

a grandmother and “Grand Mother.” It reveals Drinker’s commitment to her husband and family, her devotion to her unmarried sister and friends, her commentary on infant mortality and other health issues, wartime pressures, as well as exile and the return to Philadelphia of Quaker-loyalists during the Revolution. Crane makes clear what has been omitted in this abridged version of the diary—“stress, suicide, delusions, fantasy, and murder . . . sights and sounds of eighteenth century Philadelphia”—but this only tends to whet the appetite for the unabridged version (xxiv). The editorial note (xxvii–xxix) is important as it shows how a good transcription of a diary ought to be conducted, while the bibliography of printed and secondary sources is an invaluable guide to contextualize Drinker’s journals.

Each of the four sections of the diary begins with an editorial commentary that sets the scene, and the text is admirably annotated with care to detail and provides full references. The bibliographical directory breathes life into many of the individuals specified in the volume and further contextualises the period under review. I wonder, however, if extra color could have been added by a select number of images for the period, but the diary itself is a fascinating read and my understanding of eighteenth-century Philadelphia and environs has been greatly enriched. If Professor Crane was sitting opposite me today I would warmly congratulate her for her years of devotion to this most remarkable of women.

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Susan E. Klepp. *Revolutionary Conceptions: Women, Fertility, and Family Limitation in America, 1760–1820*. (Chapel Hill: University of North Carolina Press, 2009. Pp. 312. Illustrations, tables, notes, index. Cloth, \$65.00; Paper, \$24.95.)

Susan Klepp’s *Revolutionary Conceptions: Women, Fertility, and Family Limitation in America, 1760–1820* is a groundbreaking and thorough study of how women empowered themselves during the revolutionary period by limiting childbearing and by gaining more control over their own bodies. Klepp shows how late eighteenth-century colonial American women rebelled against

lifelong childbearing and unlimited access to their bodies. She supports her thesis with a variety of methodologies, primary sources, and voices.

Revolutionary Conceptions argues that, in the late eighteenth century, many American women and some men decided to limit family size. Female colonists applied the revolutionary values of rationality, restraint, and virtue to their bodies and their families. Women defined virtue for themselves as sexual restraint and embraced female modesty. Their acceptance of these values was due in part to real physical and sexual dangers they faced during the American Revolution. Klepp points out that “humiliation, exposure, violation, or rape of women by the enemy” were weapons of war (94). Boycotts and other activities that encouraged economic restraint affected perceptions of high fertility and large families came to be seen as luxuries during the difficult days of the Revolution. Women’s pregnant body, likewise, was viewed as excess. Rational motherhood and parenting meant that women planned and counted the number of children, and cherished each child, whether male or female, by working hard to provide educational and economic opportunities to all, not simply to the eldest son. Klepp summarizes, “The fertility transition was a sudden and radical change for those first generations of individual women and men who made a conscious decision to disavow past practices and switch to various family-planning strategies” (275).

In order to support her thesis, Klepp employs an assortment of methodologies in her book. She utilizes demography to show how the high fertility of the mid-eighteenth century gave way to a steady decline in childbearing. Klepp clearly explains her demographic methodology and includes myriad graphs in order to visually prove her point to the reader. Klepp relies on gender history to reveal how femininity was transformed over the course of the eighteenth century and what effects this change had on family size, perceptions of the female body, and the duties and responsibilities of mothers. She uses medical history to highlight what women thought about pregnancy, health, and disease. She also considers women’s herbal strategies for spacing, limiting, and stopping pregnancies. In addition, Klepp makes use of art history to demonstrate how the portrayal of the abundant female body was replaced with depictions of rational and modest mothers.

The methodologies that Klepp uses to sustain her argument require her to consult an amazing array of primary sources. Her demographic analysis depends on census records, county registries, and church records. In order

to uncover the gender history of eighteenth-century colonial America and its relationship to family limitation, Klepp consults women's journals and correspondence between family members, including husbands and wives. Her investigation into the medical means of limiting fertility is founded on herbals, receipt books, and dispensary records. Klepp's art historical examination incorporates twenty-one illustrations, each of which is thoroughly analyzed. However, Klepp's integration of visual primary source evidence is undermined by the decision to describe in detail artworks (at least sixteen) that are not included as illustrations in the text. Perhaps, this oversight was a decision on the part of Klepp's editors. A similar weakness was the lack of a bibliography; footnotes are complete, but a full bibliography would have allowed the reader to seek inspiration more easily from Klepp's primary and secondary sources.

Klepp's excellent methodological analysis and incorporation of myriad primary sources are complemented by her outstanding comparative history of family limitation. Klepp considers women and men of different classes, races, ethnicities, religions, and regions. She works hard to uncover their views on pregnancy, childrearing, family dynamics, and fertility. She clearly shows which groups—middle-class urbanites, Quakers, English-speaking colonists, and easterners—more readily embraced decreased fertility, and which populations—"the very wealthiest Philadelphians, slaves, and the rural German and urban Jewish communities, nineteenth-century immigrants, and isolated settlers on the frontier"—did not implement family planning strategies (54). Klepp's comparative history, thus, demonstrates that some women and men did not embrace family limitation. This fact underscores an important point that Klepp makes in her conclusion: "Although the adaptation of family limitation was on the whole a positive achievement for women and children, there were costs" (280). Klepp then details what the downside of the fertility revolution was: male control of family planning; medicalization of childbearing; anxiety and fear of the female body; and the denigration of minority groups—Catholics, immigrants, and others—who did not embrace family planning. Klepp's acknowledgment of the negative aspects of family planning might have been introduced much earlier in the book.

Revolutionary Conceptions will be eagerly read by historians of the American Revolution; Klepp convincingly shows that it was indeed a revolutionary time for colonial women. Teachers of the history of American medicine should

incorporate her chapter, "Potions, Pills, and Jumping Ropes: The Technology of Birth Control," in their courses. Scholars of women's history would profit from reading this book as well.

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James O. Lehman and Steven M. Nolt. *Mennonites, Amish, and the American Civil War*. (Baltimore: Johns Hopkins University Press, 2007. Pp. xi, 353. Illustrations, maps, tables, index, bibliography. Cloth, \$39.95.)

This book by two renowned Mennonite scholars examines the experience of Mennonites and Amish during the American Civil War. Advertised as the "first scholarly treatment of pacifism during the Civil War" (jacket cover), *Mennonites, Amish, and the American Civil War* adds to the understanding of both the Confederate and Union homefronts and to religion during the war, but its most significant contribution is to Anabaptist studies. Mennonites and Amish occupy two branches of the Anabaptist family tree. Another stem, the Brethren, or Dunkers, is not part of this study.

Lehman and Nolt emphasize adjustments made by the pacifist Mennonites and Amish in response to the Civil War, and they spin a complex account in which Mennonite and Amish communities in three regions reacted differently. In Pennsylvania prior to the war, the lines that separated the two kingdoms, that is, the traditional Anabaptist teaching that kept Christians apart from the sinful world, especially government, had blurred. Pennsylvania Mennonites voted—first Whig, then Republican—and they held local public office. Consequently, Mennonites there felt comfortable with the civic world. During the war they navigated a middle course in which they paid commutation fees in exchange for draft exemptions. In the Shenandoah Valley, however, striking a deal with civil authorities was much more difficult. Most valley Mennonites were antislavery Unionists, which made their situation particularly precarious, and the Confederacy only partially recognized their rights as conscientious objectors. John Kline, a Dunker, was the principal Anabaptist advocate, but he was briefly imprisoned in 1862 and assassinated