kept the diary as a young man while operating the family store in Utica, not far from Franklin, Venango County, Pennsylvania. His father, A. W. Raymond, settled the French Creek Valley community that he named after Utica, New York, and became its postmaster in 1836. The business acumen of the senior Raymond passed to the son. They were successful in operating the general store, a mill and foundry and, later, oil wells in the Franklin area.

Economic historians of nineteenth-century Pennsylvania will find much that is useful in Raymond’s diary. Pages from his store ledgers and descriptions of business transactions, including costs and prices, provide a clear insight to the economy of rural Pennsylvania and the quality of life of its residents. Secondly, and equally important, the diary confirms what we already suspected regarding the network of commerce. The farmers and manufacturers of northwest Pennsylvania in Raymond’s time were as dependent on the Pittsburgh markets as their forebears had been in the 1790s. Erie, Meadville and Franklin remained the pivotal points on the North-South axis of regional trade that linked the Great Lakes to the forks of the Ohio. Finally, Raymond portrays the pain and misery of hard times — bad harvests, starving