

ing of Bethlehem's economy was perhaps always a latent possibility in light of the subjective faith of the Moravians.

These small points, however, do not detract from the book's fine achievements. Engel has successfully marshaled complex sources for an excellent, textured, and nuanced tale awash in the tides of war, racial tension, and internal religious differences to examine the dynamic interplay of religion and profit among Moravians in the Atlantic world.

Elizabethtown College

JEFF BACH

Kitchens, Smokehouses, and Privies: Outbuildings and the Architecture of Daily Life in the Eighteenth-Century Mid-Atlantic. By MICHAEL OLMERT. (Ithaca, NY: Cornell University Press, 2009. 304 pp. Illustrations, appendix, index. \$27.95.)

Michael Olmert takes readers on a journey to places as diverse as William Hogarth's London, Palazzo Medici, and prehistoric Ohioan earthworks in his examination of the uses and design of eighteenth-century outbuildings in the Chesapeake region. His book is divided into eight well-illustrated chapters that chronicle the most common extant types: kitchens, laundries, smokehouses, dairies, privies, offices, dovecotes, and icehouses. Two appendices, written in the same narrative style as the preceding chapters, explore the use of octagonal and hexagonal forms in construction. While the title of the book suggests a treatment of the mid-Atlantic region as a whole, Olmert's focus is tidewater Maryland and Virginia. His work is especially strong in its analysis of the buildings at Colonial Williamsburg, both those that have survived from the eighteenth century and those that have been reconstructed.

Olmert writes in a conversational style, which is both accessible and knowledgeable. His conclusions are informed by the architectural historians and museum professionals who have worked in and around the buildings he examines. Using what he refers to as "archaeology by experiment," he presents the experiences of interpreters at Colonial Williamsburg and other historic sites to better understand the workings of buildings such as kitchens, where cooking was done on the hearth and in a bake oven. Olmert also draws heavily from literary accounts. His chapters are punctuated with quotations from sources as varied as William Shakespeare, Charles Darwin, and Robert Beverly, as well as local newspapers, vestry books, and memoirs. At the end of each chapter, a section entitled "Notes & Further Reading" replaces traditional citations, providing a readable account of sources, methodology, and acknowledgments.

What Olmert's broad research allows is an understanding of outbuildings not only as structures but as spaces where work was done by real people. He tells the

story of individuals who lived in the past and fills in details with anecdotal information from those who experience outbuildings today as owners, interpreters, or students of architecture. The book is packed with evidence provided by archaeological investigations, painted and printed images, and traditional written sources like diaries. Olmert effectively uses all this material to tie together topics as distinct as baptismal rituals, practices for dry cleaning wool clothing, and folk beliefs about pigeon feathers to tell a fundamentally human history.

As Olmert notes, "It's fine to recognize the good taste of the past, but that must never blind us to the inequities that flourished there" (69). Olmert points out that many of the outbuildings that survive today served as showpieces for their owners and represent the upper end of the spectrum in terms of size, materials, and modish design elements. Where possible, he uses other types of sources to discuss the broader range of outbuildings that once existed. His text makes clear the divisions that existed in eighteenth-century tidewater society based on class, gender, and race. Laundries and dairies, for example, were spaces used predominantly by women; offices, on the other hand, were part of the male domain. Perhaps most importantly, Olmert emphasizes the effect that slave labor had on the built environment. Detached kitchens, he explains, "had little to do with the threat of fire, and everything to do with slavery" (47). In telling the story of the small working buildings that surrounded eighteenth-century houses, Olmert adds to our understanding of not only architectural history but the everyday experience of masters and slaves, husbands and wives, and the rich and powerful and the disenfranchised. Given the broad scope of his work, two minor disappointments are that the index does not capture all the subject matter and some period images are discussed in the text but not pictured.

SUNY Oneonta

CYNTHIA G. FALK

Peaceable Kingdom Lost: The Paxton Boys and the Destruction of William Penn's Holy Experiment. By KEVIN KENNY. (New York: Oxford University Press, 2009. 304 pp. Illustrations, appendix, abbreviations, notes, bibliography, index. \$29.95.)

The slow, tragic decline of William Penn's vision for Pennsylvania as a place where European settlers and native peoples could live in peaceful coexistence has long provided historians with an overarching narrative within which to situate their studies of cultural interaction and racial antagonism on the colonial mid-Atlantic frontier. This narrative framework, for example, recently resulted in an impressive collection of essays edited by William Pencak and Daniel Richter entitled *Friends and Enemies in Penn's Woods: Indians, Colonists, and the*