

meticulous notes on his accounts. Local newspapers, including those in Hartford, frequently published reviews of his work as a choir director. He kept an autograph book and collected the signatures of important and famous people he encountered in his travels. He seems to have meticulously saved everything. Fortunately, Emerson's family archived and maintained a massive amount of documentation on his life.

Like Irving Emerson, author Therese Volk Tuohey has made her professional contribution in the field of music. She has taught on the graduate and undergraduate level and has written extensively on the subject of music education. Her interests also include history and ethnomusicology. Her knowledge of the field of makes this a highly readable work.

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Darkness Falls on the Land of Light: Experiencing Religious Awakenings in Eighteenth-Century New England. By Douglas L. Winiarski. Chapel Hill: Published for the Omohundro Institute for Early American History & Culture by the University of North Carolina Press, 2017. 607 pp. Illustrations. Appendices. ISBN 978-1-4696-2826-4 (hardcover \$49.95).

The first modern history of the Great Awakening in New England, Edwin Gaustad's 1957 monograph, was a mere 140 pages of text. The two generations since have produced a veritable floodtide of scholarship that fills the footnotes of Douglas Winiarski's groundbreaking work. *Darkness Falls on the Land of Light* is, first of all, a welcome synthesis of these studies that analyze the spiritual lives of individual believers, the work of individual ministers, and the history of congregations and communities. This alone would recommend it. What Winiarski has produced, however, is something more, a work of prodigious scholarship that sheds new light, not only on the revival years of the 1730s and 1740s, but on religious life of New England's Congregational world throughout the eighteenth century. While attention is given to the work of prominent preachers, the main actors in Winiarski's account are the hundreds of men and women who sat in the pews, bared their spiritual lives in diaries and professions of faith, supported, and eventually fractured New England's religious establishment.

Winiarski describes the pre-Awakening world of the New England as dominated by a "broadly inclusive, parish-based, tribal Congregational culture" (115). The relations of faith necessary for admission to full church membership

and the communion table generally highlighted doctrinal understanding, not personal conversion, and were in large measure “a rite of passage” (78–79). This world was one of “godly walkers” who believed leading upright and prayerful lives might merit salvation. The revivals fundamentally altered this landscape. Jonathan Edwards, George Whitefield, and a host of itinerant preachers following in their wake made “a frontal assault on the entrenched ideals” (147). Investing hope in outward observance, they claimed, was a fatal mistake. Only those who could recount the experience of being born again—experiences in which the indwelling of the Holy Spirit often manifested itself in trances, fits, and visions—were worthy of church admission and eternal salvation. While initially supportive of the new style of preaching, many ministers and supporters of the Standing Order quickly became critics of an often untrained ministry and moved to restrain the excesses of “enthusiasts.”

The result was a splintering of the Congregational world as New England towns went through years of acrimony, bitterness, and mutual recrimination in which “Congregational ministers found themselves in a pitched battle to hold the center of a religious culture rapidly coming apart at the seams” (372). Anglican churches saw dramatic growth as large numbers were drawn to its traditions and liturgy, which “engendered a sense of stability, rationality, and toleration” (453). Followers of the “New Light” separated from those congregations under “Old Light” control and formed parishes of their own or aligned themselves with the exploding Baptist movement. For some, the experience of rebirth and the assurance of salvation moved them to “travel” in more radical directions and attach themselves to a variety of “homespun theologies,” such as those of Jemima Wilkinson and Mother Ann Lee (432). In the end, Winiarski argues, the wrenching experience of the Awakening led to a new normalcy in the landscape of New England where “the ascendancy of individual experience over corporate discipline [and] church membership no longer related to parish boundaries, ecclesiastical order, or community expectations” (505). In some areas, the pre-Awakening religious world was restored, but town greens were now host to multiple houses of worship and, in the end, a spirit of toleration among the different sects emerged.

Darkness Falls on the Land of Light is the product of insightful reading of more than twelve hundred relations of faith from across New England by men and women who sought admission to the various churches. Appendices provide a list of almost six hundred and transcriptions of thirteen, which clearly illustrate the work’s argument that the revivals represented a stark break from ways New Englanders previously expressed their faith. Together with extensive research into surviving diaries, letters, and other primary sources, these expressions of faith allow Winiarski to probe more deeply into the religious lives

of a larger number of ordinary eighteenth-century New England churchgoers than any previous study. When viewed collectively, these documents elucidate the dramatic shifts in the manner in which these men and women expressed their spiritual selves and came to worship with like-minded believers. They also make possible generalizations that connect the Great Awakening to the churchgoers' domestic, social, and economic lives.

In a work of over five hundred pages of text, asking for more might seem out of place, but greater attention to the larger world in which New England churchgoers lived their lives might enhance the work. In his discussion of the years before the Awakening, Winiarski does connect an increase in church membership to the 1727 earthquake and periodic epidemics. He also recognizes the connection between church affiliation and different stages in the life cycle. Eighteenth-century New England was increasingly enmeshed in an expanding Atlantic world with its ever increasing flow of goods, people, and ideas. For example, Whitefield, as Winiarski recognizes, brought English "theater techniques" and Wesleyan pietism to New England. Especially when considering the world that the revivals created, it seems difficult to isolate their impact from that of other developments and events as New England colonials became citizens of a new nation.

Despite this, *Darkness Falls on the Land of Light* is the indispensable text for understanding the religious world of eighteenth-century New England. Whether or not the men and women who populate his work found salvation, Winiarski has certainly brought them back to life for a twenty-first-century audience.

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