illness. Penn’s answer was to create a garden city with broad avenues and parks so that his urban metropolis would be not much different than the rural backcountry. When disease broke out, Penn’s successors engaged in controversy on how to deal with the deaths that resulted. Some urged the creation of a lazaretto, or isolation hospital, located south of the city on an island in the Delaware River, to prevent immigrants from coming into the city before being thoroughly evaluated by government doctors. Those opposed to such a facility believed it intimidated potential settlers and also violated the detainees’ human rights. In many ways, the controversy continued throughout the city’s early history and reappeared in the nineteenth century over the cholera epidemics and in the twentieth century over how to handle the swine flu, which devastated Philadelphia, and more recently with respect to how to deal with AIDS.

Finger has given readers a very intelligent account of the rise of public health in early America. The material is very well documented, and he has consulted European as well as American sources. This is important because many of the American doctors, such as Rush, were trained in England and brought back with them their ideas and their medical practices. For students of early Philadelphia, the book offers insights into how the founders of the city dealt with one important issue and how this fit into the politics of the city, which was divided between Penn and his descendants and those who were seeking greater democracy from their rule. In the early republic, liberals, who had given Pennsylvania the most democratic constitution in the United States, and conservatives, who eventually repealed that document, came into conflict on how to handle the yellow fever epidemic.

The most significant criticism of Finger’s fine effort is that he sometimes gets bogged down in the jargon. But, on the whole, the work is useful for graduate students and professors working on early urban history and on the origins of public health in the United States.

Herbert Ershkowitz


This slim volume, part of a recent resurgence of interest in colonial legal history, examines four cases of banishment from the seventeenth-century Massachusetts Bay Colony. Author Nan Goodman, a leading scholar of law and literature,
employs an interdisciplinary approach to interrogate the legal construction of community through the “distinction between inside and outside” required “to make and keep members” (142). She persuasively argues that events that have been unquestioningly interpreted through the lens of religion can be profitably explored through law—particularly the common law, the allegiance to purportedly immemorial custom “emerging as victorious” at the moment of Puritan settlement (22).

This frame allows Goodman to offer new perspectives on four familiar episodes seldom considered together: the exiles of religious dissident Anne Hutchinson and Anglican bon vivant Thomas Morton; the repeated “invasion” and ultimate execution of English Quakers; and the removal, during King Philip’s War, of Christianized Indians to Deer Island in Boston Harbor. The predominantly analytical chapters employ diverse theoretical perspectives to examine closely the texts and legal rhetoric these controversies produced. All four incidents, Goodman suggests, offered challenges to the Puritans’ legal project “to map a religiously bounded community onto a geographically bounded one” (160). Entertaining all comers, Hutchinson and Morton asserted the norm of hospitality against official boundaries of inclusion and exclusion. Williams, earlier apprenticed to eminent jurist Sir Edward Coke, advanced the unsettling jurisdictional claim that civic community could not rest on religious homogeneity and must encompass diverse peoples. The Quakers extended this argument: Their invocation of “liberties” and “due process” against Puritan prohibitions envisioned a community grounded on a “notion of partial allegiance” in which members could dissent from aspects of the dominant order (25). Finally, as Christianized natives transported to Deer Island were stripped of territorial affiliation, they assumed new identities as common-law agents through military service.

Goodman’s explorations yield valuable insights. The banished, she suggests, succeeded in making law: Massachusetts adopted a settlement she terms the “Half-Way Contract” that, like the Half-Way Covenant, recognized gradations of belonging rather than a simple dichotomy of membership. And, by drawing attention to legal disputes involving norms such as hospitality drawn from the early modern law of nations, Goodman underscores the importance of the international legal context for the development of the common law, even in a colony as isolated as Massachusetts. This emphasis on contests over multiple sources and conceptions of law contributes to the growing literature on early modern legal pluralism. Goodman is on less-sure ground with her account of natives, which obscures context by focusing on a narrow set of texts: As historians of Native
New England have traced, Indians’ common-law “agency” reflected colonizers’ success in the long-running contest for jurisdiction coupled with the persistence and savvy of Native claims-making. But she rightly finds deep resonances between her account and later histories. Banishment, she astutely points out, was not an odd quirk of colonial law; our present-day deportation regime far surpasses anything the Puritans constructed.

Gregory Ablavsky
University of Pennsylvania


This superb book is an original and vital contribution to the literature on the Cold War and its legacies in the United States. Combining deep and diverse research with clear, impassioned prose, Gretchen Heefner traces the genealogy of the one thousand Minuteman intercontinental ballistic missiles (ICBMs) installed below the American Great Plains in the 1960s. Although her text is populated by a range of compelling characters, from “missileers” to ranchers, Heefner’s subject is ultimately the missile itself—the technology that has become the depoliticized “stuff of monument.” But by stressing both geography and political economy, Heefner has produced a more complicated account of Cold War “victory” than those offered by official narratives or nostalgic boosters.

The Missile Next Door proceeds chronologically, but Heefner’s focus shifts from the Minuteman’s designers, marketers, and operators—featured in the book’s first half—to citizens forced to accept the presence of a missile on their property. This imposition was not merely an inconvenience; it also meant that one’s home had essentially become a target in the uncertain drama of Cold War deterrence. As Heefner notes, having planted these terrifying devices (and associated infrastructure) “amidst the population,” the military then “expected life to go on as usual” (2). Even the name Minuteman, suggesting a defender who responds “only when provoked by tyranny,” aided this normalization (31).

Although she is influenced by recent scholarship on the “militarization of everyday life,” Heefner’s great accomplishment is to invigorate and complicate this useful concept. Deftly using interviews and family document collections and traveling far beyond the urban settings of civil-defense histories, she captures with unusual precision the lived nature of militarization. But the intimate scale of her research and writing also allows Heefner to document the varied consequences of this process for certain people and places.