

Lincoln, Franklin D. Roosevelt, Martin Luther King, Jr., and Ronald Reagan, as well as oral reports and letters from a Monticello slave, a female covered-wagon pioneer, and a 1950s "young mother." The selections are eclectic, covering political, social, economic, and intellectual topics.

The general effect of these volumes is liberal in that conflict rather than consensus is stressed. The conservative sources serve largely as foils. The general introduction seems liberal because it encourages skepticism. Breen asks readers to critically analyze selections and try to discover personal motivation and how far from the objective truth (if there is such a thing) the authors have strayed.

Some teachers will like these volumes because the large number allows the inclusion of some unusual documents. However, others will prefer fewer but longer selections.

A perennial problem with collections, of course, is how to use them in teaching. At a minimum, these volumes could serve as a good source of information for lectures. Going a little further, teachers could ask students to use these volumes to supplement the regular textbook and professorial lectures. But how, and in what way? A solution I have found is to require short weekly "thesis" papers over each chapter in a book of readings. This requirement provides information and helps improve students' reading, writing, and critical thinking skills. In some courses I have dispensed with the textbook altogether, filling in the gaps between selections in lectures. Because of its conventional chronological organization and wide coverage of topics I would use these volumes instead of a regular textbook. Somewhat surprisingly, I have found that students do not complain about so many papers if they are graded and returned quickly, preferably at the next class meeting. The reading and grading of many papers has not proven overly onerous once it becomes an accepted way of life.

In sum, these are quality volumes, attractively edited and illustrated, well worth considering for classroom use.

One small criticism concerns the lack of documentation for the cover illustrations.

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Howard A. Barnes

James T. Campbell. *Songs of Zion: The African Methodist Episcopal Church in the United States and South Africa.* New York and Oxford, UK: Oxford University Press, 1995. Pp. xv, 418. Cloth, \$55.00; ISBN 0-19-507892-6.

Through a comparative study of the AME Church in the U.S. and in South Africa, James Campbell in *Songs of Zion* examines not only the church's history but also the self-perceptions of church members. His "central premise" is that "African and African American identities are and have always been mutually constituted." Campbell begins with the conflict between Methodist authorities and Philadelphia's Bethel Church, which in 1816 led to incorporation of the AME Church under the leadership of Richard Allen. By 1896 the church counted nearly half a million members, but growth posed its own problems. The church became more structured and hierarchical, as what had begun as a "religious rebellion" evolved into an "established church." By the end of the century, Bishop Henry McNeal Turner of Georgia and other church leaders turned their attention to African evangelization, believing, as did many whites, that this was "the next step in the progressive emancipation of the black race."

Events in South Africa dovetailed nicely with the interest of the AME Church. In 1892, a group of black South African Methodists established the Ethiopian Church, after withdrawing

from a white Methodist group in circumstances reminiscent of the AME Church's origin. In 1896 the Ethiopian Church asked to affiliate with the Americans, hoping for educational opportunities outside of white mission schools and believing that the American AME experience legitimized their own crusade for religious autonomy. During the unsettled period of the South African War and reconstruction, church membership exploded, encompassing gold field workers, sharecroppers, urban dwellers, and even disaffected tribal groups in the reserves. By 1910, the year the Union of South Africa was formed, membership was around 40,000.

Aside from a visit by Bishop Turner in 1898, the early South African AME Church had no direct supervision from the United States. A series of unresolved questions plagued the relationship: How would the South African AME Church be governed? What would be the financial responsibility of the Americans? What relationship would exist between the Church and the new South African government? Eventually, the church gained official recognition from South African authorities, who hoped to channel its activities along "harmless" lines. In exchange, the South African government insisted that the church be headed by an African-American bishop, who essentially was held responsible for church actions. A "diverse, dynamic popular movement" was thus transformed into a "more or less conventional mission church." Campbell concludes, however, that the connection with America continued to have profound significance, for America remained, in the imagination of black South Africans, "the place where black was free."

This institutionalized South African church depended for leadership upon a remarkable group of African students educated in the United States, mainly at Ohio's Wilberforce University. Both these students and their American educators believed that they were "an acculturated elite lighting the path to racial progress." But on returning home, they became disillusioned with their inability to mediate the worsening racial situation. Campbell argues, however, that their "determined efforts to bridge black and white worlds, however flawed and seemingly ineffectual, helped sustain a fragile tradition of nonracialism in South Africa."

Campbell's exhaustively researched study illuminates ways in which the AME connection shaped the attitudes of church members on both continents. The author presumes background knowledge of American and South African history which may make the work too difficult for most undergraduates. Maps, especially of South Africa, would help to trace the church's expansion. The phrase "songs of Zion" is used in Biblical passages representing both joy and sorrow. Campbell shows how this contradiction applied to the AME Church in both America and South Africa in this invaluable comparative history.

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Ellen F. Fitzpatrick, ed. *Muckraking: Three Landmark Articles*. Boston & New York: Bedford Books of St. Martin's Press, 1994. Pp. xii, 132. Paper, \$6.50. ISBN 0-312-08944-9.

I get nervous each semester when the American history survey course reaches the Progressive era. Few topics are more confusing to undergraduates than the variety of reform efforts that historians characterize as Progressivism. Frustrated by the diverse backgrounds, motivations, and agendas of reformers, students in self defense often reduce the Progressive movement to a lifeless list of the "accomplishments" of prominent individuals from Woodrow Wilson to "Golden Rule" Jones. Progressivism becomes a catalog devoid of passion.