

or defense of one of the most controversial figures in American history. The Texas experience of the Wisconsin, Indiana, and Iowa cavalry regiments is an extremely visible and well-documented example of the intermediary relationship of the states between their locally raised volunteers and the federal governmental authority under which they supposedly served. For these reasons, far from precluding further study of the subject, John Carroll's *Custer in Texas* almost demands it.

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Protestantism in an Age of Science: The Baconian Ideal and American Religious Thought, by Theodore Dwight Bozeman. Chapel Hill: The University of North Carolina Press, 1977. pp. xv, 243. \$14.95.

In recent years historians of religion and other scholars have explored many hitherto neglected relationships between Christianity and various fields of secular thought in the United States. Aspects of the Enlightenment, for example, have been treated in such works as Alfred Aldridge's study of Benjamin Franklin's religious beliefs and Paul Boller's investigation of George Washington and Deism. More recently, Henry May's important volume, *The Enlightenment in America*, has shed light on many ties between religious and philosophical thought in the eighteenth century. Furthermore, the ongoing confrontation of natural science with religion sparked in part by the reception of Charles Darwin's theories in North America in the 1860's and 1870's has produced a flurry of studies going back at least as far as those by Andrew White at the turn of the century. Now Theodore Dwight Bozeman has begun to fill one large gap in this historiography by considering the attempts of certain antebellum American churchmen to appropriate scientific method and apply it to theology.

Bozeman challenges the assertion of Sidney Mead, his predecessor in American religious history at the University of Iowa, that "the bulk of American Protestantism turned against the ethos of the Enlightenment and thereafter found itself indifferent to, or in active opposition to, the general spiritual and intellectual currents of modern Western civilization." He begins by analyzing the central place of the inductive scientific method advocated by the English philosopher Francis Bacon in the Scottish realism associated with Thomas Reid and Dugald Stewart. Bozeman argues convincingly that Baconian empiricism, having replaced Aristotelian deduction as the prevailing form of scientific inquiry in Britain, was conveyed to America late in the eighteenth century by such men as President John Witherspoon of Princeton. In the New World it found an enthusiastic reception, especially among Presbyterian theologians eager to keep abreast with, rather than shun, contemporary intellectual currents. These Calvinist churchmen sought to demonstrate empirically the essential harmony of Christianity and natural science.

Girded with the belief that their doctrines were scientific facts, they opposed romantic notions about the subjectivity or relativity of religious language and teachings. Far from being anti-intellectual, they were aggressively academic. Their faith in empiricism and emphasis on doctrines as immutable facts exacerbated their theological rigidity, making their rejection of subsequent, more hostile scientific theories—most notably Darwinian evolution—virtually inevitable.

An earlier version of this study, a doctoral thesis completed at Duke University in 1974, was explicitly limited to American Presbyterians. Regrettably, the title and subtitle of the published version suggest a considerably broader scope than Bozeman has given us. He probes only one wing of one medium-sized confessional tradition to determine its attitudes toward appropriation of scientific thought. Bozeman is judiciously reserved in his claims; despite the sweeping title, he admits in his concluding paragraph that "no attempt can be made here to assess the impact of Christianized Baconianism upon the nation. . . ." Had he been willing to examine also the place of scientific thought among Baptists and Methodists (easily the two largest Protestant traditions in nineteenth-century America), he would have been in a far better position to determine whether antebellum American Protestantism really did turn its back to intellectual currents. By dismissing them as "less thoughtful churches" which were "championing religious emotion," Bozeman leaves one wondering whether Sidney Mead's already qualified generalization is not valid after all.

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English Radicals and the American Revolution, by Colin Bonwick. Chapel Hill: The University of North Carolina Press, 1977. pp. xxii, 362. \$15.95.

"England must be saved in America." These words by John Dickinson could stand as the motto of the Commonwealthmen, or Real Whigs, who are the focus of this work. Oldest and most moderate of the English radicals during the reign of George III, they were most deeply influenced by the American Revolution and its aftermath. The later radicals of the 1790's—the Benthamites and Paineites—owed a debt to the American experience, but they were more affected by the French Revolution and the industrialization of England. The philosophical roots of the Commonwealthmen lay in earlier times, as did, in fact, those of their American counterparts. Caroline Robbins' *The Eighteenth Century Commonwealthman* makes more of this latter point, but Professor Bonwick goes beyond Robbins' work to show how, after 1789, the new radicals acknowledged their debt to the American experience and how the Commonwealthmen adapted their views to shape something of a synthesis which molded nineteenth-century radicalism in England. Thus, Bonwick's book is a valuable complement to Robbins' work.

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