themselves and by society, suggesting a range of conceptions and experiences. Still on the topic of families, Montreal’s Open Door Society is the medium through which Karen Dubinsky provides an analysis of adoption and its connection to racial constructs and politics in the 1960s. She reveals a number of pertinent findings about “hybrid babies” — those of mixed racial heritage — as well as those who gave them up for adoption, who adopted them, and why.

Morality politics are implicit throughout the second half of this publication, but they figure prominently in Marcel Martel’s investigation of debates over marijuana policy. He contends that the failure to pass a 1974 bill that would have reclassified marijuana and reduced related offences was defeated because law enforcement agencies more effectively promoted their agenda than did the medical profession. The latter interest group was divided over the extent of legalization or decriminalization.

As a whole, this is an excellent volume, with the first section slightly more satisfying than the second, although the chapters in the latter form a more coherent and connected whole than those in the former. This results from the diversity of approaches and perspectives, although ironically this diversity is also a strength, since a stated aim of this work is to display the various experiences of Canadians in the first three decades of the Cold War. To their credit, the contributions that explore marginalized, ignored, and under-explored subjects avoid falling prey to “housemaid’s knee in Belleville” syndrome; in other words, despite many narrow subject areas, the authors link their findings to larger currents or show how they are relevant.

This volume could perhaps be used as a textbook at the senior undergraduate or graduate level, but in this context its utility would likely stem from examining individual chapters as methodological case studies. This collection would be most useful to historians specializing in social and cultural history, particularly because the book is indicative of new modes and approaches to research.

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James Hutson, chief of the Manuscript Division at the Library of Congress and a recognized scholar of church and state matters in early America, has produced a valuable introductory text on American church-state relations to 1833. Part of the “Cambridge Essential Histories” series, Hutson’s work successfully offers both a clear overview of the topic and a subtle argument about the continuity of American thought and practice in this period. Throughout, he deals equally with the practical realities of religious life in early America, the politics that responded to that practice, and the ideas that helped people make sense of church-state matters.
Hutson’s narrative traces the development of religious diversity and the ongoing conversation about how the government (whether colonial, state, or federal) should treat those diverse groups. During the settling of the British North American colonies in the seventeenth century, the non-interference of English officials produced a “crazy-quilt pattern of state-church relations” (p. 41), which created challenges for subsequent generations. Following the Glorious Revolution, the Toleration Act of 1691 encouraged dissenting churches and defined a colonial ideal of toleration of all Protestant groups under Anglican hegemony. In his third and strongest chapter, Hutson discusses the significance of religion during the Revolution and Confederation periods. He portrays a group of founders — many devout — who created a national government that had no formal power to deal with religion on a national level yet still gave much informal “friendly aid” to religion. Most religious matters were left to the states, of which approximately half maintained some form of church establishment. Simultaneously, dissenting groups clearly articulated a political ideal of freedom of religion that opposed state taxation for either an established church or a “general assessment” to benefit all denominations. In his final chapter, Hutson pays close attention to the historical context of the First Amendment’s religion clauses and shows their limited effect in the early republic. Rather than a constitutional challenge to the state establishments, Hutson suggests, state establishments were undone by the surging Second Great Awakening, which produced many more Baptist and Methodist opponents of establishments. Instead of relying on government support, these believers organized voluntary benevolence and mission societies to bring Christianity to the masses.

Hutson’s argument is two-fold. First, he argues for the continuity of widely held attitudes to church and state in early America. Contra historians such as Gordon Wood (a scholar Hutson should have identified) who have suggested a radical break in attitudes because of the Revolution, Hutson denies such a revolutionary change occurred. He concludes:

If the American Revolution introduced into American life new ways of thinking about things and new ways of doing them — which it indisputably did — its innovative impulse produced little novelty in the realm of religion and government. There, in the years after the Revolution, ancient ideas [about the public utility of religion] thrived, and old ones [about the rights of conscience and the value of religious voluntarism] were brought to fruition. (p. 188)

Second, Hutson continues his challenge to those who view the new nation as a secular edifice, privileging Jefferson’s “wall of separation” metaphor — whether Supreme Court Justice Hugo Black or contemporary historians such as Isaac Kramnick and R. Laurence Moore. Instead, Hutson describes the Constitution as a “politique” document, setting aside religious debates for national peace and using federalism to assign important decisions about religious matters to the states (p. 144). Hutson believes the compromise of the Constitution and Bill
of Rights helped foster a near-universal consensus that voluntary religion would be respected and even encouraged in a non-sectarian manner by the national government. Hutson makes substantial points, and this work should spark further debate on both propositions.

Although meant as an introductory text, the book evinces several problems of content and format. While not everything on the topic could be included, Hutson might have discussed how issues of church and state relations contributed to tensions that produced American Independence. In particular, Parliament’s passage of the Quebec Act (1774), with its respect for Catholicism in Canada, troubled many colonists, as did the ongoing demand for a resident Episcopal bishop in the colonies. These actions made colonists worry about the combined power of church and state enforced by the English government. Their inclusion would have helped connect Hutson’s discussion of the colonial period to the Revolution and explained American fears of any “general assessment” in the 1780s. Also, the final chapter feels rushed, as Hutson has to discuss matters from 1787 to 1833. In the process, the debates about religion in public discourse in the 1790s largely drop out. In fact, the differences on how religious language should be deployed in and by government helped polarize Federalists and Jeffersonians in the early republic.

The publisher, in creating an introductory text, has stripped most of the scholarly apparatus from the book. Most disturbingly, the text lacks footnotes. The reader is thus unable to track any of the quotations — many quite good — that Hutson uses. This lack of references also forces Hutson into vague, awkward references to “a scholar” or “an expert” (pp. 4, 62, 115). Only a select bibliography is included, and, while it contains many relevant works, it would have been strengthened by references to significant historians such as George Marsden, Mark Noll, and Rhys Isaac.

Despite such limitations, scholars could profitably use this volume in several ways. First, the work can serve as an excellent starting point for those new to the subject. Hutson clearly covers the major issues, legal disputes, and personalities involved, thus enabling further investigation. Next, the book could be very effective in a classroom setting, since Hutson writes in clear, engaging prose. It would work well as a text for classes in early American history generally, as well as in American politics, religion, or legal history. Finally, Hutson’s work can provide a useful contrast to the development of church-state issues in Canada. Understanding the social and the political differences from earlier in the two nations’ histories can provide insight into divergent attitudes in the present. For these reasons, Hutson has provided a very useful work.

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