

These and other conclusions assume that Black Hawk shared the same epistemological vision of the world as the settlers who fought against him and the historians who have written about him ever since. Yet one could argue that the Black Hawk War, and the madness that its combatants exhibited toward each other, illustrates the profound cultural differences that increasingly shaped relations between American Indians and Europeans on the lands once characterized as a cultural “middle ground.”

In *The Black Hawk War of 1832*, both the Sauk and their famous leader are victimized by bad advice, their own irrational decision-making, and an “anti-Americanism” that, for Jung, are analogous to the pan-Indian resistance movements led by Little Turtle, Blue Jacket, and Tecumseh between the Northwest Indian War and the War of 1812. Yet there are important limits to these connections, including the fact that the primary aim of Black Hawk and his people

was to return to the village that had sustained them for generations. In contrast, both the Northwest Indian War and the War of 1812 witnessed much larger numbers of multi-ethnic combatants who fought to preserve a vast territory and an even wider variety of cultures.

The intimate violence that characterized the Black Hawk War resulted in a primary source record that is fraught with prejudices, misunderstandings, and self-serving attempts to shape subsequent memories of the war. In this book, Jung does not situate these sources in a varied enough context to provide his readers with multiple perspectives on one of the more important and troubling events in American history.

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More Than Neighbors

Catholic Settlement and Day Nurseries in Chicago, 1893-1930

By Deborah A. Skok

(DeKalb: Northern Illinois University Press, 2007. Pp. x, 241. Notes, bibliography, index. \$38.00.)

Using her 2001 University of Chicago dissertation as a base, Deborah A. Skok brings together the methods and concerns of women's history, Catholic history, urban history, immigration history, parish history, and demography into a single meticulously researched and engaging work.

The acknowledgements recognize the giants of Progressive Era women's history, especially Catholic women. Skok spent considerable time researching at Catholic institutions, usually a sign that the resources have been largely ignored by non-Catholic historians. Skok correctly calls work

on Catholic settlement houses “largely invisible” (p. 3). Elucidating this otherwise marginalized history is clearly the purpose and value of this book. Catholic settlement houses did not follow the “classic pattern” by which such institutions evolved, the author notes, but emerged from three different sources—individual charity, organizational effort, or parish support. Skok organizes the book according to these approaches rather than adopting a less useful chronological consideration.

Skok highlights the differences between Protestant and/or non-sectarian settlement endeavors and Catholic efforts. Both in their promotional published fiction and in the reality of their work, Protestant rescuers were people who descended below (in a gesture of noblesse oblige) to pull people up; in the Catholic experience, both in fiction and fact, the rescuers were part of the existing community. Common religious affiliation brought the Catholic settlement workers closer to their charges than were the upper-class Protestant women who performed the same services. Skok emphasizes that these early Catholic social service efforts also provided opportunities for women to increase their influence in the church and to move beyond Catholic social and political circles.

Skok identifies Pope Leo XIII's 1891 encyclical on social issues as a driving force behind laywomen's efforts to assist the Catholic poor. Among Catholic Chicagoans, the set-

tlement work that followed in the wake of the document was about helping co-religionists – unlike Protestant facilities, Catholic kindergartens were multi-ethnic and not segregated by class. Protestant and secular reformers were moving away from nurseries, but Catholics, more likely to be wage-laboring mothers, continued to open daycares which often evolved into larger, more diverse entities with a greater array of services. In their work, Catholics preferred the word “charity” to “reform” due to the negative connotations of the latter in the Catholic community, but that changed as laywomen started to professionalize their social work. Competition with Hull House and similar entities likely sped the professionalization process.

Skok's work expands the two-dimensional view of competition between Protestant missionaries and selfless Catholic nuns for the allegiance of new immigrants. By focusing on Catholic laywomen, Skok reveals that their competition for influence was often not Protestant women but Catholic clergy, Catholic editors, Socialists, anti-clericals, Italian nationals, city politicians, and padrones.

Skok also considers the methods Catholic women employed in their efforts to mold behavior, especially that of young people. These efforts yielded great fruit in providing employment opportunities and an otherwise unknown personal autonomy and fulfillment for residents.

Many of the programs would become permanent departments of parishes and functions of diocesan charities—all made possible through the “substantial boost from below” provided by settlement workers (p. 178).

This book’s setting is Chicago, a common site for studies of American Catholicism of this era. More work remains to be done on other mid-western cities such as nearby Gary, Indiana, as well as on cities with less substantial immigration, such as Indianapolis. Future studies might also consider the aftermath of the inte-

gration of upwardly mobile Catholic women. The move of Catholics into non-sectarian charities was often an indication of their general acceptance into the macro-culture and a loss of their distinctive identity. It seems that acculturation was the result, regardless of who piloted the effort.

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Hull-House Maps and Papers

A Presentation of Nationalities and Wages in a Congested District of Chicago, Together with Comments and Essays on Problems Growing Out of the Social Conditions

By Residents of Hull-House, a Social Settlement. Introduction by Rima Lunin Schultz

(Champaign: University of Illinois Press, 2007. Pp. 178. Illustrations, notes, appendix, index. \$50.00.)

Citizen

Jane Addams and the Struggle for Democracy

By Louise W. Knight

(Chicago: University of Chicago Press, 2005. Pp. xvi, 582. Photographs, abbreviations, notes, bibliography, index. \$22.50)

Hull-House Maps and Papers was a groundbreaking text published in 1895 by the residents of Hull House and edited by Jane Addams. They described and measured group patterns associated with immigrants, working conditions, specific laborers, labor unions, social settlements, and art. Women’s moral agency was cen-

tral to their use of social science to improve democracy and the lives of the disenfranchised. This book is a towering statement by early sociologists, especially women, and an outstanding example of the application of knowledge in the community.

Hull-House residents continued to map cultural, social, political, and