more than public-sector activities, while City Methodist emphasized more strongly its public mission.

Despite their differences both churches took a public role for granted and were “at home in the city,” at least until the 1950s, when they began to flounder. Like downtown churches elsewhere, they benefitted from Gary’s vitality in the 1920s and again after World War II, but profound economic shifts, suburbanization, and rapid increases in the black population constituted insurmountable problems. First Presbyterian survived only by merger in 1975; City Methodist closed its doors that same year. Not anti-urbanism, but overwhelming environmental changes, made them “no longer at home in the city” (p. 133).

Lewis’s choice of elite churches leaves the reader wondering how blue-collar Protestants and Protestants in the Fundamentalist, Pentecostal, and Holiness traditions fared. One might also expect greater attention to the laity. Nevertheless, Lewis provides a valuable comparative perspective, based on a use of local religious records that other congregational studies might emulate.

The biographer of Washington Gladden, a pioneering Social Gospel pastor in Columbus, Ohio, and of articles and essays on urban Protestantism, JACOB H. DORN is currently studying American Christians in the socialist movement from the 1880s to the 1920s. He is professor of history, Wright State University, Dayton, Ohio.


Located in the American Bottom, just across the Mississippi River from modern St. Louis, Cahokia was a Mississippian ceremonial and commercial center that flourished between 600 and 1300 A.D. and whose population during the late eleventh century may have reached twenty thousand. The site was first excavated during the 1920s, and during the past half-century archaeologists have continued their investigations and have attempted to ascertain the cause of the city’s emergence and decline, its influence upon surrounding regions, and its relationship to other Mississippian communities. The volume contains seventeen essays focusing upon these subjects and represents the current state of scholarship in this field.

Although not all of the essayists agree, there seems to be a general consensus that Cahokia was developed by a population indigenous to the ecologically rich American Bottom but that initially it was heavily influenced by other Mississippian centers to the south. The introduction of maize into the region in approxi-
mately 750 A.D. facilitated the growth of a larger, more permanent population, which in turn resulted in a more stratified society, a richer ceremonial complex, and an expanded trade network. After 1300 climatic changes and the introduction of northern flint corn into the region encouraged a population dispersal that caused the site eventually to be abandoned. Most of the essayists agree that Cahokia's influence was focused primarily to the north, and although there is little evidence to suggest that Cahokia sent out colonists who eventually settled in northern Illinois or the upper Mississippi valley (with the exception of the Spoon River, Apple River, and Red Wing sites), Mississippian communities developed in these regions through indigenous people's contacts with Cahokia and the American Bottom. Once established, however, these northern communities probably maintained closer ties among themselves than with Cahokia.

This is an important book and will be welcomed by both professional historians and general readers who are interested in the pre-Columbian history of the upper Mississippi valley. Unlike numerous archaeological site reports that delineate, in great detail, the artifacts discovered at a particular site, the essays in this volume generally synthesize archaeological data and attempt to place such information within a historical context. Obviously, some of the essayists disagree about various facets of Cahokia's influence and decline, but their cogent and careful arguments should be of considerable interest to nonspecialists. Moreover, their focus upon Cahokia and its influence will be very useful to those professional historians who wish to further their knowledge of the rich history of the pre-Columbian United States.

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This is a book about Native American religious power—how it was acquired and how it was used. A little studied and not well understood phenomenon, Native American religious power, Dowd argues, underlay the important resistance struggle waged by Eastern Woodlands Indians from at least the early eighteenth century until the period of the War of 1812. This resistance movement, called "nativistic" by Dowd, was a systematic, organized, and theoretically informed commitment by Native American religious leaders to unite all Indians from the Great Lakes to the Gulf of