

On the other hand, despite cultural hostility, many individual Jews were welcomed and praised for their “contributions” to a society desperately in need of labor, capital, and connections with European financiers. Moreover, there were many instances when Jews and gentiles developed warm relations with one another. During the Revolution, most, but not all, Jews supported the cause in whatever ways they could. Therefore, from a “Jewish” point of view, they were entitled to equal treatment and opportunity—which rarely existed in colonial America or the new nation—as they were, indeed, among the first families of the nation. Sometimes politicians’ rhetoric endorsed that sentiment, but rarely did their practices.

*University of Arizona*

LEONARD DINNERSTEIN

*Passion Is the Gale: Emotion, Power, and the Coming of the American Revolution.* By NICOLE EUSTACE. (Chapel Hill: University of North Carolina Press, 2008. x, 613 pp. Illustrations, figures, tables, appendices, notes, index. \$45.)

This fascinating book examines the place that eighteenth-century Americans of British descent accorded emotion in the articulation of social and political identities. Focusing on the specific cultural context of Pennsylvania, Nicole Eustace argues that colonists there saw the cultivation and expression of emotion as an important marker of gender, class, ethnicity, and race—alongside the exercise of reason, which has received so much attention from historians of this period. In privileging particular kinds of emotion as being indicative of gentility, civility, and manliness, colonial elites distinguished themselves from other North American inhabitants—white commoners, Indians, and black slaves—whose lack or excess of emotion signified their deficiencies.

Eustace begins by discussing colonial responses to Alexander Pope’s ideas. His reconciliation of passion with civic virtue proved increasingly popular among Pennsylvanians during the middle third of the eighteenth century, despite considerable opposition from some quarters, not least the powerful Quaker presence in the colony. In subsequent chapters, she examines a spectrum of emotional exchanges—in public and private settings—that expressed feelings such as love, rage, sympathy, and grief. In each chapter, she shows the ways in which privileged Pennsylvanians carefully distinguished between worthy and unworthy forms of passion. Eustace demonstrates compellingly that the expression of emotion was critical to the delineation of social status and political power.

At every turn Eustace is sensitive to contestations that threatened to disrupt these convenient distinctions, such as the Paxton “boys,” who, in the 1760s, responded to elites’ denials of their full manhood by scornfully recasting emotional refinement as a form of effeminacy. Throughout the latter part of the book,

she charts the gradual emergence of an alternative paradigm that originated in Pennsylvania's political struggles and also in the broader imperial crisis. That new paradigm emphasized the universality of emotions; it blended masculine power with a civilized sensibility and presented passion as the natural ally of classical virtue. Eustace insists that the emotional language which pervades anti-British writings from the 1760s and 1770s should be understood not merely as rhetorical flourish but as a substantive and crucial component of the radical message that took form during those years. How that played out in the final decades of the eighteenth century, as citizens became increasingly divided over how radical their revolution should become, is not addressed here. This may frustrate some readers, but of course one can only do so much in one book. Given the ambitious scope of this study as it stands, Eustace was doubtless wise not to extend its reach into the early republic.

Eustace marshals an impressive body of evidence that incorporates personal journals, commonplace books, correspondence, political and religious tracts, public records, and newspapers. The author is clearly well versed in recent theoretical contributions to the history of emotion, but she deploys that knowledge with a light touch. Her prose is accessible and engaging, even when she examines complex ideas or issues that, in the hands of a less accomplished writer, could easily become recondite.

This is a very long book, which might perhaps have benefited from some judicious pruning, but the writing is of such quality and the details so engrossing that few readers are likely to find themselves skimming. Particularly impressive is the author's constant attention to the connotations that specific words would have carried in the eighteenth century and the often subtle distinctions between words that prove telling if paid the attention that they deserve. Most important of all, the author never loses sight of the human beings whose feelings and ideas are being discussed. This is an eminently humane piece of scholarship.

*University of Miami*

RICHARD GODBEER

*Ireland, Philadelphia and the Re-invention of America, 1760–1800.* By MAURICE J. BRIC. (Dublin, Ireland: Four Courts Press, 2008. xix, 363 pp. Notes, appendices, tables, biographical notes, select bibliography, index. \$65.)

Prior to the American Revolution, Irish immigrants came to America primarily from the northern province of Ulster. The eighteenth-century passenger trade, closely linked to the flaxseed trade that supported the linen industry in Ulster, facilitated emigration from Londonderry and Belfast to Newcastle, Delaware, and Philadelphia. Between 1771 and 1774, when linen weaving fell victim to the British credit crisis, at least 18,600 sailed into the ports of the