

opposite of Kent, Shaw had a predilection for the public convenience even if the private right at issue could not be proved to be a public inconvenience.

For thirty years, says Levy, Shaw consistently expressed this predilection. He adds that thirty years later this bent would seem socialistic in its implications and would be politely ignored until with Holmes and Brandeis it would again come into its own. Shaw is thus revealed as a prophet, a prophet, too, in still other ways. The sympathy of liberal modern judges with the ambitions of organized labor is foreshadowed in the decision of *Commonwealth v. Hunt*. This decision Levy hails as an impressive precedent for the closed shop.

The author stops short of praising Shaw indiscriminately. He dislikes his application of the fellow servant rule in *Farwell v. Boston and Worcester Railroad*. He is unhappy about the chief justice's bias in favor of railroads generally whether against employees or passengers and shippers. He blames him for sustaining the conviction of Abner Kneeland for blasphemy and for upholding the power of the authorities in Boston to enforce racial segregation in the schools. In connection with that case, Levy reserves his praise for the Negroes' attorney, Charles Sumner who, says he, "was to become New England's greatest Senator. . . ."

Other dubious and dogmatic statements occur within these pages and worse blemishes appear. Fastidious readers will be irritated at certain turns of phrase which do violence to English idiom. Readers of Mrs. Bowen will be disappointed that the book begins as a biography but soon turns into a series of legal essays, that Shaw the man has by design been left to the old biography by Chase. Unwary readers may form an exaggerated idea of Shaw's importance in comparison with other judges whose labors also contributed to the adaptation of the English common law to American circumstances.

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REVIVALISM AND SOCIAL REFORM IN MID-NINETEENTH-CENTURY AMERICA. By *Timothy L. Smith*. (New York: Abingdon Press, 1957. Pp. 253. \$4.00.)

THE present trend in historiography toward social, cultural, and intellectual history has brought out of the obscurity to which a preoccupation with political and economic considerations had consigned it the importance of religion, Protestant and evangelical, in American history. A decade ago Max Savelle's excellent book on American culture in the eighteenth century, *Seeds of Liberty*, stated: "There probably never was a century . . . in the entire history of western civilization when the deeply felt religion of the average man was as powerful a determinant of human history as in the seventeenth century"; a chapter of sixty-five pages followed, showing the continuing importance of religion in pre-Revolutionary America. Social historians have, of late, discovered with delight the zest and

optimism of the revivals, cults, utopias, reforms, and perfectionist beliefs of the early nineteenth century. Now Mr. Timothy L. Smith has extended the period for this emphasis upon religion into the mid-century, crossing the watershed of the Civil War and indicating the part played by religion in the social attitudes and activities of Americans in the rest of the century.

*Revivalism and Social Reform* is an interesting and important book which will be of great value to those of the profession who work in the field of cultural history and to the students with whom they work. It has so many merits that one hesitates in choosing those to mention. The book is well planned and written with clarity and precision, so that its purpose and accomplishments are apparent; it is decidedly readable and interesting in style and content. The author has had both historical and theological training and has a wide knowledge of the history and the doctrine of his own and other Protestant churches and of the part played by their clergy in the social movements of their times.

Smith quietly and firmly leads us away from the usual preoccupation with frontier revivalism and the pleasant investigation of pre-Civil War cults and reforms to what is more basic—the religion of the average American of the mid-century and its effect on his participation in social reform. As the century progressed the country became more urbanized, and city churches and their ministers became more involved in the evangelical and reform movements of the period than did those of the rural and frontier areas. Smith's evidence shows clearly that, after the 1830's, the cities of the northeastern part of the country were the scene of the welding together of evangelical religion, perfectionism and belief in progress, and social reform.

At the same time the author has been able, as no previous American social historian has been, to indicate the importance in the history of revivalism and reform of the doctrinal positions and conflicts of the churches and churchmen involved. The impetus given to social reform by revivalism has long been recognized, but here for the first time, so far as I know, is a sympathetic and comprehensive account of the doctrinal and regional conflicts within the churches that affected their attitudes toward reform. Perfectionism and millennialism were part of the belief of many churches, but few historians have noted the divisive effect of the doctrine of sanctification, current in the period, which was so important in the minds and hearts of many men and women that they placed personal perfection before social reform, if, indeed, social problems needed to be considered at all apart from the normal reactions of sanctified men and women.

It has been a habit of social historians to permit the slavery controversy to engulf all religious and reform matters after 1850. I know of no other book in which the revival of 1858, the doctrinal divisions in American churches in respect to revivalism, and church participation in reform movements have been so clearly presented. The conflict between the deeply felt need for church unity and authority and the Northern opposition to slavery is a case in point. In short, this

book is more than an item in religious or church history, it is a notable contribution to the history of American culture. The notes indicate an almost incredible research in religious magazines, devotional tracts, sermons, memoirs, contemporary propaganda, etc., and the bibliography is invaluable both for contemporary and for recent material.

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CONGRESSMAN ABRAHAM LINCOLN. By *Donald W. Riddle*. (Urbana: University of Illinois Press. 1957. Pp. vii, 280. \$4.50.)

DURING his first six weeks in Congress, according to Professor Riddle, Abraham Lincoln took partisan advantage of the Mexican War issue, tortured language, did not act upon principle, "deliberately intended to mislead," and "used arguments unworthy of a responsible public man." This is not the Lincoln of legend, the Lincoln of the February 12 addresses, or the Lincoln many historians think they know. Yet Riddle's documentation is impressive, and Congressman Lincoln's defenders must do some industrious digging in (and appraising of) the record to make the lone Illinois Whig resemble in all ways the sixteenth President.

The fact is that Lincoln grew tremendously between 1848 and 1865, and we largely judge Lincoln on the basis of his presidency rather than on limited sections of his early career. Especially revealing in this book is the degree to which various aspects of Lincoln's ability and personality developed prior to his fortieth birthday. Occasionally, the reader catches glimpses of an old friend—when a journalist remarks, "Evidently there is music in that very tall Mr. Lincoln," or when the Illinoisan keeps the House "in a continuous roar of merriment." Industrious during his single term, Lincoln "cheerfully ran errands for constituents" and was a moderate on the slavery question. Faithful in committee assignments and an active participant in debate, he never "skulked" a vote on touchy issues, missed few roll calls, and appealed effectively on behalf of his party's presidential nominee. His term over, he had the refusal of the General Land Office commissionership and Oregon Territory's governorship. Not insignificant recognition, this, for a newcomer on the national stage.

There can be no doubt that the author diligently combed all major repositories of pertinent Lincolniana. Outstanding are his contributions to nuances of the Butterfield-Lincoln contest and his analyses of Texas and Illinois sources with reference to the Spot Resolutions. Aside from infrequent typographical flaws, the only possible ground for adverse criticism lies in the area of interpretation. It is debatable, for example, whether Thomas L. Harris could have carried Lincoln's district in 1848 if the Whig nominee had been someone other than "queer, eccentric" Stephen T. Logan. With his thorough research in primary materials, his inclusion of illuminating fugitive items, and his skill in relating the congressional