

nineteenth centuries in places stretching from southern Québec to the western frontiers of New York, Pennsylvania, and Ohio and as far south as Salem, North Carolina.

Divided into three sections, the volume's essays generally offer insightful and balanced analyses that capture effectively both native and European perspectives on their exchanges. Following a fine introductory biographical piece on Glikhikan, a well-known Munsee war chief who surprisingly became a pacifist Moravian convert, part 1 contains three articles that, from different angles, wrestle with the interpretive problems posed by language and translation when using Moravian sources for understanding Delaware life and culture. Part 2 presents five essays on Catholic and Moravian mission mindsets and strategies and includes especially effective discussions of Jesuit tactics in "policing" Wabanaki neophyte behavior and Moravians' uses of music within their evangelism. Part 3 shifts our attention to Indian points of view on the Euro-American Christian presence. Recent emphasis on the multiplicity of native responses to Christianity (as opposed to a simple acceptance/rejection model) is reinforced here. A concluding essay revisits the challenges faced by eighteenth- and twenty-first-century translators.

The volume could have used an additional concluding essay that offered some comparative reflections on the Catholic and Moravian experiences. Nevertheless, it makes a solid overall contribution to the burgeoning scholarship on these Christian communities' encounters with native peoples in early America.

Westmont College

RICHARD W. POINTER

The Life of Benjamin Franklin, Vol. 3, Soldier, Scientist, and Politician, 1748–1757. By J. A. LEO LEMAY. (Philadelphia: University of Pennsylvania Press, 2008. 768 pp. Illustrations, appendices, notes, index. \$45.)

J. A. Leo Lemay died in October 2008, and volume 3 of what was to have been "the" definitive multivolume (a total of seven projected) biography of the great eighteenth-century American literary figure and statesman now stands as the final monument to Lemay's intensive, rigorous, and loving study of Benjamin Franklin. He joins the ranks of Douglas Southall Freeman, Dumas Malone, and Irving Brant, biographers of Washington, Jefferson, and Madison.

Lemay has a wonderful talent for weaving the concrete facts of Franklin's life into the recollection of those events as Franklin presented them in his *Autobiography*. Lemay, almost with a mischievous smile, points out what Franklin has misremembered or slightly reshaped. Because he has an unparalleled command of every detail in the *Autobiography* and every document published in thirty-nine volumes of *The Papers of Benjamin Franklin* (1958–2008),

Lemay is the consummate biographer. With Lemay as intermediary, Franklin the autobiographer and Franklin the letter writer/essayist are in continual conversation with one another. And because the new directions Franklin took between 1748 and 1755 “partly mirrored and partly anticipated the major shifts in society from the early seventeenth to the late eighteenth centuries” (595), Lemay is able to tell the stories of colonial Pennsylvania and colonial America through Franklin.

The final chapter, “Assessing Franklin, Age 42 through 51,” steps back from the small brush strokes of the first 585 pages to consider the big canvas and take stock. While the decade saw a consolidation of his “old projects,” it also represented an entrance onto a new scene: he increasingly turned away from moral philosophy toward natural philosophy (science); he gave up active control over his printing business but continued to write pieces for newspaper publication; while he had been active in Pennsylvania politics before, he now became fully immersed, as the opposition between Franklin and the Quakers on one side and the governor and the proprietary party on the other grew sharper and more public; and he wrote more frequently about relations between the colonies and the British Empire.

When did Franklin become an “American”? The question is implicit throughout the book, but the final appendix, “The Americanization of Benjamin Franklin,” addresses it explicitly. If, Lemay argues, the moment is “the time when he believed that Americans and Englishmen *should* (as opposed to *would*) fight one another, the answer is never.” But if it is more generally the rejection of royal or parliamentary control over the colonies and taking “special pride” in American culture and achievements, the change came earlier (635). For Lemay, Franklin’s “fundamental document” of the American Revolution is his 1751 manuscript, “Observations Concerning the Increase of Mankind.”

What a sad irony that the recent discovery of a cache of about forty letters from 1755 chronicling Franklin’s success in obtaining wagons and supplies for General Edward Braddock came too late for the letters to find their way into this book, the proper chronological place for them. Lemay would have reveled in Alan Houston’s find, which was published in the April 2009 issue of the *William and Mary Quarterly*. Lemay relished each anonymous newspaper piece that he could assign to Franklin, and indeed the first appendix to *The Life*, volume 3 (597–98) presents several more “new attributions.” He took equal delight when other scholars unearthed new materials.

If we cannot have all seven volumes of Leo Lemay’s biography, these are three important ones to have. Anyone who studies, writes about, or is just plain curious about the first fifty-one years of Benjamin Franklin’s life needs and wants this volume. Paul M. Zall, Lemay’s longtime friend and a fellow student of Franklin, told me recently that Lemay, reflecting on the friendly rivalry between students of literature and students of history to claim Franklin as their own subject, quipped after completing work on the genetic text of the *Autobiography* (1981),

“we have saved Franklin from the historians.” *The Life of Benjamin Franklin*, volume 3, restores Franklin to the historians and leaves a fuller Franklin for students of literature as well.

Princeton University

BARBARA OBERG

Following the Drum: Women at the Valley Forge Encampment. By NANCY K. LOANE. (Washington, DC: Potomac Books, Inc., 2009. 224 pp. Illustrations, appendix, notes, bibliography, index. \$29.95.)

During her time as a seasonal ranger and interpreter at Valley Forge National Historical Park, Nancy Loane answered countless questions and righted numerous misconceptions. *Following the Drum* is intended for those who wish to learn more about Valley Forge, the Continental army, and, of course, the women with that army. Her dedication to research helps reveal what women, in particular Martha Washington, experienced at what was temporarily “one of the largest cities on the continent” (2). While the book is primarily a narrative that deftly synthesizes stories about women—not only at Valley Forge but also other encampments—Loane adds interesting, pertinent analysis of inaccuracies and fictions about these camp followers.

In the first chapter, Loane presents some of Valley Forge’s civilian families. She does well to remind readers how the army marched into this farming community and thus brought the war to the local women. The next two chapters focus on Martha Washington, while the following two concern other officers’ ladies. There is little “following the drum” in the true meaning of the phrase until chapter 6, when the women who served in Washington’s household are discussed; Loane then looks at the followers at Valley Forge in chapter 7 and camp women in general in chapter 8. Furthermore, as chapter 3, “Martha Washington at the Other Encampments,” and chapter 8, “Camp Women with the Continental Army,” show, this book encompasses more than Valley Forge. The wider lens, on the one hand, may indicate a paucity of material about women at Valley Forge alone, but, on the other hand, it allows for the Valley Forge experience to be put into a larger context of other encampments. As Loane explores the other sites, she tends to refer to Valley Forge and thus maintains that locale as the linchpin of her account.

The other linchpin is George Washington. That is due in part to Loane’s intensive use of the various collections of Washington’s writings, including those available through the Library of Congress’s American Memory Web site. Another reason is that General Washington set policy for the presence and activities of women in the camps. The other Washington to set some precedents was Martha, and Loane delves deep into *Worthy Partner: The Papers of Martha*