

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

much can be learned about Anglo-American relations through studying the Franklins, viewpoints and motivations varied greatly among persons on both sides of the struggle.

The narrative traces the personal and political lives of the two men from the early background of each through the fateful Fourth of July. Because of the unique political positions held by the Franklins, the reader learns much about events and theories on both sides of the Atlantic in the decades immediately preceding 1776. A brief epilogue tells of their subsequent lives and correspondence. Each chapter in the narrative begins with a useful summary. An amazing amount of material is included in this slim volume, but because the prose is readable, clear, and compact, the reader does not feel overwhelmed. Students who have limited background on Anglo-American relations, the coming of the American Revolution, and the Franklins can follow this well-presented narrative.

Seven of the documents are from the years from 1765 to 1775; the eighth is Benjamin Franklin's letter to his son in 1784. With one exception, each document is referenced in the narrative. The documents include correspondence between the two men, excerpts from John Dickinson's *Letters from a Farmer in Pennsylvania to the Inhabitants of the British Colonies*, correspondence from William Franklin to the British ministry, the elder Franklin's *Causes of the American Discontents before 1768*, and a speech by Governor Franklin to the New Jersey Assembly. A helpful introduction, which includes thought-provoking questions, is provided for each document. The questions are useful not only for guiding students' reading, but also for structuring class discussions.

The editors of the Bedford Series chose wisely in selecting Sheila Skemp to produce this volume. As author of *William Franklin: Son of a Patriot, Servant of a King* (1990), she possesses the scholarly credentials needed for excellence in a work such as this. It is clear, however, that pedagogical skill is also necessary for success in this undertaking. Professor Skemp's excellence in pedagogy has been demonstrated clearly in the present work. It has also been recognized by the University of Mississippi, where she is associate professor of history and recipient of the university's award for Outstanding Teacher in the Liberal Arts.

University of Wisconsin-Whitewater

Mary E. Quinlivan

Allan Galloway, ed. *Voices of the Old South: Eyewitness Accounts, 1528-1861*. Athens & London: University of Georgia Press, 1994. Pp. xxix, 404. Cloth, \$45.00; paper, \$19.95.

*Voices of the Old South*, ably edited by Alan Galloway of Western Washington University, ought to be a boon to all historians teaching upper-division and graduate-level courses in the history of the antebellum American South. As the dust jacket commentary observes, "Unlike many works in the Old South, which tend to focus on the immediate pre-war years, this volume gives equal attention to the sixteenth, seventeenth, and eighteenth centuries. Its geographic definition of the region is notably broad. . . ."

This widely inclusive volume encompasses ten sections: "The Planting of Euramerican Colonies in the South;" "Southern Native Americans;" "Promoters and Naturalists: The Eighteenth-Century Environment;" "Southern Society in the Eighteenth Century;" "Slavery in the Eighteenth Century;" "The Religious South;" "Antebellum South: Foreign Voices;" "Antebellum South: Northern Voices;" "Antebellum South: African-American Voices;" and, "Antebellum South: Southern White Voices." The number of selections in each section varies from six (Euramerican Colonies) to eleven (The Religious South) and include such familiar commentators as Frederick Douglass, Harriet Martineau, and Frederick Law Olmsted, as well as the relatively unknown William Johnston, a slave-owning free black in Natchez, Mississippi, and Rachel O'Connor, a Louisiana widow who managed her own plantation. Galloway's editorial work is, in general, outstanding, and the book certainly achieves his stated primary purpose of "introducing to readers a wide variety of primary literary sources for studying the Old South." The general