

This series of chapter-long vignettes about Michigan's role in the Civil War provides a refreshing addition to the exhausting flood of material now appearing on this period. Though limited to the activities of one state, and almost comically proud of its localism, the volume's appeal is not to the inhabitants of Michigan alone. The book is popularly written and, although reasonably well documented, is obviously intended to present side lights and high points of Michigan citizens' participation in the war. The word "citizens" and not "soldiers" must be employed, for the volume not only includes several civilian exploits but also the adventures of Emma Edmonds, who, enlisting under male guise, must have shared many of the same emotions as the somewhat better known Calamity Jane.

The author, the book jacket informs us, is an experienced biographer, and this approach to history is strikingly apparent in his sympathetic treatment of the people who appear in his tales. That he is also chiefly interested in Michigan history comes readily to the fore. From one of the first Detroit meetings in the conspiracy aimed at the famed capture of Harper's Ferry, including such notables as John Brown and Frederick Douglass, through what the author certainly considers a major Michigan contribution at Gettysburg, to the last great chase of the war—that leading to the capture of Jefferson Davis—Michiganders careen heroically or conspire clandestinely throughout the great conflict. The concluding sentence of the last adventure best sounds the pitch of local patriotism in which the book was written. "With Jefferson Davis safe in the custody of Michigan, the war was indeed ended!"

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Robert Farrar

Triumph of Faith: Contributions of the Church to American Life, 1865-1900. By Francis P. Weisenburger. ([Columbus, Ohio]: The Author, 1962. Pp. vii, 221. Index. \$4.95.)

This book by Francis P. Weisenburger, professor of history at Ohio State University, presents an orderly and interesting summary of pertinent historical scholarship. Its abundant documentation will prove satisfying to the casual reader and should also fulfill the author's hope of providing new insights and new inspiration for further scholarly work to the serious student of American religious history.

Weisenburger's present effort stands as a companion volume to his *Ordeal of Faith: The Crisis of Church-Going America, 1865-1900* (New York, 1959). In contrast to the trials and tribulations detailed in the earlier volume, the present work sets forth the positive contributions of the church to American life in the same period—from the close of the Civil War to the dawn of the twentieth century.

The author has chosen to avoid generalities and to present his case through specific illustrations from the lives of hundreds of men and women, many of whom loomed as giants in the last generation of the nineteenth century. Thus he begins with a penetrating analysis of brilliant and sophisticated Henry Adams, from whose life religion had largely disappeared, but who confessed, nevertheless, the belief that without the church the standards of the country would be those of

"tradesmen and Apaches." In contrast to Adams was John M. Harlan, supreme court justice for thirty-four years, who was said to retire at night "with one hand on the Constitution and the other on the Bible, safe and happy in perfect faith in justice and righteousness" (p. 31).

In twelve chapters limited to 212 pages Weisenburger has dealt with the great preachers of the era—Beecher, Phillips Brooks, Moody, etc.—the faith expressed by the churches, and its relevance in the lives of men. He has made the latter examination under such headings as "Individual Integrity and Conscientiousness," "Decency in Civic and Political Life," "Family and Sex Relationships," "Temperance and Control," and "Efforts to Extend the Circle of Fellowship." The story of the impetus furnished by the churches for social movements such as woman suffrage, prison reform, Negro rights, and world peace is not undertaken here. One could wish that Professor Weisenburger would extend his penetrating analysis to these fields, thereby expanding to a trilogy his treatment of the church in this era of challenge. Certainly in the present volume he has succeeded admirably in delineating the meaning of the church for people in a period of rapid urbanization when faith was tested by the evolutionary hypothesis and the new biblical criticism.

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American Protestantism. By Winthrop S. Hudson. *Chicago History of American Civilization.* Edited by Daniel J. Boorstin. (Chicago: University of Chicago Press, 1961. Pp. vii, 198. Illustrations, chronology, bibliographical notes, suggested reading, index. \$3.95.)

The *Chicago History of American Civilization* devotes a volume to each of the major religious faiths of America. Monsignor John Tracy Ellis and Nathan Glazer wrote on Catholicism and Judaism respectively, and now Winthrop S. Hudson, professor of the history of Christianity in the Rochester-Colgate Divinity School, examines the past and contemporary role of Protestantism in American life. He finds that the shaping Protestantism received in the Colonial period enabled it to fashion a Protestant America in the course of the nineteenth century. In post-Protestant America, as he calls the years since 1914, the influence of Protestantism visibly declined, partly because of Catholic and Jewish competition but chiefly because of internal weaknesses.

Throughout the volume Professor Hudson associates Protestant strength or weakness with denominational structure and change—this with an insight and clarity that is truly illuminating. As elaborated by the Independent Puritan divines the concept of denominationalism denied that the true Church of Christ could be identified with any single ecclesiastical system. As this theory gained general acceptance it justified religious diversity and religious freedom without impairing essential unity, which assumed a Calvinist expression in the Colonial period and increasingly a Methodist orientation in the early decades of the nineteenth century. This unified Protestantism, making extensive use of voluntary societies, overcame irreligion and incipient barbarism