

social, economic, and political postwar arena—a world of deindustrialization, suburbanization, mass consumerism, race and gender strivings, the rise of midwestern and western corporate farming, and the emergence of Pennsylvania's notorious political "T," which pitted the state's two or three large urban agglomerations, east and west, against its large swaths of central and northern rural counties. Nevertheless, the book succeeds in its own way in highlighting Leader as a fascinating, exceptionally humanitarian and liberal Pennsylvania politician who, while lacking the political tenaciousness of a David Lawrence, deserves an honored place in the pantheon of Pennsylvania political leaders.

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David R. Contosta, ed. *This Far by Faith: Tradition and Change in the Episcopal Diocese of Pennsylvania* (University Park: Pennsylvania State University Press, 2012). Pp. 408. Illustrations, notes, index. Cloth, \$39.95.

At their worst, local histories of religious organizations can be obsessive in their fascination with minutiae of interest to nobody outside the particular congregation—in the popular sense of the word, they are lamentably parochial. The Episcopal Diocese of Pennsylvania, though, offers a completely different set of opportunities and challenges. In fact, it is impossible to understand the state's religious history without understanding that denomination. Episcopalians (with Quakers) comprised a large proportion of Philadelphia's traditional ruling class. Episcopalians also contributed mightily to the region's cultural and architectural achievements, and built many of its educational and charitable institutions. The University of Pennsylvania itself has Anglican origins.

It is a pleasure, then, to read this impressive and accessible diocesan history. The book is organized in nine chronological chapters, each by an experienced and able scholar. One useful feature of the book is a series of "boxes" in each chapter, which allows for detailed accounts of illustrative individuals, cases, or documents. These focused studies give human faces to the broader narrative in the main text.

The book's geographical scope demands explanation, as the diocese has over time shifted its boundaries very substantially. Originally covering the

whole state, it was reduced in 1865 by the establishment of the diocese of Pittsburgh, and further partitions followed in later years. Today, the diocese of Pennsylvania covers just Philadelphia and four neighboring counties. I stress this because the different authors vary in the coverage they offer of events and conditions outside that Greater Philadelphia core, and unless readers already know that wider history, they would have little reason to suspect that the diocese once ranged much further afield. The index has no entries (for instance) for Pittsburgh, Erie, Harrisburg, or Bethlehem, seats of the state's other present-day Episcopal dioceses, and all heirs of that bygone Pennsylvania diocese ruled by Bishop William White in the 1830s. Strictly, then, the present book is a history not of the diocese of Pennsylvania but rather of those regions that the modern-day entity happens to incorporate.

The book is so rich in its content that it is almost impossible to summarize. It begins with the vigorous growth in the colonial epoch. This would be critically important because of the church's role as a nursery for other very powerful denominations, especially the Methodists and (ultimately) the African Methodist Episcopal. (The Episcopal Church is at least as important in its successors as in its faithful continuing members.) As editor David Contosta justly remarks, the diocese's history in the early national period is indistinguishable from that of the wider Episcopal Church, which came perilously close to annihilation in those years.

The diocese's story in the nineteenth century is inextricably linked to that of the Philadelphia region at large, and especially the emergence of its commercial and industrial elites. In the mid-twentieth century, the church was transformed by suburbanization and the growth of the "Church on Wheels," which coincided with the absolute numerical peak of this and other mainline denominations.

The contributors have done an excellent job of pursuing common themes through their different eras. Race, naturally, is one, given Philadelphia's early role as the capital of Black America. Women's activities in the church receive full and proper acknowledgment throughout.

Another enduring theme is the conflict between high and low church traditions, between what would become known as Ritualist and evangelical wings. (The English aptly label these groups as "High and Crazy, Low and Lazy" respectively, not neglecting the sizable faction of the Broad and Hazy.) During the nineteenth century, high-low splits approached the dimensions of an ecclesiastical civil war, with persistent threats of schism.

Thrice happy the church that has no history, that plods along quietly as bishop succeeds bishop, far removed from the glare of publicity or scandal. Such has not been the fate of the modern diocese of Pennsylvania, which over the past half-century has suffered tumultuous divisions—all treated here fairly and judiciously. In the 1960s and 1970s Bishop Robert DeWitt placed the diocese at the cutting edge of what his supporters would have termed progressive politics and racial justice, but which critics denounced as pandering to radical chic and revolutionary thuggery.

Since the 1970s the diocese, like the wider church, has been profoundly divided over issues of gender and sexuality—the ordination of women in the 1970s, gay clergy in later eras. Vastly complicating these struggles have been the persistent and multifaceted controversies—legal, moral, theological, financial, jurisdictional—that have been so floridly abundant during the past fifteen years. David Contosta's chapter on this ghastly era is titled "The Perfect Storm." *This Far by Faith* reads the title—and, we might ask, how much further can even a burning faith possibly carry a diocese in such straits?

Errors in the book are mercifully few, although the text quoted on page 98 as the church's Nicene Creed is actually the Apostles' Creed. Different readers will presumably have their own opinions about names or topics that should have been covered but are not. I was startled that a book of this nature could possibly have omitted those crucial patrons, the Wanamaker family, who make no appearance in the index.

Carping apart, this is an excellent history. It is critical to our understanding of the Episcopal Church nationally, and in many ways, constitutes a microcosm of American mainline religion.

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Troy Bickham. *The Weight of Vengeance: The United States, the British Empire, and the War of 1812* (New York: Oxford University Press, 2012). Pp. xi, 325, illustrations, index, Cloth, \$34.95.

This military, diplomatic, and journalistic study incisively investigates the complex War of 1812. Topically arranged into eight major chapters, this book accentuates several salient themes: Bickham reveals the military accomplishments and blunders of the British empire during this destructive war