

along with the Algonquians' "notion of land as process rather than commodity," helped to sustain their ability to adapt flexibly to change (p. 40).

From disparate, mostly Euro-American sources, Amy Schutt provides an integrated analysis and narrative of Delawares who created new towns in the west in response to European settlement, land fraud, and epidemic disease. Her study reflects maturity in the field of Native American–European contact, dispassionately discussing the nuances of relations among various groups of Indians and settlers while emphasizing the core strengths of Delaware communities over time.

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*Jesus Is Female: Moravians and Radical Religion in Early America.* By AARON SPENCER FOGLEMAN. (Philadelphia: University of Pennsylvania Press, 2007. 328 pp. Illustrations, appendices, notes, bibliography, index. \$49.95.)

The Moravians had 148 itinerant preachers—111 men and 37 women—working in 171 communities from New York to Virginia in the years 1750 to 1754, primarily among the rapidly growing German Reformed and Lutheran congregations (p. 113). Yet, from the 1730s to the 1750s the opposition to Moravian activity reached its peak, sometimes resulting in incidents of violence between pro- and anti-Moravian groups.

In this study, Aaron Spencer Fogleman seeks reasons for the reactions to the Moravians and proposes an interpretative framework for understanding this era of colonial church life. The Moravian episode is but a part of the larger transatlantic Protestant evangelical awakening and its specific American manifestation known as the Great Awakening. Moravians were already controversial in Europe before their arrival in America, and their reputation came with them. As the author notes in chapter 3, "The Challenge to Gender Order," early eighteenth-century Moravians had developed unique ideas regarding the gender of the Trinity, of Jesus, and even of the gendered spirituality of Moravian believers themselves. Through communal living, the Moravians of that era also developed alternative views concerning marriage, sexual relations, and the empowerment of women.

Fogleman relies heavily on both Moravian and non-Moravian archival sources, but he also summarizes the many printed polemics that European critics issued against Moravians. These polemics have received little attention in past studies of the Moravians. The author argues that if the Moravians had not ventured from their separated communities they might have avoided the problems they encountered in North America. But they were ecumenical. He observes that, "To Zinzendorf [the Moravian leader] and the Moravians in the eighteenth

century ecumenism meant porous church boundaries and true believers from all faiths establishing communion with one another" (p. 130).

During Zinzendorf's visit to Pennsylvania (1741–43), he organized the "Seven Ecumenical Synods" (p. 108) with representatives from virtually all the Protestant groups in the colony; however, this attempt to form a federation of churches soon failed. Next he articulated his "Tropus concept" (p. 111) that would have formed a federation of Moravian, Lutheran, and German Reformed churches in which each would retain its own identity. It was this idea that eventually resulted in the Moravian itinerant preachers working in Lutheran and Reformed congregations. Congregations appreciated these Moravians because they were known as good preachers, helped to build churches and schools, and accepted no payment for their efforts.

This activity influenced the hitherto lax European church authorities to dispath pastors to develop a sense of denominational loyalty among their migrating former members. Authorities sent Lutheran pietist pastors from headquarters in Halle, Germany, while the Classis of Amsterdam—which had responsibility for Dutch and German colonial churches—supplied reformed pastors; Swedish Lutherans came from Uppsala. Anti-Moravian polemics, frequently describing the supposed strange ideas and practices within the Moravian communities, also began circulating among the settlers. Pro- and anti-Moravian groups formed, and conflicts, with occasional violent encounters, occurred over such issues as who had the right to preach in a church or who owned the building itself.

Fogleman recognizes that these struggles between the Moravians and the proponents of the emerging Lutheran and German Reformed denominations are often presented by others as issues that reflected the growing power of the laity in American church life. But it is his conclusion—despite acknowledging some problems with corroborating source materials—that these tensions reflected a rejection of the Moravian views of gender order in both their theology and their community practice as well as a rejection of their "ecumenism." These Moravian views and practices threatened conventional European ideas of Lutheran and Reformed confessional identity.

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*The Philadelphia Campaign. Vol. 2, Germantown and the Roads to Valley Forge.* By THOMAS J. MCGUIRE. (Mechanicsburg, PA: Stackpole Books, 2007. x, 392 pp. Illustrations, appendix, notes, bibliography, index. \$34.95.)

Thomas J. McGuire has completed his impressive examination of Washington's army and the 1777 Philadelphia campaign with his second volume, *Germantown and the Roads to Valley Forge*. McGuire resumes his narrative