
It may be trite, though perhaps obligatory, for a reviewer to claim that a book has both good points and bad points, but Professor Ferling’s study of Joseph Galloway fits this dichotomy quite well. As one of the most prominent Pennsylvanians in the pre-Revolutionary decade and one of the most vitriolic of all Tories, Galloway, who saw his political career, business, and family all disrupted by independence, well deserves more attention than he has received. Writing a book about him is difficult, since, in contrast to Thomas Hutchinson, for example, there is no large body of manuscript material with which to work.

Ferling divides his short book into two nearly equal parts, which causes some confusion and repetition. The first half is a more or less standard account of Galloway’s political career. It is too brief to be a full-scale biography, and thus Ferling misses an opportunity to fill an unfortunate gap. And though he attempts to revise the traditional picture of Galloway as opportunistic, timid, and equivocal, Ferling does not succeed very well. The “new” Galloway is supposedly a “prudent and sagacious politician who sensed private advantage in the course he pursued.” Yet many of Galloway’s actions, as described by Ferling, hardly seem “sagacious,” and his private advantage certainly suffered in the end. One questions the “sagacity” of Galloway’s continued campaign for royal government in Pennsylvania long after most other supporters of that move had concluded that it was hopeless, irrelevant, or worse.

And how “sagacious” was Galloway’s conduct during the war when he misled (consciously or unconsciously) the British as to Tory strength in the colonies? Or his charges, after the war, that British generals were guilty of treason. And how sagacious, in retrospect, was his famous plan of union, rejected by the First Continental Congress? Even Ferling admits (though only in a footnote) that it was very unlikely that the British government would have gone along with the plan if Congress had accepted it. On the other hand, one may question Ferling’s contention that the plan’s rejection made “violent rupture . . . a virtual inevitability.”
The first half of the book, then, is rather disappointing, and though it covers a longer period, does not assess Galloway's political career as successfully as Benjamin H. Newcomb's *Franklin and Galloway*. The second half of the book, however, could (should?) easily stand alone and is a major contribution to the ever growing historiography of loyalism. In Part II, entitled "The Loyalist Mind," Ferling attempts to show how the "Real Whig" ideology, which, as Bernard Bailyn argued, generally produced rebels, could also produce a Tory. Ferling takes up the challenge of many of Bailyn's critics, and, on the whole, succeeds better than Bailyn himself did in his work on Thomas Hutchinson.

Beginning with Galloway's attitudes toward the nature of man and the purpose of government, Ferling shows how the logic of Galloway's beliefs, derived from the by-now well-known "Real Whig" writers, almost inevitably led him to oppose the Revolution. Galloway did not believe that natural rights were inviolate; instead they were surrendered in the social contract and then guaranteed by the state. Though there was always a danger of tyranny on the part of rulers (and Galloway did not deny that Americans had legitimate grievances with Great Britain), too little power, the logical extension of which was anarchy, was even worse since man was naturally selfish. Galloway had a deep reverence for the British Empire and Constitution, and believed that the end of the former would inevitably destroy the latter, bringing economic, political, and social chaos to colonies and mother country alike.

Ferling demonstrates an interesting link between Galloway's ideas and those of the Federalists of 1787, in regard to such matters as the division of sovereignty and the need to check the "democratic" excesses which threatened to destroy the social order. As early as the 1760s, Galloway offered plans to preserve the union with Great Britain, while at the same time guaranteeing liberty. He "envisioned a government similar in many respects to that ultimately designed for the United States in 1787." Ferling sees irony in the fact that most of Galloway's contemporaries regarded his ideas as archaic when, in one sense, he was years ahead of his time. Ferling goes so far as to suggest, in a chapter comparing Galloway to loyalist ideology in general, that the empire might have survived if other loyalists and British officials had, as Galloway did, perceived the dangers early enough and accepted the necessity for compromise and reform. Ferling admits, however, that Galloway's inability to see the conflict in any terms other than constitutional made reconciliation extremely difficult. He simply could not comprehend the moral indignation or nationalism of the Whigs.

In summary, the second half of the book is well-written, provocative, and insightful. Perhaps it will inspire someone to tackle a full-scale biography.
Initially it seems that the title for this book is not quite right. Not that it promises more than is delivered, but quite the opposite. Boston in all its facets is presented here as it shapes the genius that was Benjamin Franklin. But also the English family heritage together with the intellectual world that conditioned the colonizing generations are detailed. These lines of continuity from England to Boston are soon recognized, however, as being essential parts of the whole of what was Boston. The city that shaped Franklin lives in this book. The artisans, the docks, the merchants, the streets, the religious leaders, the public buildings, the women, and the tools are just some of the aspects of the city's life that are explored. The author is successful in giving life to the city. In one's imagination one can stroll with young Franklin and be aware of the things that touched him.

Major events such as the smallpox epidemic of 1721 and its accompanying inoculation controversy as well as the battle by the *New England Courant* for press freedom are given thorough attention. The engaging personalities involved in the flow of life of the city, whether they were the notable Judge Samuel Sewall, the intellectual giant Cotton Mather, or the lesser-known Captain Christopher Taylor are described in terms that make them interesting. Similarly, many of the ideas touched upon are couched in delightfully expressive language. The mention of deism as "as lean a religious belief possible outside of atheism" gets quickly to a meaning. There are other touches that delight. These include the suspected Tory Mather Byles's "improbable but workable" pun in the reference to the guard on his house during the American Revolution as an "observe-a-Tory." The author enjoyed writing of the Franklins and their neighbors.

While the focus is on Benjamin and his world, we learn much about his family. Speaking of the families of his mother and father, Tourtellot writes, "The Folger line brought spirit, zest, rebellion, and thoroughgoing independence to the sturdiness, sense of responsibility, self-reliance and incorruptible integrity of the Franklins." Where the surviving records permit, Franklin's relatives are described as distinct individuals, and their activities are given due notice. While the work of Silence Dogood is fully analyzed and one is able to discern the talent that was later to make Franklin an author of note, the role of James Franklin, Benjamin's brother and Master, as printer of the *New England Courant*, is fully covered. Reprinted is a letter of James that was published in #18 of the paper and of which Tourtellot says, "Certainly it was the first, and probably, it was one of the most genuine, defenses of the freedom of the press in America" (p. 264). Other family members might not have whatever those qualities were that made for a genius, but it is clear Tourtellot sees in them people possessed of traits that set them apart as individuals in their own right and not just relatives of "the first genius born in the New World."
This is, however, Benjamin's story down to his departure for Philadelphia, secretly from Boston. He was seventeen years of age. By then this tenth son of Josiah Franklin most evidently was not material for the world of the clergy, tithe or no tithe. With the one year of formal schooling at the Boston Latin School, where he was an excellent scholar, he was carrying with him experiences that would enable him to triumph pragmatically over the world. The boy who had begun to write before he was seven and to send copies of his work to his Uncle Benjamin would now take his skills to a new market. With him went his reading habits and his diligence in writing from good patterns. A mind that could draw from the writings of Cotton Mather, John Bunyan, Plutarch, Daniel Defoe, John Locke, Zenophon, Joseph Addison, and Richard Steele would forge a new life in new surroundings. The experiences as an apprentice, first under his father, a tallow chandler, and then under his brother had revealed a willingness to work, but also an independence of mind that made the positions as an apprentice unbearable. While much of this story of Franklin's life is familiar, many of the details of his surroundings as he grew up do make much of his later life more understandable.

The author obviously enjoyed the decade during which he wrote this book. There are twenty-four pages of illustrations that range from portraits of Cotton Mather and Judge Sewall to drawings of Harvard College and the Green Dragon Tavern. The book has footnotes, an index, and a brief bibliographical note. An expansion of the latter, if annotated, would have been of value.

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