

peace; the charge may also have been an attempt to undermine an unconventional interracial household. McCleskey does the best he can with the information available, but the book would have benefitted from a more sustained exploration of these questions. The book's abrupt conclusion that Tarr's failure as a "prominent free black role model" may have hurt the status of other free blacks seems speculative and unsupported (169–70). While McCleskey does cite classic texts by Ira Berlin, Kathleen Brown, and Winthrop Jordan, the book would have benefitted from an immersion in the scholarship on interracial intimacies and intermarriage bans, including work by such authors as Martha Hodes, Peggy Pascoe, and Joshua Rothman.

In all, at its best, *The Road to Black Ned's Forge* balances historical precision with strong storytelling about the colonial frontier. Edward Tarr and his community are worth getting to know, and this book changes our understanding of frontier societies and lays a strong foundation for future scholarship.

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KAREN WOODS WEIERMAN

Governed by a Spirit of Opposition: The Origins of American Political Practice in Colonial Philadelphia. By JESSICA CHOPPIN RONEY. (Baltimore: Johns Hopkins University Press, 2014. 252 pp. Illustrations, notes, index. \$59.95.)

At least since Alexis de Tocqueville's 1832 tour of the United States, students of the early American republic have described that period as one in which private voluntary organizations proliferated. Jessica Choppin Roney's *Governed by a Spirit of Opposition* locates the origins of American voluntary culture, and thus of widespread civic participation, in an earlier period.

The book begins as a study of colonial Pennsylvania government, in which Roney's key argument is that, because Penn's colony had no established church and its capital only very limited government, churches stepped in to do the work—establishing schools and organizing poor relief, for example—that was elsewhere done by the formal state. However, churches were limited by their inability to hold property in common, and thus Philadelphians turned early in the eighteenth century to what Roney terms a "new civic technology"—the voluntary organization.

Roney identifies three distinct stages of associational life before 1776. First, she writes, Philadelphia's white men banded together to provide services that neither unincorporated churches nor a weak city government could provide, such as fire protection. By the 1740s, Roney finds, associationalism had entered a new stage, wherein Philadelphians began to establish narrower, more controversial, and more explicitly political voluntary organizations. An association to erect a structure in which itinerant minister George Whitefield could preach and a Defense Association were new forms of voluntary organization because they explicitly

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