

Iowans may find this thesis, and the images used in support of it, an intriguing suggestion for studying the Depression-era experiences of their own small towns. There are 2,170 images of Iowa in the FSA collection digitized and available online. John Zielinski published a selection of these in *Unknown Iowa: Farm Security Photos, 1936–1941* (1977), but most of the photographs he selected are of rural scenes. Iowa towns that appear in a name search of the online catalog include Spencer, Clinton, Iowa Falls, and Woodbine. Ames is listed with 284 photographs. Perhaps Raeburn's thesis will stimulate those who read his work to study the more scattered Iowa small-town photographs, taken by several different photographers, to discover for themselves the pleasures of FSA photography.

Tri-Faith America: How Catholics and Jews Held Postwar America to Its Protestant Promise, by Kevin M. Schultz. New York: Oxford University Press, 2011. viii, 256 pp. Notes, index. \$34.95 cloth.

Reviewer Bill R. Douglas lives and works in Des Moines. He has written articles for the *Annals of Iowa*, *Minnesota History*, and *Quaker History*.

The religious shift in the United States from early twentieth-century Protestant hegemony to the present-day reign of diversity proceeded in stages, Kevin Schultz argues persuasively in *Tri-Faith America*. My major problem with this fine book is its subtitle: as I read it, it implies that Protestants were somehow shamed into expanding the franchise. As the book makes clear, more often than not Protestants took the lead, and of course Catholics and Jews sometimes had their own agendas. For that matter, the subtitle's adjective "postwar" slights Schultz's work in part one in framing the 1920s and 1930s as decades when the tri-faith project got underway. Most of that section deals with the pioneering work of the National Council of Christians and Jews (NCCJ) and its forgotten hero, Everett Clinchy, but Schultz also points to the 1924 founding of the University of Iowa's School of Religion, which became a model for tri-faith academic inquiry at other American universities. NCCJ's tactic of sending out a "brotherhood trio" of a priest, a minister, and a rabbi on speaking tours included a Des Moines team nicknamed the "Corn Belt Crusaders" — clearly a term coined before sensitivity to Muslim concerns registered on the liberal consciousness. But in a state where rural Catholics had reason to fear the Ku Klux Klan, Des Moines Bishop Gerald Bergan would later claim, notes Schultz, that the trio "had fundamentally changed the culture of Iowa."

Schultz's examination of the tri-faith project after World War II is more diffuse, but the cumulative effect is to help explain how the country got closer to religious equality. Chapters on the Cold War consensus, suburbia, public schools, and the U.S. census show how — as Will Herberg argued in his popular book, *Protestant, Catholic, Jew* — Protestants were clearly sharing space. The chapter on the 1960 census, and the debate about whether it would inquire as to religious affiliation, is particularly interesting. As historians, of course, we're lined up on the give-us-the-information side (I'm appalled by the government spying that took place on U.S. citizens during World War I, but I'm still going to use that information) — but the late 1950s conflict is intriguing, with its plausible arguments from religious identity on both sides. The Catholic hierarchy pushed for a religious question on the 1960 census, confident that the results would confirm that the Catholic church was the largest religious institution in the country. Jewish organizations understandably blanched at the prospect: The abuse of the census in Nazi Germany that led to targeting victims was still an open sore; the prospect that Jewish respondents would correlate with higher income groups also fed into fears that anti-Semitic sentiments might be stoked. In neither the Catholic nor Jewish communities was the position monolithic, but the prospect of a determined Jewish opposition spooked the Census Bureau into dropping the question.

As Schultz realizes, concentrating on religious discrimination could obscure other injustices. He mentions in passing (52) the downplaying of economic inequality; and chapter 8, the final chapter before the conclusion, deals with race. But if race was too often ignored by people of faith between 1920 and 1960, Schultz argues intriguingly that the struggle for religious equality helped create a language for the civil rights movement. Moreover, the civil rights movement often worked in a tri-faith context.

Tri-Faith America suggests or could contribute to fruitful topics for Iowa religious history researchers, such as the new assertiveness of Catholics in the 1920s and 1930s; the partnership between Rev. Stoddard Lane and Rabbi Eugene Mannheimer in shepherding Des Moines toward interfaith understanding in the 1930s and 1940s; and the all-Protestant Des Moines Area Council of Churches' slow transformation in the 1970s to a multi-faith organization, the Des Moines Area Religious Council.

Bishop Bergan's claim — that naming the evil would exorcise it — was probably overstated: All three of the "tri-faiths" have fractured into two opposing entities. It is the gift of *Tri-Faith America* that the possibility of religious cooperation has been documented.