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*Pedagogues and Protesters: The Harvard College Student Diary of Stephen Peabody, 1767–1768*. Edited by Conrad Edick Wright. (Amherst & Boston: University of Massachusetts Press, in association with the Massachusetts Historical Society, 2017. Pp. 272, 18 illus. \$90.00 cloth; \$27.95 paper.)

Reconstructing the colonial college all too often has meant reliance on official minutes of board meetings and formal records such as catalogues of requirements for degrees and rules of conduct for students. Not surprisingly, these sources skew our institutional memory toward a limited history written and remembered from the top down.

This limited lens no longer need be the case. Thanks to historian Conrad Edick Wright's careful editing and annotation of Harvard College student Stephen Peabody's diary of 1767–1768, readers now have an exemplary, significant student account of colonial college life. Furthermore, *Pedagogues and Protesters* will endure as an influential model of research for grass roots history of other colleges and students far beyond the particulars of this book and student diary.

*Pedagogues and Protesters* is more than merely a presentation of one student's day-by-day journal. Editor Wright brings the eighteenth-century collegiate culture to life by skillfully implementing the analytic powers of twenty-first-century social networking research. He has gleaned the lengthy diary for names and affiliations within the world of mid-eighteenth-century Harvard College. This research innovation is no less than the thoughtful application of present-day analytic powers directed at personal history records from the past. It is fair to say that Stephen Peabody's pen preserved the images and observations of Harvard College in the biennium 1767–1768. Equally noteworthy is that Conrad Edick Wright (Harvard College, AB 1972) has extended the historical discovery by bringing Stephen Peabody (Harvard College, AB 1769 MA 1772) to life for contemporary readers. In considering the whole and parts of this project, it is both fair to say and good to see two Harvard alums from different eras each helping the other, creating a viable, interesting research bond that is lively over more than two hundred fifty years.

Student Peabody's diary is the main event, of course. Those who use Microsoft Word "cut and paste" features will appreciate his pen and paper template for making certain that each day's entry adheres to a format of vital statistics and weather reports, perhaps leaving the dubious impression that just about every day in Massachusetts Bay Colony was clear and mild. Beyond such daily preliminaries, it

is the characters, plot and collegiate stage for which Peabody provides the raw account. And it is historian Wright who organizes, interprets and explains the details that make reading informative. Beyond the annotations accompanying the text of Peabody's diary, it is Wright's lengthy introduction that elevates Peabody's personal history into fascinating social and institutional history. Wright observes about Stephen Peabody and his classmates that "In effect, Stephen brought his friends with him when he entered Harvard" (xli). Here was the key to understanding the clusters and constellations of conversations and contacts in a college of about 170 to 190 undergraduates. Wright's transactional reconstruction of networks goes beyond students to the geography and demography of towns and families in the greater Boston orbit of the era.

The social network analyses, however, are still context and prelude to the landmark issues facing constituencies within Harvard College of 1767–1768. At one level, issues of theology and doctrine cut across the board, president, instructors, and students. One has to review the doctrinal nuances of such categories of "Old Lights" and "New Lights" to understand how young Stephen Peabody placed his own religious tenets within the groundings of Harvard's original Puritan clergy and the challenges faced with diffusion of events and ideas from the Great Awakening. Peabody evidently was distinctive in that his theology was decidedly reactionary. At the same time, he was "rebellious" in joining many fellow students in their energetic championing of student rights against the traditional regulations and ordinances the president and faculty had used to maintain social order in classrooms and student extracurricular life. A frequent administrative counter, for example, was to sentence an allegedly misbehaving student to "rusticating"—a dismal fate that literally meant "going to the country." In practice, it meant that the student had to remove himself and all his possessions from the college for some stated period. Such strict official measures reduced both the number of students and the ostensibly disobedient ones, a strategy intended to achieve student compliance whether by persuasion or coercion.

Harvard college students were amazingly resilient in navigating such rules and punishments, not to mention a round of class recitations and readings that could have been suffocating. Going to Harvard College went beyond the course of study to include the serious business of making plans and making friends, for which the college experience was prelude to the ambitions of adult life.

Conrad Edick Wright, Worthington C. Ford Editor and Director of Research at the Massachusetts Historical Society, has made an invaluable contribution by annotating how Peabody's diary gains historical significance. Peabody may represent only a single student of the era, but he was a participant and observer of one of the most tumultuous periods of college governance and student conduct in the American colonial era. In sum, a colonial college such as Harvard may have been small, its furnishing and facilities may strike us as crude, but as the student diary combined with the editor's analyses demonstrate time and time again, the issues and codes were complex and significant. They were influential in shaping the structures and cultures of academic governance, curriculum, and students' rights—all with pertinence for American colleges and universities today.

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*Benjamin Franklin in London: The British Life of America's Founding Father.* By George Goodwin. (New Haven: Yale University Press, 2016. Pp. xiv, 365. \$32.50.)

After a spate of biographies in the early 2000s preoccupied with proving Benjamin Franklin's inherent Americanness (H.W. Brands, *The First American* [2000]; Walter Isaacson, *Benjamin Franklin: An American Life* [2003]; and Gordon Wood, *The Americanization of Benjamin Franklin* [2005]), it seems that Franklin is being drawn back across the Atlantic once again. Much like Joyce Chaplin's *The First Scientific American* (2006), George Goodwin argues that it is unhelpful to see Franklin as quintessentially American. After all, Franklin "had all his life considered himself to be British" (10). Of course, all of this Britishness ultimately comes to bear on explaining Franklin's most American action of all: joining the Revolution. As Goodwin writes, Franklin supported independence "because of his British influences, not through a rejection of them" (10).

Goodwin offers in sixteen chapters a largely political and intellectual biography of Franklin from his first trip to London in 1724 to his