

on the Walking Purchase and its aftermath are the best treatment of that subject yet, and Harper provides a carefully crafted and very accurate map to chart the infamous land grab. The book's merits, however, are eclipsed by significant flaws, especially Harper's inadequate understanding of both Delaware belief and Quakerism. Harper notes that the Delawares expected reciprocity "in return for encroachment" (p. 24) but neglects to adequately explain the concept of reciprocity in the context of their culture. His failure to realize that the Delawares' faith was based on reciprocity undermines his analysis of their interaction with European newcomers. He also has an insufficient understanding of Quakerism. He suggests that Penn's Quakerism was compromised by "English gentility" and "condescending colonialism" (p. 14) and hints broadly that as proprietor he was prepared to use force in a dispute with Delaware sachem Tammany. Such a course of action, however, would have violated Inner Light theology and the peace testimony, basic tenets of his religion. Quakers believed (and still believe) that they should "let their lives speak," meaning that they should be living examples of their faith and treat everyone with kindness and respect in order to answer the divine spirit within all, which, in turn, might move a non-Quaker to convert; Penn's dealings with the Delawares also need to be understood in this light. These and other surprising errors undermine Harper's otherwise admirable work and leave the reader with an incomplete and incorrect understanding of both the Delawares and Quakers and the brief period of time when interactions between the two peoples were shaped by their religious beliefs.

West Chester University

STEVEN GIMBER

"Rememb'ring our Time and Work is the Lords": The Experiences of Quakers on the Eighteenth-Century Pennsylvania Frontier. By KAREN GUENTHER. (Selinsgrove, PA: Susquehanna University Press, 2005. 251 pp. Maps, tables, appendices, notes, bibliography, index. \$52.50.)

This study of Exeter Monthly Meeting of the Society of Friends in Berks County, Pennsylvania, is based upon intensive primary research in religious and governmental records and places these backcountry Quakers within the framework of much recent scholarship on Euro-Americans in colonial Pennsylvania. Karen Guenther uses a chronological and topical structure in examining the evolution of Exeter from its founding in 1737 by Friends, who included the parents of Daniel Boone, to its decline after 1789, marked by division from Robeson and Catawissa monthly meetings.

The author carefully describes the religious and ethnic context in which Exeter Friends lived, demonstrating the very different experience of Berks County Quakers from their coreligionists in Philadelphia, Chester, Bucks, and

even Lancaster counties. Expansion of the analysis to Friends in colonial Massachusetts, Maryland, and East New Jersey, for which scholarship exists, would have provided a more variegated comparative framework to evaluate the importance of recent settlement versus other factors such as minority status in demographics and law. According to Guenther, "the major German religious groups (Lutheran, Reformed, and Roman Catholic) totaled over 90 percent of the births and baptisms recorded in Berks County church records between 1705 and 1780" (p. 44); of a total of eighty-seven congregations in 1776, churches in the county with English origins numbered three Anglican, two Baptist, one Methodist, and five Quaker meetings.

The Friends lived and conducted business with neighbors of other religions. The author uses a wide range of data to evaluate the situation of Berks Friends, including an interesting analysis in which she found "that only four of the 119 Quakers whose property holdings appear on warrantee township maps had Quaker landholders adjoining all sides of their property" (p. 105). Other unique aspects of the Exeter Friends' experience, compared with older settlements in Pennsylvania, were their location in contested territory during the Seven Years' War and position as a tiny pacifist minority during the American Revolution. While some Exeter Quakers held governmental offices, including justice of the peace, county commissioner, sheriff, and assemblyman, they never dominated local politics as Friends elsewhere in Pennsylvania did. Guenther's close analysis of tax lists also demonstrates that while Quakers appeared disproportionately among the more affluent groups, they did not form a wealthy elite.

In examining Exeter's record on slaveholding, the author provides further evidence of the monthly meeting's distinction among Pennsylvania Friends. Though Berks County Quakers held relatively few enslaved African Americans, "compared with other monthly meetings in Pennsylvania, Exeter Monthly Meeting was the slowest in manumitting its slaves" (p. 142). This record coincided with the opposition of three of five Berks County assemblymen to the 1780 gradual abolition act, which Guenther suggests resulted from the continuing economic viability of slavery on Berks County farms and iron plantations as well as the lack of antislavery sentiment among the local German population.

Karen Guenther convinces the reader that Exeter Monthly Meeting's location in the Pennsylvania backcountry shaped a different history than the better-known experiences of Friends in older settlements. *"Rememb'ring our Time and Work is the Lords"* contributes to our developing understanding that early American Quakers took a variety of approaches to such issues as exogamy, slavery, political participation, and war.

Lehigh University

JEAN R. SODERLUND