

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

with the British capture of Philadelphia in September and traces Washington's and Howe's army movements and their decision-making processes throughout the closing months of the year. Utilizing extensive collections of contemporary sources, he argues that despite suffering hard-fought defeats at Germantown and along the Delaware River, the Continental army experienced a rejuvenation of morale and spirit, which buoyed the men's hopes throughout their encampment at Valley Forge and taught them valuable lessons of war. Many Continental soldiers, for example, now recognized the plausibility, if not possibility, of offensive military success and became aware of the militia's inadequacies. Thus, the author insists, the origins of the more professional army that emerged in the spring of 1778 lay not in the harsh winter along the Schuylkill but with the hasty evacuation of the colonial capital.

However, the true strength and value of McGuire's work emerges in the retelling of the Philadelphia campaign. Relying heavily on official records, letters, diaries, and memoirs, *Germantown and the Roads to Valley Forge* is told predominantly through the pens of those men, women, and children—British and colonial, soldier and civilian, and officer and enlisted—who experienced the events surrounding the Philadelphia campaign. Indeed, McGuire presents far more than a simple, familiar campaign history. With the inclusion of such diverse voices, ranging from fifteen-year-old Philadelphian Jacob Mordecai to the Hessian colonel Karl von Donop to Quaker Elizabeth Drinker, McGuire adeptly intertwines military, civilian, and political nuances into his greater narrative. The result is a well-researched book, which aptly depicts the chaotic nature of a revolution that affected both soldiers and civilians. First-hand accounts allow the author to describe the turmoil and spectacle of battle that drew Philadelphian observers to rooftops, the danger of rapidly shifting loyalties within an occupied city, and the demoralizing—occasionally deadly—effects of intra-army politics.

McGuire additionally proves himself to be not only a good researcher but a proficient scholar as well. Aware of possible source biases and inaccuracies, he repeatedly compares suspect accounts, such as recollections or memoirs written decades after the fact, with immediate corroborating testimony. In one instance, for example, McGuire describes the British call for the colonials to surrender Fort Mercer and their subsequent response with no less than four separate accounts, each substantiating the general incident while demonstrating its author's own bias and embellishment.

Ironically, *Germantown and the Roads to Valley Forge*'s predominant weakness lies within its impressive multifaceted approach and valuable source material. By frequently allowing his subjects' accounts to progress the narrative, McGuire, at times, appears more editor than author, and his own voice as a historian unfortunately becomes mitigated. Careful reading is thus required in order to discern McGuire's personal attitudes and opinions. This criticism aside, McGuire presents an easily accessible depiction of the close of the Philadelphia

campaign for general readers, while simultaneously providing a more nuanced and complete view, as well as a trove of primary-source materials, for academic audiences.

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*Many Identities, One Nation: The Revolution and Its Legacy in the Mid-Atlantic.* By LIAM RIORDAN. (Philadelphia: University of Pennsylvania Press, 2007. 392 pp. Illustrations, appendix, notes, index, acknowledgements. \$49.95.)

Liam Riordan's *Many Identities, One Nation: The Revolution and Its Legacy in the Mid-Atlantic* uses the method of the multiple-community study in order to explore the creation of American national identity and culture in the rural mid-Atlantic during the years surrounding the American Revolution. It is an intriguing idea. The greatest weakness of the community study has long been its tendency to highlight the particular over the general, which this book often does as well. Riordan's contribution is to ask whether the diversities that existed within those communities and the variations among them can illuminate the larger story of how at least some of the inhabitants of local places would come to adopt cosmopolitan cultural leanings, national political involvements, and, ultimately, American identities. His answer is that the shared experience of diversity, while varying from place to place, led to markedly different configurations of cultural divisions within those locales but did not prevent the eventual appearance in each of trends towards the cosmopolitan and the national.

The book focuses on three river towns in the Delaware Valley: the largely Scots-Irish community of Newcastle, Delaware, with a strong African American minority; the conservative, Quaker- and Anglican-dominated town of Burlington, New Jersey; and the predominantly German settlement of Easton, Pennsylvania, where German Lutherans had to come to terms with their German Reformed neighbors in a town long at the center of frontier conflicts. All three were diverse communities, and it is in the "working out" of issues of diversity that Riordan finds the key to the development of national identities. What began as fairly unitary settlements became, over time, divided communities, with divisions based largely on cultural identities associated with ethnicity and religion. However, in the aftermath of political revolution and the creation of a new polity, these separations were now based on politics and moral identity.

The trajectory Riordan describes is far from direct. One of the difficulties that one confronts in attempting a comparative historical approach is that of finding commonalities among the extremely varied particulars. An even bigger problem is often that of how to tell it in a coherent narrative. Riordan makes considerable