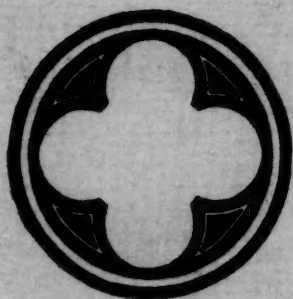


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inspired and controlled by facts. He has microscopic knowledge of the whole field. His book has neither bibliography nor footnotes (though blessed with a good index), but obviously he has searched records, of town, county and state, has studied genealogies exhaustively and has possessed himself of a vast fund of local memories. He knows who lived in every one of the older houses from its building and how the houses have been altered and how the streets looked at different times and where people came from and went and who married whom and who their children were and what clothes the people wore and how they pronounced their words and what they got for their crops and labor and so on—whatever you like to ask about.

This sounds as though the book might be a chronicle of small beer, which it is not. One thing averting this is the succession of pictures of personalities, incarnations of the New England spirit. Another is the constant relation of the history of one town to the history of colony and state and nation. The changes in the population of Northfield in 1830-60 appear as illustrating the industrial revolution in New England and the early immigration, of Irishmen brought in by the building of the first railroad. The story of the schools in the nineteenth century exemplifies the effect on education in Massachusetts of Horace Mann. A frontier town, an "outpost," not established until 1672, Northfield is not completely typical of Massachusetts. Yet the panorama of American history from Indian warfare to the depression of 1929 is seen reflected in its houses and streets. Mr. Parsons' book is therefore a mine for the social historian.

Northfield's comparative remoteness during a long period gave its history a peculiar significance in relation to the Puritan character, for it long retained its native population. "At the end of its second century . . . the decided majority of its people were descendants of original settlers." Religiously the town had of old "a tradition of liberalism." Its only relation to the Great Awakening was that it upheld its minister, attacked for Arminian teaching in dissent from Edwards. Late in the eighteenth century the dominant influences changed from Connecticut and Yale to Boston and Harvard. The Unitarian controversy was felt in that the parish church became Unitarian and the Second Congregational Society, orthodox, was formed in 1825.

The latter part of the book is of course dominated by the effects on Northfield of Moody's residence and schools and conferences. A son of Northfield, he revolutionized the town. As a townsman he appears in an unaccustomed light and loses no stature. Thirty pages of biographies add to the book's value.

Auburn Theological Seminary.

Robert Hastings Nichols.

PRESBYTERIANS IN COLONIAL PENNSYLVANIA

By GUY SOULLIARD KLETT. Philadelphia: University of Pennsylvania Press, 1937. xi, 297 pages. \$3.00.

This is a new approach to the history of the Presbyterian church, which Mr. Klett does not conceive of as existing in a vacuum, but in-

timately related to the life of the people. His endeavor has been to "portray along with the activities of Presbyterian ministers the responsiveness of Presbyterian congregations in the extension of religious influences within the province of Pennsylvania." A glance at some of the chapter headings will make this purpose clear: "The Formation of Local Religious Societies," "The Activities of Local Congregations," "Education among Presbyterians," "Presbyterians in Political Affairs." Neither is this work of merely local interest, as Philadelphia was the headquarters of Presbyterianism throughout the colonial period.

Mr. Klett, who is special research worker in the Department of History of the Presbyterian Church, is a painstaking student who is thoroughly familiar with the source material, and has produced a book which the serious student of American church history cannot afford to be without. It is fully documented, has an adequate bibliography and index, and is illustrated with six river and stream maps which are of the greatest service, when it is realized that the earliest settlements were upon the waterways and that these frequently gave their names to the local congregations. This is not only a work of real importance to the student, but has the additional attraction that it is written in a style that will prove a delight to the casual reader.

Philadelphia, Pa.

Thomas C. Pears, Jr.

BISHOP BUTLER AND THE AGE OF REASON

By ERNEST CAMPBELL MOSSNER. New York: The Macmillan Company, 1936. xv, 271 pages. \$2.50.

This publication of 1936, not by a church historian or theologian but by an instructor in English literature, finds its *raison d'être* in the fact that in 1736 Joseph Butler, Clerk of the Closet to the second of England's great queens, Caroline of Anspach, published the *Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*. For two hundred years Anglican theology has produced nothing more consequential than the *Analogy*, as Dr. Mossner's methodical survey of that field (as well as of Deism, and the Newtonian philosophy of religion) amply demonstrates. The chief value of the book (and it is very considerable) consists in its compendious review of the current of religious thought and controversy through two hundred and fifty years, the *Analogy* serving as the point of reference. For Bishop Butler and his work it will probably remain for a long time the best work. For the reviewer, its claim to originality lies in the adroit manner in which the author has interwoven his rich knowledge of secular literature and art as running comment and interpretation. The gain in realism and interest is very great.

In his presentation and analysis of Bishop Butler's apologetic and ethics, Dr. Mossner shows surprising aptitude, for a secular student, and rightly prefers, for mental power and cogency, the *Rolls Sermons* (1726) to the *Analogy*. Had he extended his study of both to the American field