biography read so very well make the book a splendid addition to the growing list of reassessments of men who lived in this nation's most troubled time.

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Mr. Weisenburger, Professor of History of The Ohio State University, has produced a valuable five part work that reports sympathetically the findings of historical scholarship of the answer given by the Church to the significant problems during the "critical period in American Religion," 1865-1900. Here is interesting reading about "... the point of view of churchmen and churchwomen ... as they expressed a faith which gave vital meaning to their lives and as they found a comradeship of faith in vital fellowships. From these fellowships came further inspiration for gracious living, moral leadership, charitable endeavors and varied works of mercy." Rather than undertake an exhaustive study, the author has had to be selective, partly because he has treated certain developments in other books and partly because of space limitations.

Part 1 serves as introduction and pace setter for the work. The basic predicament of Henry Adams, the highly intellectual grandson and great-grandson of two presidents, is analyzed because, according to the author, his problems were also basic for his whole generation. During this period Biblical Criticism, evolitional and geological concepts altered faith so that it was based less on minute doctrinal definitions and more on central Biblical truths involving personal commitment and fidelity sustained by fellowship with others of the faith. The intellectuals of the day had become so socially segregated that they tended to look down with near scorn on all human endeavor. There was the tendency for such families once active in practical affairs to become primarily observers and critics instead of leaders. Like Adams the age was so involved in using reason as a basic guide to truth that help was sought from the experts in physics, anthropology and art but rarely from those whose temperament, train-
ing and experience had given them insight into matters of faith.

The rest of the book is a portrayal of the struggles and successes of the people loyal to the institutional church in receiving the gift of faith, in entering into meaningful fellowship and in exerting a constructive impact on community, state, nation and in some aspects to the world. The book abounds in short but vital illustrations of the lives and movements during these years. These make the book a valuable source book as well as summary of the period.

In surveying “The Faith of the Church Expressed in Worship” the author lists in summary fashion the “Religious Practices” of the age in which he said the American pulpit under the leadership of such notables as Beecher, Hall, Talmadge, Storrs, Brooks, Gibbons, Glad- den, et al., reached its height. Home religious training, church program and building, organizations of Christian Endeavor and Sunday School: all were an outward expression of faith. The ritualistic or sacramentarian emphasis of the Roman Catholic Church, the Greek Orthodox Church and the High Church Episcopalians accounted for one major division of practice. The Methodists were the chief exponents of the experiential or emotional approach to religion. A good summary history of revivalism during the period is included. A third emphasis on intellectual or doctrinal matters was represented by Baptists, Churches of Christ and by Presbyterians. The Unitarians stressed the intellectual approach but on a doctrinal position so removed from fixed standards and revelation as to be rationalistic.

The most interesting section of the book is Part 3, “The Faith of the Church as a Moulder of Morality.” Even though in this age as in others there was a dichotomy between church-going and morality, the author cites many examples in which there was an effort to maintain individual integrity and conscientiousness. Churchmen sometimes were so committed to certain absolute standards of morality that in their uncompromising stand they jeopardized other values in civic, political and social life. Changing family and sex relations moulded and were moulded by the life of the church. An interesting chapter frankly faces the ups and downs of Sabbath observance both by the church and the nation. The weakening position of the church in the control of liquor and gambling is illustratively traced.

But the faith of the church during this period was also a bond of fellowship as thousands testified to the power and nobility of the church in its community centers, as providers of social encounters and as it struggled with the danger of becoming nothing more than re-
religious clubs segregated along similar cultural and economic positions that were fostered by urban and denominational growth.

In a world permeated with much that was alien to the Christian spirit, the Church, aroused by sensitive souls over the alleged exclusiveness, struggled to extend its fellowship through religious and social functions, social service and character ventures outside the parish. Social settlements, interdenominational missions, hospitals and Christian associations made their impact on society.

The author concludes with a summary chapter in which he states that faith, hope and charity were the fruits of the life of the church during the last half of the nineteenth century. Despite its imperfect witness, it was still a bulwark of the Republic and a source of strength to millions of Americans.

The style of writing is adequate. The author is successful in his effort not to advocate but only to report sympathetically the views of church men and women. He disclaims any statistical method in his research but obviously has consulted hundreds of sources. Full footnotes are found at the bottom of the pages. A satisfactory index is found after the text.

The book suffers from the use of the problems of Henry Adams as a pattern for the problems of the age. Although this approach is more personal than an abstract review would be, still this method seems out of context with the rest of the book. Little damage, if any, would be done by omitting the review of Adams' life.

This is a valuable book to read, especially for those who have had no contact with this type of review. It is a good source book of many short personal illustrations and summaries of historical movements. It is to be hoped that the author will someday continue his study in areas that had to be omitted in this treatment.

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Whether or not the statement by Harvey H. Segal that "canals were long the province of the tow-path antiquarian, the retired en-