

not in fact rescue Smith from being bludgeoned by her father. The second section ("The Life") is the weakest, but Rennie is a literary scholar, not a historian. He has missed key details available in the historical record, such as the exact timing of Pocahontas's decision to convert. The last section repeats much of what was in Robert S. Tilton's *Pocahontas: The Evolution of an American Narrative* (1994), but here at least the author gives his predecessor credit, and in addition, carefully includes all the works that were key to the unfolding of the myth. We see, for example, how John Davis, the English writer who spread the Pocahontas story in the early nineteenth century, himself evolved in his thinking in response to a market hungry for the myth as he produced successive books. Why the American public loved the story so, however, is not treated, perhaps being a subject better left to historians. In short, this book will undoubtedly prove useful to many as a sort of annotated bibliography of the available sources.

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DANIEL R. MANDELL. *Tribe, Race, History: Native Americans in Southern New England, 1780–1880*. (The Johns Hopkins University Studies in Historical and Political Science 125th Series, number 2.) Baltimore: Johns Hopkins University Press. 2008. Pp. xx, 321. \$55.00.

Daniel R. Mandell's 1996 book, *Behind the Frontier: Indians in Eighteenth-Century Eastern Massachusetts*, put to rest the notion that New England Indians had disappeared after King Philip's War in the late seventeenth century. His new book continues that story, tracing the cultural, political, religious, and economic history of New England Indians to the end of the nineteenth century, through such momentous changes as the termination of tribal status.

Mandell approaches his story thematically, using separate chapters to examine issues of land and labor, community and family, authority, reform, and public perception. This structure means that some aspects of the story get retold several times, but it allows Mandell to showcase the wealth of sources he has drawn on for this study.

One of the greatest strengths of this book is its prodigious research. Anyone who has studied Native American history knows the tedious sifting required to pick up the scattered and infrequent references to Indians in the documentary record. Mandell has done this not only in the obvious places—state archives—but also in multiple local historical societies and museums, the National Archives of Great Britain, eighteenth and nineteenth-century newspapers, published personal histories of Native peoples, and dozens of nineteenth-century town histories, whose descriptions of the "last" Narragansett, Nipmuc, or Schaghticoke are primary evidence of contemporary misperceptions. Mandell provides a detailed essay describing his sources, but a bibliography would also have been helpful.

While Mandell's first book was limited to Massachu-

setts Indians, this work expands to all of southern New England, including Massachusetts, Connecticut, and Rhode Island. The Mashpees, Mohegans, Narragansetts, and Gay Head Indians, who still had significant land reserves in the early nineteenth century and thus were most affected by termination, receive the bulk of attention in this study. But Mandell also documents persistent Indian identification and community ties among individuals and families absorbed into Anglo-American communities throughout the region.

The story Mandell traced in his first book was the depressingly familiar one of Native American dispossession and depopulation, redeemed by adaptations that enabled distinct Indian groups to survive. One of these adaptations was female Indians' intermarriage with African Americans, a response to the fact that the Native male population had diminished through military service and maritime employment. While non-Indian spouses could not own native land or exercise authority within Indian communities, their labor permitted Native women to preserve their land base, and the offspring of their unions kept the community alive. This second book reveals the ironic aftermath of this adaptation. Evolving American racial ideology categorized mixed Indian-African families as part of a "colored" underclass and used this classification to argue that "real" Indians had disappeared and special status or protection was no longer needed. One way Native communities responded to these arguments was by drawing racial lines that excluded "outsiders," and sometimes their children, from tribal benefits. Thus, the place of African American spouses and children became a potent source of division, fueling conflicts over what qualifies one to be Indian that have continued up to the present day. Mandell rightly notes that gender played a major role in this power struggle. As whaling shifted away from New England, Native men began returning and demanding authority and land largely held by women and their Indian-African children. While some of these men used racial arguments to press their right to tribal resources, state authorities continued to reject the continued existence of "pure" Indians and to push for termination and assimilation. In the process, some native reserves took on the political structure of Anglo-American towns, and Indian women lost authority and the right to vote in tribal affairs. Despite these changes, Mandell notes that Indian communities continued to be attractive refuges to both Native people and other "subaltern minorities."

Mandell has made a very valuable contribution to our understanding of Native American history in a period long overlooked. This accomplishment was recently recognized by the Organization of American Historians, which awarded Mandell's work the first Lawrence W. Levine Award in cultural history. The fact that the study only alludes to the battles for federal recognition that such tribes as the Mashpees waged up to the present day (the Mashpees were finally granted federal recognition of their tribal status in 2007) raises the pos-

sibility that Mandell might complete the trilogy with a twentieth-century study—a result to be hoped for.

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THOMAS S. KIDD. *The Great Awakening: The Roots of Evangelical Christianity in Colonial America*. New Haven: Yale University Press. 2007. Pp. xix, 392. \$35.00.

Unlike famous evangelist George Whitefield's colonial American preaching tours, which took him from Georgia to New England and spanned all the way from 1739 till 1770, most modern students of the First Great Awakening have been reluctant to reach so far or so long in their efforts. The result over the past two or three generations has been a series of regional, biographical, and congregational studies that have illuminated many aspects of the eighteenth-century American and transatlantic revivals. But collectively they have left open the need for a broader synthesis, even to the point of making it possible to question whether anything deserving the appellation "Great Awakening" occurred in early America. Thomas S. Kidd's new book ably fills that gap and should put to rest any lingering doubts about the Awakening's existence or significance.

Building on much rich, recent scholarship on the Awakening, his own prior study of anti-Catholicism in New England, the pamphlet and newspaper literature of the era, and some underutilized archives, Kidd delivers a well-rounded and mostly satisfying account of what he calls the "long Great Awakening," a phenomenon that stretched from Georgia to Nova Scotia and from the 1730s to the 1780s. Kidd insists on the need for such a long view in order to understand adequately what he considers the Awakening's most important fruit: the creation and development of Protestant evangelicalism. That movement's lasting significance for the shape of American Christianity and American culture warrants close attention to its origins and early evolution. Kidd gives its eighteenth-century history some much-needed narrative coherence and persuasively argues that the events associated with the later Second Great Awakening be seen as emerging naturally out of evangelical growth rather than arising as a reaction to evangelical decline. He is similarly convincing in his central contention that the divide between moderate and radical evangelicals within the Awakening was as critical for evangelicalism's future character as was its better known conflicts with anti-revivalists. Following the lead of historian Douglas L. Winiarski, he finds widespread evidence of mystical spiritual manifestations (heavenly visions, dreams, trances, bodily shakings) amid some of the Awakening's adherents. Radical evangelicals more quickly sanctioned such experiences as works of the Holy Spirit, alongside their endorsements of unregulated itinerancy, public attacks on unconverted ministers, and great confidence that new converts could have full assurance of their salvation. These stances served as key fault lines between them and moderate evangelicals, and fractured the movement almost

from its very beginnings. Kidd takes great pains to trace the ups and downs, and ins and outs of the three-sided ministerial contests (radicals, moderates, and anti-revivalists) over these matters in the 1740s, especially in New England. Like the Awakening itself, however, his history seems to get bogged down at that point with too much attention to pastoral rifts and too little focus on the revivals' broader social contexts or its lasting results among the laity. To his credit, though, Kidd always takes the radicals seriously and gives them their due rather than yielding to the all too common tendency to dismiss them as fanatics or lunatics.

Kidd's narrative picks up steam again in the final third of the book when he follows the Awakening geographically southward to Virginia and the Carolinas and northward into Nova Scotia, chronologically into the American Revolution and the 1780s, and racially into Native American and African American communities. He effectively shows evangelicalism's penetration into all these times and places, though specialists on any one of them might find reasons to quibble. So, for instance, his chapter on Indians focuses rather exclusively on missionary efforts generated out of New England evangelicalism and largely ignores the simultaneous and generally more effective outreach of Moravians. Moreover, his decision to orient that chapter mostly around the careers of white missionaries rather than the activities and fortunes of new or existing Christian Indian enclaves in eastern New England and elsewhere seems a missed opportunity to present a more Native-centered perspective on the Awakening. More positively, Kidd teases out well the overall ambivalence of white evangelicals on the social and political implications of their message, whether in relation to women, the poor, Indians, African slavery, or the colonies' relationship with Great Britain. As a result, as the movement expanded in numbers and cultural clout in the nineteenth century, it proved capable of both radical calls for change and dogged defenses of "the historic barriers of race, class, and gender" (p. 323). In helping us to understand more fully how and why that was possible (and perhaps even predictable given the moderate-radical split of the eighteenth century), Thomas Kidd has gone a long way toward filling the need for a synthetic history of the Great Awakening and the evangelical Christianity it spawned.

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JACK D. MARIETTA and G. S. ROWE. *Troubled Experiment: Crime and Justice in Pennsylvania, 1682–1800*. (Early American Studies.) Philadelphia: University of Pennsylvania Press. 2006. Pp. x, 353. \$59.95.

Jack D. Marietta and G. S. Rowe have produced a solid piece of local crime and criminal justice history, from the initial establishment of Pennsylvania's criminal justice system in 1682 through to 1800. The first two chapters focus on the earliest period of the criminal laws and courts, up to 1718. The next two chapters, more the-