

was increasingly feminized in mood. The inherited "paternal model" for family devotion, stressing obedience to stern male authority in the Protestant combat between sin and salvation, slowly yielded to the gentler, more affectionate terms of the "maternal model," centering on the mother-child bond. McDannell suggests, but does not really spell out, a causal relation between this change and the general softening of Protestant theology across the century.

Perhaps most fresh and valuable about McDannell's study are the contrasts she develops between Protestant and Catholic modulations of domestic ideology. Owing to Catholic emphasis on male-administered rituals of worship within the sacred structure of the church and Irish Catholic preoccupation with the goal of binding male immigrants more closely to their families, the Catholic version of feminized domestic piety lagged decades behind its Protestant counterpart, not maturing until century's end. Despite this lag, and despite important differences that she notes in the temper of the rival faiths—Protestant striving versus Catholic assurance—McDannell ventures the thought that mutual agreement on the value of the moral home provided both constituencies with a common language with which to speak to each other. For this and other reasons she finds the growth of domestic religion a mainstay of cultural cohesion in Victorian America.

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*"The World of Hope": Progressives and the Struggle for an Ethical Public Life.* By David B. Danbom. (Philadelphia: Temple University Press, 1987. Pp. x, 277. Notes, index. \$24.95.)

*"The World of Hope"* is an effort to reexamine the values and convictions of men and women who sought to reform society during the Progressive Era. Dismissing those who emphasize self-interested motives or who suggest that the reforms in this period can best be understood in such terms as "modernization," David B. Danbom paints a picture of progressive reformers as idealists, men and women who sought to restore to public life the high standards and values that characterized their Christian, Victorian upbringing. They were "Christian progressives" who "believed that as men and women put the law of love into operation in their daily lives as voters, workers, employers, consumers and neighbors, the problem of public life would disappear" (p. 84). By about 1910, Danbom argues, some reformers looked to science rather than Christianity for remedies to the problems of society. These "scientific progressives" were more willing to "modernize values and alter reality" (p. 115). They shared with "Christian progressives," however, the

naive belief that abuses could be easily eliminated and virtue restored to a dominant place in American public life.

Although progressivism was destroyed by World War I, Danbom asserts that the seeds of the decline of progressivism can be found in the failure of these well-meaning reformers fully to comprehend the forces shaping twentieth century America. The movement must be understood as a noble failure that presaged a general decline in the quality of public life in America which continues to the present. "The United States," the author concludes, "has had precious little reason to be proud since the end of the progressive era" (p. 231).

Danbom's analysis is provocative but sometimes overstated and oversimplified. He uses terms such as "progressive" and "progressivism" without reference to the rich historiographical debate concerning the various meanings and connotations of these words. His suggestion that "progressive" and "liberal" are synonymous does not clarify matters. Readers never learn which figures or groups in this period fit into the categories of "Christian" and "scientific progressives." Danbom's commentary too often takes on a polemical quality.

"*The World of Hope*" recalls the idealism that pervaded this important period in American history, and it describes well the origins of this attitude. Although much of what Danbom says is not original, he has provided a framework through which aspects of this era can better be understood. The book falls short, however, of being a persuasive reinterpretation of reform efforts in this important period.

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*Urban America in the Modern Age, 1920 to the Present.* By Carl Abbott. (Arlington Heights, Ill.: Harlan Davidson, Inc., 1987. Pp. viii, 181. Tables, maps, illustration, bibliographical essay, index. Paperbound, \$8.95.)

The study of modern urban history is a multifaceted discipline. Using traditional narrative sources and now, more frequently, statistics derived from a plethora of governmental and private studies, the urban historian must deal with issues as diverse as immigration and ethnicity, transport systems, and water supply. The investigation of any single city can be long and complex; it is therefore all the more remarkable that Carl Abbott has produced a well-balanced overview of American urban history since 1920 in his slim text, *Urban America in the Modern Age*.