

organizations, and, ultimately, the clergy)—decided to disassemble itself and, in doing so, effectively removed the principal manifestation of formal religion from the fabric of European late-modernity.

Whether that has led, as Steve Bruce (incidentally, a homonym of a prominent English soccer manager) has argued, to the death of God (in Europe) or to what Danièle Hervieu-Léger terms more subtly a “société amnésiaque,” in which much of the population has lost the memory of its Christian past, is less certain. As soccer fans well know, teams that go down can also come back up, although whether that can happen when the players have themselves dissolved the team seems rather less certain.

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American

Evangelicals at a Crossroads: Revivalism and Social Reform in Boston, 1860–1910. By Benjamin L. Hartley. [Revisiting New England: The New Regionalism.] (Durham, NH: University of New Hampshire Press; Hanover, NH: University of New England Press. 2011. Pp. xiv, 288. \$85.00 cloth-bound, ISBN 978-1-584-65928-0; \$39.95 paperback, ISBN 978-1-584-65929-7.)

The history of religion in Boston seems simple, a play neatly divided into two acts. In the first, Puritan Congregationalism arrives with English settlement and remains predominant for two centuries. In act 2, Catholic immigrants show up, and, soon enough, they replace that story with their own. Cardinal William O’Connell summarized it neatly when he became the city’s archbishop at the beginning of the twentieth century: “The Puritan has passed; the Catholic remains” (p. 165). Minor characters appeared on stage briefly, entering and exiting, but they did not affect the course of the drama. One of the virtues of Benjamin Hartley’s revised dissertation is that he puts a variety of “upstart” evangelicals—Methodists, Baptists, members of the Salvation Army, and nondenominational groups generally from the holiness tradition—back into the account. By looking at these religious groups and at the social welfare institutions and agencies they established, he broadens our perspective on this intensely religious city.

The connection between religious mission and social mission is the focus here, the key to the not entirely successful crossroads metaphor of the title. Boston’s evangelicals were active at promoting both. The massive 1877 revival staged by Dwight Moody, attracting 6000 worshipers every night for three months, opens Hartley’s account, but even more useful is his recovery of the many enduring institutions produced and sustained by that energy. These included hospitals and foundling homes (the graphically, if sentimentally, named Home for Little Wanderers, for instance), as well as institutions

that are not thought of today as religious: Morgan Memorial/Goodwill Industries and even the New England Conservatory of Music. In all cases, the motive of “reclaiming” the city from Catholic newcomers was never very far beneath the surface. After successive waves of immigration, Boston might well have claimed to be the most Catholic place in America—eleven parishes in the city at the end of the Civil War; forty-four by the turn of the century—and evangelical leaders were eager to stem that tide. They resorted to familiar anti-Catholic rhetoric with gusto, although it seems tame in comparison with such rhetoric earlier and elsewhere. They had no doubt of the urgent need to counter the expanding influence of “Romanism,” and their efforts came to focus particularly on the city’s North End. That neighborhood was in the process of transitioning from predominantly Irish to predominantly Italian, but it remained Catholic throughout and thus in need of evangelical redemption. Hartley has scoured archival collections, newspapers and magazines (both common and ephemeral), and the broad secondary literature to present a rich account of these efforts. He is factually sure-footed, with only the occasional minor slip—the *Pilot* newspaper, for instance, was an independent Irish American journal at this time, not the official paper of the Catholic archdiocese that it would later become.

In the end, the Catholic tide proved irresistible. The triumph in politics of first- and second-generation immigrants was complete by the time of World War I, and evangelical energies turned in other directions. Foreign missions seemed a more pressing need than their domestic counterparts, and internal fragmentation dissipated evangelical energy as many former “upstarts” succumbed to the lure of respectability. In charting the long arc of religion and reform from these unexpected sources, however, Hartley has added usefully to what historians know of the religious life of the city.

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Right in Michigan's Grassroots: From the KKK to the Michigan Militia. By JoEllen McNergney Vinyard. (Ann Arbor: University of Michigan Press, 2011. Pp. xii, 363. \$70.00 clothbound, ISBN 978-0-472-07159-3; \$27.95 paperback, ISBN 978-0-472-05159-5.)

Michigan has long been regarded as an incubator of right-wing extremism. If its reputation in this respect is arguably exaggerated—the state was politically progressive for much of the twentieth century—JoEllen Vinyard faced no lack of material when it came to compiling her survey of right-wing movements in Michigan from the 1920s to the present. She devotes well-documented chapters to the Ku Klux Klan, the diffuse movement led and personified by Father Charles Coughlin, the John Birch Society, the antibusing movement of the 1970s, and the notorious Michigan Militia.

The breadth of Vinyard’s coverage—the several movements she surveys, the wealth of detail she affords—is a principal strength of the book. But it is

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