

reviews

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religion

URBAN RELIGION AND THE SECOND GREAT AWAKENING: Church and Society in Early National Baltimore. By Terry D. Bilhartz. Cranbury, New Jersey: Farleigh Dickinson University Press. 1986. \$27.50.

Relatively few American religious historians are likely to want to know about religion in Baltimore at the turn of the nineteenth century in book-length detail. As its title promises, this volume is a detailed study of one time and place, covering clergy, church discipline, worship, schism and the like. However, its message is far broader than that. If Baltimore was not wildly unlike other major American cities during the period studied, then this book provides important new interpretations of the urban phase of the Second Great Awakening. Arguing from good evidence, Bilhartz makes several provocative assertions: that postrevolutionary America was not as unchurched as has generally been presumed; that Charles Finney was less important, and Methodism more important, in urban Second Great Awakening revivalism than the standard interpretation has it; that church growth resulting from the revival was less pronounced than most historians have indicated; in sum, that the impact of the Second Great Awakening on early national urban America has generally been overestimated. Lots of good food for thought here, even if the localization will provide more detail than most will want to read. The argument is supported with numerous and detailed statistical tables in an appendix.

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REDEMPTORAMA: Culture, Politics, and the New Evangelicalism. By Carol Flake. New York: Penguin. 1984. \$7.95.

Flake is a journalist, not an academic, and this book has the strengths and weaknesses one would expect from that. She does not possess a scholar's command of American religious history, and the book does not have the precision of most academic tomes. However, it is well written, fun to read, and generally perceptive in its analysis. The theoretical chapters are not particularly strong, but the middle chapters provide a good overview of some of the most important components of Reagan-era evangelicalism: Christianity and sports, the electronic church, Christian publishing and music, and others. A chapter is devoted to the gospel of money which is widely preached among

evangelicals despite its apparent conflict with the New Testament. A final chapter covers well the radical evangelicals, those who, in contradistinction to the great majority, find that God can be present in the poor, that Christians should feed the hungry and oppose war, that simple living and rejection of consumer materialism should be a norm, and that the powerful in society deserve scrutiny and condemnation, not adulation. For all but the specialist it is a good introduction to these new evangelicals, and even the specialist will pick up some useful tidbits and anecdotes.

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HARE KRISHNA IN AMERICA. By E. Burke Rochford, Jr. New Brunswick, New Jersey: Rutgers University Press. 1985. \$11.00.

The Hare Krishna movement has had some hard times since the death of its founder a decade ago; a new round of scholarship is now emerging to examine the movement as it has tried to routinize Swami Bhaktivedanta's charisma. Rochford spent several years in participant observation of the Krishnas, and provides an unusually candid discussion of the manner in which his sympathy for the movement developed over the course of his work. Still, his judgment remained clear, the book demonstrates. He provides chapters covering demographics, the dynamics of conversion, the early growth and later decline of the movement, its use of public places, and the changing current situation in which the movement finds itself, among others. Parents who wonder how a young adult child of theirs could ever join such a movement could profit from reading Chapter Four, a biographical sketch of a young woman's conversion and life in the movement. Those almost totally unfamiliar with the group can find an excellent brief overview of it on pages 9-19.

University of Kansas

Timothy Miller

A SHIELD AND A HIDING PLACE: The Religious Life of the Civil War Armies. By Gardiner H. Shattuck, Jr. Macon: Mercer University Press. 1987. \$24.95.

In this brief book Shattuck tries to explain how two very different versions of evangelical Protestantism inspired the North and the South during the Civil War. Analyzing Civil War sermons, books, diaries and religious journals, Shattuck concludes that the Southern evangelicalism emphasized "the morality of individuals" and "had little relevance for the moral condition of the society"; the Northern evangelicals wanted to establish "a truly Christian nation" and therefore sought "to perfect both the individual and the nation." This difference led the Southern churches to escape from the entanglement of "religion and culture," of "chauvinism and religious thought," which marred the Northern evangelical vision. He concludes that "religion in the South actually undermined the Confederate war effort," while Northern evangelicalism aided the Union effort.

This is more than a study of uses and abuses of Christian belief. Shattuck demonstrates how the conservative, individual-centered theology of the South "undermined the patriotic contributions" of Southern churchmen and made their support of the war often "appear fainthearted," and suggests that the churches "did not do all they could have for the Confederacy." By stressing the separation of church and state, Southern evangelicals avoided committing Christianity to the cultural claims of the Confederacy. Shattuck also notes that defeat forced the southern evangelicals from a postmillennial view of progress to a premillennial view that human redemption "must lie entirely beyond history"; this paved the way for the great schism between Liberals and Fundamentalists after the war.

"Feeling desperately insecure and standing under apparent condemnation by both God and man" after 1865, Southern evangelical ministers found spiritual benefits in adversity which enabled them to compare "the South to the biblical Job," righteous but martyred, and to sing "There's glory in gloom." Southern evangelicals defined "the Lost Cause" in terms of the superior spiritual integrity of Southerners; ironically, they portrayed the pious Confederate soldiery as "an important symbol of the moral victory the South had won," praised "the superiority of their region" and remained "confident of their own rectitude." The anguish of Reconstruction was blamed by many on the immorality of "newly liberated blacks" who were "debasing the 'cause.'"

Shattuck also compares the work of the chaplaincy in the Northern and Southern armies, the religious revivals in the army camps and the spiritual views of the officers and men, to buttress his argument. Although I have some doubts about the freedom of

Southern evangelicalism from cultural entanglement, I think Shattuck's volume is important in helping us to define how Protestantism evangelicalism took such divergent paths after 1845.

Brown University

William G. McLoughlin

feminism

THE GROUNDING OF MODERN FEMINISM. By Nancy F. Cott. New Haven: Yale University Press. 1987. \$29.95

Historians of women have long recognized that the pre-World War I women's movement factionalized in the 1920s, although they have vigorously disagreed over both the extent of the factionalization and its broader implications. Nancy Cott provides in *The Grounding of Modern Feminism* the institutional and economic aspects of this phenomenon as well as a novel and convincing explanation of its ideological roots. In addition, Cott traces through these years the story of the birth and early development of "feminism" as an idea and as a movement. In this narrative she consistently and effectively focuses on the attempt to understand why feminism seemed to die in the middle decades of the 20th century and to be reborn once again in the 1960s.

Much of what she writes about is familiar: the disputes between the Woman's Party and the League of Women Voters, for example, on the checkered development of protective legislation for women, or the new conservatism of social scientists. To these subjects, however, Cott often brings a fresh approach. She convincingly demonstrates, for example, that protective legislation could have a positive value, that women's seeming political dependence in the 1920s must be viewed in the context of a general public decline in political interest and that organizational conflict must not be allowed to overshadow the fact that probably the greatest organizational activity on the part of American women took place in the era between the two world wars.

The most insightful theme of the book, however, lies in her notion that the greatest success of pre-World War I feminism was at the same time its greatest weakness. That success was the movement of women out of the home and into the public realm of work, publicity and performance. For feminism floundered with that success, which focused on individuals and gave the incorrect assumption that because some women had achieved equality, all women could achieve equality. Because feminism in the 1920s lost the pre-World War I emphasis that women were not only individuals but also a definable group, coalition became nearly impossible, as groups and individuals pursued their own diverse ends. Given such success, women's sense of their oppression was also eroded. From this perspective, the rise and success of the new feminism of the 1960s becomes more understandable. Both a renewed sense of oppression and of female unity were then regenerated. In the context of ideology, Simone de Beauvoir's idea of woman as "the other" was germinal, for it gave back to women a sense of solidarity and sisterhood.

University of Southern California

LWB

PARTNER AND I: Molly Dewson, Feminism and New Deal Politics. By Susan Ware. New Haven: Yale University Press. 1987. \$25.00.

Molly Dewson, feminist, social reformer and advisor to Eleanor and Franklin Roosevelt, led the 80,000 member Women's Division of the Democratic National Committee during the New Deal. In that role, she became America's "first female political boss." Susan Ware, Dewson's biographer, describes the "New England blue-blood" as typical of a generation of educated women who politically came of age during the Progressive Era, and like many reformers, returned to political life during the New Deal. Expanding upon themes of her earlier book *Beyond Suffrage: Women and the New Deal*, Ware demonstrates how feminist networks forged during the early twentieth century suffrage campaigns later facilitated women's activities in party politics and government. Ware also stresses the importance of Dewson's life-long relationship with Polly Porter in enabling her work, thus challenging historical stereotypes of female reformers as isolated spinsters. For readers unfamiliar with the themes and paradigms of American women's history, *Partner and I* is a worthwhile introduction; for specialists in the field, it expands our knowledge of women's first involvement in Democratic politics.

University of California--Berkeley and University of Kansas

Ann Schofield

literature

AMERICAN REALISM AND AMERICAN DRAMA, 1880-1940. By Brenda Murphy. Cambridge: University of Cambridge Press. 1987. \$27.95

Scholars of American plays tend both to dislike melodrama and to write one of their own: the evil Melodrama is finally foiled by honest Realism, aided by those virtuous and sometimes comic foreigners Ibsen, Shaw and Chekov, and the purity of fair Theatre is saved—for Eugene O'Neill and his ilk. Brenda Murphy changes this supporting cast of characters to feature homegrown helpers Howells, James and Twain, imported from more respectable branches of American literature. These cast substitutions, alas, are unaccompanied by much change of plot or much deepened sense of what happened.

American Realism and American Drama is an intelligently competent example of this theatrical genre. The interpretation and evaluation of plays is sensible, though often too fleeting to be probing. The best analysis comes where Murphy allots most space: on Howell's social farces or on those dramas she claims represent "the ultimate integration" of realistic trends, Rice's *Street Scene* and O'Neill's *Iceman* and *Long Day's Journey*. Murphy uses enough current critical jargon to suggest awareness and little enough to avoid clogged prose and argument. While the dramatic criticism of James and Howells seems too haphazard to constitute a "realistic drama theory" or to have had much influence on anyone, the book's central contribution involves giving more coherent shape to their position than either novelist bothered to do.

And how could this conventionalized story be made to offer, as Murphy carefully phrases it, "more of the illusion of reality?" First, the commitment of melodrama to the existence of moral law in human life could be granted, which would make the villainies of this dramatic form more complicated, ambiguous and respectable—and help explain James' inability to escape it, or why playwrights concerned with fascism in the 1930s almost uniformly returned to it. Second, one could take more interest in environmental/historical shaping so that the contours of aesthetic good and evil became less abstractly rigid. Murphy mentions but never considers forces such as environmentalism, positivism and pragmatism. She, like most critics, sees literature rather than life begetting literature, and so Edward Sheldon's plays dealing with race, class, politics and poverty are not tied to the Progressive thought and concerns from which they grew, but to theories of realism that concerned him not at all. Third, one could avoid analytic segregation into cubby-holes of setting, character, dialogue and thought rather than dealing with all as aspects of a dramatic vision. This at least would prevent treating *Craig's Wife* as a realistic psychological study at one point and twenty pages later as a "social melodrama."

Would such changes transform American theatrical history? Probably about as much as those clarion calls for realism Murphy describes changed the theatre: they helped a bit, but not nearly so much as their makers and chroniclers believed.

University of Maryland, College Park

David Grimsted

S. J. PERELMAN: A Critical Study. By Steven H. Gale. New York: Greenwood Press. 1987. \$29.95.

There is a need for a brief guide to the works of S. J. Perelman, and this book is a good honest guide. It should be used as a companion to the author's *S. J. Perelman: An Annotated Bibliography* (Garland Press, 1985). The body of the book is in three parts: "Prose Writing," "Filmscripts" and "Plays," and in each of these parts Perelman's works are analyzed chronologically. The prose writing, consisting mostly of Perelman's humorous pieces written for magazines and collected in book form, is analyzed according to about a dozen "techniques" and a dozen "themes," repeated through some fifty years of short pieces. The analysis of the filmscripts is more interesting, including biographical details of the writing, examination of the non-verbal elements and how they fit with the verbal, and opinions of contemporary film critics. The plays are similarly dealt with—emphasizing the unfortunate circumstances of times on Broadway that made none of them a success. Of particular interest is the knowledgeable rundown of the sparse scholarship of Perelman to date, especially in the "Preface" and the "Bibliographical Essay," referring to but updating Gale's *Annotated Bibliography*. (Incidentally, *S. J. Perelman: A Critical Study* was published a little too soon to acknowledge Prudence Crowther's *Don't Tread on Me: The Selected Letters of S. J. Perelman, 1987*.)

THE TALL TALE IN AMERICAN FOLKLORE AND LITERATURE. By Carolyn S. Brown. Knoxville: University of Tennessee Press. 1987. \$18.95.

The tall tale is a pervading American phenomenon. True, it has roots in Rabelais and Münchhausen and back to the Greeks and Romans. It also has roots in folklore, and especially American folklore. From Augustus Baldwin Longstreet's *Georgia Scenes* to Mark Twain's *Autobiography*, it played a part in American popular literature. Not to be forgotten is William Trotter Porter's *The Spirit of the Times*, a magazine that printed folktales and fake-tales in the 1830s, 40s and 50s. Continuing lively into the latter twentieth century in Heller, Ellison, Roth, Barth, Berger, it has achieved status. The transition from folklore to literary status is presented in this volume. Secondary sources recounting nineteenth-century tellers, and first-hand twentieth-century accounts of contemporary tale tellers show the diverse faces of the teller and his audience, the writer and his reader. We are challenged to find a line between history and fiction—fact and lie. It is largely a matter of point of view between the teller, the narrator, the implied reader and the real reader. It has been told before but it can be told again.

Southern Illinois University/Edwardsville

James C. Austin

MODELS FOR THE MULTITUDES: Social Values in the American Popular Novel, 1850-1920. By Karol L. Kelley. Westport, Connecticut: Greenwood Press. 1987. \$29.95.

Despite its promising title, *Models for the Multitudes* is the result of an unhappy marriage between social theory and content analysis. That best-selling novels both arise from and influence the values of a culture is a truism, but Kelley here reduces "social values" to the single concept of success, and comes to the thoroughly unstartling conclusion that in best-selling novels between 1850 and 1920, success for men was measured in wealth and for women was determined by how close they came to attaining "true womanhood." The author admits halfway through the book that as a historian, she "cannot presume to judge the literary qualities of the novels," but this fact has been made abundantly clear much earlier when, for example, she determines the major character of *War and Peace* by counting the frequency of occurrence of the various characters' names and selecting the one named most often. It is a mystery why this book is, according to Greenwood, a "contribution to the study of childhood and youth," because most of the novels were adult best-sellers; the solution may be that the author was at the time of the book's publication teaching Family History at Texas Tech University. In short, a study of "social values in the American popular novel, 1850-1920" remains to be written.

NW

popular arts

THE FILMS AND CAREER OF ROBERT ALDRICH. By Edwin T. Arnold and Eugene L. Miller, Jr. Knoxville: University of Tennessee Press. 1986. \$24.95.

Intelligent and well-written, this penetrating and thoroughly researched study examines interactions between the controversial film director's turbulent childhood in a powerful and conservative Rhode Island family, his youthful embrace of liberal values, and the ways in which these dynamics influenced his motion pictures. Drawing largely on interviews with Aldrich, his Hollywood-colleagues and his family, the authors successfully demonstrate Aldrich's importance to the post-war American film through careful consideration of each of his works, including the acclaimed *Apache* (1954), *Kiss Me Deadly* (1955), *Attack!* (1956), *The Dirty Dozen* (1967) and *Twilight's Last Gleaming* (1977); recurring themes include the revolt against corrupt authority, the ambiguity of moral decision-making and the vagueries of heroism. Contains a bibliography as well as a useful filmography of Aldrich's twenty-nine directorial efforts.

University of Kansas

Charles Merrell Berg

STORMY MONDAY: The T-Bone Walker Story. By Helen Oakley Dance. Baton Rouge, Louisiana State University Press. 1987. \$24.95.

This is the first book-length biography of Aaron "T-Bone" Walker, an important figure in the development of modern blues styles. T-Bone was the first to use electronically amplified guitar in playing the blues, and his playing on records and in person in the 1940's and 1950's influenced a generation of black musicians, including B. B. King and Chuck Berry, and through them the whole blues and rock and roll scene of the 1950's and 1960's. The author of this excellent book has had intimate contact with the world of blues and jazz musicians since the thirties, and she puts this experience to good use. Much of the text is in the form of quotations from conversations and interviews with T-Bone himself, his family, his friends and musicians who played with him. The author had a close relationship with T-Bone and his family, and the book reflects this. We get a remarkable insight into the life of a traveling blues musician presented with warmth and honesty. A wonderful and important book.

The University of Kansas

Michael Maher

the built environment

PASTORAL CITIES: Urban Ideals and the Symbolic Landscape of America. By James L. Machor. University of Wisconsin Press. 1987. \$45.00 cloth, \$12.95 paper.

From sixteenth-century Europe to early twentieth-century America, this study follows "urban pastoralism," the belief that American society should combine the best of rural and urban life. The author analyzes closely the writings of a wide range of authors including seventeenth-century Americans such as Cotton Mather and Robert Beverly, antebellum western boosters such as Daniel Drake and William Gilpin, nineteenth-century literary figures such as Emerson, Hawthorne, Whitman and James, and the urban designers, Pierre Charles L'Enfant and Frederick Law Olmsted. The thread that ties these writers together is the belief that cities as well as the countryside have an important role to play in American life.

It is not clear, however, whether this belief constitutes a powerful myth of "urban pastoralism" or merely reflects the commonplace assumption that economic prosperity and civilized culture depend upon the existence of towns. Indeed, much of the argument in favor of the "urban pastoral" myth rests upon the erroneous equation of analogous but distinct dichotomies: rural and urban, nature and civilization, freedom and community.

If the book never arrives at its stated destination, nonetheless the author's insightful reading of a number of American texts makes for worthwhile stops along the way.

Harvard University

Alexander von Hoffman

THE AMERICAN FAMILY HOME, 1800-1960. By Clifford Edward Clark, Jr. Chapel Hill: University of North Carolina Press. 1986. \$29.95 cloth, \$14.95 paper.

A house is a form of shelter and a physical container for family life. As a piece of architecture it has a public presence that reflects aesthetic preferences. With clear writing about complex ideas, Professor Clark reminds us that it is so much more. It is also a home that nurtures important social and psychological attitudes. This complex personal environment has had the capacity to "protect, strengthen and reform" American family life—or at least our idealized vision of it.

Floor plans, architectural styles, interior designs and decorating preferences constantly change and evolve with society's shifting attitudes toward child-rearing practices, the role of women, the need for privacy vs. self presentation, the search for social status and even the requirements of housekeeping and the related capacity to embrace technological innovation in the domestic sphere.

The book is stimulating and carefully reasoned. It will be profitably read by architectural and social historians as well as students of women's studies and material culture.

Cornell University

Ian R. Stewart

other topics

THE SIXTIES WITHOUT APOLOGY. Edited by Sohnya Sayres, Anders Stephanson, Stanley Aronowitz, and Frederic Jameson. Minneapolis: University of Minnesota Press. 1984. \$29.50. SEED OF THE SEVENTIES: Values, Work, and Commitment in Post-Vietnam America. By Arthur Stein. Hanover, New Hampshire: University Press of New England. 1985. \$10.00 cloth, \$8.95 paper.

Minnesota has reprinted a 1984 special issue of the leftist journal *Social Text*, a celebration and critique of the sixties era. The fifty-five articles are divided into two parts. The first provides reflections on some major sixties themes—the new left, race, rock music, feminism, Vietnam and the like. The second consists primarily of very short articles which consider specific issues, books and people of the era. Overall it is one of the best things yet for a sixties junkie. It is not a wallow in nostalgia, but a reaffirmation of the best values of the sixties in face of the attacks those values have suffered in the Reagan era. The focus is more political than cultural (there's not much on drugs or the hippies). Two useful tools are a chronology of culture-shaping events from 1957 through 1976 and an intelligent glossary of sixties slang.

Stein follows the paths of those sixties activists whose enthusiasm grew into a set of mature principles, and who later sought simpler living, cooperative economics, social justice, a clean environment, human politics, self-reliant living and spiritual centering. Stein sees the Vietnam era antiwar activists as diverging along a variety of paths in the 1970s, but those paths, he argues, have compatible features and embody the best hope the human race has for the future. The author argues that these new virtues need to be adopted universally, but doesn't prescribe much of a formula for converting the heathen except for the few living correctly to keep on doing so. The book ends up being not so much scholarly analysis as tract, a somewhat sobered and somewhat less optimistic update of *The Greening of America*.

University of Kansas

Timothy Miller

SOLIDARITY AND FRAGMENTATION: Working People and Class Consciousness in Detroit, 1875-1900. By Richard Jules Oestreicher. Urbana: University of Illinois Press. 1986. \$24.95.

This is a first-rate study of the interplay between class and ethnicity in a late nineteenth-century industrial city. Between 1875 and 1900, Detroit possessed a large and extremely heterogeneous working class which, according to Oestreicher, experienced pressures in the directions both of solidarity and ethnic fragmentation. Eschewing the traditional dichotomy between "class" and "ethnicity," he argues persuasively that most immigrant workers felt themselves to belong to cultures that were simultaneously "ethnic" and "working-class." In the 1880s, moreover, there emerged a broad "working-class subculture of opposition: an interlocking network of formal institutions and informal practices based on an ethic of social equality, cooperation, mutual trust and mutual assistance." Utilizing a wide array of qualitative and quantitative sources, Oestreicher explores first the formation of this subculture, and then its collapse into fragmentation after 1886. Along the way, he contributes important insights and data towards a scholarly reinterpretation of the Knights of Labor that has been underway for several years. Although Oestreicher's over-all argument about the sources of both solidarity and fragmentation is open to challenge, this is an important book that should be read not only by students of labor and immigrant history but by all those interested in the evolution of American culture and values.

Duke University

Alexander Keyssar

TIPPECANOE AND TRINKETS TOO: The Material Culture of American Presidential Campaigns, 1828-1984. By Roger A. Fischer. Urbana: University of Illinois Press. 1988. \$34.95.

Designed for an audience of curators and collectors as well as academics, *Tippecanoe and Trinkets Too* can be tedious in its detail and thoroughness. But it is also rich with observation and analysis of particular campaigns, campaign strategies and the relationship of material culture to major developments in American politics. According to Fischer, campaign material culture was part of a "new politics of popular entertainment"

created in the age of Jackson for a mass electorate. Although this new politics was often based on personality rather than issues (e.g., Harrison in 1840, Lincoln in 1860), it was also a sign of a "grass-roots vitality" and confidence in the political system, confidence that persisted through the Gilded Age. The decline of material culture in politics was signaled by the centralization of politics in the Progressive Era, exacerbated by a media-based politics that fostered a passive and ultimately cynical electorate, and virtually completed by post-Watergate campaign spending regulations. Hundreds of entertaining black-and-white illustrations support a well-written text.

State University of New York

WG

CONFLICT BETWEEN COMMUNITIES: American County Seat Wars. By James A. Schellenberg. New York: Paragon House. 1987. \$22.95.

Schellenberg, a sociologist, has taken the existing historical data on county seat struggles and repackaged them in a framework of social science. He finds that most of the cases involving violence occurred on the Great Plains frontier in the 1880s. This concentration was a product of boosterism, localism, undifferentiated terrain and poorly defined legal codes. Because the total number of violent conflicts was low (about 57), Schellenberg's analysis appropriately tends more to stories than to statistics. Chapters on the roles of promoters, the press, railroads and politicians provide vehicles for organization, and concluding chapters place the study in the larger context of conflict resolution. This book is brief and the writing is often stiff, but it usefully gathers together heretofore fugitive information, adds some new data from a survey of county clerks, and provides good theoretical underpinning for it all. (See Schellenberg's "Country Seat Wars: Historical Observations," in *American Studies* [volume xxii, 2, pp. 81-93--ed.]).

University of Kansas

James R. Shortridge

JOSIAH NOTT OF MOBILE: Southerner, Physician, and Racial Theorist. By Reginald Horsman. Baton Rouge: Louisiana State University Press. 1987. \$35.00.

This is a well researched and well written biography with judicious evaluations of a nineteenth-century Southerner (1804-1873) who had a distinguished career as a physician and at the same time articulated prejudices in racial theory alleging the inferiority of Blacks. While there is no large collection of Josiah Nott manuscripts, the author has assiduously searched a variety of related collections from New England to Mobile, Alabama, where Nott spent over thirty years of his most active professional career.

As a physician Nott engaged in medical practice for all members of society, including slaves, and he contributed frequent publications on the medical challenges of the time. Searching unsuccessfully for solutions to the disastrous epidemics of yellow fever, he suffered the loss of four sons in one week from the scourge and later lost two more sons in the service of the Confederate Army. Moving first to Baltimore and then to New York after the defeat of the South in the Civil War, he made notable contributions in the field of gynecology.

Nott is also known for his impassioned but less scientific ethnological research, most prominent in the *Types of Mankind* (1854), asserting separate creations and innate differences between races.

University of Kansas

W. Stitt Robinson

CLARA BARTON: Professional Angel. by Elizabeth Brown Pryor. Philadelphia: University of Pennsylvania Press. 1987. \$24.95.

Probing, thoughtful, fascinating and beautifully written, this biography of the founder of the American Red Cross exposes the woman behind the legend. Using insights from women's history, the author, who spent more than a decade researching this work, argues that Barton's private life deliberately belied her public image. Her portrait of this ambitious, successful, yet emotionally insecure woman demonstrates poignantly the personal and public obstacles many achieving women of the nineteenth century faced when they stepped out of their sphere and into the public realm. This book will take its place alongside several recent biographies of women which skillfully plumb the social context of their lives and expand the boundaries of biography, opening a window onto women's past.

University of California--Los Angeles

Regina Morantz-Sanchez