narrow gauge lines were built, but by the 1890s nearly all were gone. Before they disappeared from use, however, 1,600 miles of the Grand Narrow Gauge Trunk had been nearly completed between Toledo, St. Louis, and the Mexican border.

The railroads did more than revolutionize transportation. The depot became the town social center, and an auxiliary business district often grew up around it. The agent became a prominent community leader, and as telegraph operator he was the fountainhead of news.

The railroads' decline as passenger carriers began when Ohio's first electric interurban line opened between Newark and Granville in 1889. By 1916, Ohio ranked first in the nation with 2,798 miles of track. But by the 1930s, this too was all gone.

In the chapter on urban transport the author describes the progression from horse cars to steam and electric cars, including trolley buses. In Cleveland and Cincinnati cable cars carried passengers, and the latter city also had an uncompleted subway system.

Beginning in the 1930s, automobile, bus, and truck traffic expanded. By the mid-1950s, 16,000 miles of hard-surfaced roads criss-crossed the state. Ohio became an auto manufacturing state, and Cincinnati and Toledo, in particular, were transformed financially and socially.

The air age ushered in the ultimate in transport. It is traced from the balloon-carried air mail of 1835, through the Wright Brothers' experiments in Dayton, to the commercial service opened in 1922 between Cleveland and Detroit. Two years earlier, an unusual trans-continental air-mail service had been inaugurated via Cleveland. Air-age expansion led to Akron's predominance as a blimp and zeppelin producer.

Ohio on the Move is thorough and well-balanced and is a must for anyone interested in the development of transportation, whether in Ohio or in other states which followed Ohio's pattern.

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expect to see something about feminism, disruptive sexual ethics, and the creative engagement of controversial issues by both traditional and progressive Catholics. The question mark in Fisher’s chapter title suggests that we can still wonder whether American Catholics are divided among themselves and in relation to hierarchical authorities at home and in the Vatican. In the sixty-three pages of Dolan’s chapter, feminists are not quoted; gays, lesbians, prochoice activists, and other voices of dissent are ignored; and Dolan’s own centrist position is never challenged by voices from either the right wing or the left wing.

Fisher’s book is meant to be useful to those who teach courses on American Catholicism: it is short, contains some primary texts, and its photographs illustrate a level of diversity within American Catholicism. He often avoids the usual prototypes to make his point. For example, he begins the Spanish conquest with Cabeza de Vaca (the first European to travel across the North American continent) rather than with Columbus or Cortez. He includes women, black Catholics, ethnic conflicts, and a wide range of Catholic issues and personalities. *Communion of Immigrants* works as a sensitive general introduction to American Catholicism. Most figures and movements are touched lightly, so that teachers will want to supplement it with additional readings. The historical time line and the bibliography could have been more extensive and helpful, but the writing is accessible and meant to stimulate students to want more even as it gives them a broad array of possibilities to explore.

Dolan’s book recaps an argument he made in *The American Catholic Experience* (1985), that American Catholics can reinvigorate the spirit of democracy with which they began their own history in this country. He celebrates the “people’s church” as opposed to the “bureaucratic one” (p. 255) finding a democratic community in early Catholic experience. It is true that the small group of colonial Catholics, with few priests, had to direct their own spiritual lives, and it is also true that John Carroll, their first bishop, made some startling suggestions (a vernacular liturgy and election of bishops). But these accommodations to stringent colonial circumstances do not prove that theirs was a burgeoning democratic Catholicism. In the earlier book and in this one, the scene is dominated by Irish Catholics, with various ethnic groups in cameo roles. For example, Robert Orsi’s groundbreaking book, *The Madonna of 115th Street*, is cited, but Italian Americans are mentioned only in passing and fewer than a dozen times. Hispanic Catholics, along with Asian American and black Catholics, are all present in the book, but there is no clear sense of how their experiences have had an impact on the plot of Dolan’s story.

The subtitle begs several questions, not the least of which is why we should see religion and culture in tension. If religion is part of
culture, then Catholicism has helped to define American culture. If one accepts the “religion and culture in tension” scenario, then we can ask who are the proper representatives of each? Are dissenting voices—from gay and lesbian Catholics, from feminist critics, from neo-conservatives and anti-feminists—legitimate expressions of religion or culture? Dolan mentions abortion, for example, and says it “continues to be a topic of national discussion” (p. 203), but he says nothing of Catholics for a Free Choice, a “Catholic” pro-choice lobbying group that has been denounced by the National Conference of Catholic Bishops as having no official status within the church. Neither does he mention various conservative groups whose energies are galvanized in opposition to abortion. For Dolan “sexual ethics” (p. 249) refers to Catholic use of artificial birth control: he ignores divorce and homosexuality, two areas in which Vatican teachings have been particularly punitive. Gay Catholics reject official Catholic sexual teaching that there can be no legitimate sexual pleasure with the possibility of reproduction and might have provided an example of religion and culture in tension.

Dolan’s rosy view of the present and optimistic hopes for the future may reflect his focus on the center and on a predominantly Irish-American church. For example, he says that by 1970, “the goals of the liturgical movement that reformers had promoted since the 1930s were finally realized,” (p. 193) but the dramatic protests of the new Call to Action movement indicate that the goals of liturgical reformers have not only not been met, but are increasingly eroded by a conservative hierarchy. And what of those who have argued that Vatican II was, in effect, a “class war” against ethnic devotional Catholicism? Many Catholics—ethnic groups, liturgical musicians, members of the Women’s Ordination Conference, and Latin Mass enthusiasts—are not as fulsome in their support of liturgical change as Dolan is, and their voices are not heard in his book.

A hearty optimism leads Dolan to speak glowingly about women in the church, while ignoring the dissenting voices of feminist critics. Even if one does not believe that feminism has made an enormous impact on women in religious orders, on parish life, and on academic theology, the voices of feminist critics cannot be ignored. Dolan says that the Catholic Church allows “women to be pastors of parishes,” which is a comforting thought, but not consistent with Canon 546 in the revised Code of Canon Law which says that women may not be pastors. In a clarifying directive (1997) the Vatican says that lay people may not even call themselves ministers or chaplains, a move that can be seen as an official attempt to keep women out of the “ministry” lest their role be confused with that of a priest. Dolan tells us about discouraged women celebrating the Eucharist without a priest (p. 235) and he recognizes that “a good number of distinguished theologians are women,” (p. 234) but generally he does not allow them to speak for themselves.
The probable fate of the women's movement in a misogynist institution, contemporary divisions among traditional and progressive Catholics, and the evaporation of all hope for increased lay power within the church, do not make me sanguine. Dolan's hopeful projections seem to be the consequence of a selective reading of the signs of the times.

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These two volumes represent different disciplines and different aims, but they converge on several key issues. John Lewis Gaddis, one of the world's premier historians of the Cold War, has written on his craft in a slim volume that reflects the wisdom acquired in a distinguished career. Building on the ideas of Marc Bloch and E.H. Carr, he outlines a concise yet powerful account of issues such as the nature of historical consciousness and the relationship between history and science. Sam Wineburg, a psychologist who studies the teaching and learning of history, explores a set of fascinating empirical studies and theoretical claims made about them.

Gaddis's primary concern is with philosophical issues that academic historians face as they go about their work. His exploration of the similarities and differences between inquiry in history and in the natural sciences is particularly interesting. Instead of considering whether history is a science, he turns things around by asking whether sciences are historical. In place of the "actual replicability" (p. 43) that sets the standard in laboratory sciences like chemistry (as well as in too much of social science, according to Gaddis), he argues for the standard of "virtual replicability" (p. 43) and the relevance of natural sciences such as geology and paleontology for history.

At first glance, Wineburg's goals seem to be quite different. He begins with the observation that decades of complaints about American high school students' ignorance of history have prompted little improvement in teaching. Instead of trotting out another prescription for how to fix things, he argues for the need to turn to a deeper set of questions, such as (p. 5) "What is history good for? Why even teach it in schools?"