

tions of each Prairie School architect's work and ability. The photographs are helpful in reinforcing the data presented in the text, and supplemental footnotes provide information to those readers interested in further research. At times the prose seems highly technical, but it reflects the enthusiasm of an author who has been deeply involved with his subject matter over many years of study.

This book is published at a time when demolition, the plague of all historical periods, threatens or has already struck many of the buildings described, and the information presented will be a timeless record to those of the future, who will have only the photographs for reference. The book may well become the most reliable record of the Prairie School, a short period of architecture which has had a significant effect on nearly all the styles of architecture of the twentieth century.

Union Station Incorporated, Indianapolis Dana J. Florestano

The New Citizenship: Origins of Progressivism in Wisconsin, 1885-1900. By David P. Thelen. (Columbia: University of Missouri Press, 1972. Pp. 340. Notes, essay on sources, index. \$12.00.)

Thelen's highly original study captures the spirit of early progressivism better than any other historian this reviewer has read. He describes and explains the Wisconsin reformers' sense of anger at "corporate arrogance" with such conviction that at times it is not possible to separate the views of the author from those of his subjects. Where the Gilded Age mugwump had hoped to reform society by altering the individual through education and moral suasion, the progressive held "special interests" responsible for many social ills and urged their control by concerted political action. The early progressives' "major accomplishment was the creation of a yardstick—"the public interest"—that provided the thrust to Wisconsin progressivism as it united diverse groups against selfish and special interests in their communities. . . . The significant point about the concept of the public interest was that it created a new mass politics that united men as consumers and taxpayers in opposition to the

old politics that was based on ethnic and producer identities" (p. 308).

Thelen recalls the historian's attention from class and psychological analysis to the significance of events in creating social movements—in this case, convincingly demonstrating the catalytic effect of the panic and ensuing depression of 1893-1897 following a decade of explosive urban and industrial development. He also reminds the reader that the state or national leaders of such movements often reap a harvest already planted and cultivated by others at the local or regional level. In this case John Butler of the Milwaukee Municipal League, John Bardon and the Ashland Civic Federation, and Richard T. Ely of the University of Wisconsin sowed the seeds of the new progressivism for the better part of a decade before Robert M. La Follette gathered in their sheaves to become the state's best known political reformer.

Thelen, however, pays for working primarily within the progressive tradition and concentrating so much upon events. He needs at times to step outside the progressives' categories and beyond the traditional ways of using newspapers to identify clearly those elements of the population most susceptible to progressivism and to explain adequately the opposition to reform. If the early progressives truly unified "men from all classes as consumers, taxpayers, and citizens" and "combined workers and businessmen, foreign-born and native-born, Populists and Republicans, drinkers and abstainers, Catholics and Protestants," then who formed that narrow majority which turned back the progressives at the Milwaukee polls in the crucial 1900 election (p. 288)? Were there no important constituent differences between Populists, Democrats, and progressives? To be convinced, one requires more evidence than the reformers' hopes or claims that they appealed to a cross section of the urban population. One needs to know, furthermore, much more about the vast rural areas of the state, some of which provided La Follette's rather important early political base and without which progressivism might not have made a lasting impact upon state politics. Thelen's desire to avoid a producer oriented analysis has also led to some analytical sloppiness, as when he describes both petit bourgeois craftsmen and factory laborers as "workers"

and corner druggists and international traders as "businessmen." His expert presentation of the Wisconsin progressive's vision does not still those persistent questions about the material, class, and social conditions which lay beneath reform, but Thelen has placed them in a significantly new perspective.

DePauw University, Greencastle

James L. Cooper

In His Image, But . . . : Racism in Southern Religion, 1780-1910. By H. Shelton Smith. (Durham: Duke University Press, 1972. Pp. x, 318. Notes, index. \$8.50.)

Our nation has been full of white racism from the start; blacks have been counted as inferior and degrading, even if useful. Thomas Jefferson wanted blacks out of slavery but also out of the country. Patrick Henry could lament the slavery of Negroes but be "drawn along by ye general inconvenience of living without them" (p. 23).

Our nation's churches also have been full of white racism. There were a few crusaders against slavery; a Woolman, O'Kelly, or Bourne could pay a high price to sharpen sensibilities. However, most church members managed to reconcile black servitude with Christianity. If they became at all uneasy within their inherited institutions, they were ready with an arsenal of biblical texts and social myths to put down any assaults of conscience. Perhaps the marvel is that racism could predominate but never quite take unquestioned rule. Some small base for appeal and for correction was always preserved among the churches, black and white. It was a base to be well used in the latter half of the twentieth century.

Professor H. Shelton Smith limits his topic clearly. He intends to tell the story of racism in southern churches 1780-1910. The book turns out to be a superior one. After forty years as a teacher of American church history, Smith moves easily among the sources. A novice in the field may pant a little at Smith's pace but will appreciate his economy which wastes no words. The graduate scholar will find the documentation respectable and conveniently placed. It is useful to read this monograph with a Bible at hand. The title itself