

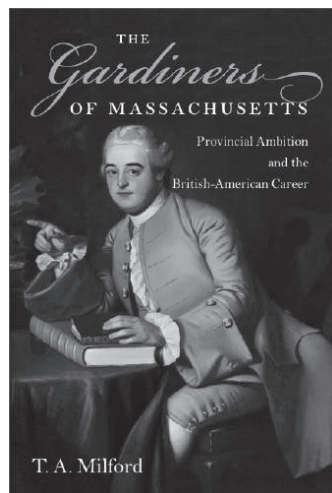
from the central narrative are introduced with phrases such as: “For that reason, we have to delve into the king’s character” (148); or “The only way to grasp the meaning of the country is to walk across it patiently . . . with an eye educated by what the archives contain” (105). The narrative jumps repeatedly from New World outposts to the Old World, from a Pilgrim to his biological ancestors or intellectual forebears, and from a landscape as it now appears to the way it would have looked and functioned four hundred years ago.

Bunker’s painstaking penetration through multiple layers is excellent research, but makes the book difficult to navigate, and the overall effect is less organized and coherent than some readers will prefer. Nevertheless, *Making Haste from Babylon* is a remarkable *tour de force* destined to become an indispensable resource for in-depth understanding of the colonial experience in New England.

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**Milford, T. A. *The Gardiners of Massachusetts: Provincial Ambition and the British-American Career*. Durham, NH: University of New Hampshire Press, 2005. 306 pages. \$24.95 (paperback).**

In *The Gardiners of Massachusetts*, T. A. Milford tells the history of an ambitious, professional middle class and their role within the first British Empire and the new United States. He tells this history by means of three generations of the Gardiner family in Massachusetts. First was Silvester Gardiner, medical doctor and apothecary turned merchant and landowner, who remained loyal to the British Crown and the Church of England and so was exiled from revolutionary Massachusetts. Second was Silvester’s son, John Gardiner, a lawyer educated in the Inns of Court who practiced in Wales and



then on St. Kitts during the revolutionary period. John, a Whig, returned to Massachusetts after the Revolution, reclaimed his father's estate, and served as a leader in both the liberalization of Massachusetts politics and the shift to Unitarianism in King's Chapel. Third was John's son, John Sylvester John Gardiner, a high Federalist, the rector of Trinity Church in Boston, a defender of Trinitarian orthodoxy, and a leader of the *belles lettres* in New England.

Milford uses the Gardiners as representative of a provincial professional class. The professional sensibilities of that class did not dispose them to one or another side in the American Revolution, but instead gave them a shared commitment to liberalism and the ability to fit in with either side. Silvester Gardiner made his fortune trading and receiving preferment within the empire so he could send his son to be educated as a professional in London. But though the metropole drew the ambitious John Gardiner, he found preferment impossible after his radical Whig convictions led him to serve as a defense attorney for John Wilkes in his *cause célèbre*. Gardiner stands for the disappointed seekers of preferment in the provinces. (We have here shades of the opposition to Thomas Hutchinson in Bernard Bailyn's biography.) When Gardiner returned to Massachusetts, having spent the Revolution in St. Kitts, he was part of the reconstruction of Massachusetts on more liberal political ground but also, as Milford interprets the 1790s theater controversy, on grounds more luxuriously cosmopolitan than virtuously republican. John's son, J. S. J. Gardiner, continued the ambitions of his father. Reverend Gardiner was a Trinitarian, unlike his father, but as much out of a defense of tradition and authority as belief in the doctrine. In the tragedy of the high Federalist Party, Gardiner lost the notion that refinement, ability and political participation should be virtues of all citizens, not just an elite.

The book, then, is a history of how ambitious provincials functioned in the first British Empire, of how they failed to fit in, but how the residues of empire continued into the early republic. Along the way, Milford provides some finely drawn portraits of the professional class at work: the trading of Silvester Gardiner, John Gardiner's practice of law in Wales and St. Kitts, and J. S. J. Gardiner's literary scene in early nineteenth-century Boston. With that central story, the book succeeds very well. One wishes only that religion, present in the book, though not fully elaborated, had received greater attention. In each generation, religion was important to the Gardiner family, and there is another story here of how liberalism and religion were intertwined in revolutionary Massachusetts.

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