

a few errors. Most notably, Chicago was not “the first municipality in the world” to offer universally pasteurized milk to its citizens (p. 25), although the city might have boasted of that at the time. Rather, the 1908 Evans Pasteurization Ordinance proved an immediate failure, and Chicago did not have pasteurized milk until eight long years had passed and many more babies had died. But a few minor errors do not diminish Curry’s vivid portrait. Her readable and informative book will contribute to many a lively discussion in women’s studies, medical history, and public health classes.

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There Goes the Neighborhood: Rural School Consolidation at the Grass Roots in Early Twentieth-Century Iowa. By David R. Reynolds. (Iowa City: University of Iowa Press, 1999. Pp. xii, 306. Maps, tables, illustrations, appendix, notes, bibliography, index. \$39.95)

In *There Goes the Neighborhood*, David R. Reynolds investigates the process and implications of school consolidation in Iowa. While he focuses on that state—and more particularly on the Buck Creek neighborhood in Delaware County—his study is clearly relevant to other states in which rural school consolidation was an issue, including Indiana. Reynolds attends to at least three distinct, if inter-related, subjects. First, he engages in a highly theoretical discussion in which he attempts to distinguish the class identity and class consciousness of farm families from their economic status, narrowly defined. While this discussion will be of interest to theorists, it has a tendency to reify ideal types and to understate the dynamics of change in rural areas.

Reynolds’s second major subject is the Country Life Movement, the reform endeavor early in the twentieth century that sought to revitalize rural society and improve the performance of the agricultural economy. Reynolds’s explanation of the Country Life Movement’s educational dimension is generally good, if somewhat negative and ungenerous, and his placement of school reform in Iowa within the larger context of national reform is first-rate. Both nationally and locally school consolidation was considered a necessary step in the improvement of rural education and its elevation to the level of quality supposedly attained by urban schools.

The heart of the book, and its strongest portion, deals with the progress of consolidation in the Buck Creek neighborhood Reynolds uses as a case study. School consolidation and other reform ideas, such as agricultural improvement, county extension agents, and expanded church activities, were advanced there by Gilbert Chalice,

an energetic Methodist minister who put Buck Creek on the Country Life reform map. Local Catholics believed that the reform efforts of Chalice and his successors were as much about Methodist cultural domination and aggrandizement as they were about enhanced education, and the rise of the Ku Klux Klan locally and its strength within the Buck Creek church indicated their belief was well-grounded. Consolidation was eventually achieved, but only after a bitter struggle and at the price of mutual distrust and neighborhood disintegration.

This is local history at its best, and Reynolds deserves high praise for his ability to tease an interesting story out of sparse sources. Unfortunately, he is forced at times to make assumptions and draw inferences that are not backed by the available evidence. While these are usually reasonable, so are some alternative interpretations. Reynolds concludes with an epilogue suggesting that school consolidation harmed many rural neighborhoods both socially and economically without improving education.

There Goes the Neighborhood is not a well-integrated book—indeed, there are parts of at least three different books here—but it will pay dividends to readers who invest their time in it. Reynolds's case study of Buck Creek, and his efforts to connect the local with the global, are especially commendable.

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American Voices of the Chicago Renaissance. By Lisa Woolley. (Dekalb: Northern Illinois University Press, 2000. Pp. xii, 178. Illustrations, notes, bibliography, index. \$38.00.)

Lisa Woolley envisions the Chicago Renaissance as a literary stream divided by gender and race. The better-known branch features names that appear in the standard histories—Theodore Dreiser, Sherwood Anderson, Edgar Lee Masters, and Floyd Dell. Although they make only cameo appearances in these pages, these white and male mid-westerners are acknowledged for their creation of an urban vernacular in writing that from the outset was praised for its “virility.” The other half of the stream, which is the subject of this study, contains the marginalized women and black novelists, poets, editors, and social reformers. It includes, among others, Jane Addams, Ida B. Wells, Marita Banner, Elia Pettie, Edith Wyatt, Marjorie Allen Seiffert, Alice Corbin, Mary Aldis, Fenton Johnson, Eunice Tietjens, and Florence Kiper Frank.

Woolley argues that women and minority authors found themselves in a cultural bind. They both emulated and resisted the models established by the major realists and naturalists. The book is most original when exploring this dual influence as a by-product of