for freedom and equality during the era of the Civil War. Through him, we can recapture the aspirations of black soldiers who fought for the Union, and against slavery and racial oppression" (p. 109). This is a book of attitudes defining social history that are just as relevant today as they were in Stephens's time.

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The publication of this study suggests that historical investigation of the matrix of the twentieth-century fundamentalist-neo-evangelical movement has moved beyond its initial stages. There are excellent synthetic analyses embracing the work of such scholars as George Marsden, Joel Carpenter, and Bradley Longfield and biographies of important figures as diverse as J. Gresham Machen, Billy Sunday, and Aimee Semple McPherson. Now it seems appropriate to probe that complex cultural phenomenon in sharper and richer detail, and Barry Hankins is among those pressing the quest.

The author underscores the deeply contradictory nature of his subject. A key initiator of southern fundamentalism, chiefly from the pulpit of the First Baptist Church in Fort Worth, Texas, J. Frank Norris also spent a good part of his career in the North in the Temple Baptist Church in Detroit. Hankins argues persuasively that Norris was not even a good southern Baptist when he was in the South. He frequently violated Baptist traditions of local congregational democracy and anticreedalism yet never departed from his powerful involvement in the Baptist denomination. Norris’s adult public life over more than three decades seemed an exercise in skipping from one “cause” to another, mostly in the 1930s, 1940s, and 1950s. Hankins convincingly portrays Norris’s turbulent career through largely thematic chapters on the minister’s nativism, his anticommunism, his work in the North in the Motor City, and his commitment to certain fundamentalist theological principles, especially dispensationalism. An unfortunately skimpy and far less convincing chapter on Norris’s racial views ends the book.

A fascinating chapter entitled “Sphinx” examines the deeply conflicted personality that constituted the core of J. Frank Norris. Effectively utilizing the Norris papers and oral interviews with some of the preacher’s most intimate associates, Hankins lays bare Norris’s deeply authoritarian tendencies. The passages regarding rela-
tions between Norris and his son are especially painful and revealing, but Hankins does not probe deeply enough the psychological dimensions of this central topic to explain fully Norris's powerful, charismatic personality. A complete picture of Norris's personal life is also missing. For example, except for the brief, tantalizing comments in the "Sphinx" chapter, Hankins reveals little about the minister's relations with his wife and family. One has to conclude that this book is more an examination of the public life of J. Frank Norris than a fully rounded biography.

Still, Hankins has crafted an effective study. His work is rooted in solid archival research, and he writes in an engaging, "down home" style not found in most scholarly monographs. Hankins enables Norris to take his place in the historiography of a movement as a dramatic yet representative "type" within American fundamentalism and modern evangelicalism.

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America's love affair with their bathrooms and their obsession with cleanliness seem to be ever-continuing phenomena that historians have only begun to explore. Maureen Ogle's brief history of the development of indoor plumbing in the nineteenth century is a welcome contribution to this growing body of literature.

Ogle's study focuses on the history of indoor plumbing fixtures (sinks, basins, bathing tubs, shower baths, and water closets) before they took their modern form in the 1890s. From 1840 to 1870 she finds a period of experimentation and inventiveness that was the consequence of a nationwide interest in plumbing. This interest, she maintains, stemmed from growing American affluence, a belief in progress, and the desire to improve the convenience of family and domestic life and was not connected, as generally believed, with the provision of public water and sewer systems. Early indoor plumbing utilized water pumped from cisterns, tanks, wells, or nearby bodies of water and disposed of wastes in cesspools or drains. It was therefore available to residents in country settings and in villages as well as those in cities. Hot water heaters or boilers provided additional convenience to mid-nineteenth century homes. Ogle supplies fascinating descriptions as well as illustrations of these early indoor plumbing fixtures, most especially of mechanical, water-flushed water closets.