

scientific agriculture were "travelling from dusty bondage into luminous air," finally decides that but few of them could have caught "the vision of light anatomized" (p. 127). No reporter in 1854 would have phrased his thoughts in just that way, since the poem—a rather bad one—from which these quotations come was not written until several generations later.

But these flaws do not invalidate Kramer's thesis. *Voices in the Valley* clearly shows that historians should take into account the traditional patterns of thought of the common people. It describes vividly and informatively how these patterns are present in events like county fairs, elections, camp meetings, grange meetings, and the conventions of labor organizations. When Kramer is not trying to write like a rhetorician or a social scientist, he is lively and interesting. The extensive bibliography on which *Voices in the Valley* is based will be useful, especially to anyone wishing to study the effect of mythopoetic thinking upon behavior.

Western Reserve University

George Kummer

An Episode in Anti-Catholicism: The American Protective Association.
By Donald L. Kinzer. (Seattle: University of Washington Press,
1964. Pp. ix, 342. Notes, bibliography, index. \$6.50.)

Professor Kinzer has closely documented this presentation of facts and figures relating to the origins, growth, and decline of the American Protective Association. In so doing he has provided a substantial reference work on this largely anti-Catholic, sometimes nativist, society. Moreover, he has clarified the role played by the APA in American politics during the last decade of the nineteenth century.

When riding its crest, 1894-1895, the APA was a federated group of independent "patriotic," "nativist" societies which obscured their separate identities. The APA, existing concurrently as an independent anti-Catholic society spanning the years 1887-1908, was organized and controlled by Henry F. Bowers. It gave its name for a time to the nationally prominent association of anti-Catholic societies. It expired, abandoned by its opportunistic supporters, as it had begun—the personal property of Bowers.

The APA was organized by Bowers and a group of friends who perceived a Catholic menace in the politics of Clinton, Iowa. As the new organization branched into community after community its cardinal program became the protection of public schools from the Catholic threat. This objective was usually promoted through political activity, even though the group regularly claimed a nonpartisan status. While the dangers of entangling political alliances were recognized, the APA's nativistic tone was antagonistic to Democratic party programs, and it became the inevitable (unwilling and unwanted) captive of the Republican party. The latter used the APA when useful, disassociated itself when expedient, and disregarded the APA's imperious demands for legislation. The Republican party took this posture even as the

APA spread like wildfire through the Midwest, the West, and the Northeast: at its zenith in 1894, it claimed over two and a half million members.

While the APA could point to occasional local political and program success, the national record was one of failure. Its only significant national achievement was to participate in the denial of federal support to the denominational Indian reservation schools. Defeats met attempts to keep Catholics out of public jobs, to remove tax-free status from religious property, to secure broadly restrictive immigration laws, and to require public inspection of private detentional institutions.

The APA's political influence was regularly exaggerated by the press; newspaper publicity, rather than its record of accomplishment, accounts for the widespread attention the APA received from politicians and public alike. It declined rapidly after the 1896 presidential campaign when its failure to influence was brightly evident. During this campaign, tearing splits developed within the movement's leadership, and the confederation dissolved. The APA existed again only as a small band of anti-Catholic agitators.

The author chose to treat the APA development on a yearly basis with subdivisions of his material falling into geographical areas. Scattered throughout, too, are found occasional judgments by Professor Kinzer, useful to the reader's understanding. Perhaps the source material is too fragmentary and too unrelated to the broad national objectives of the movement to have made a topical analysis meaningful or even possible.

Indiana University

Jack J. Detzler

Harper of Detroit: The Origin and Growth of a Great Metropolitan Hospital. By Frank B. Woodford and Philip P. Mason. (Detroit: Wayne State University Press, 1964. Pp. 392. Illustrations, appendixes, notes, bibliography, index. \$7.95.)

The institutional history of a representative American hospital, not infrequently the antiquarian's delight, has received a thorough and scholarly treatment with the publication of *Harper of Detroit*. The authors, Woodford, former journalist and student of Michigan history, and Mason, archivist for Wayne State University, have produced a chronological account of the growth of Harper Hospital. This volume, published to commemorate one century of Harper service to Detroit (1863-1963) and to the state of Michigan, will be useful to all who are concerned with institutional history.

From a Civil War rehabilitation center to an integral part of a modern medical center, from bleeding and cupping to cobalt units and artificial kidneys, Harper faithfully fulfilled the terms of the Harper trust, which called for "a hospital for the benefit and relief of the sick and aged poor within the limits or adjacent to the said city of Detroit" (p. 10). Whatever the motives of the obscure Walter Harper and his garrulous "housekeeper" Nancy Martin in establishing the