

in Germany. More broadly, Clark not only examines America's engagement with German universities, but also charts the professionalization of American seminary programs into competitive research universities. Moreover, this work nicely complements other recent studies that also examine America's engagement with German scholarship and the teaching of religious history [for example, Thomas A. Howard's *Protestant Theology and the Making of the Modern German University* (2006), and James Turner, *Religion Enters the Academy: The Origins of the Scholarly Study of Religion in America* (2011)].

Unlike its European counterpart, American theological education was concentrated in the nation's seminaries. Clark notes that historians of American education focus too much on the founding of the post-Civil War research universities such as John Hopkins and Cornell and ignore the role that graduate seminary programs played in the professionalization of university education. Just as most pre-Civil War colleges were tied to Protestant denominations, and most university presidents were clergymen, the creation of distinctive seminary schools within the larger university system bridged the gap between the colonial college and the research university in the latter part of the century. It is ironic then how the creation of separate seminary programs weakened the overall influence of theological studies in the larger universities as they were removed from the center of the curriculum. Furthermore, although Philip Schaff was the leading church historian in the United States, it is indicting of American scholarship that professors were reliant on German texts for their courses in church history. The writings of Johann L. Mosheim, Karl von Hase, Johann Gieseler, and Augustus Neander were the most prominent, though Americans and Germans differed in their perspectives.

In virtually every respect, the great German universities (Halle, Berlin, Tübingen) overshadowed their American counterparts. Clark notes several transitional changes in the professionalization of the American university system. First, like their German counterparts, American professors became specialists rather than generalists in their field. Narrowed research agendas were more specialized and expert-based. Second, the creation of distinctive departments concentrated experts by discipline. Third, the rise of professional historical societies created channels for sharing scholarship. Fourth, research-driven pressures to "produce" new knowledge (rather than simply teaching) redefined standards. Fifth, the creation of university publishing houses facilitated the proliferation of research. Sixth, the institutionalization of the sabbatical leave created more opportunities for travel and research agendas. Seventh, the elective system expanded curriculum offerings. Eighth, seminar-driven offerings balanced out rote-teaching styles. Ninth, fellowships for professors and financial aid for students expanded research and educational opportunities. Last, the increase in primary-source driven research and the rise of the Ph.D. degree tightened professional standards.

More traditional theological and biblical studies programs overshadowed formal church history programs. Many in fact considered them risky because they naturally focused on theological diversity and heresies within Christendom. Too often the Fathers were studied less as ends in themselves but more as allies or enemies in

to reconsider church history through new lenses. For example, these scholars debated the historical origins of the papacy. Furthermore, though it was largely unanimous among these six men that Catholicism was theologically flawed and had corrupted the purity and simplicity of the early church with its layered hierarchy, pomp, ceremony, and traditionalism, Schaff at least accepted its historical relevance as part of God's providential plan. Collectively, they remained suspicious of monasticism and asceticism as excessively otherworldly and inattentive to evangelism and cultural engagement. Lastly, Augustine assumed new importance as issues of election, predestination, the imputation of Adam's sin, and the extent of the atonement sparked debate in the more humanistic and Arminian nineteenth-century American landscape.

In summary, engagement with German scholarship forced American professors both to professionalize their standards and to reconsider cherished beliefs. This happened in several ways. First, the New Testament had to be scrutinized in the same manner as any other historical text. Second, the general assumption that the purity of the early church had suffered serious decline through the Reformation was tempered with the German Idealists' concepts of historical development that assumed that things in general were improving. Third, increased Catholic immigration in America forced Protestants to temper theological orthodoxy with Christian charity and tolerance. Fourth, they had to reconsider the role of women in the church as the women's suffrage movement gained steam and also against Catholics doctrines of celibacy. Fifth, they worked diligently to apply Augustine to the modern world. Elizabeth Clark's work not only contributes to the scholarly corpus of church history studies but also to the larger story of American educational history.

Benjamin L. Hartley, *Evangelicals at a Crossroads: Revivalism and Social Reform in Boston, 1860-1910*. Lebanon: University of New Hampshire Press, 2011. Pp. xi + 288. \$39.95.

#### Reviewed by Barry W. Hamilton, Northeastern Seminary

Historians have typically marginalized the impact of evangelical Christianity in late nineteenth-century Boston and focused instead on the "Brahmin" Protestants (e.g., Episcopalians, Congregationalists, and Unitarians) and Roman Catholics. In this award-winning study, Hartley (Palmer Theological Seminary) demonstrates the prominent role of "upstart Evangelicals" in urban mission, city politics and the emergence of modern social work during this crucial era. Based on extensive archival research, Hartley's work reveals the complex changes that took place in the city's religious, social, political, demographic, and physical landscapes.

Creating the metaphor of "crossroads" from the irregular pattern of Boston's streets, Hartley draws readers into a complex, rapidly changing network of relationships that defies characterization. Throughout the nineteenth century, evangelicals embraced both revivalism and social reform; however, both proved difficult to simultaneously implement and maintain. Since no one could have predicted the course of

Review from *Fides et Historia* 2012

disse strategies, Hartley compares the course of evangelicals through time to Boston crowds after a baseball game. While the people appear to be moving in predictable patterns, in reality they break off into their own paths. As he states in his introduction, this metaphor can “explain how and why the fragile evangelical consensus ... began to fragment in the 1890s” (3). People who had begun the journey walking together in some cases became antagonists and formed the nucleus for emerging new groups. Rather than forming tight compartments, Hartley’s perspective validates the resistance of the historical evidence to rigid categorization. Boston evangelicals formed a far more dynamic and fluid movement than previously acknowledged.

One of Hartley’s greatest strengths is his decision to study evangelical Christianity within a particular geographic context. This gives his narrative much greater depth and brings out the amalgam of movements, alliances, and antagonisms that co-existed within a particular region and within the same personalities—but which changed in composition over this fifty-year period. For example, Hartley compares and contrasts Dwight L. Moody’s 1877 and 1897 revivals and finds each to have had a dramatically different character. He includes graphics that contribute materially to the reader’s understanding—such as maps pointing out the strategic locations of missions and churches and bar graphs illustrating the membership strength of Protestant denominations in 1882 (67). Such statistical data clarify where evangelicals stood with respect to differing points of development from 1860 to 1910, and shows how evangelicals could convince themselves in the early part of this period that they could still keep Protestantism dominant when Boston was becoming the city with the highest percentage of Roman Catholics in America.

Commendably, Hartley recognizes the holiness movement’s contribution as “by far the most important for our understanding of evangelicals in the city and nation” (9). He observes further that historians have understudied the widespread influence of the holiness movement on New England religion, in contrast to Transcendentalism, which strongly affected liberal Protestantism. This often leads scholars to neglect and even marginalize the holiness movement as less significant than is actually reflected in the historical evidence. Hartley sets the record straight: “New England was the literary birthplace of a revived emphasis in America on entire sanctification” (9). Throughout the study, he demonstrates the impact of this movement on both revivalism and social reform and points out how changing notions of holiness within Methodism drove the movement into decline by the early twentieth century.

A further benefit of Hartley’s archival research is the way he brings the converging and diverging elements to light within prominent evangelical leaders. The degree of convergence and divergence differed from figure to figure, and from early period to late period. Hartley carries out astute analyses of such figures as Eben Tourjee (Boston Conservatory of Music), Edgar Helms (Goodwill Industries), Frances Willard (Women’s Christian Temperance Union), and Charles Cullis (healing and training institutions)—to name only a few; he points out that historians have generally downplayed the role of faith in the work of these prominent leaders (and omit any mention of the holiness movement’s influence). Thus at yet another point, Hartley brings a much richer historiographical perspective to the study of this era and conclusively establishes the importance of evangelical Christians in Boston’s history.

No review would be complete without mentioning Hartley’s attention to the contributions of women, African Americans, and immigrants. Women provided much of the leadership in the Boston political context, especially in the 1888 public school controversy. Women also organized mission societies, serving in both foreign and domestic capacities, and raised enormous amounts of capital to fund evangelical missions. Hartley does an especially admirable job in describing the entry and development of the Salvation Army in Boston and its successful negotiation between the affluent and lower classes. He also points out how evangelicals were more successful in social work efforts, largely because of their similar socioeconomic identities.

Scholars interested in the history of evangelicalism, the holiness movement, the origins of urban missions, revivalism and social reform, as well as Boston history, will be tempted to read *Evangelicals at a Crossroads* in one sitting (or like myself, to read it twice). Hartley has succeeded admirably in producing a landmark study that convincingly demonstrates the prominent role of evangelicalism in late nineteenth-century Boston.

Justus D. Doenecke, *Nothing Less Than War: A New History of America’s Entry into World War I*. Lexington: University Press of Kentucky, 2011. Pp. xii + 394. \$40.00.

#### Reviewed by Hans P. Vought, SUNY-Ulster

Woodrow Wilson’s foreign policy has received a considerable amount of scholarly attention in the past few years. This renewed interest is no doubt fueled in part by America’s recent overseas wars and interventions, which have been labeled as “Wilsonian” because of their perceived aim of spreading American-style democracy. The only president with a Ph.D. also garnered a masterful biography by John Milton Cooper, Jr., in 2009. Justus Doenecke’s new book therefore enters a crowded field.

Doenecke sets out to explain the belated entry of the U.S. into the Great War (1914–1918), as he earlier examined the nation’s involvement in the Second World War in *Storm on the Horizon: The Challenge to American Intervention, 1939–1941* (2000). Unlike Robert W. Tucker, who was highly critical of Wilson’s foreign policy in *Woodrow Wilson and the Great War* (2007), Doenecke concludes that Wilson acted in accordance with prevailing public opinion in defending America’s neutral rights while avoiding direct involvement in Europe’s ghastly conflict. Imperial Germany’s declaration of unrestricted submarine warfare in 1917 and subsequent sinking of American ships, however, left Wilson no real alternative to war. The title of the book, taken from Wilson’s war message to Congress on April 2, 1917, embodies Wilson’s and Doenecke’s belief that Germany was already at war with the United States. Congress’s declaration of war, which came four days later, simply acknowledged the beligerent status thrust upon the nation.

After an opening chapter that introduces the main characters in the United States and Germany (but not, curiously, in Great Britain or France), the book proceeds chronologically, discussing the events as they unfolded between 1914 and 1917. At each stage Doenecke examines how contemporary journalists and subse-