

owed by hunger and deprivation and who often had to beg federal officials for food, a horror show in which cattle featured heavily. According to Dolan, "Winnemucca uses cattle as a metaphor throughout to frame questions of biopolitics in the Foucauldian and Derridean senses" (131).

Other essays explore Henry David Thoreau's opposition to the manifest destiny of agri-expansion, Charles Chesnutt's *Conjure Stories* as well as how writers such as Booker T. Washington and W.E.B. DuBois elevated beef above pork, cattle above hogs. Her conclusion focuses on Cynthia Ozeki's *My Year of Meats*.

Dolan's analyses run thick with citations, mentions of, homage to, or critiques of others' literary/critical analyses, none of which will mean anything to readers unfamiliar with her field's jargon and its many schools of thought. Indeed, so indebted is she to the insights and theories of others that it's often difficult to know what Dolan herself gleaned from these writers' works.

Worse, the exposition in *Cattle Country* needs to be edited, tightened, and simplified. Certainly, I gained insight from each chapter, but what I learned came from the authors' own words. Dolan would have done better to get out of the way and let dead writers do the talking.

The Making of American Catholicism: Regional Culture and the Catholic Experience, by Michael J. Pfeifer. New York: New York University Press, 2021. 237 pp. Notes, index. \$30.00 paperback.

Reviewer Jeanne Petit is Professor of History at Hope College in Holland, Michigan. Her research has focused on gender, Catholicism, and immigration during the early twentieth century.

In this excellent new book, historian Michael J. Pfeifer moves away from making broad conclusions about national trends, and instead shows how local contexts shifted how Catholics in the United States experienced issues such as frontier expansion, immigration, race and class politics, gender ideologies, and relationships with Protestants. While he has chapters about parishes in major Catholic centers like New York and Los Angeles, he also focuses on Catholics from areas that have received scant attention from historians, including Iowa City.

Pfeifer traces the history of parishes from their origins through the present to demonstrate the shifts and changes that Catholics faced as they both contributed to and confronted a multiethnic Church and nation. The chapter on Our Lady of Loretto Parish in New Orleans stands out for his analysis of the Catholic encounter with United States racial politics. The parish was created in 1905 as an attempt by diocesan lead-

ers to move away from the traditional French-influenced style of inclusion of mixed-race Creole Catholics and towards parishes that enforced Jim Crow segregation. In the post-World War II era, the parish began to be influenced by the Civil Rights movement as well as changing neighborhood demographics, and by the 1970s, it had an African American majority, although it did not have a Black priest until 1978. By the late twentieth century, the parish faced further transformation by an influx of Catholics from West Africa, which led to a “synthesis of African-American and West African culture” in the parish (49–50), invoking the Creole roots of New Orleans Catholicism. The financial burdens faced by the parish and diocese led to its consolidation with three other African American dominated parishes in 2008.

Other chapters show how specific regional dynamics shaped the way Catholics dealt with changing national and global trends. For instance, La Iglesia de Nuestra Señora la Reina de los Ángeles, the oldest church in Los Angeles, dealt with changes in ruling powers (Spain, Mexico, United States) and found ways to incorporate the worship styles of groups from Indigenous people to European, Chinese, and Central American immigrants. In doing so, it took part in the process of creating a Latino-American Catholic identity. Pfiefer uses Holy Cross Parish in New York City to examine how Irish-American Catholicism evolved as parishioners confronted nativism, African American migrations to the city, and the racial resentment and backlash that led to the rise of the New Right.

Another key take-away from Pfiefer’s book is the need for historians to pay attention to the interaction between transnational, national, and local forces in order to understand the Catholic American experience. The chapter on St. Mary’s Parish in Iowa City illustrates this. Founded as a frontier parish in 1841, it drew in Irish, German and Bohemian (Czech) immigrants. At first, they banded together against an often-hostile Protestant majority, but the three main ethnic groups of St. Mary’s clashed as they sought to shape the parish based on assumptions they brought from the Catholic cultures of their homelands. The Irish parishioners believed in strong clerical authority while German immigrants brought with them a tradition of lay governance. Bohemians had grown accustomed to state support of churches and resented lay funding of the parish and diocese. The “uneasy Catholic pluralism” of the first decade fell apart by the late nineteenth century. The Irish and Czech groups split off into ethnic parishes, and the German-Catholic sensibility became dominant at St. Mary’s. However, the anti-German sentiment that predominated in the United States during the World War I era led parishioners to participate in the “larger German American

tendency to sublimate or discard more distinctive aspects of American culture" (75). Throughout the twentieth century, those of Irish and Bohemian descent returned to the parish, and like in the larger United States society, the distinctions between the ethnic groups blurred into a general white identity. New waves of immigrants to Iowa City would come, particularly as the University of Iowa grew. By 1991, the parish served a wide range of immigrants and ethnicities, as illustrated by a series of dinners featuring Mexican, Italian, Korean and Chinese cuisine along with German, Irish, and Bohemian.

Overall, Pfiefer's book provides a model for historians on how to use local histories and contexts to understand American religious experience. Further, by analyzing the long histories of parishes—from their inception to the present—he is able to show the changes and continuities in how US Catholics encountered and shaped their communities and the broader nation.

Grand Army of Labor: Workers, Veterans, and the Meaning of the Civil War, by Matthew E. Stanley. Champaign, IL: University of Illinois Press, 2021. 320 pp. Illustrations, notes, index. \$30.00 paperback.

Reviewer Dana Caldemeyer is Associate Professor of History at South Georgia State College. Her book, *Union Renegades: Miners, Capitalism, and Organizing in the Gilded Age*, focuses on farmer and laborer non-unionism in the late nineteenth century.

In the decades following the Civil War, people throughout the United States struggled to rebuild the nation, particularly reconciling differences to create a new identity. David Blight and other scholars of Civil War memory have long noted that as the nation united again after the war discussions of slavery as the cause for the war were sacrificed to create a unified white republic. Matthew Stanley's *Grand Army of Labor* takes this narrative in a new direction, seeking to use Civil War memory and Marxist labor history to explore how Civil War memory influenced working class organizations and political movements.

Stanley's work analyzes speeches and writings from organizations like the Greenbackers, Populists, Knights of Labor, Socialists, and the American Federation of Labor. Each chapter of the book examines a different labor group or third-party effort to demonstrate how the memory of the Civil War shaped Gilded Age movements. He argues that the memory of the Civil War both bolstered and hindered worker solidarity.

On the one hand, the Civil War was a radicalizing force for labor organizing, especially in the Midwest where so many individuals joined organizing efforts. Activists saw the emancipation of enslaved