

also very much a story of a rising social and economic actor being confronted repeatedly by old-stock snobbery in a city dominated by a lineage-obsessed Protestant establishment—whether it meant his children being rejected by the Germantown Friends School or his own humbling at the hands of the Clearing House Association (55). Ultimately, however, Greenfield won: he would “help transform Philadelphia . . . from an exclusive oligarchy based largely on bloodlines into an inclusive meritocracy. . . in the face of this upheaval, the WASP establishment . . . relinquish[ed] its leadership role in almost every facet of American life” (267).

Skwersky’s work is less analytical and more of a straight biographical exploration. Skwersky draws rich anecdotes from the Greenfield manuscripts at the Historical Society of Pennsylvania to create an intimate portrait of her subject as “a democratic knight . . . not dressed in armor nor with lance in hand . . . but seated round a table, considering all men his peers, showing respect to all, serving equally his president, senator, governor, mayor, and John Doe” (2). While less inclined to interpretation, Skwersky still contextualizes her story in broader trends to demonstrate Greenfield’s many contributions—ranging from United States recognition of the state of Israel to the making (both physically and culturally) of modern Philadelphia. The book is arranged thematically rather than chronologically, with many chapters spanning from the 1910s to the 1960s. This is sometimes challenging, although this approach allows a more intimate conception of Greenfield’s family life on its own terms (chapter seven). The author provides a generous collection of photographs, which greatly enhance the book.

Both works will be of interest to readers of this journal and to students of Philadelphia and Pennsylvania history. Those interested in better understanding Greenfield’s extraordinary contributions should purchase and read both books. Rottenberg’s work, with its thoughtful, nuanced analysis and readable, lively prose, should command a broader audience still, and could be a useful monograph for collegiate courses on ethnic relations, urban politics, or the intersection of class, culture, and business.

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Church and Estate: Religion and Wealth in Industrial-Era Philadelphia. By THOMAS F. RZEZNIK. (University Park, PA: Pennsylvania State University Press, 2013. Illustrations, map, notes, bibliography, index. \$72.95.)

Thomas Rzeznik’s *Church and Estate* provides readers with an overview of the dynamic relationship between the economic elite and their religious communities in the late nineteenth to early twentieth centuries. Across seven chapters of crisp narrative, the author describes the rise and fall of upper-class influence on the

religious sphere, including attention to such topics as philanthropy, church governance, and ecclesiastical architecture. The author pays attention to patterns of religious affiliation and disaffiliation, noting the elite's trend toward the Episcopal Church during the period under consideration. Later chapters detail the impact that economic and social change wrought on moneyed interest in churches and society. Rzeznik's recounting and analysis of Progressive Era challenges to the wealthy and politically powerful is especially engaging. In the conclusion, the author thoughtfully considers the contemporary implications of and the lessons to be learned from the activities of this period.

As the title of the book makes plain, Rzeznik focuses on Philadelphia, an apt choice given the city's financial and religious prominence during the industrial era. With respect to the latter, the author convincingly shows how religious institutions, including the Society of Friends, of course, but also the Episcopal, Presbyterian, Roman Catholic, and Jewish communities, favored the city in terms of population and resources. These religious communities contributed to the city's importance by headquartering important boards and other governing bodies there. Given its prominence, the Philadelphia story is treated as representative of broader national trends, with reference made to relevant scenarios elsewhere in the country when such parallels are warranted. For example, Bishop Philip Mercer Rhinelander's ill-fated proposal to build an Episcopal cathedral in Philadelphia is considered in reference to similar projects then underway in New York City and the nation's capital.

For readers unfamiliar with the history, *Church and Estate* provides an engaging introduction to key individuals, families, and institutions that vaulted Philadelphia and the surrounding area, especially the Main Line, into national prominence during this period. For those already familiar with the history, Rzeznik's attention to the religious dimension of wealthy Philadelphians' contributions to social, cultural, and ecclesiological growth in the period adds an important dimension otherwise neglected in standard histories of the period. Indeed, his acknowledgement of the integrity and sincerity of religious sensibility among Philadelphia's elite—what he refers to as the “motivational complexity” of the elite's role in religious matters—adds depth and nuance to existing literature on the subject. At the same time, the author reckons frankly with the limitations of their exclusivist perspective and the impact of changing fortunes over time. Rzeznik's balanced treatment of the George Chalmers Richmond and Scott Nearing trials, respectively, effectively illustrates this point. Ultimately, *Church and Estate* points to the inherent tension between the spiritual mission of religious institutions and the viability and execution of that mission in the social, political and economic situation in which the church finds itself in any era. Rzeznik challenges readers to identify and subsequently grapple with the attendant advantages and disadvantages of what inevitably and invariably will be a messy and complicated affair between church and world.

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