Neuenschwander presents a fairly convincing case for the sense of sectional awareness among the leadership elite of the Middle Colonies in the two years preceding independence, particularly among the members of the Continental Congress. He does not, however, cast his work in a sufficiently broad context to test the degree of sectional cohesion among the people of Pennsylvania, New York, New Jersey, and Delaware. He asserts that they held an unarticulated sense of regionalism inspired by common economic interests, ethnic diversity, religious diversity, and political tensions, but he does not develop this view in sufficient depth.

Neuenschwander's study is valuable as a suggestive interpretation centering primarily on the role of the political elite of the Middle Colonies. That is a useful contribution. More important, however, are the issues he raises which invite further study. There is room for more exploration of the causes of the exaggerated fear of New England among the middle colonists, and there is a need for additional investigation into the elements of sectional cohesion in the middle area.

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**Sir Harry Vane, His Life and Times (1613-1662).** By J. H. Adamson and H. F. Folland. (Gambit Incorporated, Boston, 1973. Pp. 480. Foreword, illustrations, epilogue, bibliography, index. $10.00.)

First, to introduce the coauthors of this well-written biography of Sir Harry Vane, second governor of Massachusetts. Both men teach at the University of Utah: Jack H. Adamson is a professor of English; Harold F. Folland, a professor of English and theater.

The first five chapters of the book tell the story of young Harry Vane's brief governorship of Massachusetts colony, when his utopian dreams about the New World turned into a kind of nightmare. The rest of the book shows Sir Harry Vane as a Puritan leader in the English Civil War, with many Englishmen and Scots rating him as the most powerful man of the times.

The English Civil War, related in unusually compact and lucid fashion, furnishes a backdrop for Sir Harry Vane, Charles I and II, Cromwell, Laud, Strafford, merchants, Scots, country gentry, and the people. One wonders whether this approach came about through Mr.
Folland's interest in the theater. At any rate, it is effective: king's men opposing merchants, gentry, sectarian groups, Scots, Irish, and the common people; Puritans fighting kings, Laud, Strafford, Scots, Irish, Dutch, and any others who were blocking their creating a New Jerusalem in the British Isles.

And the drama is based upon real history, which like all stories of wars, from the siege of Troy to the present Jewish-Arab conflicts, make the reader think about the causes of war, the leaders, the problems of the common people, and the aftermath.

Sir Harry Vane was the type of God-seeking Puritan who, without a war to fight, would have devoted his life to his family and estates. He would have become a Puritan preacher-writer and finally have been laid to rest in the crypt of some small local church. It seems fitting that at the time he was arrested, his last moments as a free human being, he was walking at home down an elm-shaded avenue at sunset.

But his Puritanism, like that of his New England friends, Anne Hutchinson and Roger Williams, had taken a sharp turn away from accepted Massachusetts doctrine. These three — and many others — believed that their faith, through God's grace and daily communication with God through the active presence of the Holy Spirit, had been freed from the obligations of the moral law. They really considered themselves independent of civil or religious law, a rather mind-boggling concept.

Vane had begun critically to examine the ritual of the Church of England while he was a student at Westminster School. "God had decreed . . . that he should be a vessel of mercy, and he received an experience of grace." He rejected education at Oxford. Henceforth, he was at odds with his Anglican father, cofferer to the household of the future Charles II. It was impossible to make his son acceptable at the court of King James.

Now it is necessary to return briefly to Sir Harry Vane's New England experiences, which formed the lifelong basis of his relationship to other Puritans. Average Puritans seemed to depend on one accession of grace for the rest of their lives, plus some visible signs from God. In Sir Harry's life, Christ had been born the second time, and thus he was continually given grace. Therefore, trust in his inner emotions became the center of his being.

People thought him aloof and gradually mistrusted him and his "cleverness," especially those who realized his great power in the realm.
Like St. Paul, he could say, "I can will what is right, but I cannot do it, for I do not do the good I want, but the evil I do not want is what I do." All his "cleverness" was directed toward the achieving of an English New Jerusalem. From the beginning of his career inconsistencies appeared in Sir Harry's conduct; a few of the most flagrant will be noted. A pacifist, he nevertheless organized the Massachusetts war against its Indian enemies. In England, he condemned "Ship Money" yet permitted his father to buy him a collectorship, faithfully carrying out his duties. When the Puritans were in control, this pacifist was commander in chief of the navy in all except title.

He hounded Archbishop Laud to the gallows-tree. Laud had packed nonconformists into prisons and had caused men to be tortured, but he did not deserve his humiliating death. As Peter Heylyn said, "The state had merely 'plucked a few years from a weak old man.'"

And there was the time, when Vane, given his father's keys to get some papers from the treasure room, also opened the box containing King's Council papers, his father being secretary. Sir Harry soon gave copies to Pym, who read them to the House of Commons, and the hated Lord Strafford went to the gallows. Sir Henry Vane, Sr., might have also gone to the gallows.

When the Self-Denial Act was passed for all Englishmen, Sir Harry began accepting his navy pay, even dipping into the large untouched balance to which his percentage collection entitled him. He had intervened cruelly in the trial of Christopher Love and favorably when his brother George was arrested as a Royalist.

When half of the real estate of the realm changed hands from Royalists to Puritans, Vane was the public's whipping boy; and they did not forget that he favored the Royalist husband of his sister Anne, who made his composition for estates on easy terms.

People remembered all these things for the future, every little deviation from justice and every big one.

As for Sir Harry's relationship with Oliver Cromwell, their mutual Puritanism and their plans for a spiritual regeneration of England held them together.

St. Paul's words about inconsistency of conduct also applied to Cromwell. What happened to the plain man in rumpled black, who wanted to be painted with the wart on his nose? He became a kind of king, with all the regalia and purple trappings of royalty, and when he died, was given a more expensive funeral than King James I. But
people remembered his tyranny. His bones were strung up on public display.

Sir Harry went to the gallows in 1662. The next tyrant was Charles II.

Today Sir Harry and Anne Hutchinson are admired by some for their stand for democratic government and civil rights. Vane is now, to many in the United States, "a true friend . . . and a man of noble and generous mind," for his belief in freedom of conscience, peace, and government by law. His statue by Frederick McMonnies, after a portrait by Sir Peter Lely, stands in the vestibule of the Boston Public Library.

Pittsburgh

Florence C. McLaughlin


Mr. Ernst, professor of history at York University in Ontario, Canada, has done the revolutionary-period scholar a great service. His study of the influence of money and politics on the emergence of the United States as a nation is excellent. His scholarship is thorough and complete. The tables and graphs he incorporates, particularly those showing the average rate of exchange on sterling for the various colonies, are noteworthy and constitute a fine addition to the scholarship of the period.

The addition of the "Glossary of Economic Terms for Political Historians" in _Money and Politics in America — 1755-1775_ is well merited. It adds much to an understanding of the terms denoting the complex issues which troubled the colonies and England during the years in question.

Politics, money, and economic conditions played an important role in hardening the attitude of America toward the mother country in the years immediately preceding the Revolution. The Currency Act of 1764, the subject of the book, was the most important factor in this sequence of events. The Currency Act widened the scope of colonial opposition to Britain's monetary policies. It affected both the