

religion, taking into account both their weaknesses and redeeming features, are prominently revealed. Clearly, Du Bois felt that the black church was considerably closer to the ideal of “true Christianity” than its white counterpart.

The fourth chapter is actually a provocative discussion of how Du Bois employed biblical symbolism in addressing cycles of racial violence. Interestingly enough, the biblical account of Christ and his crucifixion, according to Blum, provided a powerful core of images to aid Du Bois in penetrating “the inner workings of faith, race, and violence in American society” (137). Blum declares that in this regard, Du Bois stood in a long tradition of African American thought.

In the final chapter, Blum highlights the last two decades of Du Bois’s life, viewing them as a period during which Du Bois continued to oppose “the dominant trends in American religion and culture that upheld structures of oppression” (183). Blum insists that Du Bois remained relevant as a religious thinker and symbol despite his expressed Communist sympathies. As Du Bois was increasingly isolated by the ruling elite, Blum concludes, he not only associated Communism with Christianity but also availed himself of the most positive resources of the church and its leadership. In other words, churches and church leaders “became indispensable to Du Bois” as an emotional and political refugee (189).

In the epilogue, Blum writes about “The Passing of a Prophet.” Du Bois’s death and funeral are discussed, and so is his legacy of scholarship and social activism. Attention is also given to Du Bois’s spiritual legacy. A greater tribute to the man cannot be found, even in the works of the most seasoned Du Bois scholars.

Blum’s very well-written, well-documented book is full of rich information and hard insights. It should have special appeal for scholars and students in a range of disciplines, and especially in African American history, cultural studies, and American religion.

Lewis V. Baldwin
Vanderbilt University

doi: 10.1017/S0009640708000371

Evangelical From the Beginning: The Story of the Evangelical Congregational Church. Edited by **Terry Heisey**. Lexington, Ky.: Emeth, 2006. 381 pp. \$24.50 cloth; \$19.00 paper.

The Evangelical Congregational Church traces its roots to Jacob Albright, a German immigrant caught in the American wave of Methodist excitement

who converted in 1792. Though a close ally of Asbury, Albright preferred to work with German-speaking folk in eastern Pennsylvania; “Albright’s People” organized themselves into the Evangelical Association in 1810. In 1895, the new denomination split into two factions. The Evangelical Alliance was more Anglicized, more Midwestern, and more open to the hierarchical polity of their Methodist cousins; the Evangelical Union remained centered in Pennsylvania, and its largely German-speaking membership rallied around the doctrines of holiness and Christian perfection. As this book recounts in some detail, the division was painful, involving besmirched reputations and attempted seizures of church property by opposing parties. When the two groups proposed a merger in the early 1920s, one small party refused to join in, renaming itself the Evangelical Congregational Church as a measure of resistance against what it saw as heavy-handed policies by church leaders. The new denomination remained small but busy, as this book thoroughly documents. A joint effort of historians associated with the denomination’s historical society, *Evangelical From the Beginning* is a quintessential book for “insiders,” narrating all the varied efforts of Sunday school and missionary associations, debates over the role of women, and organizations for young people. Those looking for a well-researched and carefully narrated account of an unusual episode in American religious life will also find this book a trustworthy and informative source.

Margaret Bendroth

American Congregational Association

doi: 10.1017/S0009640708000383

An Archbishop for the People: The Life of Edward J. Hanna. By **Richard Gribble, C.S.C.** New York: Paulist Press, 2006. x + 292 pp. \$24.95 paper.

This is the first biography of Edward J. Hanna, archbishop of San Francisco (1915–1935) and inaugural head of the National Catholic Welfare Council (1919–1935). Developed primarily from archival sources, it provides a “chronological and systematic presentation of Hanna’s life and contribution to American society” (5) intended to complement treatments of the archbishop in scholarship on the Roman Catholic Church in the United States, Catholic Modernism, and immigration, labor, and social welfare history. Hanna’s intellectual gifts, vision, charisma, pastoral skill, and generosity of spirit, argues Gribble, made him exceptional among Catholic prelates in his ability to operate successfully within the church and in the