

citing numerous primary sources. Several authors include informative charts and graphs. Most articles contain illustrations of pertinent people and places. The editors conclude with an identification of contributors and an index.

Pennsylvania State University

JOHN B. FRANTZ

An American Aristocracy: Southern Planters in Antebellum Philadelphia. By DANIEL KILBRIDE. (Columbia: University of South Carolina Press, 2006. x, 216 pp. Illustrations, notes, bibliography, index. \$34.95.)

Upper-class southerners were drawn to Philadelphia as the premier national center of conservative aristocratic society, education, and culture after the American Revolution. Bonds of friendship and kinship developed as a result and helped Philadelphia's elite families maintain their southern connections in the face of rising sectional animosities. In turn, southerners felt more comfortable in this most southern of northern cities than they did farther north. Even on the eve of the Civil War, therefore, there were many southern students in Philadelphia's medical schools and young ladies' "French" boarding academies.

Daniel Kilbride develops this argument through a half-dozen chapters. What emerges, *inter alia*, is that class mattered more than any differences over slavery. Philadelphia drew southerners who sought there the urbanity, cosmopolitanism, and seasoning that were much esteemed by their parents and peers back home. These values and pursuits helped successive generations of aristocratic families at once resist expanding middle-class ideals and, eventually, wear lightly some of the sterner elements of Victorian morality and culture. At the same time, these men and women found themselves and the clubs and organizations to which they belonged progressively less important as arbiters of taste, setters of standards, and shapers of intellectual life for the nation.

The analysis is highlighted by telling quotes—sometimes interpreted with more certainty than is warranted. It also introduces central personalities and brims with suggestive details. Though cleanly written, the volume has a few errors and inconsistencies. John and Pierce Butler had a maternal rather than a "material" grandfather (39). On the one hand, Kilbride quotes an Alabama planter's fear that "girls there [in Philadelphia] are imbibing habits and manners not perfectly congenial with those of the South" (57), while, on the other hand, he insists that southern parents "saw little to fear in intersectional friendships and much to admire" (65). Southern participation in the American Philosophical Society declined for various reasons, including rising sectional tensions, but southerners continued to be the majority or near majority at Philadelphia medical schools—a divergence in trends demanding more concerted explanation than Kilbride provides.

There is much else left unsaid that future writers may wish to address. There is no discussion of how Philadelphia's southern connections spread with the expansion of the textile industry along the banks of the Schuylkill. As the nineteenth century advanced, Philadelphians became increasingly involved economically with "the land of cotton"—a crop and a region that had not existed at the end of the Revolution. This involvement later complicated the abolitionism of Philadelphians. Yet, the city nevertheless became a major center of the Underground Railroad. It also became the de facto religious and intellectual capital of black America until the end of the nineteenth century.

There are other complexities missing as well. The Biddles, the Sargeants, and many other Philadelphians had extensive southern holdings. In fact, many of Natchez's leading planters were Pennsylvanians and also reluctant Confederates. Elite southerners did not just interact with Philadelphians of the same ilk. As Kilbride notes but does not fully consider, the Middletons, who figure prominently in his book, also had close ties of friendship, marriage, and experience in Europe. Even in America, Philadelphia was only part of the aristocratic network. The author mentions resorts such as Saratoga and Newport, but he does not consider New York, which supplanted Philadelphia as America's largest city, port, and literary center during the period he covers. As a result, southern writers such as Edgar Allen Poe and William Gilmore Simms increasingly looked from the banks of the Delaware to the banks of the Hudson. As onetime South Carolina governor James Henry Hammond made clear in letters to Simms, southern planters came to enjoy the fleshpots of New York every bit as much as they did those in Philadelphia. Moreover, by the 1820s, it was through New York, not Philadelphia, that southern planters generally sailed for Europe and imported many of their furnishings.

Before the 1830s, southern women rarely attended college, and, therefore, they often "finished" at boarding school. By the mid-1840s, however, this was much less often the case. As the Philadelphia area was slow to develop women's colleges, Philadelphia could not play the same finishing role for young southern ladies in the 1850s that it had earlier. During the early years of the republic, most southern planters, even among the elite (at least outside of the low country and parts of the tidewater), were Jeffersonians, not Federalists. Yet, Kilbride focuses on the Federalists and, later, on the Whigs. By ignoring many southerners' relations with Philadelphians, he never gives a sense of the shape or extent of the elite southern connections with the city or a systematic analysis of how and why they changed over time. Consequently, the book's title is misleading, though it accurately characterizes Kilbride's pioneering effort to trace some of the aristocratic countercurrents in America's expanding democracy.

Center for the Study of the American South DAVID MOLTKE-HANSEN
University of North Carolina at Chapel Hill