September 2015

Ina Babb Mansur Correspondence

Ina Babb Mansur 1910-

Maine State Library

Follow this and additional works at: http://digitalmaine.com/maine_writers_correspondence

Recommended Citation


This Text is brought to you for free and open access by the Maine State Library Special Collections at Maine State Documents. It has been accepted for inclusion in Maine Writers Correspondence by an authorized administrator of Maine State Documents. For more information, please contact statedocs@maine.gov.
Frurene Ball
Mr. Lawrence Cutler Mansour 1930

F: Barre, Maine Jan. 5, 1910
Grad B.U. C. L.A. 1930
Worked M.I.T. Radiation Laboratory during W.W.II.
Moved to Bedjord when Mr. Mansour began to work at Hanscom Field
for the U.S. Air Force.
Decided to become interested in M.E. Church History because
members of the First Parish Unitarian did not understand
why their grandparents had abandoned Separated into the
(teams) 1st Parish and the Congregational Church which met
in its own building down the street.
Appointed town Historian in 1975
BOOK REVIEWS


This is a book that will probably have a very limited appeal, since it describes the life of one particular church during a single century. However, in many ways, it is a delight to read if one is interested in our early religious history. The author has done her homework thoroughly, obviously loved her job, and presented almost every pertinent detail available. The book is attractively printed, a tribute to its New England publisher. It is amply illustrated, has helpful appendices, adequate notes, a reasonably full bibliography and extensive indices. Its purpose is to aid in understanding present-day New England by understanding its past in terms of the people who lived it. The Bedford, Massachusetts Church had its beginning with the town in the mutual respect and religious concern of its inhabitants. Four ministers covered the span of 1730-1834, of which the first three were dismissed and the fourth was forced to endure a split. The earliest dissen­sion was due to the divisive practices and teachings of George Whitefield. In devious ways this, and the peculiarities of the pastors, kept the people in a state of almost continuous friction.

The writing tends to be uneven in places, perhaps because it tries to cover too much. The balance and flow of the narrative is jeopardized by excessive biographical detail. Few transactions, though important and well diagrammed, do not inspire when presented so laboriously. Too much attention is given to tombstones in text and illustration, although the author seems to be using the inscriptions to indicate the changing theological climate. The theological back­ground is well researched but sometimes over-simplified. We regret a few typo­graphical errors, but the opportunity to read the book was much appreciated. It is to be hoped that this study can be added to similar ones, present and future, until we have a generally complete history of our colonial religious heritage unfolded by the individual churches which made it.

Cedar Crest College
Allentown, Pennsylvania


The current generation of historians, with the possible exception of William McLoughlin in his detailed study of the Baptists and a few others in scattered articles has done little to explore systematically the origins of nineteenth-century evangelical Protestantism. Berk’s study is a step in the direction of reducing our ignorance in this area.

As his subtitle suggests, his analysis focuses upon Timothy Dwight, doughty president of Yale and defender of Connecticut’s “Establishment” in the crucial early years of nation-building. Berk is especially interested in Dwight’s ideas and how they served as a starting point for the theological, ethical-moral and even programmatic notions that characterized evangelical Protestantism a decade or so after his death. The most significant section of the book discusses Dwight’s place within the Edwardsian theological and intellectual tradition. Berk argues there were two sides to that tradition—a rigid, heavily doctrinal, tradition-encrusted “metaphysical” school led by Samuel Hopkins and his followers, and an experience-oriented, practical (though still thoroughly Calvinist) “evangelical” group, led first by Joseph Bellamy and eventually by Timothy Dwight. Out of this latter stream of thought, linked increasingly with emerging secular socio-cultural developments in the early national period, Dwight fashioned the nascent system of ideas on which the pragmatic, voluntary, revival-oriented church order of the nineteenth century could build.

There is also a useful discussion of Dwight’s deep involvement with the Red-