

a Semitic name (Rosenmüller, Gesenius, Redslob, B. Mazar, Abel, Astour, Moscatti); (3) Canaan is associated with "purple" (Albright, Gray, Noth, Kenyon, Malamat, Aharoni); and (4) Canaan is used to describe merchants and trade based on the usage of *kin n̄w* in the texts of Ramses II (Mazar) or conversely that merchants received their name from the land designated as Canaan (de Vaux, Moscatti). Zobel sees the last two positions as related and suggests the identification as "the land of the purple-merchants" (215). Zobel is less than complete in his description of Egyptian occurrences of the word Canaan. He cites as the earliest occurrence of the term the texts of Seti I. However, Görg has shown (*Biblische Notizien* 18 [1982]: 26-27) that the occurrence of the designation *kn̄ n̄* appears as early as the Memphis and Karnak stelae of Amenhotep II as well as the Soleb toponym lists of Amenhotep III. One might take issue that Zobel (with Helck, *Die Beziehungen Ägyptens zur Vorderasien im 3. und 2. Jahrtausend v. Chr.* 2nd ed., ÄA 5 [Wiesbaden: Otto Harrassowitz, 1971]) interprets the geographical boundaries of Canaan during the Amarna period (14th century B.C.) as consisting of the southernmost province of three Egyptian divisions. Other proposals not discussed include a division into two (N. Na³aman, *The Political Disposition and Historical Development of Eretz-Israel According to the Amarna Letters*, Ph.D. diss. [Tel Aviv: Tel Aviv University, 1973], Hebrew) or four provinces (D. B. Redford, *Akhenaten: The Heretic King* [Princeton: Princeton Univ. Press, 1984], 26).

Moreover, the recent volume on the origin of the term Canaan and its inhabitants published by N. P. Lemche (*The Canaanites and Their Land: The Tradition of the Canaanites*, JSOT Supplement Series, no. 110 [Sheffield: JSOT, 1991]) might have been included in the discussion. Lemche's controversial thesis, that there is no apparent connection between Canaan and Canaanites in second-millennium documents and their cognates in the Bible, has generated major debate (N. Na³aman, *UF* 26 [1994]: 397-418; A. Rainey, *BASOR* 304 [1996]: 1-15). It seems sound to agree with Na³aman (1994: 407) that "the Mari tablets make it clear that Canaan was already a well-known entity in the mid-18th century BCE."

Despite these minor shortcomings, which primarily indicate little revision since the 1982-84 publication in German, this volume is a welcome addition to *TDOT* and will be an invaluable addition to the lexicography of the OT and ancient Israel. Its strength is in its brief but well-documented overviews of linguistic connections with other ancient Near Eastern languages, its etymological studies, and the discussions of the terms and cognates within the Hebrew language. These attributes make it an indispensable tool for any serious student of the OT and ancient Near Eastern literatures.

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Cowing, Cedric B. *The Saving Remnant: Religion and the Settling of New England*. Urbana and Chicago: Univ. of Illinois Press, 1995. 351 pp. Cloth, \$39.95; Paper, \$19.95.

Professor of history at the University of Hawaii at Manoa, Cedric Cowing has exhibited wide-ranging scholarship as the author of *Populists, Plungers, and Progressives* and *The Great Awakening and the American Revolution*, as well as

serving as editor of *The American Revolution: Its Meaning to Asians and Americans*. In *The Saving Remnant*, he follows in the footsteps of David Hackett Fischer, whose recent *Albion's Seed: Four British Folkways in America* explored the English regional roots of the cultural folkways of America's Puritans, Cavaliers, Quakers, and Scots-Irish. Cowing, however, disagrees with Fischer's stress on the religious uniformity of the English Puritan population, finding significant differences between "New Light" pastors (who called themselves "the Saving Remnant") from England's Northwest who supported revivalism, Whitefield, and the New Birth, and those "Old Light" preachers from the Southeast who emphasized Ramist logic, reason, gradualism, and the Plain Style. Indeed, in terms of their religion, "there were almost two New Englands" (98). Chapter 2 on "Rowley and Hingham," two Massachusetts towns only 26 miles apart, demonstrates just how different the religious experience of Northwest "New Light" revivalists (Rowley) could be from East Anglian "Old Light" rationalists (Hingham) when subjected to the litmus test of the First Great Awakening in America.

Cowing's clear, engaging style rests on a solid foundation of research. In text and footnotes, he demonstrates a familiarity with the primary documents from British and American archives, but also an understanding of how his microcosmic focus fits into the larger historiographic frameworks of sociologists and historians of religion such as Gabriel Bras (4), Michael Fogarty (4), Martin Marty (5), Alan Heimert (7), Perry Miller (12), Edmund Morgan (21, 220), Max Weber (14), Kai Erikson (70), and Douglas Sweet (223). Like Fischer, Cowing disagrees with Frederick Jackson Turner's thesis that America's frontier formed a melting pot and equalizer. Turner, he states, failed to recognize how much sectionalism the pioneers had brought with them across the Atlantic, British elements which did not disappear even with the closing of the frontier in 1893 (11, 304). Even today, he adds, twentieth-century "New Lights" gauge religious success by its power to move them emotionally, while modern "Old Lights" measure it by its power to attract converts and dollars.

The roots of these differences, according to Cowing, can be traced back to Reformation England, long before the Pilgrims and Puritans left for Massachusetts. The Southeast (East Anglia, Kent, Sussex), from which 75 percent of New England's pioneers came, was characterized by dissenters who adhered to the Plain Style in preaching, favoring Cambridge-educated pastors who employed Ramist logic in their sermons and carefully defined the stages needed to prepare one for conversion (gradualism). Strong advocates of Covenant theology, they served a reasonable God, believed in human free will, found Arminianism comfortable, and distrusted itinerancy and emotionalism.

By contrast, the Northwest or "West Country," England's own "Burnt-over District" (from Cornwall and Wales north to Lancashire and Yorkshire) had Celtic roots, expressed virulent anti-Catholicism and a strong witch-burning tradition, and encouraged missionary and educational work. It had been the seedbed of Wyclif's fourteenth-century Lollardism, the Pilgrimage of Grace (1536), and the charismatic preaching of Tyndale and Coverdale. Plagued by illiteracy, it developed traditions of an itinerant ministry favoring a more extemporaneous, emotional style of preaching and the "Second Baptism."

Thus, in late-sixteenth and early-seventeenth-century England, the batter was

already being mixed which, in the oven of the First Great Awakening, would give rise to two very different loaves of bread—the whole wheat of Charles Chauncy's "Old Light" Arminianism, rational, legalistic, and nonevangelical—and the garlic bread of George Whitefield's "New Light" evangelism, emotional, soul-stirring, seeking a second conversion experience. Through thoughtful textual analysis, biographical sketches, and some sixty pages of tables, Cowing introduces the reader to scores of Puritan preachers from both Old and New England, each of whom is carefully pigeonholed as "Old Light," "New Light," or "Neutral." This micro-analysis calls into question the very generalizability of what historians have called the Great Awakening of the 1740s. Cowing's regional statistics seem to demonstrate that it was "great" only where the "Saving Remnant" of Northwest Puritan preachers predominated (western Massachusetts, parts of New Hampshire and Connecticut). In large areas of Eastern Massachusetts, Cape Cod, and the Connecticut River Valley, however, the "Old Light" tradition prevailed, and there revivals were few and far between.

Despite heavy reliance on statistics, Cowing serves up some truly delightful biographical sketches. There is the Quaker iconoclast George Fox who wed a judge's widow (119-120); the Methodist "Judas" Westley Hall who jilted Wesley's sister Keziah to wed his sister Martha before becoming a Deist and adulterer (124-125); the witty Methodist orator George Whitefield who, when snubbed by a Boston clergyman telling him, "I'm sorry to see you here," snapped, "So is the Devil"; and the antislavery MP William Wilberforce, a small, frail man with bad eyesight and poor posture who loved to horseplay with his children (but not on Sunday). Graduate students and advanced undergraduates will appreciate Cowing's skill at giving clear definitions of theological jargon (Ramism, covenant theology, Arminianism, recusants, Antinomianism, "New Lights" and "Old Lights"). His subtle injection of humor into the text adds a light touch to a heavy subject. Thus the reader is told about "dumb dog" preachers (14), sassy Salem witches like Mary Oliver (75), Quaker female nakedness as social protest (89-94), the Wesley household ghost "Old Jeffrey" (140), Whitefield's encounters with hostile mobs (154f.), and Davenport's development of a "holy whine" preaching style (228).

The Saving Remnant advances our understanding of the English-American Puritans' religious experience in many ways. First, Cowing emphasizes that while East Anglia may have been the "cradle" of Puritanism, the West Country was a "nursery" for America's "New Light" preachers. Second, he highlights some interesting connections between such dissenters as Anne Hutchinson, Quaker women, and the Salem witches (over 80 percent of whom had Celtic, Northwest England backgrounds while their judges came from the Southeast). Third, he suggests that "New Light" volatility and radicalism in Northern New England spawned the revivalism, mysticism, and romanticism which link such religious leaders as Joseph Smith, Ellen White, and Mary Baker Eddy with writers like John Greenleaf Whittier, Edward A. Robinson, and Robert Frost. Fourth, he challenges scholars who maintain that religion declined during the revolutionary era (1776-1790) for focusing their research mainly on Old Light territory, Congregational establishments, and the nineteenth-century recollections of Lyman Beecher rather than on the many minirevivals in Connecticut and other "New Light" regions. Finally, through the studies of sociologists like Robert and Helen Lynd, he traces

the golden thread of a "Saving Remnant" into the twentieth-century.

There is little to criticize in *The Saving Remnant*. Specialists will regret the absence of a bibliography as well as the paucity of maps for the regions under study in both England and New England. Chapter 5, "Wesley and Whitefield Triumph," constitutes a rather long detour into English Methodism before reconnecting the reader with the Great Awakening in America in Chapter 6. Occasionally the text bogs down in choking detail, becoming a veritable "who's who" of American preachers; this reviewer would have preferred less analysis from the pulpit and more observations from the pews. Yet Cowing's in-depth study sets the stage for what other historians and sociologists of religion must now do: trace the affinities between "burnt-over districts" in Britain and America as well as the cycles of religious intensity within America (for example, the Bible Belt and Fogarty's Christian Heartland). In a book whose contents are as attractive as its full-color cover, Cowing has pointed the way to some intriguing research.

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DeMolen, Richard L., ed. *Religious Orders of the Catholic Reformation: In Honor of John C. Olin on His Seventy-fifth Birthday*. New York: Fordham Univ. Press, 1994. xxii + 290 pp. \$30.00.

In *Religious Orders of the Catholic Reformation*, Richard L. DeMolen, one of the most productive and influential Erasmus scholars of our day (see reviews of some of his earlier publications in *AUSS* 14 [1996]: 250-251; 19 [1981]: 263-264; 24 [1986]: 270-272; 27 [1989]: 139-140), reveals his interest in another aspect of Renaissance-and-Reformation history. His editorship of this volume is particularly fitting since his interest in Erasmus and the Catholic Reformation parallels the chief interests of John C. Olin, in whose honor the book has been prepared.

This publication consists of nine chapters, as follows: "The Theatines," by Kenneth J. Jorgensen (1-29); "The Capuchin Order in the Sixteenth Century," by Elisabeth G. Gleason (31-57); "The First Centenary of the Barnabites (1533-1633)," by Richard L. DeMolen (59-96); "Angela Merici and the Ursulines," by Charmarie J. Blaisdell (99-136); "The Society of Jesus," by John W. O'Malley (139-163); "Teresa of Jesus and Carmelite Reform," by Jodi Bilinkoff (165-186); "The Congregation of the Oratory," by John Patrick Donnelly (189-215); "The Visitation of Holy Mary: The First Years (1610-1618)," by Wendy M. Wright (217-250); and "The Piarists of the Pious Schools," by Paul F. Grendler (253-278). All of the chapters begin on rectos, with the preceding versos providing portraits of the founders (or revivalists) of the various reforming orders. The orders themselves focused on one or more of the following: heightened spirituality; outreach to the sick, needy, and orphans; moral reforms, especially among the clergy; and strengthening of the Catholic doctrinal stance.

Although space does not permit a discussion of details in the individual chapters, several general observations are in order: First, the publication renders a valuable service by bringing together under one cover the basic historical and other information about the main Catholic reforming religious orders in the sixteenth and early seventeenth centuries. Second, each of the studies is carefully done, informative, up-to-date, and authoritative. And third, the volume opens to