

South Carolina Baptists into one organisation had finally become a reality. The last three chapters of the book bring Oliver Hart's story to a conclusion. In 1780, the minister left Charleston to accept a call as pastor of the Hopewell Baptist Church in New Jersey. Here he was frustrated by the congregation's lack of spiritual fervour. He was also beset with the physical ailments that come with old age. Furthermore, he probably realised that his personal influence was fading, that younger men were now assuming the roles that he had once occupied. Nevertheless, there was one major change that Hart had to address. In 1789, Hart's beloved Philadelphia Association endorsed abolition. Contemporary testimony suggests that Hart had joined the anti-slavery cause. But how complete was his conversion? Smith notes, 'Even after embracing abolition, Hart retained slaves to the end of his life, though he made arrangements for their liberation by the age of twenty-five' (p. 297).

In sum, Eric Smith has given us a portrait of an important eighteenth-century Baptist who helped promote his denomination's rapid expansion in the American South. Like many important leaders, Oliver Hart had amazing strengths and significant weaknesses. Eric Smith's account of Hart's career is central to understanding the Baptist cause in early America and is highly recommended.

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*Transatlantic religion. Europe, America and the making of modern Christianity.* Edited by Annette G. Aubert and Zachary Purvis. (Church History and Religious Culture, 82.) Pp. xii + 259. Leiden–Boston: Brill, 2021. €116. 978 90 04 46501 5; 1572 4107  
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This volume effectively summarises the insights of a highly productive decade in the field of transatlantic religious history, while also suggesting that a bounty remains to be harvested. Breaking from past generations of scholarship, America is no longer just New England, as reflected by George Harinck's study of the role of the Dutch diaspora in the Midwest for the transmission of neo-Calvinism. Canonical transatlantic personalities such as George Bancroft and Philip Schaff are present in this volume, but they are joined by lesser known figures such as Edward Robinson and Nicolaus Steffens.

A key strength of this book is its attentiveness to institutions that facilitated transatlantic exchange. Nowhere is this seen more clearly than in Andrew Kloes's essay on how the establishment of religious periodicals in the late eighteenth century enabled nineteenth-century Christians on both sides of the Atlantic to 'imagine the existence of an invisible church, whose members were scattered throughout the world among many different ethnic groups and Protestant traditions' (p. 40). Ecumenism, Kloes argues, was downstream of religious journalism. Yet, one critical institution overlooked in the book is the Evangelical Alliance. By bringing together Protestant leaders from Britain, America and continental Europe, the Evangelical Alliance's inaugural meeting in London in 1846 was the most important institutional embodiment of the 'transconfessional and transnational Christian

identity' that extended beyond 'Anglo-Atlantic or German-American associations' (p. 7). Given its founding aim of combating religious infidelity, the Evangelical Alliance also demonstrated Hartmut Lehmann's closing insight in the book's epilogue: that Christians on both sides of the Atlantic fretted over the perceived secularisation of their societies. Despite these acknowledged fears, this volume convincingly shows that to a significant extent nineteenth-century people encountered the world beyond their immediate communities through religious networks.

Transatlantic scholarship often amounts to just the study of unidirectional European influence on the Americas, which characterises many of the chapters in this volume. The book contains, however, several important exceptions that show how intellectual influence in the long nineteenth century was bidirectional. These chapters tended to focus on Catholics. Charlotte Hansen considers how a visit to the United States and interaction with leading American Catholics were formative for the English Catholic intellectual Lord Acton. Timothy Verhoeven demonstrates that the example of American religious disestablishment was important during the debate on France's 1905 law separating Church and State. In tearing down the stereotype of 'freedom of religion in the United States, freedom from religion in France' (p. 239), Verhoeven's work indicates interesting vistas for future research. Did any French republicans envision a Gallic version of the Christian-Enlightenment synthesis articulated by American historians of religion such as Mark Noll? Did French Catholics contrast the positive example of American disestablishment with the negative example of Bismarck's *Kulturkampf*? Possibilities abound, illustrating that this volume suggests continued fruitfulness for scholars of its subject.

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*Religion and the post-revolutionary mind. Ideologues, Catholic traditionalists, and liberals in France.* By Arthur McCalla. (McGill-Queen's Studies in the History of Ideas, 88.) Pp. xii + 449. Montreal–Kingston: McGill-Queen's University Press, 2023. £110. 978 0 2280 1658 8

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France's revolution of 1789 shattered the alliance of throne and altar which had been the pillar upon which rested Church and State relations throughout Catholic Europe during the *ancien régime*. After 1815, religion's role within society and politics was fiercely contested. Arthur McCalla is among the most learned of historians when it comes to conservative and religious thought during France's Restoration. In his most recent book, he turns his attention to three different schools of thought: the ideologues, traditionalists and liberals. His focus centres on how these three groupings attempted to reconceptualise and historicise the socio-political foundations of religion. McCalla is an able writer with an uncanny ability to make the complex, digestible and the tedious, captivating.

Not merely does he disentangle these different schools from each other, but he deftly emphasises how they were in dialogue throughout the period 1795–1830. Ideas about religion's social and political role were not elaborated in ivory