

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.

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*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

is based upon Genesis 1:27; certain biblical texts were keystones of the southern case.

Sometimes there is retrospective humor in the account. Here are otherwise sensible men solemnly inferring God's blessing on racism from the account of Shem, Ham, and Japheth in Genesis 9 or from some strange interweaving of Leviticus 25:44-46 with a generous measure of self interest. In the main it is a tragic story with a few heroes but almost no characters capable of transcending their own time and place to advocate genuine freedom. No denomination in the American South has a good record on racism; even the Quakers came to conviction late and at great cost. The uniformity of white supremacy notions is depressing. The abolitionists themselves were often stoutly racist.

Racism was the crucial social issue of Smith's chosen period. The alliance of churches with anti-Negro forces assured that the racist issues would not be fairly met or settled. Churches supported the Confederacy in order to preserve the institution of slavery. After the war the churches helped fashion patterns of white supremacy to keep the black "in his place." So the wound of racism was passed along to newer generations, constantly bruised but never healed.

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*The Booker T. Washington Papers.* Volume I, *The Autobiographical Writings*. Edited by Louis R. Harlan; assistant editor, John W. Blassingame. Volume II, 1860-89. Edited by Louis R. Harlan; assistant editors, Pete Daniel, Stuart B. Kaufman, Raymond W. Smock; William M. Welty, fellow in historical editing. (Urbana: University of Illinois Press, 1972. Pp. xl, 469; xl, 557. Notes, illustrations, maps, bibliography, indices. \$15.00 per volume.)

Some historians have recently observed, with scant effort to conceal their indignation, that virtually all current projects to publish the papers of great Americans serve to perpetuate an elitist and hence inadequate version of history. These published collections, critics point out, exclude such numerically significant groups as the poor and ethnic minor-