

dable body of published scholarship on the topic, he has done extensive research in such primary sources as the *Congressional Record*; government documents and reports; National Archives files; and food and drug industry, medical, and pharmaceutical publications.

Whereas most previous studies of the pure food campaign focus on the years immediately preceding the enactment of the 1906 law, Young begins his story with the adoption of the Drug Importation Act of 1848 barring entry of adulterated drugs. He goes on to track in detail the vicissitudes of the drive for a broad national law against adulterated food, drink, and drugs from the first introduction of such a measure in Congress in 1879. In his final chapter Young reviews historians' differing interpretations regarding the forces and motivations responsible for adoption of the 1906 law. He himself eschews any monocausal analysis in favor of a "pluralistic explanation" (p. 291). He admits that "most of the larger elements of food processing and drug manufacturing" had come to favor, or at least acquiesce in, federal regulation to curb unscrupulous competitors, avoid the confusion and costs of a multiplicity of state laws, and reassure domestic and foreign customers. He flatly concludes, however, that "no food and drug law would have passed the Congress in 1906 because of business desire alone" (p. 292).

Young argues that "seven C's underlay the enactment of this pioneering statute": "change" (the scientific and technological revolution of the late nineteenth century); "complexity" (e.g., the breakdown of local community ethical standards with the emergence of a national market); "competition" among rival interests; "crusading" to arouse the public; "coalescence," or coalition-building; "compromise" to neutralize or reduce opposition; and "catastrophe"—the uproar and anxieties spurred by Upton Sinclair's *The Jungle*—to supply the final decisive push (pp. 4-6). Young downgrades Theodore Roosevelt as a "latecomer to the food and drug crusade" who played no more than a "minor" role in the bill's passage, although he acknowledges that TR's contribution to the simultaneously adopted Meat Inspection Amendment was "more central" (p. 294). Along with nearly all writers on the subject, he pictures Harvey Wiley as the single most important influence in the battle for pure food, and he extols Wiley as "a sincere crusader, committed absolutely to securing as strong a law as . . . the complex political situation would permit" (p. 295).

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Places of Worship: Exploring Their History. By James P. Wind. (Nashville: American Association for State and Local History, 1990. Pp. xix, 145. Illustrations, bibliographies, figures, appendixes, index. Paperbound, \$14.95.)

James P. Wind, program director of Lilly Endowment's religion division, believes that the religious history of the United States

is much broader than biographies of great church leaders and theological speculations. The missing facet to the diamond is solid research on the individual religious congregation. Here intersect the life of the parishioner, trends within the national denomination, and the social, economic, and political changes in secular society. One must start at the congregational level to understand the role of religious experience and values at the national level. Simultaneously, one needs to recognize that broad movements have an effect on congregational development, an effect generally ignored in many congregational histories.

The author exhorts the would-be historian of a congregation to do more than extend vestry minutes, collect cute tidbits, provide an account of the successes and foibles of clergy, list donors over the decades, and report when the latest lighting was installed. The researcher needs to be aware of the church's neighborhood and the social status of parishioners, discover what the site of the parish plant communicates, and draw deductions from the church's interior. Where furniture is placed and how people sit reveal something about the congregation, ranging from its aesthetic tastes to theological principles. In order to understand the congregation's unique character, the historian must observe the worship service and people's habits, underline important shifts in decisions, describe the congregation's outlook and mission, and even recognize its human failings.

Despite his directions on how to draw up an outline and helpful hints on how to utilize archival materials, Wind appears to demand the professionalization of congregational history in Indiana and elsewhere. Wind's demand is timely, for today many are interested in "nearby" or local history; professionals analyze the common person's history within a national framework; and both individuals and groups seek to find their true identity.

Yet the professional will always need the history-minded parishioner to give flesh to the documentary bones and to help counteract the harried pastor's lack of interest in history and the church committee's preoccupation with details of the anniversary dinner. Also, where is the professional to locate a wise denominational historian and archivist who can actually advise during research and criticize an uneven draft text? Lastly, where is the professional to find the financial support, which few congregations can afford, in order to write the kind of congregational history envisaged here?

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