

served one segment of the population while excluding and alienating others (“old light” Protestants and Quakers, for example). While serving a wider public, the Pennsylvania Hospital and the Academy (later College) of Philadelphia became entwined in factional fights between the proprietary Penn family and the Quaker Assembly. At the same time, Roney argues, voluntary associations played a key role in the urban economy. Because they turned to moneylending as a way to raise funds, and in the absence of banks, these groups provided much-needed infusions of cash and expanded the availability of credit, thus stimulating economic growth.

Finally, in the 1750s, Philadelphians began creating associations that interfered in matters where the formal institutions of government were already active. The colonial Assembly passed a militia law during the Seven Years War, for instance, but Philadelphians formed Independent Companies outside the law; similarly, government officials conducted formal negotiations with Indians, but Quakers in the Friendly Association showed up (uninvited) to those treaty talks to exert their own influence.

The deep roots of extralegal association suggest, in Roney’s interpretation, that the Military Association formed in response to the crisis of 1775 was a logical outgrowth of the developments she traces, rather than a radical break with Quaker tradition. She reads the events of the revolution as reshaping rather than creating associationalism. Whereas the eighteenth-century model was diffuse governance in the hands of a range of sometimes overlapping and sometimes competing private groups, the coming of the revolution brought an emphasis on transparency, unity, and majority rule. This reading suggests that Tocqueville’s riot of democracy was in fact more coercive than the colonial civic culture that preceded it.

*Governed by a Spirit of Opposition* is tightly organized and narratively driven. Its compact length will make it accessible in both graduate and undergraduate classrooms, while scholars of Philadelphia, civic life, and both the colonial and revolutionary eras will appreciate this fresh interpretation of associational culture.

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*Jacob Green’s Revolution: Radical Religion and Reform in a Revolutionary Age.* By S. SCOTT ROHRER. (University Park, PA: Pennsylvania State University Press, 2014. 304 pp. Illustrations, notes, index. Cloth, \$79.95; paper, \$34.95.)

*Jacob Green’s Revolution* is the latest offering in a recent surge of scholarship reassessing the relationship between religion and the American Revolution. Independent historian Scott Rohrer’s book is part biography and part microhistory, telling the story of Presbyterian minister Jacob Green and the important role he played in revolutionary-era politics and reform efforts in northern New Jersey. The book’s argument is straightforward: Edwardsean Calvinism was an important

source of “revolutionary energy” in the mid-Atlantic, propelling Jacob Green to support the rebelling colonists’ cause and producing “a strong reform drive during the American Revolution” (1, 7).

The book is organized into three parts. The first covers Green’s New England childhood, his education at Harvard, his participation in the series of mid-eighteenth century revivals commonly called the “Great Awakening,” and his entrance into the ministry. Influenced by Jonathan Edwards’s theology, Green rubbed shoulders with George Whitefield and Gilbert Tennant and then, in 1745, accepted an appointment as pastor of a Presbyterian congregation in Hanover, New Jersey. Part 2 picks up in the late 1760s, when Green published his first tracts. Though his earliest writings focused on “how to construct a pure church,” they laid the groundwork for his political writings that followed in the 1770s (108). In early 1776, Green published an influential pamphlet arguing against colonial reconciliation with Great Britain and urging the colonists to pursue independence. Based largely on the success of his writings, the Presbyterian pastor was elected to New Jersey’s Provincial Congress, continuing to champion the colonists’ cause for the remainder of the war. The book’s third and final part follows the final years of Green’s life and reform efforts in the early American republic. Green continued his pastorate at Hanover, working to reform both the church and the new nation. He conservatively opposed slavery, championed religious liberty, and pushed for economic and monetary reforms in New Jersey and beyond.

Scott Rohrer employs an unorthodox device in narrating each stage of Jacob Green’s life, briefly comparing it to that of a clerical contemporary, Thomas Bradbury Chandler. Like Green, Chandler was reared a Congregationalist in Massachusetts. From there, their paths diverged. Chandler attended Yale, left Congregationalism, and joined the Anglican ministry, championing the appointment of an American bishop and ultimately supporting the Loyalist cause during the revolution. Although Rohrer’s analysis of Chandler’s life is significantly shorter and less nuanced than his treatment of Green, the comparison successfully highlights the divergent ways in which Christianity impacted the religious and political paths pursued by American colonists in the late colonial and revolutionary years.

Some readers might wonder about the identification of Jacob Green with “radical religion.” Rohrer recognizes the “slippery nature” of defining such terms, but he maintains that Green’s support for “voluntarism and democratic rights,” along with his pro-revolutionary writings, were, indeed, radical (15–16). Compared to Thomas Chandler’s, they were. But Green looks quite conservative when contrasted with the more explicitly evangelical and enthusiastic Baptists and Methodists of the revolutionary era, to say nothing of the Moravians or even the Covenanters, a Presbyterian sect that championed a Christian nation and opposed slavery far more aggressively than Green. *Jacob Green’s Revolution*, then, points to the spectrum of religious and political radicalism that existed during

the revolution and the sometimes surprising ways in which they intersected with one another. Jacob Green may not have been as radical as others, but he was an important revolutionary and reformer, one we now know much more about thanks to Scott Rohrer's book.

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*Founding Friendships: Friendships between Men and Women in the Early American Republic.* By CASSANDRA A. GOOD. (Oxford: Oxford University Press, 2015. 289 pp. Illustrations, notes, bibliography, index. \$34.95.)

With *Founding Friendships*, Cassandra Good joins the ranks of such scholars as Fredrika Teute, Catherine Allgor, Richard Godbeer, and Lorri Glover, who have analyzed the private worlds of the founding generation in order to recapture and reconfigure the connections between their experiences as wives, salonnières, fathers, sons, brothers, or friends, and the political realms within which they moved. Through a series of thematic chapters analyzing private letters, novels, advice books, and friendship albums, along with social ideals and gift-giving practices, Good considers the phenomenon of nonsexual, cross-sex friendships between educated elite white women and men in the early years of the republic. Acknowledging that most advice writers cautioned strongly against mixed-sex friendships—there was the ever-present danger of the “seduction of women by men who pretended to be their friends”—Good asks readers to look beyond published literary representations to examine how individuals shaped their feelings in diaries and letters, and to enter the spaces where they created platonic relationships: churches, literary and other circles, and the homes of married friends and fictive kin (46). This extensively researched, thoughtful book will rest comfortably on the shelf with its compatriots.

Although conceding that men's fraternal bonds remained the model type of republican friendship throughout the era, Good makes two claims for the importance of mixed-sex friendships. First, she argues that, under the right circumstances, mixed-sex friendships had the potential to empower elite women, who might experience “a form of gender relations closer to equality than any other relationship between men and women in American society” (187). Through connections to their male friends, she suggests, women could “pass along political intelligence,” acquire “political power,” and use “persuasion and influence” to facilitate patronage appointments (164, 171). They might even become “female politicians,” to use Rosemarie Zagarri's term, joining the “civic body more directly and equally than they ever could have done through marriage” (189). In the context of the early republic's gender system, however, terms such as “equal” or “political power” may not capture both the opportunities and the constraints that elite women