

branches of the Government have performed their duty as guardians of the people or resumed to themselves or exercised other or greater powers than they are entitled to by the Constitution" This Board was to have the authority to "negative laws enacted contrary to the principles of the Constitution" for one year from the day of their election. Most of the towns, however, did not concern themselves with this problem.

After the rejection of the Constitution of 1778 a new Constitution incorporating a Bill of Rights, and erecting a Senate designed to protect property and a House designed to protect persons, was proposed. The Constitution retained property qualifications for voting and office holding, and provided for the payment of Representatives by the State. In many ways it acknowledged the objections raised against the previous Constitution. Debate in the towns centered on the provisions concerning religious liberty, and the property qualifications. Multiple objections were raised to many provisions of the Constitution, but the sense of the state seemed inclined towards ratification.

It is tempting to relate the State Constitutional debates to the later debates on the Federal Constitution, since many of the same issues were raised. But the Founding Fathers were wiser, more experienced and better read than most of those involved in the state debates, and moved on a different level of discourse. Though the states provide a useful training ground for the framers it would be fallacious to relate the debates on the Federal Constitution too closely to the debates on the state constitutions.

Much of the potential usefulness of this book is vitiated by the poor editorial apparatus. The book could use more extensive notes aiding those not steeped in Massachusetts history. The index is probably useless to a political scientist, since it includes only proper names for the documents, although it lists some subject names for the introduction.—HARRIS MIRKIN, *University of Missouri at Kansas City*.

Poor Richard's Politicks: Benjamin Franklin and His New American Order. BY PAUL W. CONNOR. (New York: Oxford University Press, 1965. Pp. xi, 285, \$6.50.)

For those of us who were introduced to Dr. Franklin by a presentation copy of Carl Van Doren's biography, only to have our understanding enriched or confused by the "Franklin and" studies (e.g., Franklin and the Stamp Act, Franklin and France, Franklin and the Post Office, and so on), Paul Connor's book would rate at the very least as a welcome relief. Happily, his study is a good deal more than that.

One's first impression, and it wears well, is

that this is an exceptionally well-written book. Connor has a graceful prose style, and one admirably suited to his Eighteenth Century man of letters and affairs. Substantively, Professor Connor has made two major contributions to our knowledge and appreciation of Benjamin Franklin. The first and more modest is the successful attempt to integrate Franklin's thought with the larger patterns of Enlightenment social and political philosophy. This feature is even more impressive because it is continued throughout the book rather than being confined to a single chapter.

The second and more important contribution lies in the extent to which Professor Connor has described the order and consistency of Franklin's social and political concepts. He takes issue, explicitly and implicitly, with writers who have found little but contradiction in Franklin's exposition of his basic views. Connor has demonstrated, to my satisfaction at least, that there is a remarkable consistency and system in the old gentleman's ideas, at least where his vision of America's possibilities were concerned.

The theme to which Connor relates Franklin's ideas is that of "a tripartite socio-political goal which the author has chosen to call the New American Order—virtuous, evolving, and harmonious" (p. x). Under these three heads Connor draws together otherwise seemingly disparate and unrelated elements of Franklin's thought, as well as pertinent references to Franklin's practices and experiences in business, government, and diplomacy. It is well done.

Professor Connor's book will be a useful one in the courses on American political theory and American intellectual history, and it may cause those of us who have relegated Kindly Old Ben to the discard heap in those fields to think the problem through again.—STEPHEN R. MITCHELL, *University of Calgary*.

Symbols of American Community, 1735-1775.

By RICHARD L. MERRITT. (New Haven: Yale University Press, 1966. Pp. xxii, 279, \$6.00.)

Content analysis, as a research method in the behavioral sciences and the humanities, has been undergoing something of a renaissance in recent years. Professor Merritt's book, largely based on a content analysis of colonial newspapers performed as part of his doctoral dissertation at Yale, contains some examples of the reasons why.

First, the tracks of modern computational techniques are everywhere in this work. In contrast to many earlier content analysts, the author is obviously at home with a wide range of statistical techniques; he is in command of his data. When he asserts that his tables show a difference, he is prepared to defend his statement with an

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