

influence on the development of modern law enforcement. It should, therefore, appeal to a wide audience, drawing the attention of scholars as well as crime buffs.

DAVID A. CLARY is a writer and historical consultant based in Worthington, Indiana. His most recent book is *Fortress America: The Corps of Engineers, Hampton Roads, and United States Coastal Defense* (1990).

*The Fox Wars: The Mesquakie Challenge to New France.* By R. David Edmunds and Joseph L. Peyser. (Norman: University of Oklahoma Press, 1993. Pp. xix, 282. Illustrations, maps, notes, bibliography, index. \$24.95.)

In a history of relations with the Indians that is usually characterized as relatively harmonious and tolerant, the French in eighteenth-century North America encountered three native groups that they set out deliberately to destroy. The story of their efforts against two of them, the Natchez and the Chickasaws, are relatively well known. The third confrontation, against the Mesquakies or Foxes of the western Great Lakes, has not been fully studied and is the subject of this new book. Drawing on a large body of hitherto unused French records, Edmunds and Peyser describe a scene of chaos, violence, and destruction and demonstrate that, in the history of Fox-French relations from the 1680s to the 1730s, there was no "middle ground" of peaceful accommodation.

Living in what is now central Wisconsin, the Foxes controlled the Fox-Wisconsin River waterway that linked Green Bay to the Mississippi. Ever at odds with the Eastern Sioux, Fox policy toward the French aimed at acquiring French trade goods and weapons while blocking French trade with the Sioux. French policy was to expand its trade empire into the upper Mississippi Sioux country and tap that large and lucrative market. In diametric opposition, the Fox and the French became mortal enemies.

Edmunds and Peyser detail the ways in which intertribal relations became less chaotic by the early eighteenth century, in part because of the establishment of Detroit in 1701. But the situation of the Foxes became more precarious. Factional discord over foreign policy inhibited Fox action, and the emergence of warriors in positions of political leadership isolated them from tribes that should have been supportive. During an extended battle in the Illinois Grand Prairie in 1730, the French and their native allies shattered the Fox, who were in flight to the Senecas. Reduced to a handful of people, the Mesquakies found sanctuary among the Sauks. Thus began a relationship that by the early nineteenth century was so close it appeared to the United States to constitute one confederated tribe.

Edmunds and Peyser have clarified a complex and not well known history. In a well-written narrative, the authors show that

there was another side to French-Indian relations that needs to be remembered and understood.

MICHAEL D. GREEN is professor of history, University of Kentucky, Lexington.

*A Measure of Success: Protestants and Public Culture in Antebellum Cleveland.* By Michael J. McTighe. (Albany: State University of New York Press, 1994. Pp. xii, 283. Illustration, tables, appendix, notes, bibliography, index. \$65.50.)

Sadly, Michael J. McTighe did not live to see this excellent piece of scholarship in print. Scholars of religion and of antebellum America will benefit, however, from his careful and searching look into the role Protestants played in shaping the public culture of the key commercial city of Cleveland. By focusing on the years 1836 to 1860, McTighe has given us a case study of the ways in which religious leaders and ideas helped to form culture in an area and a period that has long attracted special scholarly attention.

While neither providing dramatic new theories nor challenging old ones, this work serves a useful function by further refining ideas and assumptions common to studies of antebellum American society and religion. For example, the author maintains that with the possible exception of the temperance crusade, Protestants in Cleveland fell somewhat short of forming the stereotypical "evangelical united front." Neither did the Cleveland temperance movement follow the expected path of moving from moral suasion to legal coercion. (Instead, Protestants employed both methods at varying times with uneven results.) And while Protestants certainly formed Cleveland's social and economic elite, their "substantial presence" in the city's public culture did not amount to actual dominance (p. 11).

A "measure of success" then best expresses the author's assessment of Protestant efforts to guide Cleveland's moral development. Scholars thus may be somewhat surprised to learn that evangelical Protestants failed to dominate the life of a growing city in the heart of Ohio's Western Reserve. Yet, the author does stress that Protestants, enmeshed in the city's commercial development, "anointed" the new economy while making substantial concessions. And it may be true that Protestants successfully restricted the harsher aspects of commercial development by insisting on a doctrine of "service and stewardship" from society's more fortunate members. Still, the Protestant churches' willingness to accommodate the commercial economy cannot but remind readers of southern churches' willingness to "anoint" slavery. Selling of church pews to the powerful was common to both North and South.

Considering the recent scholarship on slavery's role in creating denominational disputes, however, discussion of the slavery issue