

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.

Making Ellen F. Fitzpatrick's slim volume on muckraking an assigned course reading would counteract this tendency by bringing the fervor of the Progressives into the classroom. At a low cost—an appropriate feature for a text on muckraking—the college student can examine the heart of the January 1903 edition of *McClure's Magazine* that stimulated an outburst of investigative reporting in American magazine journalism. With a circulation of 400,000, this influential issue contained the work of three of the best known muckrakers. Ida Tarbell documented Standard Oil's ruthless attacks on independent oil producers. Lincoln Steffens exposed political corruption in Minneapolis, the second installment in a six-part series that would later be published under the title *The Shame of the Cities*. Ray Stannard Baker attacked the vicious tactics of the United Mine Workers in the anthracite coal fields of Pennsylvania. Each article was illustrated with photographs, many with inflammatory captions. The first page of the magazine set the tone. Under the title of Steffens's story "The Shame of Minneapolis: The Rescue and Redemption of a City That Was Sold Out," emblazoned in bold typeface, was a facsimile of an account book used by gamblers to keep track of the debts they owed the police and other city officials who protected them. The resourceful Steffens obtained this incriminating evidence surreptitiously from the foreman of a grand jury set up to investigate municipal corruption. In an emotional editorial, Samuel McClure urged his readers to take action to stop the abuses revealed in these hard-hitting articles. If Americans permit powerful special interests to go unchecked, McClure warned, "We have to pay in the end, every one of us. And in the end the sum total of the debt will be our liberty."

On their own without annotation these documents convey the moral outrage felt by the middle class assaulted by the sinister forces represented by the trusts, the bosses, and the unions. However, Fitzpatrick has added two historical chapters that deepen a student's understanding of the role of the media in stimulating a national political crusade. An introductory chapter provides information on the technological developments in printing and photography in the late nineteenth century that made possible the mass circulation of cheap, illustrated weekly publications. Fitzpatrick also profiles the three authors in a way that makes their similarities apparent. All were young; only Tarbell was in her 40s. All were from the West and had fathers who were successful businessmen. All had some college training. Tarbell, for example, was the lone female in her class at Allegheny College. All three came to *McClure's* after extensive European travel. All were outraged by the contrast between their own privileged status and the human misery they saw everywhere in industrial America.

In a brief final chapter the author introduces the student to two continuing historiographical puzzles involving the muckrakers. The first involves the difficulty in evaluating their effectiveness as catalysts of reform. The second is even more mysterious. Why did the popularity of the muckrakers decline almost synonymously with Theodore Roosevelt's speech in 1906 that attached the pejorative "muckraking" label to the literature of exposure? A select bibliography guides the student who wants to pursue these questions further.

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