

and Consumption in Visual Representations, Part III: Gender as Political Language. Each of these parts contains approximately four essays which explore the role of human sexuality as a factor of social influence in American history.

In "Modern Sexuality and the Myth of Victorian Repression," author Christina Simmons discusses how Victorian influences gave rise to functional changes in the roles of both men and women in the 1890s. Simmons states that "the Victorian myth of repression both reflected and helped perpetuate anxiety about women dominating men or eluding their control." And it was this repression which ultimately delayed women's suffrage at the national level, even though many European nations, including Great Britain, had granted women's suffrage much earlier.

Also in Part I, Joanne Meyerowitz in "Sexual Geography and Gender Economy, the furnished room districts of Chicago, 1890-1930," analyzes the attitudes and the depiction of these attitudes of early working class women in Chicago. The author suggests that "these women were not merely victims of city life and predatory men, but also active historical subjects who made their own choices about sexuality." Given the time, some sociologists had described women as "pioneering and independent, they played down the negative constraints of low wages, sexual harassment, and economic dependence, and thus (social) reformers were superfluous, even meddling."

Later in Part III, Linda Gordon in "Family Violence, Feminism, and Social Control," examines the issue of family violence from the perspective of gender. Indeed, her research inevitably supports the conclusion that men, much more so than women, inflict violence in the home, whether the victims are children, wives or both. Gordon further states ". . . women are always implicated (in child abuse) because even when men are the culprits, women are usually the primary caretaker who have been, by definition, unable to protect the children." The Gordon treatise provides vivid insight into the most complicated and perplexing issue Americans are facing as we enter the 21st century, domestic violence.

Melosh's text promises to provide much needed enrichment on the subject of gender issues as it relates to the social history of our nation. Many contemporary American historians and social scientists will welcome this text as a useful resource in examining the role that gender has played in influencing historical interpretations.

This book will be useful in college courses of recent or 20th century American history, social issues of American society, and courses focusing on issues of women's or gender studies. It would also be applicable and appropriate for advanced placement courses in high school American history or American civilization.

Old Dominion University

S. Rex Morrow

Mark A. Noll, David W. Bebbington, and George A. Rawlyk, eds. *Evangelicalism: Comparative Studies of Popular Protestantism in North America, the British Isles, and Beyond, 1700-1990*. New York and Oxford: Oxford University Press, 1994. Pp. xv, 430. Cloth, \$55.00; paper, \$19.95.

This collection of essays belongs in every academic library but unfortunately has limited application for the classroom. In the excellent introduction, the editors define evangelicalism as a variation of Protestantism that places religious authority in the Bible, emphasizes conversion as the central religious experience, pursues an aggressive but individualistic approach to missions and social action, and stresses the Crucifixion as the key event in the Bible. Evangelicalism's historic roots were in the revivals of the eighteenth century, particularly the American Great Awakening and the development of Methodism in the British Isles. As indicated in the subtitle, the essays focus on the British Isles and North America, though two fascinating essays suggest what a broader scope might have included. One discusses developments in Australia and another takes note of evangelical missions in Africa. But the collection disappoints in not discussing the vibrant evangelicalism within African-American churches or in Latin

America. Furthermore, the essays tend to minimize the darker side of evangelicalism's history: its too ready identification with the prevailing culture whether it was the southern defense of slavery, the white man's burden of nineteenth-century imperialism, or the support of the economic status quo. Also missing are analyses of women's roles in evangelicalism's development and of the rise of the American religious right.

The editors acknowledge the limitations, but these omissions do not diminish the contributions of this volume. These essays represent the high quality of scholarship on this branch of Protestantism and the authors' footnotes provide a thorough guide to the field. Contributors cover a variety of topics from evangelicalism's origins in Methodism to the influence of political revolutions in evangelicalism's growth to the fundamentalist and pentecostal variations of the movement. Perhaps the most important interpretative outlook is the authors' efforts to put their topics in a comparative perspective, that is to consider how the distinctive regional cultures of England, the American South, Scotland, Canada, and America shaped evangelical development and how evangelicals in turn influenced their society. Thus this volume is not only an important addition to religious history but also to the study of the Anglo-American North Atlantic world of the eighteenth and nineteenth centuries.

Ironically, these strengths are precisely what limits this book's usefulness as a primary or supplemental text in all but the most specialized courses in religious history. Individual essays, though, can make valuable contributions to more general courses, particularly for instructors who wish to address the important role of religion in society and politics. Most of the authors place their stories in the broader context of social, economic, intellectual, and political change, and thus some of the essays are effective in addressing thorny questions like the relationship of religion in general, and evangelicalism in particular, to the rise of capitalism, the secularization of society, and the democratization of politics. For example, Susan O'Brien's discussion of eighteenth-century publishing networks offers solid evidence, previously overlooked, that one thread that bound England to her colonies was evangelical religion. On the other hand, Richard Carwardine's contribution is an excellent discussion of evangelicalism's role in dividing Americans before the Civil War. In short, *Evangelicalism* deserves a place in libraries and several of its essays merit inclusion in reading lists for a variety of courses.

Mississippi University for Women

William R. Glass

Sheila L. Skemp. *Benjamin and William Franklin: Father and Son, Patriot and Loyalist.* Boston & New York: St. Martin's Press, 1994. Pp. xii, 205. Cloth, \$35.00, ISBN 0-312-101283. Paper, \$6.50, ISBN 0-312-08617-2.

Benjamin and William Franklin: Father and Son, Patriot and Loyalist helps fill a need for affordable, excellent materials for classroom use. In this contribution to The Bedford Series in History and Culture, Sheila Skemp has produced an excellent narrative and a judicious selection of primary sources that assist the reader in understanding the complexities leading to the divergent choices made by Benjamin and William Franklin. This volume can be used effectively as a case study by undergraduate students in courses that include study of the American Revolution. Approximately three-fourths of the book is devoted to the narrative. The rest of the volume includes eight documents, a helpful chronology, a selected bibliography, and a comprehensive index.

Professor Skemp deftly introduces the reader to the Franklins by a dramatic recounting of the whereabouts of the two Franklins on July 4, 1776. The patriot father, Benjamin, was in Philadelphia for the signing of the Declaration of Independence, whereas his loyalist son, erstwhile Governor of New Jersey, was brought that very day—under armed guard by the orders of General George Washington—into Hartford, Connecticut, for questioning. The author reminds the reader that although