

While the authors ably survey major scholarly debates pertinent to the buildings discussed, their contribution to those debates is not always clear. For instance, one chapter laments the limited scholarship on domestic out-buildings but, while noting exceptions to general building patterns, does not explore the significance of variations in size, construction materials, or construction dates, which might make a stronger case for those buildings' historical significance. Analytical shortcomings, however, open myriad avenues for further scholarship, an explicit goal of the authors and editors, who suggest scholars consider, among other topics, ethnic dimensions of Sunday school classrooms; foodways' impact on spatial arrangements; ordinary rural Pennsylvanians' practices; greater attention to urban buildings; and the retention of certain ethnic traits despite the adoption of mainstream architectural features.

This book assuredly achieves its purpose of introducing less conversant readers to pertinent scholarly conversations, and providing scholars a resource rich in detail and suggestive of further avenues of study, but on a deeper level it also explores the material dimensions of an evolving ethnic identity, the architectural expression of German-speaking Pennsylvanians' transformation into Pennsylvania Germans.

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Patrick M. Erben. *A Harmony of the Spirits: Translation and the Language of Community in Early Pennsylvania* (Chapel Hill: University of North Carolina Press, 2012). Pp. xvi, 335. Illustrations, notes, and index. Cloth, \$45.00.

Tradition holds that colonists such as George Thomas and Benjamin Franklin considered Pennsylvania to be a colony challenged by its multiplicity of faiths, ethnicities, and languages. In *A Harmony of the Spirits: Translation and the Language of Community in Early Pennsylvania*, Patrick M. Erben disputes this myth, using contemporary writings that range from promotional literature to calligraphies, hymns, and religious tracts to demonstrate that the people of Pennsylvania appreciated the multilingual diversity of the province and used it as a means to encourage inclusiveness, not division.

Erben traces the origins of Pennsylvania's linguistic diversity and its significance back to Jan Amos Comenius and Jacob Boehme and forward to

William Penn, Francis Daniel Pastorius, Johannes Kelpius, Count Nicholas Ludwig von Zinzendorf, Peter Miller (“Brother Jabez” from Ephrata), and Anthony Benezet. Linguistic diversity was the norm and not an issue among Protestant mystics in Europe who, although they occasionally relied upon translations, did not feel uncomfortable working with texts in other languages.

The Hermits at Johannes Kelpius’s Society of the Woman in the Wilderness along the Wissahickon Creek used hymns as a means for his followers to pursue perfection—“a mystic union with Christ” (207). Hymnody was multilingual in Kelpius’s community, and, according to Erben, they sought to unite the English and German languages. Kelpius himself translated the hymns to expand the potential impact of his community, and his efforts laid the groundwork for Schwenkfelders, Ephrata Brothers and Sisters, and other descendants of German radical Pietists. At Ephrata, for example, printers published tracts and hymns written by members of the cloister and neighboring sectarians.

Moravians at Bethlehem led by Zinzendorf also articulated the relationship between language and spirituality through hymns. In the case of the Moravians, multilingualism encompassed not just European languages but also the dialects of the Delawares, Shawnees, Mahicans, and Iroquois, whom the Moravians tried to convert. Zinzendorf encouraged the development of a parallel multilingualism, with hymns sung in both German and Native American languages. He also envisioned that the Moravians, through this linguistic diversity, would develop a language that included all of the languages spoken in the community (including German, Dutch, Latin, French, and Greek) into a single tongue. As Zinzendorf also hoped to unite all German-speaking congregations into one ecumenical group that would share a common religious vision, it certainly fits that he would promote a linguistic solidarity in which the spiritual text encompassed multilingualism.

William Penn’s promotional literature further emphasized the importance of multilingualism in colonial Pennsylvania. Erben raises the question about how people on the continent who did not speak English were able to understand Penn’s message, focusing on the importance of translators. In explaining the process, Erben makes a distinction between inner and outer languages and how the translation process could affect listeners’ understanding of Penn’s words. Were the translations simultaneous (in other words, Penn spoke, then the translator), or did the translators wait until Penn finished speaking and then summarized what Penn said? To Erben, the latter

could lead to misinterpretation, thus explaining Penn's desire to focus on the written word when promoting his colony. Consequently, Penn's spiritual goal was to encourage a common understanding of human language in order to ensure the goal of salvation, but his practical goal was to focus on the "real" world in the promotional literature, explaining his vision for the colony in terms Europeans would understand.

Additional promotional tracts for the province followed Penn's pattern. Francis Daniel Pastorius's *Sichere Nachricht* expressed support for the spiritual and social development of the colony. Penn appreciated Pastorius's linguistic diversity, which, according to Erben, Pastorius might have interpreted as favoritism toward German settlers. Daniel Falckner's *Curieuse Nachricht* focused on Pennsylvania as a religious experiment, as it answered a series of questions posed by August Herman Francke. Falckner's tract, along with Gabriel Thomas's *Historical and Geographical Account*, Penn's *Letter to the Free Society of Traders*, and other reports written by Pastorius, ultimately were compiled into Pastorius's *Umständige geographische Beschreibung* by printers and used to promote settlement of Penn's colony—again, an example of a multilingual text.

Pastorius's multilingual compositions also focused on the use of language. He embraced the notion that linguistic diversity stemmed from Babel and was a sign of corruption. Through his encyclopedia ("Bee-Hive"), Pastorius demonstrated a fascination with language that was atypical for the era but within the norm for religious thinkers.

Erben further examines the importance of language to Native American populations. The death of Delaware Chief Ockanickon, for example, symbolized the linguistic and spiritual affinity of Quakers and Native peoples. Moravian missionary activity further involved the use of language, with David Zeisberger and John Heckewelder providing parallel translations of hymns in Native American, German, and English languages.

When war came to Pennsylvania, Erben suggests, the debates over war and pacifism renewed interest in a spiritual community. German-language printers published translations of English-language spiritual works along with tracts in German. Quaker remonstrances were especially common, and German pacifist sects supported the Friendly Association. Quakers such as Anthony Benezet and Israel Pemberton recognized the need to understand Schwenkfelder, Mennonite, Moravian, and Dunker spirituality to elicit support when defending their beliefs against opponents like Benjamin Franklin,

whose Voluntary Association considered them cowards. Once again, colonists sought to find a linguistic affinity in order to promote spirituality.

Overall, Erben's book is an insightful study of the importance of language in colonial Pennsylvania. He occasionally lapses into outmoded references (such as referring to the indigenous population as "Pennsylvania Indians," considering all of the tribes to be the same), and he neglects to mention that Franklin opposed foreign-language usage yet published German-language texts. Nevertheless, this book provides a fascinating explanation why some of Pennsylvania's religious leaders appreciated the linguistic diversity of the province and used it as a means to spread God's word.

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Jennifer Hull Dorsey. *Hirelings: African American Workers and Free Labor in Early Maryland* (Ithaca, NY: Cornell University Press, 2011). Pp. xvi, 210. Illustrations, notes, bibliography, index. Cloth, \$45.00.

In early 1814 John Kennard, a Talbot County farmer on the Eastern Shore of Maryland, knew that his next hire would be different. He had published the following advertisement in the *Eastern Shore General Advertiser* with change in mind: "Wanted to Hire: A Negro man who understands the farming business" (21). Those who read or heard of the notice understood that Kennard's desire to hire a freed or freeborn African American rather than buy a slave or pay a white laborer reflected a shift in local labor practices. With the disappearance of northern slavery underway, roughly two generations of African Americans were entering an emerging "free labor" workforce for the first time. Their agricultural skills took on new value as commercial interests sought to exploit the Mid-Atlantic's coastal harvests as well as the crops and natural resources from the hinterlands of western Maryland and southern Pennsylvania. In *Hirelings: African American Workers and Free Labor in Early Maryland*, Jennifer Hull Dorsey investigates how African Americans understood this change and attempted to shape the expectations of free labor by their entry into it.

It is this convergence of emancipation and the rise of wage labor that interests Dorsey most as she explores what she considers a historiographical