

could they continue to hold slaves while making arguments that slavery was immoral? It would also highlight for students that the acceptance of the war for independence was neither a foregone conclusion nor unanimous. Whereas the myth behind our founding is that great and ordinary citizens rushed to the cause, the reality is that it was a slow process with many coming only reluctantly into the fray.

According to Broadwater, as an individual, Mason did not become a revolutionary due to the forces generally credited with transforming the politics of Virginia gentlemen. He did not actively participate in colonial government, even when elected. The Proclamation of 1763 did not have a clear effect on Mason. Mason did begin to take a prominent role in the 1760s with the protests against British imperial policies. From this time on, Mason debated with other prominent political thinkers and wrote and revised important policy on regional and national levels, including the Virginia Declaration of Rights, the Virginia Constitution, and later the U.S. Constitution. He emerged, at the end of the era, as an opponent of the Constitution, and as such, Broadwater argues, continued to influence politics.

*George Mason: Forgotten Founder* is strongest in its last chapters on the Constitutional Convention. Because of this, the biography would work best as a supplementary text in a class on the early American republic. Jeff Broadwater makes a strong and convincing argument that George Mason, while "less visionary than Thomas Jefferson," deserves a place at the founding fathers' table.

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**Clare A. Lyons. *Sex Among the Rabble: An Intimate History of Gender & Power in the Age of Revolution, 1730-1830*. Chapel Hill: University of North Carolina Press, 2006. Pp. 432. Paper, \$22.50; ISBN 0-8078-5675-4.**

Clare A. Lyons skillfully crafts a book exploring the evolution of power in colonial and early American Philadelphia. The author asserts that sexuality served as a key category in the formation, contestation, and regulation of gender, race, and class hierarchies and that contrary to popular understandings, Philadelphia at this time was not a city of "chaste Quakers." The mid-eighteenth-century city was a complex environment where inhabitants engaged in a variety of nonmarital and extramarital affairs, where women forged spaces in which they could exercise their autonomy, where sex commerce and bastardy proliferated largely unchecked, and where many such acts and behaviors transgressed lines of gender, race, and class. By the nineteenth century, however, the city's elite and emergent middle-class fathers initiated a range of social and legal reforms to restrict women's autonomy and most everyone's sexual behavior. Although this transformation "altered the relationships of gender and sex to power and social control," especially among the least powerful, the shift largely failed to effect the desired behavioral changes.

As Lyons states, her work contributes to the scholarship on early American history in that it reveals the sexual norms and behaviors of a highly diverse colonial and early national city and adds to the body of work charting the transition from "colonial constructions and regulation of sexuality into the nineteenth-century gender system" in which conceptions of race and class played pivotal roles.

The text is divided chronically into three sections, the first of which explores the "sexual terrain of colonial and revolutionary Philadelphia," focusing on conceptions of patriarchal marriage, the phenomenon of self-divorce, the thriving pleasure culture, views on bastardy and prostitution, and depictions of sexuality contained in popular print sources of the day. Part II shifts to the post-revolutionary era where Lyons illustrates the ongoing and expansive liberal sexual culture of the city as well as concomitant areas of sexual contestation, primarily drawn along lines of race, class, and gender. Finally, the last section turns to the regulation of sexuality, especially concerning bastardy and prostitution, in the early nineteenth century, as seen through popular literature, the work of social agencies, and the law.

In charting this dramatic transformation, Lyons combines methodologies from intellectual, social, and cultural history. To support her assertions, she mines the best in the secondary literature, which is supported by primary sources culled from social welfare and benevolent societies, court and church records, tax lists, newspapers, popular literature, and period art. The resultant product includes both a convincing thesis and compelling stories that beautifully balance narrative, argument, and at times dry quantitative analysis. Although Lyons's geographical scope is somewhat narrow, confined to a unique urban environment, and her assessment is restricted to heterosexuality, her findings remain insightful and are of critical importance.

As a text for classroom instruction, I highly recommend this work for upper-division undergraduates and graduate students studying anything that addresses sex, gender, politics, race, class, and/or revolutions in colonial and early national America. Even more, I suggest using the book to restructure lectures on this period of U.S. history, particularly in regard to explaining the many ways that the American Revolution was (or was not) revolutionary.

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**Paul E. Johnson.** *The Early American Republic, 1789-1829.* New York: Oxford University Press, 2006. Pp. 208. Paper, \$24.95; ISBN 0-19-515423-1.

Paul Johnson, professor of history at the University of South Carolina and author of a number of highly acclaimed works including *A Shopkeeper's Millennium*, has offered a fresh survey of the American republic's early and arguably most critical developmental period. Chapters 1 and 2 focus on the heated political debates between the commercial-industrial Federalists and the democrat-agrarian Jeffersonians over the most beneficial program to steer the course of the young nation. Such disputes laid the