

The Johns Hopkins University Press has invested resources appropriate for a fine coffee table book on a first-rate piece of scholarship. Its generous format allows solid amounts of text, large-scale illustrations, and subsidiary comments and details to be integrated on single pages. The paper stock has just the right balance between low reflection for readability and glossy finish for precise images. The buildings come to life visually, with over two hundred figures—architectural plans and elevations, natural history illustrations, maps, landscape drawings and prints, and photographs—nearly two dozen of them in color. Mark Reinberger took most of the present-day photographs, which provide superb images that precisely develop the analysis. One can only hope that other presses will take this book as a model for publishing visual culture history.

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America's First Chaplain: The Life and Times of Reverend Jacob Duché. BY KEVIN J. DELLAPE. (Bethlehem, PA: Lehigh University Press, 2013. 232 pp. Illustrations, notes, bibliography, index. \$75.)

In *America's First Chaplain: The Life and Times of Reverend Jacob Duché*, Kevin J. Dellape examines the life of Jacob Duché Jr., the Anglican clergyman who opened the First Continental Congress with a moving prayer and served as chaplain to this body until October 1776, when he resigned for stated health reasons and his duties at Christ Church, Philadelphia. In truth Duché had second thoughts about independence and chose to stay in town for the British occupation of Philadelphia, when he was arrested as a notorious revolutionary. In October 1777 he authored a private letter to General Washington suggesting that the general stop fighting and negotiate a settlement with the British. After the letter became public knowledge, Duché found himself ostracized from both sides in the conflict. He departed for England later that year to explain his actions to the Bishop of London. In his absence Pennsylvania authorities proscribed him as a traitor, confiscated his property, and barred him from reentry. Following the 1783 peace, Duché unsuccessfully lobbied for permission to return from exile. By 1793, after moderates, many of them friends of Duché, gained power in Pennsylvania, the minister was allowed to return and given a pardon.

While Duché was satisfied to return to his town of birth, historians have long struggled to categorize his political leanings. In contrast to the majority of historians, who view Duché as a reluctant loyalist, Dellape sees his loyalty as fixed. He argues that Duché's support for the boycott of British goods and war against the empire is less important than his proposal "that independence be rescinded and negotiation for American rights commenced"(138). In Dellape's view, the

minister became a non-revolutionary after becoming disaffected with the idea of independence and the policies of radical constitutionalists in Pennsylvania. Whether one agrees or disagrees with Dellape, Duché cannot be seen as a passive participant.

More so than other ministers, Anglican clergymen owed fidelity to the king, who headed the church, and they raised weekly prayers for the monarch from the *Book of Common Prayer*. Duché's faith made him a uniquely unifying figure for the First Congress and the cause of American liberty. Duché's public role as first chaplain in fact multiplied the shock of his disaffection from the patriot cause and attempt to influence Washington. In pointing this out, Dellape both acknowledges and furthers the goal of recent scholarship demonstrating the intimate ties and connections between so-called patriots, loyalists, and newly emphasized disaffected and neutral parties. For example, while Duché traveled to England to explain his actions to the Bishop of London, British chaplains attached to regiments in the city offered to aid his assistant minister. By the following year, Duché's assistant and many church vestrymen evacuated with the British. Prominent patriots promptly occupied positions in the church vacated by exiles.

Beyond his advocacy on behalf of Duché's status as a non-revolutionary, Dellape demonstrates Duché's extensive roots in his congregation and community. The son of a Huguenot turned Anglican, Duché attended the College at Philadelphia and Clare Hall in Cambridge when Christ Church, Philadelphia, called him as their assistant minister. Four years later, in 1762, he received ordination from the Bishop of London and assumed this post. In 1775 he was elevated to rector. A member of Philadelphia's elite society, Duché married into a powerful Anglican family, but the clergyman managed to occupy a middle ground between evangelicals and rationalists in the colony. He went so far as allowing George Whitfield use of his pulpit. Dellape makes a strong case for the vibrancy of Anglicanism and prevalence of religious politics in eighteenth-century Pennsylvania as well as Duché's public whig sentiments and oratorical skills. The latter qualifications and knowledge of the necessity of binding southern Anglicans to the American cause swayed Samuel Adams to recommend Duché as chaplain to the First Continental Congress.

While biographies by definition are limited in scope, Dellape misses an opportunity to place Duché in context with disaffected and loyal members of his congregation who over the course of the war similarly left Philadelphia and faced banishment. He nevertheless provides a useful examination of the Duché family and the Anglican Church in Pennsylvania, as well as the particular predicaments faced by Anglican clergymen during and after American independence.