

to the general lot of humanity in those difficult years of the second half of the nineteenth century. The author's narrative is replete with accounts of premature death through sickness and accident, and the subsequent struggles of the surviving mate to hold often large families together with inadequate financial resources. More pleasant events also have their place in Tyson's book, which includes many descriptions of the simple pleasures taken advantage of by the town and rural-based members of the family group. From time to time, excursions to the local metropolis of Hazleton were possible as were tours on the rather shaky passenger trains of the period. Being Germans, the menfolk, of course, always had their beer.

Tyson's understanding of the larger context in which the actions of the Siegels and Haueisens took place is rather limited, although it probably reflects that of her forebears as they attempted to make sense of such phenomena as the "Molly Maguires" or the massacre of the Slavic miners at Lattimer in 1886. More important, the author is most perceptive in her recital of familial relations among the Germans, being especially acute in her rendering of the often highly traumatic antagonisms existing between parents and their children. It was a time when children were widely regarded as economic assets rather than as creatures having any degree of autonomy of their own.

Tyson's book deserves examination by students of the ethnic experience in America. Its text, lavishly illustrated with reproductions of the period, will prove useful as well to regional historians and investigators of the labor aspects of the coal mining industry.

Occupational and General Education
Washtenaw Community College
Ann Arbor, Michigan

NORMAN LEDERER

Crusade in the City: Revivalism in Nineteenth-Century Philadelphia.

By MARION L. BELL. (Lewisburg, Pennsylvania: Bucknell University Press, 1977. Pp. 299. Preface, introduction, appendix, notes, bibliographical essay, index. \$15.00.)

In contrast to the rural focus of most histories of American religious revivalism, Marion Bell proposes in this work "to view revivalism in juxtaposition with patterns of urban growth and mobility" (p. 14). She chooses Philadelphia as her case study (Bell now teaches history at Temple University where an earlier form of this study served as her dissertation). She looks at three periods of intense

revival activity: the 1827-1828 visit of upstate New York itinerant Charles G. Finney; the 1858 businessmen's noontime prayer meeting revival; and the 1875-1876 Dwight L. Moody crusade. About two-thirds of the text deals with the Finney era.

Bell concludes that the impact of revivalism in Philadelphia was mostly negative. Finney's visit led to schisms, especially in the Presbyterian and German Reformed churches, and like later revivals had only a temporary and modest upward impact on church membership. Most of Bell's criticism, however, is based on her reading of the revivalists' attitudes toward reform. She argues that Finney was, at best, "ambivalent" toward social reform. Despite some interest in abolition and temperance, his efforts were basically conservative. His only enthusiasm was for "pietistic, moralistic" activities "aimed at individual redemption" (p. 95). No modern social reform (in the sense of structural changes in the society or government involvement) was considered.

By the 1858 businessmen's revival (which originated as a defensive reaction to the Panic of 1857 and the social dislocations resulting from urban growth) even the ambivalence was gone. Now there was a merger of revival techniques and business culture, a union completed by Dwight L. Moody and symbolized in Philadelphia by Moody's alliance with merchant John Wanamaker. Since revivals were now essentially nostalgic celebrations of middle-class virtue, they no longer appealed to the working class or to the young (as Finney's had). Revivalism, like the writings of Horatio Alger and the speeches of Russell Conwell, buttressed individualism and laissez faire capitalism. Revivalism, Bell charges, created a Manichaean view in the American popular mind which fostered "an inability to deal with the complexity of life" (p. 167). As the century wore on, this was increasingly a handicap.

Bell's portrait of Philadelphia revivalism stands in sharp contrast (as she is well aware) to the thesis of Timothy Smith's classic, yet controversial, *Revivalism and Social Reform* (1957). Smith argued that revivalism was a powerful, progressive force for social reform and that mid-century awakenings led directly to the Social Gospel of Washington Gladden and Walter Rauschenbusch. My own reading of nineteenth-century sources suggests that Bell is more correct, although it is perhaps unfair to be too harsh on Finney's nonacceptance of structural reform in the 1820s and 1830s when nearly everyone else during those years also assumed a providentially controlled, and hence structurally unalterable, society. But Bell's basic point seems safe: that the

line runs from Finney to Moody, not from Finney to the Social Gospel.

Bell's approach and sources are mostly traditional. There is a rather unsatisfactory attempt to use psychological theory to explain the appeal of Finney to youth and to women, but there is really little of the new social history here. This is mildly surprising because of her announced intention to consider revivalism in the context of urban growth and mobility. She might, for instance, have been more thorough and creative in the use of data to support her generalizations about the impact of revivals on church membership. Perhaps the most original aspect of the study is its description of the relationships between Philadelphia's Jewish community and revivalists who organized groups and programs to evangelize Jews. Bell argues that the campaigns converted few Jews; rather, the perceived anti-Semitic tone of the evangelistic efforts drew the Jewish community closer together and reinforced its sense of Jewishness. In all, this is a good book which can be read with enjoyment by nonprofessionals and cannot be ignored by those professionally interested in the development of American religion.

Department of History
Indiana University of Pennsylvania
Indiana, Pennsylvania

CHARLES D. CASHDOLLAR

Transportation Innovation and Changing Spatial Patterns in Pittsburgh, 1850-1934. By JOEL A. TARR. (Chicago: Public Works Historical Society, 1978. Pp. 64. Preface, introduction, appendixes, footnotes. \$2.50, paper.)

In this short but important monograph, which the author, professor of history, technology, and urban affairs at Carnegie-Mellon University, offers modestly as an essay, Joel Tarr describes the transportation evolution of Pittsburgh from that of a walking city and a street-car city to that of a motor vehicle city — three stages which characterize transportation innovation in a modern city.

In the first section, Professor Tarr deals in surprising detail with the impacts of the streetcar in various forms — the omnibus and the commuter railroad, the horsecar, the cable car, and the electric street-car — in Pittsburgh from 1850 to 1917. In the second section, he considers the significance of the automobile and motor truck in Pittsburgh and Allegheny County from 1910 to 1934.

The significance of the work lies in the discussion of the impact