

Americans, the Delaware Valley was a hotly contested area, and control of the Delaware Valley was important for colonial empires to succeed in North America. The author introduces each chapter with quotations either from prominent political leaders such as Sir Edmund Andros and New Jersey Governor William Livingston or from extracts of laws and town council minutes. He used published primary documents, papers, and archival collections, online document collections, and appropriate books and academic journal articles when preparing this book, although there are no manuscript materials identified in the bibliography. The volume also includes three maps to aid in visualizing the geography of the region in the security and defense of the Delaware Valley. Not much attention, however, is given to Washington's crossing in December 1776 prior to the Battle of Trenton, which only merits one sentence and consequently must not have been important in the Valley's security and defense (while more than two pages addressed Shays's Rebellion in Massachusetts). In many ways, the Delaware Valley proved to be a premier location to test Dorwart's thesis that homeland security was not a new concept following the attacks on September 11, but one that had been employed for almost 400 years in the Delaware Valley.

KAREN GUENTHER

Mansfield University

Benjamin L. Carp. *Rebels Rising: Cities and the American Revolution*. (New York: Oxford University Press, 2007. Pp. ix, 334, illustrations, notes, bibliography, index. Cloth, \$40.00.)

This is a very good book. Thoroughly researched, deftly written, and persuasively argued, Benjamin L. Carp's *Rebels Rising: Cities and the American Revolution* is certain to be a landmark work. The author proposes a clear, yet complex thesis: "city dwellers coalesced into civic communities, defined the boundaries of their community, and contended with the challenges inherent in social and political change. Revolutionary mobilization contained within it new challenges to local authority, as well as the broader challenge to imperial authority. These various forms of urban mobilization during this period helped make the Revolution possible" (5).

Expanding upon the works of Carl Bridenbaugh and Gary Nash, Carp notes that cities possessed great political and economic influence, along with close

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ties to Britain. Therefore, they represent useful “laboratories” for studying political mobilization; not just that mobilization occurred but where and how. In order to achieve their goals, urban revolutionaries had to overcome such challenges as working with diverse populations, neutralizing British counter-mobilization, and communicating both with each other and the hinterland. Overall, urban revolutionaries succeeded, but they used different tactics in different areas. Carp explores this issue in great depth by dedicating a chapter to specific locations in each of five key colonial cities from the 1740s through the 1770s. These chapters form the heart of *Rebels Rising*.

The book’s strongest chapter focuses on Boston’s waterfront community. There, residents from all classes overcame political and economic rivalries to mobilize against British policies. Adopting ritualistic responses, including tar-and-feathering and ship burnings, they united and banished Loyalists and government officials to Castle William in Boston harbor. As Carp notes, “the distance from Castle Island to Long Wharf became the cultural equivalent of the distance from London to Boston” (61). Throughout this process, Bostonians communicated with other ports and inland towns and thereby acted as a catalyst for further resistance. The author similarly argues that New York’s taverns served as important contact points because of the city’s extensive trade. Taverns were spaces that promoted individuality and equality, at least for white males. Merchants, sailors, and other men from across the Atlantic world met in these establishments to socialize, drink, conduct business, exchange ideas, and debate politics. Isaac Sears, John Lamb, and other leaders of the Sons of Liberty, thrived in this boisterous atmosphere. Moderates and Loyalists “conceded the most important political territory New York had to offer,” however, associating the taverns with disorder and social leveling (95).

Newport’s churches proved less effective to mobilize resistance because of their diversity. Anglicans, Baptists, Quakers, and Jews, some of whom maintained close ties to Britain, distrusted the Congregationalist majority. Interestingly Carp notes that these churches offered opportunities for women and Blacks, which bore fruit later. Women became more politically conscious and participated in such revolutionary activities as spinning bees, while African Americans benefited from growing calls for abolition. Henry Laurens and other Charleston elites viewed affairs in terms of their personal households. They actively sought to maintain control against the British, slaves, women, mechanics, and westerners who might challenge their authority. The author asserts that elites largely achieved their goals by remaining

united and granting limited concessions to other whites. Most significantly, slavery and the concomitant fear of slave revolt, helped unify whites, with elites maintaining their status. Common Philadelphians began exercising politics “out of doors” as early as 1742 by gathering at the city courthouse and state house to protest both internal and external government policies. These demonstrations ultimately undermined the colonial assembly’s authority and traditional politics “in doors.” Carp concludes that outdoor politics mobilized Pennsylvania for war and independence, but was later utilized by those who disliked popular government and the revolutionary 1776 state constitution.

This middle portion of the book is strongly influenced by urban landscape and geography. One wonders, however, if Carp would have come to similar conclusions had he examined different spaces in the cities, such as taverns in Boston and churches in New York. Still, he presents a strong argument that helps show how revolutionaries created new communities and excluded those who did not embrace their ideologies. In the process they reshaped local authority while challenging Britain.

The author closes his book with a thoughtful epilogue entitled, “The Forgotten City.” Carp argues that although cities helped start the Revolution, they quickly faded in importance and never regained their former prominence. He identifies a number of reasons for this. Vulnerable to sea power, British forces occupied each of the five cities for varying lengths of times during the war, including over seven years in New York’s case. This disrupted commerce, caused population shifts as some residents fled and Loyalists and neutrals sought havens, and resulted in physical destruction. In the meantime, the rural interior, with its much larger population, mobilized and successfully continued the fight against Britain. The author contends that these trends continued into the early republic and beyond. Dirty, crowded, and increasingly democratic cities seemed dangerously out of place in the agrarian republic. States moved their capitals westward and the national city was built in a remote area to avoid contamination. Carp concludes that cities remained important cultural, economic, and political centers, and remain so today, but not like they had been formerly.

Overall, *Rebels Rising* offers much to a wide readership. Crammed full of interesting perspectives and insights, the book touches on such issues as politics, economics, race, gender, and even the architecture of public buildings and churches. Richly interspersed with maps and pictures, the book also contains a number of appendices on population, liquor licenses,

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and Newport's religious pluralism. This is an important contribution to Revolutionary and urban historiography.

MICHAEL P. GABRIEL

Kutztown University of Pennsylvania

Lauri Lebo. *The Devil in Dover: An Insider's Story of Dogma v. Darwin in Small-Town America*. (New York: New Press, 2008. Pp. 256. Paper, \$16.95.)

Pennsylvania has had its share of controversies and court rulings about the role of religion in public life, from William Penn's historic commitment to freedom of religion in his "godly commonwealth" to the importance of Prohibition and its legacy, the 1940 *Gobitis* decision on Jehovah's Witnesses and the Pledge of Allegiance, the 1963 *Abington v. Schempp* school prayer decision, and the blue laws which persisted here longer than in most states. The 2004–2005 school board controversy over teaching "intelligent design" (ID) in Dover, which resulted in the landmark *Kitzmiller et al v. Dover Area School District* ruling that ID has no place in a public school science curriculum, has now joined these important legal and social aspects of our history. The appearance of *The Devil in Dover*, by Lauri Lebo, the *York Daily Record's* education reporter who grew up in the area and knows it intimately, will be very useful in reminding students, professors, and citizens of the big issues at stake in this most recent battle.

Lebo's is not the first book on the case, and the others, too, have strengths. Matthew Chapman's *40 Days and 40 Nights: Darwin, Intelligent Design, God, Oxycontin, and Other Oddities on Trial in Pennsylvania* (2007) has the attraction of being written by a descendant of Charles Darwin, and Chapman's sardonic tone echoes H. L. Mencken's reporting on the 1925 Scopes "monkey" trial. Gordy Slack's *The Battle Over the Meaning of Everything: Evolution, Intelligent Design, and a School Board in Dover, PA* (2007) covers the courtroom testimony and scientific aspects more deeply, but has less on the community. Edward Humes's *Monkey Girl: Evolution, Education, Religion, and the Battle for America's Soul* (2007)—the case inspires long subtitles—is the most scholarly, with the greatest attention to national politics and history. (A fine documentary, "Judgment Day: Intelligent Design on Trial," which can be viewed at www.pbs.org/wghb/nova/id/program.html, includes interviews with participants and observers, including Lebo.)