

doubt, Unitarians and Trinitarians shared common ground.

The photographs are marvelous, and Tucker's writing soars with literary eloquence in places. Historical analysis, however, gets lost in details. And ultimately, Tucker's paradigm of progress from false to professional in writing about women's lives across almost two centuries is less than enlightening.

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BENJAMIN L. HARTLEY. *Evangelicals at a Crossroads: Revivalism and Social Reform in Boston, 1860–1910*. (Revisiting New England: The New Regionalism.) Hanover, N.H.: University Press of New England, for University of New Hampshire Press. 2011. Pp. xi, 288. Cloth \$85.00, paper \$39.95.

When it comes to religion, Boston might be one of the most interesting and well-studied cities in America. Boston's seventeenth-century Puritans, their nineteenth-century heirs—Congregationalists, Unitarians, and Episcopalians—and nineteenth- and twentieth-century Roman Catholics have been the subjects of a number of fine historical studies. Yet the revivals and the social reforms of Methodists, Baptists, and Salvation Army evangelicals had a major impact on Boston in the late nineteenth and early twentieth centuries. In this fascinating study, Benjamin L. Hartley brings to light the important role that these "evangelical late-comers" had during a critical period of socioeconomic and political change in the city.

After an introduction that situates the work in its larger historiographical context, the first chapter examines Dwight L. Moody's famous 1877 revival in Boston. Before his dramatic conversion, Moody worked as a shoe salesman in the city. After gaining international fame in the transatlantic Protestant community, he returned to Boston on the final stop of a two-year evangelistic tour. Hartley uses Moody's visit to Boston as a helpful way of framing his study, as the evangelist's campaign in the Hub City helped to draw together Protestants of several different traditions into a common cause. With Protestant memories of how slavery had recently been destroyed, Hartley contends in the second chapter, "upstart evangelicals" set out to eradicate poverty in the years following the Civil War. Inspired by holiness and theological convictions concerning the possibility of eliminating sin from one's personal life, evangelicals collaborated with one another and persons outside of the revivalistic Protestant community to build a host of institutions to address pressing social needs. This chapter reviews the work of Henry Morgan, Eben Tourjée, and Charles Cullis and the founding of the Home for Little Wanderers, Boston University, and the New England Conservatory of Music. These late nineteenth-century Protestants blended evangelism and social reform in institutions they established in the neighborhoods of Beacon Hill, the North End, the South End, and Roxbury. The third chapter pays care-

ful attention to the late nineteenth-century Boston political context. This was a time when the Irish and Boston Brahmins struggled for control of city hall. The chapter reveals that the "upstart evangelicals" were militantly anti-Roman Catholic and at the same time outspoken advocates of the growing labor movement. The fourth chapter focuses on the Salvation Army invasion of Boston and the prominent role that women played in it as well as in various foreign missionary societies and domestic reform organizations, such as the Methodists' Deaconess Home and Training School. Whereas the rise of higher criticism of the Bible, premillennialism, and the Social Gospel fractured many Protestant denominations in the late nineteenth century, as the sixth chapter demonstrates, Methodists took a more mediating and pragmatic position bridging the burgeoning conservative and liberal divide. The sixth chapter offers a case study of evangelical revivalism and social reform in the North End of Boston during the 1890s. As Italian and Jewish immigrants and migrants from rural America displaced the older Irish community, the area's reform organizations and institutions adapted to their new social context. The final chapter explores the citywide evangelistic revivals of Gipsy Smith in 1906 and J. Wilbur Chapman three years later. Hartley uses these two events as an effective way to measure the changes that had taken place not only within Boston but also inside the "upstart evangelical" community. Some within these evangelical traditions continued to stress evangelism while others focused on social reform. But the days of preaching the gospel in word and deed had come to an end. Like other Protestant traditions, the "upstart evangelicals" concentrated on one or the other as the most effective means to achieve spiritual ends.

This book is outstanding for several reasons. Not only does it provide a useful corrective to studies of the late nineteenth-century evangelical movement that interpret it through the lens of the early twentieth-century fundamentalist/modernist controversy, but it also uncovers the influential role that the Wesleyan Holiness movement played in the larger evangelical movement. For this reason, Hartley's study nicely complements Margaret Lamberts Bendroth's *Fundamentalists in the City: Conflict and Division in Boston's Churches, 1885–1950* (2005). Hartley also casts new light on the important place that religion played in urban America, demonstrating that religion was inseparably intertwined with sociopolitical and economic commitments and that changing social conditions affected religious practices and institutions. Finally, the volume sheds new light on the historic origins of the contemporary divide among Protestants over the importance of evangelism and social reform. The dynamics between the "upstart evangelicals" and the Protestant old guard might have been more thoroughly examined, along with the role of the movement to rid the city of vice manifested by the work of the New England Watch and Ward Society, an ecumenical Protestant organization that drew leaders from both the Brahmin community and the recent

“latecomers.” These omissions, however, do not detract from the study’s overall value. Well researched and masterfully written, Hartley’s book makes an important contribution to the study of American religion.

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EDWARD P. KOHN. *Hot Time in the Old Town: The Great Heat Wave of 1896 and the Making of Theodore Roosevelt*. New York: Basic Books. 2010. Pp. xv, 288. \$27.95.

In this book Edward P. Kohn weaves the events of the summer of 1896 together into a compelling narrative about Theodore Roosevelt’s efforts to build his political career, William Jennings Bryan’s run for the presidency, and the extraordinary heat wave that blanketed New York City—as well as the rest of the country. What emerges is a riveting portrait of time and place in American history. Kohn provides an understanding of the lives of the people living in New York’s crowded tenements, as well as a taut account of the era’s key political figures.

Kohn sets his story in the New York of the 1890s, which emerges as a central character in this drama. As the temperature inched upward, New York’s tenements sweltered at the center of the city’s island of heat. Already vulnerable to disease without ready reserves of water or resources and stuck in cramped airless quarters, the poor suffered and died in record numbers. Kohn takes a creative and insightful look beneath the statistics of the health department to reveal the scale of the disaster, which dwarfed estimates of the time. Without clear direction from public officials or health experts, only a couple of officers, including Roosevelt, suggested affirmative steps to ameliorate the impact of the heat, such as distributing ice and letting the poor sleep out of doors in public parks. Even so, these actions came at the end of the heat wave.

Kohn’s synthesis of contemporary politics proves both satisfying and insightful. Most interestingly, Kohn contrasts Bryan’s political campaign with William McKinley’s 1896 front porch bid. Bryan’s oratorical skills met the heat head on. Traveling through Ohio and Pennsylvania, he found himself moving, as he wrote, deeper into the “enemy’s territory.” Bryan’s campaign grew more difficult as he and his audiences struggled with the weather. At the height of the heat, Bryan delivered a speech in Madison Square Garden that was poorly received, and his fortunes never recovered. The heat provides an alluring context—metaphorical and real—to the broad tenor of the political season, but it is doubtful that the responsibility for the failure of Bryan’s campaign can be attributed solely to the weather.

Kohn’s discussion of Roosevelt is equally engaging. He emerges on the page as a man striving to salvage a political career. Roosevelt struggled to find his position within a party, as well as a city political machine, where his moral rectitude, vis-à-vis corruption, made him the odd man out. After the heat wave hit New York, however, he emerged as one of the few public officials who

sought to provide some relief to city residents. Through the police department, Roosevelt handed out ice to the poor, but his efforts were largely behind the scenes. Indeed, as Kohn notes, the precinct house’s ice distribution happened unevenly, and Roosevelt himself spent much of the crisis out of the city, at his home on Oyster Bay. It is not clear, then, how Roosevelt’s response to the crisis was so decisive, public, or notable that it changed his political fortunes. The book’s subtitle does not seem entirely justified.

Kohn’s analysis of the heat wave as a disaster is perhaps the least compelling aspect of the narrative. In no small part this is because the disaster’s context is less well wrought than the political context. For example, Kohn seeks to distinguish between human and natural catastrophes, a distinction not made in the broader historiography. The scholarship clearly recognizes how disaster, from its impacts to its meanings, is defined by sociocultural contexts. Kohn compares the tragedy that befell New York City in the summer of 1896 only to the city’s experience the following summer. Surely, it would have helped to have known more about the heat wave’s effect beyond New York or how it compared to many New York summers and not just one season.

Ultimately, although I was not persuaded that Roosevelt’s political career was “made” by the 1896 heat wave, I found this book satisfying. Kohn has produced a well-wrought synthesis that provides a new appreciation for place and time, bringing both the presidential politics and the hot New York summer of 1896 to life once again.

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JAMES J. CONNOLLY. *An Elusive Unity: Urban Democracy and Machine Politics in Industrializing America*. Ithaca: Cornell University Press. 2010. Pp. xiv, 264. \$39.95.

In this book, James J. Connolly has discovered something that sounds so obvious that it has to be original: cities are full of “people.” Looking at cities in the late nineteenth and early twentieth centuries, Connolly talks about the quest for a usable public in an age when the two things all cities had in common were their diversity of economic and ethnic groups and divergence of interests.

Everybody talked about “the people,” but, as Connolly makes clear, that term meant different things to different groups. The definition generally applied to themselves and anyone else who thought like them, which, in the case of reformers, usually meant a fraction of the whole population too insignificant to take or hold power for long. The notion of pluralism was anathema; the concept of various overlapping publics just about unthinkable. There could only be one public good, whether the corrupted and ill-informed grasped its reality or not, and those who saw it must speak for the whole. Women’s groups reached out from the middle class to make common cause with the less fortunate. Settlement house workers stretched to build a sense of

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