

Two of the seven chapters deal with the production of Chinese Protestant literature. The first piece focuses on the distribution by the British and Foreign Bible Society of Chinese versions of the Holy Scriptures, paying particular attention to the essential roles of Chinese colporteurs and Bible women in the introduction and dissemination of the Christian message. The stimulating second chapter dealing with Christian print culture in China provides an excellent example of how radical, Evangelical groups – in this case the Seventh-Day Adventists – used the modern print media as an indispensable means of propagating their distinct doctrines (Sabbath-keeping, the Second Coming of Christ, biblical prophecies, as well as health reform) in the increasingly diversified Protestant missionary enterprise around the turn of the twentieth century. The authors conclude with a discussion of how Chinese Adventists continued to print religious material, including prophetic and theological literature, even in the hostile environment of Communist China. The remaining five chapters are devoted to the ways in which modern Chinese religious movements, including Buddhist and Daoist groups, as well as ‘redemptive societies’ (voluntary associations emphasising, among other things, proper moral conduct and engagement in philanthropic activities) shaped the modern Chinese religious print culture. It is noted that the new religious publishing houses and ‘sectarian’ bookshops distributing (illustrated) morality books, *baojuan* (‘precious scrolls’, i.e. popular religious scriptures) and classical Buddhist liturgical texts were modelled on Christian enterprises in China. Indeed, several independent Chinese entrepreneurs employing new print technologies had been apprenticed in Protestant mission presses. These essays, including the two chapters on Chinese Christianity, focus on a hitherto neglected aspect of modern Chinese print culture, namely its transformative impact on religious thought and practice. Moreover, as these essays show so clearly, religion continues to flourish in China’s modernity, various secularisation processes notwithstanding.

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*Religion, race and the making of Confederate Kentucky, 1830–1880.* By Luke E. Harlow. (Cambridge Studies on the American South.) Pp. xiv + 242 incl. frontispiece.

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Kentucky has long intrigued students of America’s sectional crisis and Civil War. A slave state that chose to remain in the Union, Kentucky straddled the divides that characterised the antebellum United States: North/South, free/slave, unionist/secessionist. Luke Harlow’s fine book joins a growing literature that examines Kentucky’s movement from that ‘middle ground’ before and during the Civil War to full membership in the postwar ‘solid South’. Harlow contributes to that literature by arguing that religion proved central to ‘the making of Confederate Kentucky’. He persuasively claims that Kentucky’s ‘antebellum religious past [is] the key to unlocking its postwar future’ (p. 223). Although antebellum and wartime white Kentuckians differed regarding the wisdom of slavery and

emancipation, Harlow demonstrates that those differences mattered less for Kentucky's postbellum history than did white Kentuckians' shared convictions that the Bible sanctioned both slavery and white supremacy. Even those white Kentuckians who opposed slavery, such as Robert J. Breckinridge, opposed abolitionism even more strongly, seeing its liberal reading of the Bible as a threat to theological orthodoxy. Most white Kentuckians opposed secession not because they favoured emancipation but because they believed in the Union. For many of these pro-Union whites, however, the Emancipation Proclamation ushered in a broad 'cultural and political transformation' that signalled to them 'that the United States had become a different country from the one they knew in 1860'. Most important, for Harlow, is how these white Kentuckians interpreted emancipation through a religious lens; 'the specter of emancipation' convinced 'Kentucky's white religious conservatives that abolitionist heterodoxy had triumphed at the highest levels of American public office' (p. 159). In Harlow's convincing analysis, postbellum Kentucky politics, characterised by white supremacy, Democratic Party dominance and 'Confederate memory', resulted in large part from antebellum religious convictions that persisted and even grew stronger in the wake of war. Nothing demonstrates the postwar victory of proslavery religion in Kentucky more than the efforts of its major Protestant denominations, led by the Presbyterians on whom Harlow rightly focuses most of his attention, to denounce 'northern religiosity' as heresy and align themselves with southern white religious organisations that refused to acknowledge that slaveholding violated the Bible. Harlow concentrates throughout his book on religious leaders, a practice that proves both engaging and illustrative. Breckinridge, not surprisingly, plays a leading role. Harlow shows that Breckinridge's combination of emancipation, colonisation, white supremacy, unionism and theological conservatism, which gained him considerable cultural and political authority prior to and into the early years of the War, proved untenable after the war. Breckinridge's fellow Presbyterian Stuart Robinson provides Harlow with a vivid embodiment of his primary argument. A proslavery critic of Breckinridge, Robinson went into exile in Canada during the War because of his denunciations of northern efforts – shared by Breckinridge – to make loyalty to the Union a test of religious orthodoxy. By the 1870s, however, 'Robinson was the most politically and culturally influential white minister in Kentucky' (p. 219), one who passionately defended the biblical sanction of slaveholding and pronounced abolition 'one of the most pernicious heresies of modern times' (p. 196). That this exile attained such authority testifies to the strength of conservative, proslavery theology's ability to survive 'and indeed gain new life' in the aftermath of war and emancipation. Harlow's book reminds us that only by understanding the theology of white southerners can we begin to understand their politics.

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