

to define who we are as a people. Geographers have begun to ask whether continents are any longer a viable category of analysis, while the new field of global history has challenged the idea that the story of this nation can be contained between the seas. In this moment of geographical turbulence, we are suddenly liberated from the tyranny of continental presumptions and encouraged to reimagine ourselves in a less landlocked manner. Drake's book comes as a gift at this critical time.

Rutgers University

JOHN R. GILLIS

The First Prejudice: Religious Tolerance and Intolerance in Early America.

Edited by CHRIS BENEKE and CHRISTOPHER S. GREND. (Philadelphia: University of Pennsylvania Press, 2011. 416 pp. Notes, index. \$45.)

The religious diversity of early America has been fully documented in historical scholarship. How religious tolerance was conceived, codified, and practiced has garnered less attention. This anthology by Chris Beneke and Christopher S. Grenda initiates a productive conversation about the contours of religious difference in early America. Tolerance and intolerance are addressed from the colonial to the early national periods through an investigation of religion "as a source of legal repression, political conflict, group attachment, cultural transcendence, and individual freedom" (2). The work of twelve scholars is included in this collection, which is divided into four sections entitled "ideologies," "practices," "boundaries," and "persistence." The essays explain how early Americans experienced degrees of religious liberty, indifference, and discrimination that varied by time, place, and group. Some articles focus on a particular religion (Judaism) or issue (religious infidelity), while others trace a specific concept over time (the use of Amalek in English and American rhetoric). These varied approaches provide trenchant analysis of the complex history of religious tolerance and intolerance in early America.

Religious liberty and prejudice were equally enmeshed in the larger imperial project of British North America. Ned Landsman's contribution demonstrates the role of empire in the debate over instituting an Anglican bishopric in the American colonies. While the "imperial union" of 1707 led to this controversy, "imperial disunion" resolved it when the colonies severed relations with England (96). Likewise, Owen Stanwood uses the context of empire to understand the multiple uses of antipopery sentiment in colonial America, as "fear of Catholics remained a constant backdrop in the American Protestant consciousness" (220).

Attempts by colonial governments to enforce religious orthodoxy faced local resistance. Joyce Goodfriend examines the New Netherlands as a "laboratory of

coexistence" where many religious groups lived in uneasy relationships (99). Petrus Stuyvesant, who believed religious toleration would lead to social chaos, used his authority to persecute Lutherans, Jews, and Quakers. Colonial directives, however, were not always followed; New Netherlanders lived and worked alongside their Jewish neighbors and, in one case, defended the right of Quakers to enjoy religious liberty. Susan Juster studies intolerance in terms of religious offenses, such as heresy, blasphemy, Sabbath breaking, swearing/profanity, and sacrilegious speech. Considered capital crimes, these misdeeds generated activity in colonial courts, but juries were reluctant to put others to death for spiritual nonconformity.

The benefits of religious tolerance were restricted to Europeans. According to Richard Pointer, religious liberty for Native Americans meant conversion to Protestantism, while Jon Sensbach shows how African Americans stood outside the "narrative of increasing religious toleration that defined Anglo-America" (197).

This incomplete sampling hints at the rich and substantive scholarship contained in this anthology. The articles assembled here have activated several strains of scholarly endeavor to address the numerous ways that religious tolerance was theorized and experienced in early America. Hopefully, other scholars will follow their intriguing leads.

Rowan University

JANET MOORE LINDMAN

John Woolman and the Affairs of Truth: The Journalist's Essays, Epistles, and Ephemera. Edited by JAMES PROUD. (San Francisco: Inner Light Books, 2010. 310 pp. Index. \$45 cloth; \$25 paper.)

The textual history of John Woolman's writings is as long and convoluted as an Iowa corn maze, consisting of a bewildering array of manuscripts and printed editions, no two of which agree. Amelia Mott Gummere's pathfinding edition of the *Journals and Essays of John Woolman* (1922) provided a good map, but her choice of Manuscript A as copy text for the *Journal* limited the reliability of her printed texts. This deficiency was corrected in Phillips P. Moulton's definitive *Journal and Major Essays of John Woolman* (1971). Now comes James Proud's edition of Woolman's essays, epistles, and ephemera, which deserves a place on the scholar's shelf next to those landmark twentieth-century editions.

Proud's achievement is to bring together all of Woolman's writings (excluding the *Journal*), arranged by date of composition, in a single volume for a general audience. Woolman was not, Proud suggests, merely "a plain earnest man of local education and limited means" but a thoughtful patrician who "had pur-