

innovative in educational thought than Thomas Jefferson to George Boudreau's chapter outlining the accomplishments of Philadelphia's "forgotten William Smith" (169). While all the essays are commendable, several stand out for their unique contributions. John Van Horne, for example, explores African American education (for both slave and free) in Philadelphia. Thanks to the efforts of Anthony Benezet, Benjamin Franklin, and the Bray Associates (an Anglican organization that promoted black education in the colonies), several schools opened in Philadelphia to meet the needs of the African American population. Yet Van Horne emphasizes that it was not just whites who took responsibility for advancing black learning; by the end of the eighteenth century, African Americans like Richard Allen also contributed to the cause. Carla Mulford reminds us that Franklin's educational agenda included a place for women and girls. Although they would find learning in a traditional school setting difficult to come by, women's demand for education and place in society could not be denied. Patrick Erben's stellar chapter on German education in Pennsylvania emphasizes the importance of understanding colonial learning beyond an English context. He successfully corrects "Franklin's cultural and ethnic myopia" (123) by discussing the numerous contributions of German groups to education, including a vibrant print culture that enhanced the learning needs of Lutherans, Mennonites, Moravians, and other Pietist groups.

The exhibition catalog on education and the photographic essay on schoolhouses in the Delaware Valley comprise the last third of the book; both richly illustrate the worlds of learning that existed in early Pennsylvania. The images in the book reinforce the value of using material culture to understand the historical past, and they give life to the subjects discussed in the essays. Overall, this book is a "must have" for those interested in the educational, social, and cultural history of early America.

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Transoceanic Radical, William Duane: National Identity and Empire, 1760–1835. By NIGEL LITTLE. (London: Pickering & Chatto, 2007. Illustrations, notes, works cited, index. \$99.)

William Duane, the longtime editor of the *Philadelphia Aurora*, was one of the most polarizing political figures in the early American republic, and his place in the historiography of that era is equally contentious. Duane's defenders celebrate his passionate advocacy of political democratization, economic equity, and a free press, while his detractors depict him as a petty, self-absorbed troublemaker who used high-minded principle to cloak his narcissistic rage against anyone who disagreed with him. Among the many merits of Nigel Little's new biography of

Duane is the author's refusal to cast him as either the noble martyr or the unhinged radical.

This book's most important contribution is that it provides the fullest picture we have ever had of Duane's life before he came to the United States in 1796. Little's archival research unearthed a particularly fascinating trove of documents pertaining to Duane's experiences in India from 1787 through 1794. This new material locates Duane within a network of East India Company officers who both shared and informed his "Low Enlightenment" enthusiasm for political and social transformation. Duane went to India thinking he was participating in the expansion of Britain's Empire of Liberty. His political outlook had been formed during a time when Britons prided themselves on presiding over an expanding, benign empire that would spread prosperity, the rule of law, and a society dedicated to personal liberty across the globe. The imperial regime Duane experienced in India, however, gave the lie to all of those self-congratulatory notions. Duane quickly discovered that British rule had come to be about exploitation rather than civilization, raw military and personal power rather than the rule of law, and brutal repression rather than the expansion of liberty.

A key argument of the book is that Duane's long career should be read as one that straddled what historian P. J. Marshall has called the first and second British Empires. Having experienced that imperial transition in India in particularly brutal form, Duane came to the United States hoping desperately that this republic would emerge as the world's new and improved Empire of Liberty. In this way, Little demonstrates that Duane's embrace of the most radical elements of Jeffersonianism in the early nineteenth century was, in many ways, an extension of the British, Low Enlightenment vision that informed the eighteenth century's Atlantic revolutions.

The final third of the book, which focuses on Duane's career in America from 1796 onward, would have been stronger if it had explored the notion of "Empire of Liberty" even more fully. As Little shows, Duane and many of his fellow Democrats were avid supporters of the Monroe Doctrine and of westward expansion. Might we think of these two seemingly quintessentially American aspects of Jeffersonianism as extensions of a much earlier, British conception of benign empire? Such continuities are implied, but not fully explored. Another limitation of Little's analysis is that he offers few close readings of Duane's newspapers—the central focus of his political efforts in America. The book offers many long quotes from the *Aurora* but very little explication that will be new to readers familiar with the political history of the early republic. These criticisms aside, this book will stand as the fullest and best examination of William Duane's life before his arrival in America.

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