

and his even more important contribution as an educator of and preacher to the American public. Their own evidence shows that the major stumbling block to currency reform was the lack of consensus among the nation's businessmen and bankers. And Taft, for all his political ineptness, did try to modernize the party's approach to tariff making through his advocacy of a tariff commission.

The fundamental difficulty with their book is that the Merrills look at the period from the perspective of 1970's liberals. This shortcoming is most strikingly revealed in their repeated indictment of the Republican leadership for its failure to take up "the crying need for political championship of the Negroes" (p. 314). They ignore whether there was any significant constituency to support such a crusade. The fact was that most Americans, North and South, approved the *status quo* regarding the Negro. The historian has a duty to make judgments; but he must do so in terms of what William James called the "live options" available to men of the time, not by the values of a later day.

University of Nebraska, Lincoln

John Braeman

Race Riot: Chicago in the Red Summer of 1919. By William M. Tuttle, Jr. *Studies in American Negro Life.* Edited by August Meier. (New York: Atheneum, 1970. Pp. xi, 305. Notes, illustrations, maps, essay on sources, index. \$8.95.)

Events of the past decade have revived interest among historians in the causes and nature of violence in American life. One of the most intelligent of these rediscoveries of the darker side of our national experience is William Tuttle's study of the five day riot that gripped Chicago in July of 1919. *Race Riot* adds substantially to an understanding of those events first treated by the Chicago Commission on Race Relations, *The Negro in Chicago* (1922), and most recently by Arthur Wasdow's *From Race Riot to Sit-In, 1919 and the 1960s* (1966).

Tuttle does more than describe the riot which left twenty-three blacks and fifteen whites dead, over five hundred people injured, and hundreds of homes and apartments burned. Rather, the University of Kansas historian attempts to explain the complex of factors in the daily experience of white and black Chicagoans that led to the riot. Basing his argument on the collective behavior theories of sociologist Neil J. Smelser and his evidence on new material from interviews, manuscript collections, and testimony in federal government records, Tuttle has made a serious effort "to write of individuals and, as race

riots are occurrences of the streets, to write history 'from the bottom up' " (p. vii). Thus Tuttle broadens the conceptualization of race relations from official positions and the statements of educated, articulate elites in the respective races to the deeply felt anger between black and white people who occupied no positions and were basically inarticulate—but who were the active participants in the riot.

Most earlier explanations of the riot sought the cause in the social friction in housing and amusements that resulted from the doubling of Chicago's black citizenry during the World War I migration. While giving attention to such struggles over housing and for control of the "turf," led by Irish "athletic clubs" like the Regan Colts, Tuttle is more impressed with the importance of labor friction in the Red Summer of 1919, the involvement of city ethnic politics, and the emergence of a militant "New Negro" psychology of self-defense. In the week of the riot 250,000 Chicago workers were either on strike or were threatening to strike; in the stockyard walk-outs ninety per cent of the white laborers were unionized, while only a quarter of the 12,000 black workers were. Repeated use of black strikebreakers by the packers and other Chicago industrialists had made the concepts of "Negro" and "scab" synonymous in the minds of many white workers.

Local politics had also exacerbated racial polarization during the late spring mayoralty campaign. The Republican incumbent, William "Big Bill" Thompson, had staved off defeat from a strong Democratic challenge based on white, ethnic Catholic voters by mobilizing solid bloc voting in the city's black South Side. Finally, a shift in the psychology of the "New Negro" in Chicago and other northern cities in 1919 turned earlier day lynchings into race riots when blacks fought back. As the author concludes, the surprising thing about the Chicago riot was not its outbreak, but rather that it had not occurred earlier and was not soon repeated considering the distressingly similar pattern in the city's subsequent ethnic relations.

Indiana University, Fort Wayne

Clifford H. Scott

How Shall They Hear without a Preacher? The Life of Ernest Fremont Tittle. By Robert Moats Miller. (Chapel Hill: The University of North Carolina Press, 1971. Pp. xii, 524. Illustrations, notes, note on sources, index. \$12.50.)

It is an unusual package—a thick book about a parish minister by a university history professor and published by a university press.

Of course First Methodist Church of Evanston, Illinois, was not