

throughout the ages. Here we have a study of men who are not now widely known, but who had a great impact on American intellectual, social, and political life through their combinations of interests and affiliations, and the wide circulation of their writings. The history of ideas is conjoined with morality and moral behavior. In the sense of giving direction to American life these minor figures are historically more important than many persons whose names are more readily remembered.

JAMES GUSTAFSON

Yale University

Revivalism and Social Reform in Mid-Nineteenth-Century America. By TIMOTHY L. SMITH. New York: Abingdon Press, 1957. 253 pp. \$4.00.

Revivalism and Social Reform is one of those important books that throw much fresh light on a previously underworked area and break significant new ground. A well-organized work of fourteen chapters, it seems to this reviewer to have four major sections.

The first half-dozen chapters analyze the constellation of ideas, emphases, and tensions of evangelical Protestantism in America in the 1850's. Great stress is set on the dominant place of Protestantism in the life of the nation, and on the increasing importance of revivalism in the life of Protestantism, especially in the mushrooming cities. These revivals served to elevate laymen to stations of greater prominence, they promoted interdenominational fellowship, they stressed ethical concern rather than dogmatic zeal, and they contributed to the replacement of Calvinist by Arminian emphases. So strong was the evangelical tide that even Unitarianism was deeply affected, some individuals indeed being swept into the trinitarian stream.

The next three chapters deal with one of the main features of the Protestant life of the time — Perfectionism. Carefully distinguishing between

Oberlin and Methodist versions of the doctrine, Dr. Smith explains that "perfection" did not necessarily mean "sinlessness," but rather it meant "perfect trust and consecration, the experience of 'the fulness of the love of Christ,' not freedom from troublesome physical and mental appetites or from error and prejudice" (p. 104). The quest for holiness was also a search for a practical Christianity that would "work" and lead to the evangelization of the world.

The third and in many ways climactic section of the book deals chiefly with the social concerns of revivalistic Protestantism (chaps. X, XI, XIV). It is shown how the moral concerns and humanitarian efforts of the "benevolent empire" of the 1830's were continued into the following decades; this work continues the story where scholars like Gilbert Barnes and Whitney Cross left it. It is shown that an important root of the social gospel, one hitherto largely overlooked or denied, was precisely the moral and social passion of evangelistic Protestantism.

The remaining two chapters (XII and XIII) deal compactly with the struggle of the Protestant churches with the paradoxes of slavery. Churchmen in tune with the new revivalism of the north broke through the perplexing dilemmas posed by slavery to support the campaign to free the Negroes.

This is a brilliant study, full of stimulating suggestions, rich bibliographical leads, and well-chosen quotations. A chief feature of the work, which won the Brewer prize for 1955, is its apt and extensive documentation. The author has industriously ranged through mountains of books, periodicals, and fugitive materials, and competently supported his well-written narrative with illuminating footnotes, which happily and helpfully appear where they belong at the foot of each — and almost every — page. Hence his judgments are backed by impressive scholarship. At one point, however, in reacting against previous

oversimplifications, Dr. Smith may be claiming a bit too much. That he has amply proved his point that one of the main roots of the social gospel was the benevolent interests of revivalistic Protestantism seems clear. But that the evangelical ideology "merged without a break into what came to be called the social gospel" (p. 235) is not so clear. The demand for social justice of the liberal evangelicals at the end of the century was in certain important respects quite different from the humanitarian and charitable concern of mid-century evangelicals. Why did men like Gladden and Strong find it necessary to break with their conservative pasts; why did Rauschenbusch have to report that his social views did not come from the church, but from the outside? Or to put it another way, one might readily agree that the social concerns of "conservative social Christianity" (accepting Henry May's terminology) were indeed continuous with those of mid-century revivalism, but insist that liberal or "progressive social Christianity" — the social gospel itself — stood both in continuity and discontinuity with earlier evangelical Protestantism. The relationship was a complex, not a simple one — a whole new understanding of authority, for example, had emerged. But *Revivalism and Social Reform* makes a great contribution to our understanding of one side of that complex relationship, and forcefully reminds us of a dimension that must not again be overlooked.

ROBERT T. HANDY
Union Theological Seminary

Edward Everett Hale, A Biography.
By JEAN HOLLOWAY. Austin: University of Texas Press, 1956. 275 pp. \$4.95.

Readers of James' *Varieties of Religious Experience* may recall Edward Everett Hale as one of the "once-born souls" described in the chapter on "The Religion of Healthy-mindedness." James quotes Hale's statement that, owing to being born into a fami-

ly where religion was simple and rational, and being trained in the theory of such religion, he never knew as a youth what religious or irreligious struggles were. "I always knew God loved me and I was always grateful to him for the world he placed me in. I always liked to tell him so and was always glad to receive suggestions from him." No wonder Edwin D. Mead regarded Hale as "the most naturally and naively religious soul" he ever knew!

One of the suggestions God made Hale in his college days was, to enter the ministry. But Hale's father was the publisher of Boston's leading newspaper, for which Hale reported news and wrote articles; his uncle, Edward Everett, was a noted orator; Harvard in the eighteen thirties was ebullient with literary culture and genius. Lowell was Hale's fellow student, Longfellow taught him Goethe, he *almost* heard Emerson deliver the famous lecture on "The American Scholar" and he *did* hear the Divinity School Address, which he at once criticized contemptuously, though in later years he became Emerson's warm friend and admirer. Naturally, "work with pen and in print is . . . the thing I enjoy most," confessed Hale (page 94). The ministry, then, but *with*, and *through*, authorship! Moreover, his conception of the ministry included commitment to the "Social Gospel" of Channing, actualized in such forms as the Ministry to the Poor and the Anti-Slavery movement.

It took four years of candidating before he found a church small enough, democratic and progressive enough to allow him to be at once a parish minister, a social reformer and secular author! With tremendous physical and mental energy he developed this three-fold career through sixty-three years (1846-1909). From the little church in Worcester he went to the South Congregational (Unitarian) Church in Boston, in whose Public Gardens a noble statue of him now stands, a testimonial not only of the devotion of his parishioners but