

## BOOK REVIEWS

*Before the Revolution: America's Ancient Pasts.* By DANIEL K. RICHTER.  
(Cambridge, MA: The Belknap Press of Harvard University Press, 2011. 502 pp. Illustrations, notes, further reading, index. \$35.)

This is a big book in all the right ways—far too big for a short review to do its richly textured themes and its many stories full justice. Daniel Richter has stepped onto a field already plowed for many seasons, but he finds ways to restore its fertility. His six “cultural layers” of the past, which he terms “progenitors, conquistadors, traders, planters, imperialists, and Atlanteans” (4), provide a new organizing principle for early American history. This schema, while generally chronological, allows him to compare Europe and North America (two old worlds) and native and newcomer ways throughout the entire book.

One would expect a chronicle of so much history—two continents (not much on Africa or Africans here) over eight hundred years (from medieval America and medieval Europe to the eve of the American Revolution)—to be dominated by long jumps in time and space, but that is not the case. Instead, Richter loves stories, and the result is a patchwork of beautifully conceived and executed encounters. He does not plant these narratives as examples of this or that argument but rather treats each story as a whole, with a beginning and end—almost as a self-contained garden within the larger field. As someone who has attempted a survey of these same subjects, I can say that Richter’s achievement is nothing short of astonishing.

Most of the encounters Richter relates end badly. Indeed, if there is any overarching theme tying together the six layers, it is how “new, often brutal, cultural syntheses emerged” (12), including “telling markers of captivity and enslavement” (23) and “a nearly constant bloodshed” (41). Violence was “at the heart” of these worlds (50), and the struggle for control of land pit Indian and European in endless rounds of “astonishing brutality” (80). European pathogens accomplished what European arms could not: the annihilation of hundreds of thousands of Indians in a “Great Dying” (144). To be sure, Indians were not passive victims; they too were warriors and joined in a violence increasingly motivated by “racial hatreds” (405). In the end, one way of possessing the land—one culture—defeated another, and the victim was peace and mutual understanding.

*Before the Revolution* is not a story for the squeamish or for those who would prefer to celebrate a new nation germinating “in the womb of time.” But better that we, seemingly engaged in an endless war with “terrorists,” should take seriously Richter’s closing warning about “the experience of gloomy and dark days, and the hatred between the now irreconcilable descendants of two medieval pro-

genitors" (414). It is a lesson that the twenty-first-century West and Middle East, both peopled by the descendants of the same religiously inspired conquistadors, must relearn if we are to avoid the escalating violence of our ancient past.

*University of Georgia*

PETER CHARLES HOFFER

*The Edge of the Woods: Iroquoia, 1534–1701.* By JON PARMENTER. (East Lansing, MI: Michigan State University Press, 2010. xlix, 474 pp. Illustrations, maps, notes, bibliography, index. \$49.95.)

*The Edge of the Woods* argues that historians have made too much of the rooted fixity of local Haudenosaunee Iroquois agricultural communities. The emphasis instead should be on their people's "unsurpassed level of geographical knowledge of northeastern North America" and how that knowledge undergirded a flexible strategy to "link supposedly 'scattered' and 'fragmented' communities in a wide-ranging, often fluid, yet interconnected indigenous polity" (xi). Parmenter organizes his book around the major stages of the "Woods Edge" ceremony—an Iroquois ritual that mediates between the village and the forest, the fixed and the mobile, the peaceful and the warlike—and offers each stage of the rite as a metaphor for a distinct period of an Iroquois history lived in a constantly redefined geographic space.

The point about mobility is well taken, although it requires a curious lack of attention to the gendered ways in which *both* fixity and mobility are woven throughout Haudenosaunee history. In critiquing earlier scholarship, Parmenter assails mostly unnamed historians whose work "continues to anticipate the inevitable conquest of the continent's indigenous population by settler society" (xxviii–xxix). Yet apart from a few diehard technological determinists, one is hard pressed to find anyone writing since at least about 1980 who has argued that the European conquest was inevitable. Parmenter is particularly critical of those who rely on a technique that William N. Fenton called "upstreaming," the use of later ethnographic descriptions to interpret fragmentary earlier documentary and archaeological materials (xxxi–xxxiii). Yet Parmenter is hardly the first to point out that upstreaming tends to privilege historical paths that happened to lead to the present at the expense of patterns that did not endure. Again it is hard to find any recent historian who has not confronted these perils while emphasizing contingency and the need to read the past forward rather than backward. Except perhaps Parmenter himself, who seems untroubled by the fact that upstreaming is the only way to recover the ceremony that provides his book's title and narrative structure.

*The Edge of the Woods* comes with an impressive bulk of scholarly apparatus, including 101 tightly packed pages of notes. But a closer look sometimes

reveals citations to both primary and secondary sources only marginally related to the subject at hand (see, for one instance, n. 41, p. 302). Characterizations of previous work sometimes appear with no notes at all or in ways that twist the original meaning. Parmenter argues, for example, that large-scale adoption of war captives, “far from representing a ‘dilution’ of Iroquois ‘ethnic identity,’ . . . derived from the very assumptions constituting the core of Iroquois ethnic identity” (124). The implication is that the author of the quoted words, James W. Bradley, thinks otherwise, yet a reading context reveals the two to be in virtually complete agreement (*The Evolution of the Onondaga Iroquois: Accommodating Change, 1500–1655* [1987], 186–87). Meanwhile, Parmenter’s narrative of events explores few new sources (or manuscript versions of century-old printed editions) and contains few surprises for readers who have kept up with recent literature on Haudenosaunee history in the seventeenth century.

*University of Pennsylvania*

DANIEL K. RICHTER

*“The Good Education of Youth”: Worlds of Learning in the Age of Franklin.*  
 Edited by JOHN POLLACK. (New Castle, DE: Oak Knoll Press, 2009. 641 pp.  
 Illustrations, drawings, maps. \$49.95.)

*“The Good Education of Youth”* is a remarkable collection that successfully combines scholarly articles, an exhibition catalogue, and a photographic essay within its covers. The book’s genesis came from the tercentenary celebration of Benjamin Franklin’s birth in 2006 and an exhibition created by the University of Pennsylvania Libraries in honor of Franklin’s contributions to education. According to editor John Pollack, “the essays and the exhibition offer . . . new insights into the educational history of the early middle Atlantic region and an incentive to researchers to explore it in further detail” (ix).

Pollack and the other contributors deliver on this claim by providing a rich array of essays that explore various facets of education from the 1680s through the 1820s. The starting point for many of these essays is Franklin’s famous 1749 publication, *Proposals Relating to the Education of Youth in Pensilvania*. Pollack’s introduction provides an excellent overview examining the implications of Franklin’s *Proposals* and the ways that his call for public support of education and the establishment of a new school in Philadelphia initiated a dialogue over learning that continues today. Pollack delves into historical debates over the significance of Franklin’s advancement of education: some scholars consider him to be a revolutionary figure, while others view him through more cynical lenses, claiming that he used education as a means to join the ranks of colonial elites.

The eight remaining essays discuss various aspects of learning in the age of Franklin, ranging from Michael Zukerman’s argument that Franklin was more

innovative in educational thought than Thomas Jefferson to George Boudreau's chapter outlining the accomplishments of Philadelphia's "forgotten William Smith" (169). While all the essays are commendable, several stand out for their unique contributions. John Van Horne, for example, explores African American education (for both slave and free) in Philadelphia. Thanks to the efforts of Anthony Benezet, Benjamin Franklin, and the Bray Associates (an Anglican organization that promoted black education in the colonies), several schools opened in Philadelphia to meet the needs of the African American population. Yet Van Horne emphasizes that it was not just whites who took responsibility for advancing black learning; by the end of the eighteenth century, African Americans like Richard Allen also contributed to the cause. Carla Mulford reminds us that Franklin's educational agenda included a place for women and girls. Although they would find learning in a traditional school setting difficult to come by, women's demand for education and place in society could not be denied. Patrick Erben's stellar chapter on German education in Pennsylvania emphasizes the importance of understanding colonial learning beyond an English context. He successfully corrects "Franklin's cultural and ethnic myopia" (123) by discussing the numerous contributions of German groups to education, including a vibrant print culture that enhanced the learning needs of Lutherans, Mennonites, Moravians, and other Pietist groups.

The exhibition catalog on education and the photographic essay on schoolhouses in the Delaware Valley comprise the last third of the book; both richly illustrate the worlds of learning that existed in early Pennsylvania. The images in the book reinforce the value of using material culture to understand the historical past, and they give life to the subjects discussed in the essays. Overall, this book is a "must have" for those interested in the educational, social, and cultural history of early America.

*University of West Georgia*

KEITH PACHOLL

*Transoceanic Radical, William Duane: National Identity and Empire, 1760–1835.* By NIGEL LITTLE. (London: Pickering & Chatto, 2007. Illustrations, notes, works cited, index. \$99.)

William Duane, the longtime editor of the *Philadelphia Aurora*, was one of the most polarizing political figures in the early American republic, and his place in the historiography of that era is equally contentious. Duane's defenders celebrate his passionate advocacy of political democratization, economic equity, and a free press, while his detractors depict him as a petty, self-absorbed troublemaker who used high-minded principle to cloak his narcissistic rage against anyone who disagreed with him. Among the many merits of Nigel Little's new biography of

Duane is the author's refusal to cast him as either the noble martyr or the unhinged radical.

This book's most important contribution is that it provides the fullest picture we have ever had of Duane's life before he came to the United States in 1796. Little's archival research unearthed a particularly fascinating trove of documents pertaining to Duane's experiences in India from 1787 through 1794. This new material locates Duane within a network of East India Company officers who both shared and informed his "Low Enlightenment" enthusiasm for political and social transformation. Duane went to India thinking he was participating in the expansion of Britain's Empire of Liberty. His political outlook had been formed during a time when Britons prided themselves on presiding over an expanding, benign empire that would spread prosperity, the rule of law, and a society dedicated to personal liberty across the globe. The imperial regime Duane experienced in India, however, gave the lie to all of those self-congratulatory notions. Duane quickly discovered that British rule had come to be about exploitation rather than civilization, raw military and personal power rather than the rule of law, and brutal repression rather than the expansion of liberty.

A key argument of the book is that Duane's long career should be read as one that straddled what historian P. J. Marshall has called the first and second British Empires. Having experienced that imperial transition in India in particularly brutal form, Duane came to the United States hoping desperately that this republic would emerge as the world's new and improved Empire of Liberty. In this way, Little demonstrates that Duane's embrace of the most radical elements of Jeffersonianism in the early nineteenth century was, in many ways, an extension of the British, Low Enlightenment vision that informed the eighteenth century's Atlantic revolutions.

The final third of the book, which focuses on Duane's career in America from 1796 onward, would have been stronger if it had explored the notion of "Empire of Liberty" even more fully. As Little shows, Duane and many of his fellow Democrats were avid supporters of the Monroe Doctrine and of westward expansion. Might we think of these two seemingly quintessentially American aspects of Jeffersonianism as extensions of a much earlier, British conception of benign empire? Such continuities are implied, but not fully explored. Another limitation of Little's analysis is that he offers few close readings of Duane's newspapers—the central focus of his political efforts in America. The book offers many long quotes from the *Aurora* but very little explication that will be new to readers familiar with the political history of the early republic. These criticisms aside, this book will stand as the fullest and best examination of William Duane's life before his arrival in America.

*Willamette University*

SETH COTLAR

*The Civil War of 1812: American Citizens, British Subjects, Irish Rebels, and Indian Allies.* By ALAN TAYLOR. (New York: Alfred A. Knopf, 2010. 620 pp. Illustrations, maps, notes, bibliography, index. \$35 cloth; \$18 paper.)

The eminent historian Alan Taylor, who is especially known for his Pulitzer and Bancroft Prize-winning books *The Divided Ground* (2006) and *William Cooper's Town* (1995), has written a magnificent and persuasive study of the War of 1812. While mentioning that this conflict between the British Empire and the American republic was waged, in some respects, over British violation of maritime rights and over her impressment of some American sailors, Taylor accentuates the thesis that America and Britain were engaged in a civil war for the control of Upper Canada. He argues that this struggle pitted Americans, Irish immigrants, and some Indian allies of America against Late Loyalists and Native Americans who backed the British Empire in lands between Montreal and Detroit. In this military, ethnic, and political study comprising sixteen chronologically and topically arranged chapters, Taylor maintains that this bloody borderlands conflagration resulted from American expansionist aims to take Upper Canadian provinces, where many Loyalist families located after the American Revolution. The War of 1812 therefore revolved around two salient and competing ideological visions: namely, the doctrines of American republicanism in opposition to those of British constitutional monarchism.

Taylor's book contains many detailed and vivid accounts, especially in the sections pertaining to the first years of the war. Following the inexplicable surrender of Detroit by the American general William Hull on August 16, 1812, America earned several key victories along the western front, first winning the Battle of Put-in-Bay—and thus securing control over Lake Erie—under Commodore Oliver H. Perry in September 1813. The next month, the Battle of the Thames proved to be a great American success, for the British-Indian coalition was defeated by General William Henry Harrison, and the eminent Shawnee chief Tecumseh was killed. Thereafter, the war's western front remained a stalemate. Neither side could claim victory either in the Niagara or Lake Ontario regions. The Anglo-Canadian force at Queenstown Heights in October 1813 lost its talented leader, General Isaac Brock, but won the battle; likewise, the British and their Indian allies that year occupied Fort George, a town ravaged by the Americans under General George McClure, but lost in 1814 to the American general Jacob Brown (a University of Pennsylvania graduate).

Taylor lucidly describes the social features of the war in the Niagara, emphasizing how burning, plundering, and scalping were prevalent at the Battles of Lundy's Lane, Fort Erie, and Buffalo. His assessment of the conflict in the region between Lakes Ontario and Champlain is incisive; despite the burning of York in 1813 and its naval victory at Lake Champlain the following year, America could not defeat her opponent, but managed to protect herself from a British

attack against New England. Taylor's last chapters illustrate the importance of the 1814 Ghent Treaty and suggest how its effects would become significant to American expansionist programs, to Canadian political culture, and to Britain's North American imperial policies.

*The Civil War of 1812* is a fine and a fascinating study. The book, which briefly alludes to minority populations in Pennsylvania and to its congressmen, who voted overwhelmingly for the war in order to preserve unity in President Madison's party, is distinctive for devoting meticulous attention to American ethnic groups. This work, which contains extensive endnotes and a lengthy bibliography, is also a paragon for the study of borderlands history. Lastly, by stressing salient features of nation and empire building, Taylor's superbly written tome enhances our understanding of early nineteenth-century Atlantic history, surpassing the recent studies written about the 1812 war by Donald R. Hickey and by Jon Latimer.

*Butler County Community College*

R. WILLIAM WEISBERGER

*Border War: Fighting over Slavery before the Civil War.* By STANLEY HARROLD. (Chapel Hill,: University of North Carolina Press, 2010. 312 pp. Illustrations, map, notes, bibliography, index. \$30.)

With the sesquicentennial commemorations of the American Civil War well under way, enthusiasts will continue to debate the causes of the war, including the centrality of slavery to its commencement. Stanley Harrold's recent book emphasizes not only the political importance of slavery to increasing sectionalism but also the physical conflict it provoked along the margins between free and slave states. When one considers the many examples of violent confrontations between pro- and antislavery citizens along the border region, it seems surprising that a full-scale civil war did not break out much sooner. Harrold presents compelling evidence that these skirmishes caused Border South slaveowners to push for stronger federal protections of slave property while fueling the conspiracy theories of Deep South planters.

Most students of history are familiar with the major flare-ups along the border before the Civil War, such as John Brown's infamous raid, or the Margaret Garner case, which inspired Toni Morrison's novel *Beloved*. But Harrold here unearths dozens of obscure or hitherto unknown instances in which tensions surrounding the institution of slavery escalated into violence. These clashes between proslavery advocates and abolitionists took place along the southern edges of Pennsylvania, Ohio, Indiana, and Illinois, which Harrold refers to collectively as the Lower North. These free states contained many citizens with strong anti-slavery sentiments influenced by politics, morality, or religion. In contrast, the Border South states of Maryland, Delaware, Virginia, and Kentucky were home

to slaveowners and their chattel; both groups knew that the Lower North provided for slaves the opportunity to escape to freedom. The real value of Harrold's work lies in the detailed attention it pays to escape attempts, pursuits, riots, and political confrontations that were previously known only to local historians.

Harrold describes a slow but steady increase in tensions between Lower North and Border South residents during the first half of the nineteenth century. Beginning in the 1790s and continuing well into the early 1800s, slaveholders in Maryland complained to Pennsylvania authorities that abolitionists from that state were encouraging and even aiding the escape of Maryland slaves. There are also many examples of Border South citizens abducting black residents of the Lower North. Harrold reveals the existence of organized gangs of kidnappers who operated around Philadelphia, Pittsburgh, and Cincinnati in the decades before the Civil War. Clearly, slaveholders were not the only border folk who were growing upset by their neighbors' actions. White and black residents of the Lower North used force to resist abduction attempts and to aid fugitive slaves—even encouraging runaways to arm themselves. Harrold shows that these conflicts only intensified as slavery threatened to spread west and as Border South slaveowners insisted on a stronger fugitive slave law.

Harrold clearly demonstrates the value of looking at the decades preceding the Civil War from the border perspective, examining a zone where people with extreme positions on slavery met every day and attempted to negotiate a middle ground between slavery and freedom. While professional historians will consider Harrold's research and interpretation of great interest, any reader intrigued by the causation of the war will find Harrold's writing fluid and enjoyable. *Border War* is a captivating read and will no doubt encourage further scholarship on the border region during and before the Civil War.

Virginia State University

STEPHEN ROCKENBACH

*Lucretia Mott's Heresy: Abolition and Women's Rights in Nineteenth-Century America.* By CAROL FAULKNER. (Philadelphia: University of Pennsylvania Press, 2011. 288 pp. Illustrations, notes, index. \$45.)

When Sarah and Angelina Grimké began to include women's rights in their speeches, they caused tension within the antislavery movement, leading male immediatists to question their focus. When Lucretia Mott advocated women's rights, it caused no such trouble. According to Carol Faulkner, Mott was among the most radical of the Hicksites, an anti-Sabbatarian and staunch religious liberal, and a radical advocate for women's rights; and she managed to get away with her "heresy" in all cases. Indeed, while the Quakers would eventually disown the Grimkés, they found Mott's talents indispensable and never passed such a harsh



sanction against her. Even the male abolitionists who doubted the Grimké sisters would never question Mott.

In *Lucretia Mott's Heresy*, Faulkner sets out to explain just how Mott managed to defy so many conventions. She begins by pointing out that Mott embraced the immediate abolition movement well before William Lloyd Garrison and played an important role in helping the younger activist polish his speaking techniques. She also traces Mott's crucial role in building an interracial antislavery movement and in influencing and cultivating the next generation of abolitionists. Faulkner traces Mott's path to radical abolition through the Hicksite and Free Produce movements to support her thesis that Mott was among the most radical of American reformers. She challenges the notion of Mott as a Quaker quietist, focusing on her public life and centrality to both the abolition and women's rights movements. Describing Mott in several places as an "ideologue" (6), Faulkner admits that "her preference for principles over pragmatism had a real—and undoubtedly negative—impact on individual slaves" and that "her distaste for the moral compromises involved in party politics made her a poor strategist" (6). Faulkner points out that in the face of "challenges to moral purism" such as the woman question, the role of party politics, and the issue of moral suasion, Mott "chose principles over political pragmatism" (76). She embodied a rejection of ecclesiastical authority that "was deeply unsettling to many Americans" and a racial egalitarianism that "made her unusual even among fellow abolitionists" (218). While similar traits in Garrison alienated not just the general population but many reformers as well, Mott remained a revered figure to her contemporaries and historians alike. Similarly, while the Grimké sisters found themselves pulled between women's rights and abolition, often irritating male abolitionists by appearing to privilege the former over the latter, Mott maintained a "commitment to abolition and racial equality over women's suffrage" that "was unique among feminists" (218).

Through Faulkner's analysis, Mott comes across as stubborn yet admirable and even likeable—the matriarch of American reform. According to Faulkner, "her demure appearance as a Quaker matron enabled her to preach her radical message of individual liberty and racial equality to a wide variety of audiences, including those hostile to her views" (2). Just as important, the way she lived her day-to-day life served as a living testament to gender equality.

Faulkner's account is well written and thoroughly researched. While telling Mott's story, she takes the reader into the lives of Philadelphia reformers in a way that makes the community come to life. She also shows how it was possible for female reformers of the day to fight for their own rights through actions more than words, and the contrast between Mott and the Grimké sisters is interesting. This book is a must read for anyone interested in Quakerism, antislavery, women's rights, or American reform in general.

Wharton County Junior College

BEVERLY TOMEK

*Tasting Freedom: Octavius Catto and the Battle for Equality in Civil War America.* By DANIEL R. BIDDLE and MURRAY DUBIN. (Philadelphia: Temple University Press, 2010. 632 pp. Notes, bibliography, index, illustrations. \$35.)

In March 2011, Philadelphia mayor Michael Nutter announced that the city would contribute five hundred thousand dollars toward a statue commemorating Octavius Catto, an African American activist who was murdered in the midst of election violence in 1871, at the age of thirty-two. It is no coincidence that the mayor's announcement came not long after the publication of this fine book written by two Philadelphia journalists, Daniel R. Biddle and Murray Dubin. The book is the culmination of the authors' efforts to bring public attention to this forgotten figure in the city's nineteenth-century history. In *Tasting Freedom*, Biddle and Murray seek not only to recover the life of the martyred Catto but also to tell the story of "the first civil rights movement" in the city of Philadelphia (1). Readers of this journal will no doubt already know that despite the gradual end of slavery in the state of Pennsylvania, this southernmost northern city was hardly friendly to either abolitionists or free African Americans. The first half of the book details the struggles of a fairly small group of white and black Philadelphians against slavery and in support of racial equality. At the same time, Biddle and Dubin follow the story of the Catto family, who moved to Philadelphia from Charleston, South Carolina. Even as this section focuses on local events and introduces a host of Philadelphia-based activists, including Octavius's father, William Catto, we also see the complicated interplay between national, state, and local politics during this era, as antislavery activists organized and struggled at all levels of government.

It is in the second half of the work, which focuses on the Civil War and the postbellum period, that Octavius Catto emerges as the central figure. Biddle and Dubin have done yeoman's work in recovering his story from a scattered evidentiary base and bringing it to life in vivid, and often moving, prose. The meat of the book covers Catto's political activism, especially his role in the fight against segregation in the city's streetcars and his efforts to secure for African Americans the right to vote in Pennsylvania. Most powerful of all is the authors' reconstruction of the 1871 Election Day riots during which a white political thug gunned down Catto in broad daylight.

For all *Tasting Freedom's* strengths, there exists a certain tension in its treatment of its central figure—a tension of which the authors are, I think, quite aware. The book opens and closes with a quote from a descendent of Catto, who insists that "there were a hundred O. V. Cattos" (1, 490). At times it appears that Biddle and Dubin want to use Catto as a lens through which to view the complex world of the "first civil rights movement"; at other times they seem to push Catto into a place of prominence that occasionally overstates his importance. Ultimately, though, it is clear why the authors find Catto so compelling; one of

the great achievements of their work is that it communicates to the modern reader what was obvious to Catto's contemporaries: the man's brilliance and charisma. This is a book that will reward both general and scholarly readers.

*Towson University*

ANDREW DIEMER

*Remembering Chester County: Stories from Valley Forge to Coatesville.* By SUSANNAH BRODY. (Charleston, SC: History Press, 2010. 128 pp. Illustrations, bibliography. \$19.99.)

In *Remembering Chester County*, amateur historian and self-described "storyteller" Susannah Brody provides a unique blend of family anecdotes, folklore, legend, and both oral and recorded history. Spanning more than two hundred years, this slender volume contains nearly three dozen tales detailing the heroism, patriotism, and sacrifice of Chester County's residents; their involvement in our nation's long struggles with inequality, racism, and war; and their brushes with well-known historical figures. But Brody does not confine herself to narratives that showcase wisdom, bravery, and altruism; she also includes several that illustrate ignorance, cruelty, and selfishness. The result is a quaint and curious collection of yarns—with just a soupçon of boosterism—presented in breezy, vivid prose.

Brody groups her vignettes of Chester County's past into three sections, roughly covering the American Revolutionary period, the nineteenth century, and the twentieth century. Each era offers tales that run the gamut from the truly noteworthy to the utterly obscure. Brody tells us, for example, of Squire Cheyney's warning to George Washington; the Paoli Massacre; the activities of abolitionists and fugitive slaves on the Underground Railroad; the kidnapping of Rachel and Mary Elizabeth Parker, sisters who were suspected of being runaway slaves; and the lynching of Zachariah Walker. Readers also learn about the filming of the science fiction classic *The Blob* at Yellow Springs; Bayard Rustin's role in the civil rights movement; and the deaths of Irish immigrant laborers at Duffy's Cut—a topic explored through written history, ghost stories, and archeological evidence.

While the anecdotes that Brody offers are entertaining and in many cases enlightening, the author mixes some good history with some poor. She presents fictional conversations as direct quotations despite that fact that we don't know what words Squire Cheyney used when alerting George Washington or who said what when an angry mob of neighbors interrogated suspected witch Molly Otley. Brody asserts that some civil rights leaders had "concerns" about Bayard Rustin's "private life" (108), which is true, but today it should simply be stated that the man was gay. Brody also leaves some of her references unidentified, referring to

“miscellaneous data” from historical societies rather than to specific sources. And she claims that British soldiers in the county foraged, looted, and pillaged despite orders to the contrary and furthermore tells us that Revolutionary War artillery units were “elite,” but never explains why. This collection also contains significant historical gaps. Why are there no stories of Chester County residents in wars other than the Revolution and World War II, for example, and no accounts of events during the Great Depression?

From a historical perspective, the book would be richer and more useful had the author been a bit more rigorous in her scholarship and comprehensive in her selection of stories. The work could have also been improved had the author offered a general conclusion. What, on the whole, do these tales tell us about Chester County and its people through the ages? That said, Brody’s entertaining collection of forgotten tidbits of local lore reminds us that history is made up of the stories of real people and should inspire inquisitive readers to do their own research and additional reading.

*West Chester University*

STEVEN G. GIMBER

*A Brief History of Scranton, Pennsylvania.* By CHERYL A. KASHUBA. (Charleston, SC: History Press, 2009. 144 pp. Illustrations, notes, bibliography, index. \$19.99.)

*Industrial Pioneers: Scranton, Pennsylvania, and the Transformation of America, 1840–1902.* By PATRICK BROWN. (Archbald, PA: Tribute Books, 2010. 142 pp. Bibliography, index. \$19.95.)

*A Brief History of Scranton, Pennsylvania*, by freelance writer Cheryl A. Kashuba, is published by History Press, purveyor of local histories for popular consumption. This attractively designed book tells the story of the city from approximately 1700 to 2009—an ambitious task for such a short volume, as its author acknowledges. The work is not a narrative so much as a collection of vignettes. Seven chapters are subdivided into between four and ten short sections on various topics. The longest of those segments is four pages; most are less than a page. A chapter entitled “A City at Leisure,” for example, has a single leaf devoted to electric trolleys, followed by one on theaters, and then another on Luna Park. Between forty and fifty photographs supplement the text. Based on limited research and lacking an argument or thematic development, the book might not appeal to serious students of the area, but that is not its intention. Instead, Kashuba’s work offers a survey of Scranton’s industries, ethnic populations, buildings, educational institutions, and more. Readers may well find something within the volume’s covers that sparks a desire to learn more about the area.

A more satisfying book is Patrick Brown's *Industrial Pioneers: Scranton, Pennsylvania, and the Transformation of America, 1840–1902*. This study grew out of a senior paper the author, who is now a high school teacher, wrote as an undergraduate at Georgetown University. Focusing on the changing role of labor in industrializing America, Brown uses Scranton as a case study to illuminate how American society, once characterized by its “personal, egalitarian” nature, transformed in the early nineteenth century to become “the rigidly institutionalized society that endures today” (2). Scranton offers the perfect laboratory for such an examination because it grew from a sleepy, backwoods settlement into an industrial community of a hundred thousand residents in just sixty years.

In the first of four chapters, Brown briefly recounts the founding of Slocum Hollow and its eventual development into Scranton, named after the brothers who brought industry to the area in the form of an iron furnace. The development of iron manufacturing, the mining of anthracite coal, and the growth of the Delaware, Lackawanna and Western Railroad contributed to the city's rapid growth, and immigrants flooded the area looking for work. With industrialization and immigration came labor disputes, the topic of the last three chapters. The riots of 1877 and the anthracite strike of 1902 loom large in Brown's narrative. He argues that the differing responses of capital and labor to those events demonstrate how the relationship between the two had deteriorated. By 1902, both had abandoned any sense of mutual support or cooperation. Workers strove for every advantage from capital; capitalists fought back, even moving their industries out of town in search of a better labor climate, as Walter Scranton did when he moved his steel company to Buffalo, New York.

*Industrial Pioneers* is grounded in substantial research and is generally well written, yet it suffers from its brevity and ambition. The topic requires, and deserves, more than a hundred pages. Nevertheless, many readers will find it a useful introduction to the labor movement in Scranton.

*East Stroudsburg University*

MARTIN W. WILSON

*Snow Hill: In the Shadows of the Ephrata Cloister*. By DENISE A. SEACHRIST. (Kent, OH: Kent State University Press, 2010. 167 pp. Illustrations, notes, bibliography, index. \$45.)

In the early 1990s, while Denise Seachrist studied the dwindling religious community of Seventh-Day German Baptists at Snow Hill, an offshoot of the better-known Ephrata Cloister, I trained under a series of scholars classified as ethnohistorians and historical anthropologists (labels meant to describe the use of anthropological methods in historical study). Seachrist's work—a combination of personal memoir and ethnography of the Snow Hill community—brought me

back to my first experiences exploring the dusty archives of religious communities to which I did not belong and to the analyses I employed in order to understand them.

Seachrist's training as an ethnomusicologist shines through her study, drawn primarily from her own "participant observation." Her decision to publish this book a decade into the twenty-first century, after the last vestiges of the Snow Hill community have disappeared and her lead informer has died, is the first hint of the complex personal narrative contained within its pages. I will confess to my unambiguous envy. George Wingert, the protagonist/informer with whom Seachrist shares her tale, seems to be a reincarnation of the Ephrata celibates I have struggled to understand through the limitations of the documentary record. Seachrist spent countless hours with Wingert, and she gained entrance to the concrete cabin in which he lived. Her description and photos of this dwelling evoke a structure similar to the mountain prayer hut built by Ezechiel Sangmeister in the Shenandoah more than two centuries before Seachrist arrived at Snow Hill. It is Seachrist's access to Wingert's world that makes for the book's most lasting impact on this reader.

As a consequence of Seachrist's methodology, we read as much about her experience of Snow Hill's decline as about what the community might have been like in its prime. Seachrist's concern that Wingert's interest in her may have gone beyond the avuncular takes over the latter half of the book's narrative at the cost of a deeper analysis of the means by which Snow Hill adapted Ephrata's theology and practice to the nineteenth and twentieth centuries. I came to the book under the mistaken impression that it would provide a view of Snow Hill similar to the perspective on Ephrata offered by Jeff Bach's historical ethnography *Voices of the Turtledoves* (2003). Seachrist's approach holds more in common with *Imagining the Past* (1989), T. H. Breen's examination of the meanings local histories bear, as captured through his own form of participant observation in East Hampton, New York.

Once you accept Snow Hill in this vein, you will be richly rewarded. Ethnomusicologists will make fruitful use of the reprinted hymns and will find the chapter on the community's music an invaluable entrée into the catalogue and collection Seachrist deposited with Juniata College at the conclusion of her work. I take this tale of one woman's attempt to mediate among the factions of a failing sect while simultaneously educating herself about its past as a lively lesson on the fraught affections between scholars and their subjects.

I do so wish I had been able to meet Mr. Wingert.

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