Testament despite their efforts at Old Testament restoration. Part of the historical trajectory not emphasized by Ney is the influence of an encroaching secularized worldview that placed *science*—since 1833 no longer under the loftier upper-storied title of Natural Philosophy—front and center in what counted in any erudite discussion. This rise of empiricism (what Ney calls "sensualism") realized Hutchinson's fears when on the Continent mathematician Laplace was asked by Napoleon where God was in his astronomical calculations he gave the apocryphal reply: "Sire, I have no need for that hypothesis." This was but a prelude to the devastating blow issued closer to home by Charles Darwin in 1859 with his *Origin of Species* that arguably replaced God's providence and guidance with natural selection, moving Nature ontologically toward a wholly earth-bound nature. Ney makes no mention of any of this because he is more focused on the aspects of these disputes upon church history, but they made a real difference and explain a lot about the social and cultural trajectories against which the Hutchinsonians battled. Thus, Ney's study can be viewed as an insightful examination of the place of Old and New Testament biblical exegesis within the contentious intersections of natural and revealed theology on the one hand and a secularized worldview on the other. This book is another nail in the coffin of the Draper/White science vs. religion warfare thesis, showing both magisteria to be inextricably intertwined.

In the end, *The Quest to Save the Old Testament* is more than a study in church history, it is an examination of eighteenth and early nineteenth-century intellectual life in England lived by scholars and high churchmen of the period. It should, therefore, interest a wide audience of church historians, historians of the Enlightenment, and historians of science. Well researched and compellingly argued, it should also be on the acquisitions list not just of theological libraries but of every academic library worthy of the name.

Michael A. Flannery
University of Alabama at Birmingham
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A Vivifying Spirit: Quaker Practice & Reform in Antebellum America. By **Janet Moore Lindman.** University Park: Pennsylvania State Press, 2022. 284 pp. $119.95 cloth.

Janet Moore Lindman's volume is a careful and insightful investigation of what she calls "practical Quakerism"—a term meant to invoke both the "specific acts" associated with Friends' spirituality and how members pragmatically "construct[ed] a workable concept of Quakerism" during a period of profound change inside and outside of the Society (6). Her deft attention to the former offers a model for how to excavate individual and communal spirituality. Her judicious analysis of the latter was also successful. Though the events and forces she traces are well-worn territory ("schism, industrialization, western migration, print culture, and reform activism" [4]), Lindman does not allow any one of these themes to drive or define this period of transformation. Her narrative works at the micro- and macro levels, offering a full picture of

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how the Religious Society of Friends and its members addressed and absorbed broader societal changes.

Lindman organizes the volume into three parts: "Seed Time," "Fruitless Exercise and Distress," and "A Work of Redemption," each an image from George Dillwyn's unpublished work. These sections "trace the course of American Friends" by analyzing the impact of schism, evangelicalism, further division, and reform activism (5). Part 1 includes three chapters on piety, education, and death. In each, she explores "the interiority of Friends' faith," examining Quaker practice across the different stages of one's life (17). Her chapter on "the choreography" of dying and the "literature of death" was especially effective, particularly the closing pages in which she demonstrates how the Hicksite schism impacted mourning rites and the grieving process (81–82). In Part 2, Lindman appraises the internal and external factors that divided the Society, with three successive chapters on Hicksites, Gurneyites vs. Wilburites, and Progressive Friends. Her argument that "through foreign influence, Orthodox Quakers came more in line with mainstream American religious culture," was persuasive and compelling (101). Part 3 concludes with a chapter on the "communal connection" afforded by Quaker manuscript and print culture and a particularly innovative and useful chapter on how Friends "revised history and invoked collective memory to present their version of the Quaker religion" (151, 176). Taken together, these eight chapters reveal "a religious culture rich in contradiction, diversity, and innovation" (203).

Lindman takes a long and broad view of this "transitional period. . .between the tribalism of the eighteenth century and the worldliness of the later nineteenth century" (5). This fruitful decision eschews beginning or ending her narrative with a particular division or crisis and gives equal weight to the "internal and external forces" that shaped Quakerism (4). It also avoids a declension narrative, helpfully refocusing our attention on the *vivifying spirit* that (re)animates Friends' religious faith, practice, and community. I did want to know more about how Lindman thinks geography might have changed a member's experience or expression of Quakerism. Historians have written much about North vs. South, East vs. West, rural vs. urban, rich vs. poor in this period, so Lindman's decision to intermingle Friends from regional and socioeconomic backgrounds seemed an argument as much as a methodology.

A Vivifying Spirit is filled with the kind of small details a skilled researcher and writer such as Lindman exhumes and mines. Whether the dress donned by a Quaker man during jury service or by four generations of Mott-Davis-Hallowell women in a family photograph, the titles acquired by a young boy for his small family library or a young woman's end-of-the-year diary entry, or the number of times "Jesus Christ" increasingly appeared in subsequent editions of *Piety Promoted*, Lindman expertly deploys these individual examples as compelling evidence in support of her larger arguments (28, 29, 161, 168, and 175). There were a few moments where readers may wish for further contextualization or perhaps additional analytical frameworks. In a particularly evocative passage, Lindman describes for readers the graffiti "Orthodox women are d-mn bitches" scrawled at the Birmingham Meetinghouse and the charges of "harlot" lobbed against "brazen" and "bald" Quaker women. She concludes the section by affirming "female leaders were delegitimized during this crisis," but I wanted to know more about the impact of changing gender norms (99–100). Did Quaker women comment on this disparity? Did it influence their decision to align with one movement over another? These questions led me reflect on other moments where gender might have been a useful analytical tool, such as Lindman's section "The Feast of Reason" where

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she analyzes the "holistic model" of "mind, heart, and spirit" (19) and her chapter "Reforming Friends" in which she chooses to focus primarily on temperance and abolition (130). As with the uniform approach to geography mentioned above, the choice to discuss Quaker men's and women's faith together is interesting and likely with merit, but one worth addressing all the same.

Lindman's skill in bringing to life the religious beliefs and practice of both well-known and lesser-known Friends is to be commended and emulated. She joins many Quaker scholars in arguing that "to compartmentalize Quakerism is to misunderstand the Religious Society of Friends" and, indeed, her exploration of the process by which the "practices that made Quakers unique and insular fell away" reveals as much about the transitions occurring in outside society as inside the Society (7, 198). *A Vivifying Spirit* is a valuable book that will benefit a wide readership, especially those interested in how religious individuals independently and collectively responded to internal divisions and external pressures.

Sarah Crabtree
San Francisco State University
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Protestant Children, Missions and Education in the British World. By **Hugh Morrison.** Brill Research Perspectives in Religion and Education Series. Boston: Brill, 2021. vi + 122 pp. $84 paper; $84 eBook.

The centrality of children to the missionary movement has been a growing area of study in recent years. Scholars, such as Karen Vallgårda and Emily J. Manktelow, have focused on children as the targets of missionaries' proselytization and conversion efforts and children within missionary families. Yet less research exists about the participation of children, especially children whose parents were not missionaries, in the movement. In *Protestant Children, Missions and Education in the British World,* Hugh Morrison addresses this lacuna by uncovering the ways in which children in Britain and white settler colonies, particularly New Zealand and Canada, were actively involved in and supported the missionary movement. Morrison draws attention to the expansive purpose of the missionary movement, showing how it was a key site of identity formation and informal schooling that facilitated children's participation in empire-wide networks of information exchange. In doing so, Morrison enriches understandings of not only the missionary movement but also children's importance and multifaceted engagement with it.

One of the key themes of *Protestant Children, Missions and Education* is how philanthropy and pedagogy were intertwined in the missionary movement. Morrison examines this interrelationship in the section, "Children's Missionary Support: The Educational Imperative." Children's involvement in the missionary movement has traditionally been viewed in terms of their financial contributions, but Morrison argues that the missionary movement was fundamentally an educational endeavor and shows how missionaries sought to nurture a "missionary spirit" in children. The next

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