

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-

posefully renounced his birth-right expectations . . . of wealth and social status" in order to "be free to teach, to travel on missions, to write, and, above all, to engage" the world as a reformer (vii–viii). Proud points out that Woolman was known during his lifetime for incisive writing about social, political, and ethical issues—the affairs of truth, in Proud's title—yet modern readers know him primarily from his posthumously published *Journal*, in which he often appears as a pilgrim engaged in a solitary quest for salvation. To make the case for Woolman as a literary man of "wide erudition," a "master of scripture," and a deep thinker about the human issues involved in work, trade, and political economy (vii), Proud assembles seven major essays by Woolman on human freedom, pacifism, and what we might call the "social gospel." To these he adds four epistles to various meetings of the Friends, a "First Book for Children," a literary dialogue, and other fragmentary ephemera.

Proud provides a general introduction and an introduction to each text. Texts are based on Woolman's holograph manuscripts or, when manuscripts do not exist, on the first printed edition. Proud explains fully how and why he has modernized texts with respect to capitalization, grammar, paragraphing, punctuation, and spelling (xxxvii–xxxviii).

In testing Proud's transcriptions I have noticed few errors, only two of which affect meaning: "outward of two months" for "out upward of two months" (91) and "we treat them" for "we treat concerning them" (50). He also perpetuates a mistake made first by W. Forrest Altman in 1957 and again by Moulton in 1971 when he attributes two quotes from *Considerations on Slavery, Part Second* (52) to John Lockman's edition of *Travels of the Jesuits* (1743 and 1762). They are actually from two Capuchin missionaries quoted in Churchill's *Collection of Voyages* (1744).

But these are peccadilloes, and they pale when placed against Proud's achievement. Every reader of Woolman will find something valuable in this edition; I am especially delighted that he has restored to the canon Woolman's thoughtful meditations on passages from Anthony Benezet's *Caution and Warning to Great Britain and her Colonies*, which are now back in print for the first time since 1837.

Alcorn State University (Emeritus)

DAVID L. CROSBY

American Independence: From "Common Sense" to the "Declaration." By BENJAMIN PONDER. (n.p.: Estate Four Publishers, 2010. 710 pp. Bibliography, index. \$24.95 paper.)

Washington Irving's alter ego Mustapha Rub-A-Dub Keli Kahn once observed that "[American] government is pure unadulterated logocracy, or government of words." Benjamin Ponder, who writes from a "rhetorical studies" per-