

nature of Southern whiteness in a transnational domain that surely promises to resituate radically how the South is studied.

Melani McAlister's is one of the very fine essays in part 5, "End Times." McAlister crafts an insightful study of Samuel Huntington's thesis of the clash of civilizations and its many reincarnations. She explains how easy assumptions about the immiscibility of Western civilization and the "Islamic world" fail to account for the complicated, sometimes contradictory ideas of the varieties of U.S. evangelicals. Some portray Islamic society as fundamentally different from "the West" while others insist that the "Arab world" both needs and desires U.S. intervention through democratization. Through carefully interpreting pivotal developments and shifts in secular and religious responses to 9/11 and the U.S. wars in Iraq and Afghanistan, McAlister achieves a brilliant assessment of a prevailing trend: the recent history of global evangelicalism, although often U.S.-inspired, transcends devotion to nation-states per se to advance often disturbing strategies for a global *Christian* civilization.

All of the essays offer innovative, deeply informed approaches to themes of race and the nation-state as derived through historical and ongoing imperialism. It is no accident that the theme of empire is ubiquitous in this work, for colonialisms past and ongoing have most intensively provoked migrations and the spiraling impositions of powerful polities over stateless peoples within borders and over territories beyond. The result is a keen volume that will inform and provoke readers to think anew about what has been taken as familiar. To the extent that anthologies can potentially point up the avant-garde purview of scholarship, this one is especially successful. Graduate seminars in American historiography certainly cannot afford to miss the methodological intervention achieved by this volume. The essays' interdisciplinarity runs deep, and the balanced, thoughtful selection of topics promises to be nothing short of provocative and rewarding for scholars and students across multiple fields of study.

Sylvester A. Johnson  
Indiana University

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***Bonds of Affection: Civic Charity and the Making of America—  
Winthrop, Jefferson, and Lincoln.*** By **Matthew S. Holland.**

Religion and Politics Series. Washington, D.C.: Georgetown  
University Press, 2007. xii + 323 pp. \$26.95 paper.

*Bonds of Affection* examines several of the mountaintops of American thought—Winthrop's "Model of Christian Charity," Jefferson's draft of the

Declaration of Independence and his First Inaugural, and Lincoln's Second Inaugural. Appendices (261–290) reprint these documents. Nathaniel Hawthorne, in his commentary on the Puritans, is almost as much a presence as the three luminaries of the title. The book is a meditation on the importance of charity and on some of its limits in modern society. Winthrop, secure in his faith, noted the importance of charity in society, and Jefferson and Lincoln, far less orthodox in their religion, came late in their lives to agree with him.

Without charity, neither an individual life nor a social organization reaches its full value, according to both the men studied and the author of *Bonds of Affection* himself. "It still matters today," Holland writes, "that a number of key moments in the making of America were fashioned by the memorable words and deeds of political figures of uncommon intellect and skill who took New Testament teachings on love seriously, both personally and publicly" (241).

Holland constructs a dialogue over time concerning the function of charity. Winthrop was so concerned with the social cohesion encouraged by charity that he was intolerant of dissent, while Puritans in general were secure in their faith in a God who commanded not only love but also the punishment of sinners. Jefferson was tolerant (as the Puritans were not), but his notion of charity was so secular that the biblical God was absent—nothing that might have been a problem, perhaps, had it not been for the Civil War. Lincoln fulfilled the ideas and values of his predecessors by understanding that the biblical God does sometimes command punishment yet that the thinness of human knowledge of the divine will suggests that we should forgive transgressors and aim for renewed social cohesion on higher moral ground. In other words, the North should not be possessed by pride either because of its abolitionism or its military victory, and ex-slaveholders should be reincorporated into the Union. As Holland notes, this view is, in its emphasis on the inscrutability of the divine will, true to the core of Puritanism.

Scholars will find *Bonds of Affection* unsatisfying because it picks haphazardly not only at scholarship on charity but also at writing on the misuse and limitations of the social affections. The book would have been stronger and its omissions less deleterious had it consistently engaged scholarship. However, this book immediately recommends itself for two audiences. One is undergraduates in an American religious history course. *Bonds of Affection* is an accessible monograph showing that three past American leaders thought seriously about religion and that their ideas and values engaged public matters. The other is laypeople who would enjoy reading a work focused on the virtues and (to a lesser degree than scholarship suggests should be the case) the vices of important public figures

who thought deeply about religion and society. For those two groups, this book is strongly recommended.

**John Saillant**  
Western Michigan University

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***Uplifting the People: Three Centuries of Black Baptists in Alabama.***

By **Wilson Fallin, Jr.** Religion and American Culture Series.

Tuscaloosa: University of Alabama Press, 2007. xv + 334 pp. \$39.95 cloth.

Fallin brings a unique and rich insider perspective to this book. He grew up with a father who attended present-day Selma University and was a Baptist pastor in Alabama, while Fallin eventually became the president of both Selma University and the Birmingham-Easonian Baptist Bible College, and historian of the National Baptist Convention. His main thesis is that the religious life of African Americans informed, directed, and formed the basis of the African American community; his book illustrates this well-known premise on the smaller historical scale of Alabama.

The book is the recipient of Fallin's thirty-plus years of research into the history of black Baptists in Alabama. A strength of the book is his awareness of the idiosyncrasies of Afro-Baptist tradition as it developed and matured in that state. His attention to detail is impressive. For instance, most studies of southern history state that Reconstruction ended with the Compromise of 1877. Fallin notes that in Alabama, Reconstruction ended in 1874 when Democrats won control of the state legislature and the governor's office.

At first glance, Fallin's book appears to be a state denominational history. He recognizes this and so states in the preface, "The book goes beyond the usual black denominational history" (x). Yet his book will inform those interested in black Baptists in Alabama. Fallin devotes much attention to highlighting the contributions of local black Baptist leaders and institutions, such as Selma University and the state Baptist conventions in Alabama.

Nevertheless, this book has appeal for a larger audience for two reasons. First, while Fallin falls in line with the widely accepted view that the religious life of African Americans forms the foundation of their community life, he offers a plethora of evidence for this thesis. Interested readers of African American religious history will be rewarded with the numerous examples from slavery to Jim Crow to civil rights. Fallin peppers his