

changes to the content, and analyzes where Vetancurt made direct translations into Nahuatl and where he used neologisms. Schwaller finds that although Vetancurt kept much of the same content as well as a “baroque” emphasis on emotion and superlatives, his version was unique in both approach and language (106). For example, in station thirteen when Christ was removed from cross, Vetancurt used the word *xipe* or flayed (“Let His honored flaying be my food”), a choice that recalled the Mexica deity Xipe Totec, who was associated with rebirth and the flaying of sacrificial victims (148). Or, how in station nine when Christ fell for the third time Vetancurt’s wording avoided having Christ’s face hit the ground, as it had in the Spanish original. Schwaller explains this as a way of avoiding associations with the Nahua ritual of *tlalcualiztli* (eating dirt), “a very common gesture of greeting and showing respect for a lord” by putting fingers in the dirt and then in the mouth (109).

The manuscript also includes ten major images associated with stations 1, 7–11, and 13–14, notably excluding station 12, which depicts the crucifixion. In chapter 5, Schwaller observes that these images, likely drawn by Matheo de San Juan Chicahuastla, focus on Christ but lack other context, such as crowds, architecture, and so on. Schwaller argues that rather than using engravings or paintings as model for these inspiration, the artist found inspiration in the sorts of figures seen in parish churches, such as the “puppets” that used in processions.

The result is an accessible book about a fascinating text. The comparisons of the Spanish and Nahuatl versions are especially enlightening in that they show how a priest who worked with indigenous faithful thought they should understand a devotion that was becoming more widely known and practiced.

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***The Bible in Early Transatlantic Pietism and Evangelicalism.* By Ryan P. Hoselton, Jan Stievermann, Douglas A. Sweeney, and Michael A. G. Haykin. Pietist, Moravian, and Anabaptist Studies. University Park, PA: The Pennsylvania State University Press, 2022. 206 pp. \$109.95 hardcover.**

Historians who write about the use of the Bible among German Pietists and Anglophone evangelicals face a difficult task: how to write about a book so often used to turn readers away from their own historical context. The fourteen essays collected here make a start at that task. Staying close to published and unpublished Bible commentaries, devotional guides, and Bible-related publishing ventures, the essays show that evangelicalism did not emerge from the awakenings of the 1730s alone but was nurtured from the beginning by the Bible reading practices and writings of early German Pietists, who were themselves influenced by earlier Dutch critics of the Bible and English Puritans (4). Ryan Hoselton’s concise, carefully cited introduction to the collection is excellent. Crawford Gibben, in an especially good essay, contends that

John Owen's habit of casting himself as a simple, unlearned reader led primarily by the Spirit, "enabled the habit among evangelicals of reading the Bible apart from confession or exegetical tradition" (76) and in reaction "to the claims of 'enlightened' [contemporary] critics" (86). Robert E. Brown does an admirable job tracking the political thought of Richard Baxter and Cotton Mather in their commentary on key biblical passages like Romans 13 (104). Ruth Albrecht, after describing the way that Anna Catharina Scharschmidt and Johanna Eleonora let scripture interpret their life experience and vice versa, notes that they nowhere "highlight their positions as women" (161). Hoselton's essay "Early Pietist and Evangelical Missions" points out that "minimalistic, conversionist-oriented exegesis failed to apply Scripture to confront the sins of colonialism" (123). Such Bible reading habits may illumine the lived religious experience of individual readers but little beyond that experience, leaving an interpretive shadow that some of the contributors to the collection seem more aware of than others. This matters because, as Hoselton comments in the introduction, early German Pietism was not made obsolete by later German higher criticism of the Bible; it was made essential with the global spread of evangelicalism (4).

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***To Walk the Earth Again: The Politics of Resurrection in Early America.* By Christopher Trigg. New York: Oxford University Press, 2023. xi + 306 pp. \$83.00 hardcover.**

Christopher Trigg's volume is an expansive and detailed conversation with eighteenth and nineteenth-century interlocutors centered on their ideas about the afterlife. Trigg shows how early eighteenth-century theologies about the next world – notions rooted in the Puritan era – managed to cast long shadows even into the early nineteenth century, in which the "emphases on the heavenly reunion of family and friends and the eternal expansion of human capabilities have close analogues in earlier Puritan texts" (13). He maintains that robust and corporeal visions of life after death were central to the Puritan project, explicated in the first generation of Puritan divines and amplified in the works of Cotton Mather and Thomas Prince. Far from being harbingers of radical individualism and modernity, these Puritan thinkers held to beliefs that were traditional and communitarian. They clung to the notion that resurrected communities, rather than insular individuals, made up the celestial realm. And while by the early nineteenth century their eschatological dream was fading, American literary figures as diverse as Edgar Allan Poe and George Lippard heard the faint echoes of Puritan voices in their fascination with life beyond the grave.

Trigg's analysis begins with the first founders of Puritanism in North America. Focusing on leaders John Cotton and Thomas Shepard, he argues convincingly that they held to a vision that resurrection "linked Christians to the living, the dead, and those yet to be born" (21). Their communitarian ethos set them apart from the true modernizers in colonial New England – radicals such as Anne Hutchinson, Samuel