

When war did break out in Pennsylvania in 1755, it was interpreted as a series of betrayals by suddenly belligerent Indian and white neighbors. Ethnic hatred and total war ensued. Hostility between former neighbors carried on for years in Pennsylvania, but the same pattern did not hold for the Mohawk Valley. There, despite similar tensions, German, Mohawk, and Oneida neighbors chose cooperation instead of conflict and maintained the region's neutrality during the Seven Years' War. This is hardly surprising, Preston shows, given the incredible degree to which British, German, and Iroquois neighbors were connected through proximity, trade, intermarriage, religion, and the mediation of their influential neighbor and Indian superintendent Sir William Johnson.

No such cooperation existed in the much more violent Ohio Country of the 1760s. Legal white settlers and illegal squatters flooded across the Appalachians after 1763, led by the British army, which facilitated white expansion through "military colonization," rather than slowing it as ordered in the 1763 Proclamation. After creating the Ohio mess, the army turned tail and left in 1773, leaving behind fearful and vengeful Indian and white settlers to battle in increasingly bloody confrontations. Finally, the American Revolution pushed even relatively harmonious Mohawk Valley neighbors into contentious land and loyalty conflicts; more betrayals would eventually cause thousands of Iroquois loyalists to be exiled to Canada.

Some may accuse Preston of picking his evidence too injudiciously in locating so much intercultural cooperation and friendliness. Those critics should have their own research in order before making that charge. Preston's investigation is exhaustive, and he relies on underused and obscure local archives. Students of Iroquois culture and backcountry history will be surprised and challenged by this book, which shows in a new way that conflict was never inevitable in the backcountry. Even on the eve of the Revolution, there was still the possibility of Indian-European amity in the Iroquoian borderlands.

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Bodies of Belief: Baptist Community in Early America. By JANET MOORE LINDMAN. (Philadelphia: University of Pennsylvania Press, 2008. 272 pp. Illustrations, appendix, notes, bibliography, index. \$39.95.)

Bodies of Belief examines Baptist communities in Pennsylvania, Delaware, Maryland, New Jersey, and Virginia from their founding to their partial assimilation into the mainstream denominations and American culture. Two hundred congregations make up Lindman's extensive sample that includes records from the seventeenth century through 1830. Lindman provides a corrective to histories that focus on the persecution of Baptists in New England and Virginia,

either as heroic radicals or—if the study focuses on the nineteenth century—as compromising churchmen who accepted the status quo. She explains how the network created by leaders of the Philadelphia Baptist Association (PBA) in 1707 strengthened small and scattered congregations ranging from the Carolinas to New England and how, through its traveling messengers and circular letters, the PBA functioned as the organizational center of Baptists in America. Lindman analyzes dozens of stories to argue that Baptists were always socially conservative even while advocating egalitarian practices and beliefs in regard to conversion, worship, baptism, and separation of church and state.

While explaining the development of the PBA in a transatlantic context of strong leadership, which disproportionately consisted of Welsh immigrants, Lindman focuses on local congregations. Local church records, carefully read, quoted, and explained by the author, support her argument that Baptists were radical in their religious beliefs but conservative in working to purge “disorderly” practices from their congregations. By including colonies where Baptists enjoyed religious liberty (and were never jailed, beaten, or fined for their practices), Lindman demonstrates that Baptist emphasis on the actual body of the believer, as well as the congregation as a body of believers, challenged the religious establishment in most colonies. She complicates our views of Baptists by also showing that these troublesome radicals accepted most conventional notions of gender, race, and class.

In making this argument, Lindman provides a more nuanced and national vision of Baptists than is provided in previous studies, where the central drama is Baptist radicals challenging the establishment in New England or Virginia. In *Bodies of Belief*, the drama is within congregations and concerns worship and preaching styles. African Americans and women, for example, may have pressed successfully for the more emotional style of preaching and worship fostered by itinerant preacher George Whitfield (27–28), but it was white males who were the acknowledged leaders. Lindman corrects those who depict early Baptists as growing more conservative over time, largely in order to gain acceptance. Rather, they were conservative from the start; women or African Americans could participate and influence congregations, but they could not rise to leadership positions.

Helpful for those readers perplexed by the range of “conservative” and “radical” practices attributed to various kinds of American Baptists today, Lindman’s monograph suggests why analysts might wonder how early Baptists turned from their roots as radical counterculture rebels to a people overly concerned with conforming to majority culture, especially in regard to race, class, and gender. The author is to be commended for countless hours of close reading of difficult-to-decipher church records, for clear and often elegant writing, and for framing her topic in a way that is relevant to scholars interested in early America and the broader study of religion.