

political power and control over large areas of public life. Northern Ireland remained in the United Kingdom and was ruled by a political party dedicated to protecting Protestant identity and privileges at the expense of a large Catholic minority, which eventually sparked a decades-long civil war that only ended with the uneasy truce established by the 1998 Good Friday Agreement.

Which brings us to the “fall” in the book’s title. In Chapter 4 and his conclusion, Gribben details the dramatic changes in the Irish religious landscape over the last several decades, especially the Republic’s experience of “sudden-onset secularization” (199), marked by a collapse in church attendance and vocations, political battles in areas such as contraception, marriage, and abortion, and, especially, a devastating series of revelations about years of abuse and coverups within Catholic institutions. Gribben effectively communicates just how sudden and striking these change have been.

The book’s conclusion also includes Gribben’s reflections on the future of Christianity in Ireland. While necessarily speculative, I thought them thoughtful and largely compelling, though of course others might differ. Ultimately, for a relatively short volume detailing so many centuries of Irish religious history, this book is remarkably clear, comprehensive, balanced, and well-written.

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***A Cotton Mather Reader.* Edited with an Introduction by Reiner Smolinski and Kenneth P. Minkema. New Haven: Yale University Press, 2022. Xxxvi + 392 pp. \$25.00 paperback, \$80.00 hardcover.**

Although Cotton Mather, the Boston divine whose career spanned the late seventeenth and early eighteenth centuries, is often cited as paradigmatic for the history of Protestantism in New England, we have not had a suitable and accessible anthology of his work until now. Mather has been taken—often selectively—to illustrate several, often contradictory, facets of what we might think of as late-stage puritanism: rigid Calvinist orthodoxy, anti-witchcraft hysteria, bourgeois moralism, imperial patriotism, proto-evangelicalism, scientific diletantism, and Enlightenment epistemology. Smolinski and Minkema, each accomplished scholars of Mather, have admirably given readers selections that represent a full range of Mather’s quite varied and, indeed, paradoxical, writings from 1681 to 1727.

This book, then, will serve well for historians who wish to gauge the mindset of an important figure in New England’s intellectual and religious history, and for students who require an introduction to the ambiguities and complexities of New England Protestantism at the turn of the eighteenth century. The excerpts from Mather’s vast corpus are of varied length, from diary paragraphs to a twenty-page selection from Mather’s history of New England. Most remarkable is the range of issues, nicely organized into overall topics: spiritual meditations (with an engaging essay on fire), New England’s history, domestic and gender matters, science, medicine (including a

fascinating argument for smallpox inoculation), fiscal and monetary policies, biblical interpretation (with a surprising defense of atomism), witchcraft, enslavement of Africans, Native Americans, world missions, and millennialism.

The notes and introductions provided by the editors are salient and lucid. Although they sometimes sound an overly apologetic tone for Cotton Mather, they give plenty of reasons to dive into these texts and ponder what the New England mind was like as turn-of-the-century Protestants accommodated themselves to Britain's imperial agendas, the cosmopolitan and scientific culture of the Enlightenment, and the emergence of post-puritan forms of Protestantism such as pietism, rational religion, and proto-evangelicalism.

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***Herrnhut: The Formation of a Moravian Community, 1722–1732.* By Paul Peucker. Pietist, Moravian, and Anabaptist Studies. University Park: The Pennsylvania State University Press, 2022. Xviii + 299pp. \$54.95 hard cover.**

As with *A Time of Sifting: Mystical Marriage and the Crisis of Moravian Piety in the Eighteenth Century*, Paul Peucker has once again brought his scholarly focus to a question that has vexed Moravian historiography for centuries. In *Herrnhut: The Formation of a Moravian Community, 1722–1732*, he addresses the question of continuity between the Unitas Fratrum, which nearly ended following the 30 Years War, and the fledgling Moravian Church in Herrnhut. Peucker's answer to this question comes less by addressing the question directly, but by convincingly investigating Zinzendorf's Philadelphian ideas and showing that Zinzendorf used the idea of the Unitas Fratrum to mask his Philadelphian project. Indeed, in his Prologue, Peucker quotes Zinzendorf saying that this is what he had done.

Peucker's deep dive into Moravian archival sources in Herrnhut and Bethlehem, PA (and beyond) brings to the surface key passages from congregational records, diaries, letters, and reports. While taking seriously the later accounts and explanations of what happened earlier in the first decade of the Herrnhut community, which have certainly exerted an influence on subsequent Moravian historiography, Peucker privileges the documents written closer to the events by the actual participants. He lets the sources speak for themselves as they reveal the thoughts and aspirations of Count Niklaus Ludwig von Zinzendorf, his religious friends, and the refugees that populated the burgeoning village of Herrnhut.

While much current scholarship on the Moravian Church has sought to broaden and demythologize the understanding of Moravian work throughout the world, especially critiquing Eurocentric interactions with indigenous and enslaved populations, Peucker's work focuses on the earliest ideas and arguments that shaped the community that sent these representatives out from their Saxon village into the broader world.