

people, in the most vivid and imaginative way possible, how to take control over their own experience and observations, how to link those with theory, and how to connect both with the experience of others,"<sup>2</sup> then the inability to define the terms in the New Deal art projects becomes more than a rhetorical failure. In the era of bread and circuses, with public funding for arts projects created to enlarge experience and develop understanding, the average American got half a loaf, and that was often sliced the wrong way.<sup>3</sup>

University of Gothenburg

Jannelle Warren-Findley

## footnotes

1. *The Journal of American History* 81, September 1975.
2. Meredith Tax, "Culture is not Neutral, Whom Does It Serve," in Lee Baxandall, ed., *Radical Perspectives in the Arts*, Baltimore: Penguin Books, 1972.
3. In addition to cited material, I drew on information from Jannelle Jedd Warren, "Of Tears and Need: The Federal Music Project, 1935-1943" (Unpub. Ph.D. dissertation, George Washington University, 1973).

## reviews

PAINTING AND SCULPTURE IN MINNESOTA, 1820-1914. By Rena Neumann Coen. Minneapolis. University of Minnesota Press. 1976. \$19.50.

Despite the well-intentioned efforts of the American Revolutionary Bicentennial Administration to manage a triple focus on "Heritage '76," "Horizons '76" and "Festival USA," it has traditionally been the Festival which has captured the imagination of the populace—a fact which, for the serious student of American culture, brings to mind Henry James' plaint on the occasion of Queen Victoria's Golden Jubilee: "The splendor of course will have to be great to wash down the vulgarity."

Despite their relatively low profile, however, there are other, more quiet and enduring benefits to be had from the current epidemic of Bicentennial fever, and one of these hails from the University of Minnesota, Minneapolis. There the University Gallery has organized a major exhibition of "The Art and Architecture of Minnesota," which after its Twin Cities opening will tour the state for the balance of the year. In preparation for the exhibition extensive conservation and restoration of damaged artworks was undertaken, funded by the Minnesota American Revolution Bicentennial Commission. Their support for such an ambitious project helps ensure the survival of a fragile and precious cultural patrimony for the Tricentennial, and beyond.

Gallery director Barbara Shissler introduced the Coen book, published in conjunction with the exhibition, as "the first study of the art of our state considered in depth and within the context of American art history." Hilton Kramer has elsewhere (in his *New York Times* review last year) described the delicate balance of sympathy and detachment, and the careful distinction between the indigenous and the merely parochial, which is required in detailing the history of our nation's art. Such problems are only accentuated when the focus is narrowed, as is the case here. "The writing of such history requires, above all, the kind of moral delicacy that can do justice to the small-scale accomplishment without inflating its actual merit, and," Kramer warns, "delicacy of this sort—never abundant at any time—is unlikely to prosper under the imperatives of the Bicentennial campaign." Happily, in the Minnesota instance, Rena Coen has brought to the task the requisite moral delicacy, and the resulting volume is a model for other states to follow.

In her effort "to describe American art of the nineteenth and early twentieth century from a Minnesota point of view," the author spans the period from the territory's early exploration to the eve of World War I (thereby conforming to the terminus of the Smithsonian Institution's ongoing *Bicentennial Inventory of American Painting Executed Before 1914*, another anniversary windfall). To her chronological organization she has added an intriguing chapter on the "Painters of the Panorama" (a phenomenon deserving still further study in nineteenth-century art history), and a chapter on the pedestrian art of "The Capitol" which only proves that in St. Paul as elsewhere in the Republic artists failed to be inspired by "official" patronage. Many of the artists and images in Coen's amply illustrated book are unfamiliar, but generally the Minnesotans parallel the mainstream elsewhere—lake-country Luminists or Hennepin County Homers—and to these more familiar trends Coen judiciously relates her subjects. (Occasionally the appearance of a better-known hand in this

Minnesota context is startling; if, for instance, G. P. A. Healy "can scarcely be considered a Minnesota settler," why include him?)

It is the author's balanced approach, resting upon prolonged examination and exhaustive scholarship, which sets the volume apart from the usual parochial view and allows Coen, through the case study of a single state, to examine the artistic climate in America. The national art history is, of course, larger than the sum of its parts. Fifty volumes of *Painting and Sculpture in X*, regardless of individual merit, do not an *Art and Life in America* make. Yet the local study, when presented with the careful balance and "moral delicacy" happily in evidence here, can augment and enhance the general studies of Oliver Larkin *et alia*. It is this sense that Rena Coen's *Painting and Sculpture in Minnesota, 1820-1914* is a welcomed gift on the occasion of our Bicentennial.

CCE

## literature

TRANSCENDENTALISM IN AMERICA. By Donald N. Koster. Boston. Twayne Publishers. 1975. \$7.50.

Acknowledging the many fine studies of particular aspects of American Transcendentalism, Donald N. Koster attempts to provide what more specialized treatments have generally lacked: a broad-based approach to the subject which, in its attention to relevant scholarship as well as fundamental concepts, is valuable to both the serious scholar and the beginning student. Commencing with a consideration of Transcendentalism's major roots, Platonism, Puritanism, Romanticism and Orientalism, Koster proceeds to examine the Movement's important figures, publications, literary masterpieces and communal experiments. Also included, in an effort to present the overall picture, is a discussion of the influence of Transcendentalism on American life, an influence which, the author contends, can still be felt in the 1970's.

Despite the size and complexity of his subject, Koster handles his material remarkably well, and his account emerges as far more than the superficial overview one might expect such a colossal undertaking to produce. What is perhaps most impressive is his extensive reliance on critical opinion to illustrate and support his conclusions. Virtually every important study of American Transcendentalism, ranging from Octavius B. Frothingham's 1876 firsthand history to Bruce Cook's recent investigation of Transcendental elements in modern poetry, receives some recognition. Hence, in addition to offering a clear and unbiased record of the Movement's place in American culture, *Transcendentalism in America* also serves as a valuable chronicle of scholarly sentiment.

New York Institute of Technology

Richard Conway

AMY: The World of Amy Lowell and the Imagist Movement. By Jean Gould. New York. Dodd, Mead & Company. 1976. \$12.50.

From Gould's pen the life, letters, battles and books of Amy Lowell get distinctly sympathetic treatment: her book is a partisan, though poignant, account of Amygism's cigar-puffing "hippopoetess" (as Witter Bynner cruelly dubbed her). Imagism, the other half of the subtitle, comes off as an assortment of literary gestures and gossip; Pound, as an immature *poseur*; "Amygism," as a decided triumph. With all her good will, however, Gould cannot alter the facts: Lowell had the guts and gusto, the Lowell money and name, indomitable will and magnificent showmanship—everything, in short, that a modernist poet needed, except genius. And finally, of course, heart-break outweighed triumphs. Often the thin line between biography and fiction fades as Gould enters the mind of our lady of Sevenels at given moments, as we are told even what others probably said and thought. It is true, however, that Ms. Gould had recourse to much more primary material than S. Foster Damon had for his biography of Amy in 1935. Serious students of American modernism need not bother; but conceivably, a fairly genial general reader might find the book and its many anecdotes entertaining.

University of Kansas

John R. Willingham

LAURENCE STALLINGS. By Joan T. Brittain. Boston. Twayne Publishers. 1975. \$6.95.

In 1924 on the double strength of the play *What Price Glory?* (with Maxwell Anderson) and the novel *Plumes*, Laurence Stallings was hailed as "sure to live in the literary history of this country." A dozen years later he turned his back on his past to launch "a new life" that proved less distinguished than the old one. Today he is forgotten except as a histrionic reporter who never got over World War I. His first wife seems to have summed up his story when she commented that he was too successful too quickly. Professor Brittain provides an exhaustive casebook for delving into the problem of the comet-like rise and fizzling out of not only Stallings but his

cronies of the once awesome Algonquin Round Table, but her own theories show little insight into the psychic dislocations of a one-shot success in an age of Ballyhoo.

Warren French

EMILY DICKINSON'S POETRY. By Robert Weisbuch. Chicago. The University of Chicago Press. 1972 and 1975. \$10.00.

Weisbuch intelligently illustrates how Dickinson's poetry reflects a compound vision, most notably of two worlds (the certain and the uncertain) and two kinds of self ("visionary celebrant" and "skeptical sufferer"). The study is too narrow and cautious to throw much light on Dickinson's relationship to her culture, although Chapter 7 ("Poetry from the Power Station") is an interesting and helpful attempt to place her more precisely within the American romantic tradition. The most serious shortcoming of the study is the devotion of two chapters to the "Typology of Death" without sufficient awareness of the depths of American religious typology revealed in recent studies of the subject.

TRH

A HAZARD OF NEW FORTUNES. By William Dean Howells. Introduction by Everett Carter. Notes to the Text and the Text Established by David J. Nordloh et al. Bloomington. Indiana University Press. 1976. \$20.00. YEARS OF MY YOUTH AND OTHER ESSAYS. By William Dean Howells. Introduction and Notes by David J. Nordloh. Text established by David J. Nordloh. Bloomington. Indiana University Press. 1975. \$20.00.

These definitive editions are the 16th and 29th Volumes of the Selected Edition of William Dean Howells in the series of editions sponsored by the MLA Committee on Editions of American Authors. The textual apparatus of both is well up to the exalted standards of the CEAA and the texts represent what Howells wrote, not what an editor thinks he should have written. (Poor Stephen Crane!) *Years of My Youth* gives charming and intimate glimpses into ante bellum life in Ohio. *A Hazard of New Fortunes* is much weightier stuff, the product of Howells's social awakening in the 1880's.

University of Kansas

Edward F. Grier

## transportation

THE CAR CULTURE. By James J. Flink. Cambridge, Mass., and London. MIT Press. 1975. \$14.95.

This book started out as a continuation of the author's excellent study of the origins of the automobile revolution in the United States, *America Adopts the Automobile, 1895-1910* (1970). And the heart of the present book carries the story up to the end of the 1920's. Flink traces the growth of and the increasing consolidation within the industry during those years, gives insightful and perceptive appraisals of the two giants who in their differing ways left their indelible stamp upon the industry, Henry Ford and Billy Durant, and shows the far-reaching economic, social and cultural impact of the automobile in the 1920's.

Unfortunately, Flink decided—or was persuaded—to broaden his coverage to attempt a comprehensive survey of the history of the automobile in the United States from its beginnings to the present. Thus, his first two chapters are simply a summary of his first book; he gives only ten pages to a review of developments from the New Deal through the late 1950's; and he devotes his final chapter to a rehash of the conventional present-day complaints about the automobile as "a major social problem."

University of Nebraska

John Braeman

THE AMERICAN HERITAGE HISTORY OF RAILROADS IN AMERICA. By Oliver Jensen. New York. McGraw-Hill. 1975. \$29.95.

Jensen is the *American Heritage* editor, but this book is much better than most in the company's series. It seems more than the others to be the work of one loving pair of hands, and not of an editorial committee. It has failings: for instance, Jensen editorializes overmuch; he unaccountably, and, I suppose, inexcusably, fails to discuss adequately the railroads' queer racial policies; he focuses most sharply on the things buffs enjoy. On the other hand, he uses plates more intelligently and less sensationally than is the usual *American Heritage* practice, and tells many aspects of American rail history extremely well. The reader finds himself making connections to other aspects of national development. Although it is in a "popular" series, then, this is a volume from which a scholar can learn, and which would be very useful in many teaching situations were it not so damned costly.

Would that the author had some interest in broad theories about our national experience, for his grasp of the texture of railroading is so sure that one sees ways it could be used to test or substantiate theory.

SGL

## reform and region

**PROGRESSIVISM AND ECONOMIC GROWTH: The Wisconsin Income Tax, 1911-1929.** By Elliot W. Brownlee, Jr. Port Washington, N.Y., and London. National University Publications. Kennikat Press. 1974. \$10.00.

Historians have tended to assume without questioning the beneficence of such twentieth-century developments as the expansion of government regulation of business, the progressive income tax and increased public services. The present work is a pioneering attempt to assess the economic impact of the income tax in Wisconsin. This study of the Wisconsin experience is especially illuminating not only because Wisconsin was the first state to adopt a comprehensive and effectively administered income tax, served as a model for other states and the federal government, and provided the only example, before the Great Depression, of a system of state income taxation that relied heavily upon the taxation of corporate profits, but because the Wisconsin progressives espoused the tax on the assumption—shared by reformers elsewhere—that the income tax would not retard the state's economic growth.

Brownlee's sophisticated analysis shows that the income tax had "an acute inhibiting influence on Wisconsin's growth." The unfavorable capital-cost differentials resulting from the imposition of the tax upon corporate profits were responsible for the lag in the state's pace of manufacturing development behind that of its region as a whole between 1909 and 1929.

And Brownlee goes on to reinterpret adoption of the income tax—and Wisconsin progressivism generally—as an attempt by the state's agricultural interests "to redistribute income in favor of agriculture and to create the agricultural service state" at the expense of the politically weaker manufacturers and of the economy as a whole. "Although cast in terms of the enlightened search for economic democracy within a capitalist system," he concludes, "the Wisconsin reform movement was an expression of the shortsighted self-interest of a politically powerful sector of the economy."

Brownlee's study is thus not only a significant re-evaluation of Wisconsin progressivism, but should, along with Albro Martin's path-breaking study of railroad rate regulation, *Enterprise Denied: Origins of the Decline of American Railroads, 1897-1917* (1971), make historians more aware of the self-serving motivations behind and adverse economic consequences of much of what has passed for reform in twentieth-century America.

University of Nebraska

John Braeman

**THE POLITICS OF POPULISM: Dissent in Colorado.** By James Edward Wright. New Haven. Yale University Press. 1974. \$16.50.

An example of the best of the "new political history," *The Politics of Populism* utilizes both traditional and quantitative sources to present the complex process of political realignment in a major western state. Firmly grounded in both theory and methodology, Wright ably documents the transition of Colorado from a consensual political system in the eighteen eighties to an issue-oriented political alignment by the turn of the century. Central to that realignment was the agrarian-based Populist movement which, by the mid eighteen nineties, had become an urban coalition of miners and industrial laborers who demanded a politics rooted in economic issues. A welcome and invaluable work for students of American politics.

University of Missouri-Kansas City

Stanley Parsons

**AMERICAN STUDIES ABROAD.** Ed. by Robert Walker, Westport, Conn. Greenwood Press (Contributions in American Studies, #22). 1975. Cloth: \$11.95.

This is a collection of twenty-one brief articles on American Studies dissemination abroad. They tend to be descriptive rather than analytical. Moreover, they're very uneven in coverage because American Studies is very variously defined. Walker would have done better to have used his own words to give an analytical overview of the mostly bland material presented here; he could have included what substantive material there is in a couple of brief lists, charts or tables, and then referred the reader who wanted more detail back to these articles, most of which have already appeared in print in *American Studies: An International Newsletter*.

SGL

**TOWARD A NATIONAL TASTE: America's Quest for Aesthetic Independence.** By J. Meredith Neil. Honolulu. The University Press of Hawaii. 1975. \$12.00.

Neil examines the development of an American aesthetic between 1789 and 1815. Separate chapters are devoted to sculpture, painting and engraving, architecture and interior decorating, music and dance, and landscaping and sightseeing. Using periodical literature and the opinions of a few artists and intellectuals, he finds that only a few painters exhibited a distinctly American aesthetic.

Others have found what Neil seeks as early as the seventeenth-century. His failure to define "American aesthetic" is crucial. Neil refuses to acknowledge racial, sexual, economic, geographic, occupational or ethnic differences. Haphazard quotations indicate a lack of chronological sensitivity. Obvious connections between aesthetic, social and political values appear in the sources but are ignored. The bibliography omits important works by Nye, Kohn, John C. Miller, Smelser, L. Marx, Spencer, Cunliffe, Curti, Shafer, Nagel, Banner, Kerber, James C. Smith and other students of the period; the analysis suffers accordingly. Neil attempts to portray the emerging taste as optimistic and democratic. In fact, he provides ample evidence indicating that it was profoundly anti-intellectual, often class-conscious if not aristocratic, and essentially prudish, bigoted, narrow-minded, imitative, xenophobic, pessimistic, religiously intolerant and heavily concerned with social control, not human freedom.

Michigan State University

Richard M. Rollins

**THE LIFE AND MIND OF JOHN DEWEY.** By George Dykhuisen. Introduction by Harold Taylor. Edited by Jo Ann Boydsten. Carbondale and Edwardsville. Southern Illinois University Press. 1973. \$15.00.

Dykhuisen has provided a sympathetic but well written and researched account of Dewey's academic and public careers, his institutional and personal relationships, and, in clear telegraphic prose, Dewey's ideas. He recaptures the flavor of university culture nicely, and spares us psychohistorical analysis to boot. Nonphilosophers can digest the book without the slightest anxiety. The material is familiar but well presented in a convenient single volume. It is probably less effective on Dewey's ideas and their relationship to the larger culture—and, more useful to the teacher than the researcher. But the subject is enormous, and one volume could not be comprehensive.

HC

**ADVENTURE, MYSTERY, AND ROMANCE: Formula Stories as Art and Popular Culture.** By John G. Cawelti. Chicago and London. The University of Chicago Press. 1976. \$15.00.

An analysis of formulaic structures in crime and detective stories, westerns and social melodrama inevitably tends to confer artistic self-awareness on the authors, and to suggest loose analogies with the masterpieces of Western culture. Professor Cawelti, who enjoys popular formulas as worked out in novels and films, and who sometimes blurs the distinctions between media with different economic structures and working conditions, has here produced a massive statement of "theory" that he hopes will unify our considerations of "the various dimensions of formulaic literature." The book is repetitive, using the same quotations over and over; stern editing might usefully have pared away the all-too-visible scaffolding between sections and chapters; and the excessive line-length renders the book somewhat difficult to read. On the other hand, the author synthesizes and paraphrases in a lucid way, and his study (though it claims far too much for commercially-oriented pulp, including the "artfulness" of Mickey Spillane) is evidently based on wide knowledge of the field and successful teaching experience.

The University of Kansas

Harold Orel

**FORMING THE AMERICAN MINDS: Early Schoolbooks and Their Compilers, (1783-1837).** By Michael V. Belok. Agra, Uttar Pradesh, India. Satish Book Enterprise. 1973. \$10.00.

One's first impulse, after reading this book, is to write it off as a feeble performance which has so many flaws that the wonder is that it was published at all, even by an unknown Indian press in Agra. Almost all of it is drawn from articles and other books with little if any contribution from the author's own investigations of sources and documents; there is neither bibliography nor index at the end; and the writing is mediocre to poor. Even what is intended as the main part of the book, the social and cultural message—and by implication the influences upon Americans' thought and behavior—of textbook "compilers," 1783-1837, deals with only a fraction of the material available: the author lists fifty-one compilers for the period under discussion, but he chooses to discuss in detail only seven, including such familiar figures as Noah Webster, with no adequate explanation why this particular group is chosen and the other forty-four consigned to a bare list in an appendix. And if what has already been said is not enough to indicate a critic's disapproval, consider the fact that the author makes little mention of a number of other writers on the same subject and related ones, a good many of whom have written better books, Ruth Miller Elson for one.

Despite the caveats, I ended up rather liking *Forming the American Minds*. With all its limitations, the book has a quality of straightforwardness and clarity about it, and the seven biographical sketches make interesting reading. One cannot say the

same for every work in the field of cultural-educational history. It could be useful supplemental reading for courses in social and cultural history, and in beginning courses in the history of education; undergraduate students would learn quite a lot from it. Maybe this is what the author had in mind.

Iowa State University

Louis G. Geiger

**LATE NINETEENTH-CENTURY AMERICAN DEVELOPMENT: A General Equilibrium History.** By Jeffrey G. Williamson. New York. Cambridge University Press. 1974. \$19.50.

This book is, the author declares in his preface, "an economist's attempt to make sense out of a critical period in American history, from the Civil War to World War I," through utilization of a general equilibrium analysis derived from neoclassical theory. But the work deals almost exclusively with pre-twentieth century developments. And the average historian will find the text unreadable. Even in the best of circumstances only a fellow econometrician could evaluate the technical side of Williamson's analysis; but he aggravates the situation by not even attempting to put in straightforward language his major conclusions.

So far as this historian—not a cliometrician—can determine, his major conclusions are:

1) that the Civil War retarded economic growth, that the rapid growth of the 1870's and first half of the 1880's represented a "catching up," and that the relatively poor performance of the second half of the 1880's and the 1890's was "inevitable";

2) that despite the farm discontent of the time, the middle western farmer was not suffering from the economic ills pictured by agrarian rhetoric;

3) that transportation improvements did result in significant and important "social savings";

and 4) that immigration did foster industrialization as well as retard real wage improvement, but did not have a very significant effect upon aggregate growth.

If correct, these conclusions should modify the generally accepted views on the period. But the work has such an abstract—as well as abstruse—quality that its findings are not likely to have much impact upon historians' thinking.

University of Nebraska

John Braeman

**THE ENVIRONMENT AND THE AMERICAN EXPERIENCE: A Historian Looks at the Ecological Crisis.** By Donald W. Whisenhunt. Port Washington, N.Y. Kennikat Press. 1974. \$6.95.

This book is not based on research. It would be difficult to say what it is based on. It is always unsophisticated and usually inaccurate. One example speaks for dozens like it. "[Gifford] Pinchot said [the National Forests] were reserved for preservation, not for exploitation for commercial purposes." (p. 26) This would be news to Pinchot. The thesis is jejune: Americans seek simple solutions for complex problems and have to stop it.

Loyola University of Chicago

James Penick, Jr.

## american jehry

Joseph L. Blau. **JUDAISM IN AMERICA: From Curiosity to Third Faith.** Chicago and London. University of Chicago Press. 1976. \$8.95.

American Judaism is so difficult and complex a phenomenon that attempts to generalize about it inevitably fail to square with aspects of one's own experience and memory. Jews gathered together from different places in America often spend a good deal of their time comparing notes in surprise; what they had thought was "typical" turns out to have been typical only of *their* background. For non-Jews Jewry must be even more bewildering. I wondered a number of times in reading this book whether Blau wasn't assuming too much for a "lay" reader to follow. Because this is a history of the religion and not of the people (Blau quite properly contrasts it with Nathan Glazer's *American Judaism*), it is thin on the "feel" of the changes which he describes in peoples' lives. A Jew reasonably familiar with the right aspects of Jewish life could certainly read it profitably; to others, it might seem abstract or even pedantic, though in truth it's quite a simple work. Perhaps Blau, in attempting to produce a brief summary, boiled down excessively his earlier work and the contributions of other scholars. Glazer's book could stand on its own; I'm not sure this one can. One almost needs Glazer in order to understand Blau.

Blau attempts basically to bring American Jewish history into congruence with contemporary theories of American experience. Thus he tells us that those who migrated were the least timid, most adventurous and most "modern" or "urbanized" of even the *shtetl* communities; this matches conclusions we have been hearing recently from immigrant and ethnic historians. Similarly, immigrants acutely in

need of identity in the United States banded together first in units from the same locale; the organizations formed served as buffers against other Jews who were as different to them as was the rest of the American population. Comparable things are now said about other immigrants once supposed to be homogeneous. Like the others, Jews later formed more inclusive institutions as their own differences faded.

The book is most useful as an account of leaders and forces which brought about changes in the form of Jewish religious observation. It is very thin on Orthodox aspects of this reform until very recent times, perhaps because data are harder to come by than they are for the movements which led to Reform and Conservative Judaism.

Since, as Blau says, good data on the trends he discusses are almost nonexistent, one wonders on what he bases some of his large-scale conclusions. When he says, for example, "From the mid-1930's to 1948, Zionism was the chief element and living faith of the vast majority of American Jews," one must assume that his source is his own memory. I grew up in a northeastern Jewish congregation in that period, and have no sense at all that this was true. Perhaps it would have seemed so in another congregation, or in the company of religious professionals. It was seldom mentioned in our home, among my friends or my parents', and, among Jewish concerns, certainly seemed to rank below the Holocaust, the High Holy Days, the building fund, the temple's cantor—a great force among the young—and, of course, one's *bar mitzvah*. It became a much more prominent concern among people we knew—and we knew and visited a large number of Jewish relatives and friends, from New York through eastern Massachusetts—after 1948. I do not consider our experience "typical," but suspect that Blau's "vast majority" might turn out to consist of Jews in active contact with organizations vigorous in Zionist causes.

Blau says elsewhere of Zionism that it "was something of a revivalistic religion," but fails to define what he means by revivalistic. "Voluntaryism," pluralism and denominationalism Blau sees as the three keys to understanding changes wrought by the American environment upon the different forms of Judaism, and he makes no secret of where his own sympathies lie: he wants a flexible and liberal Judaism. Indeed, Blau editorializes so much on this score that one comes to feel that this is an odd book to come from a university press: it lacks scholarly detachment. Occasional infelicities of style and organization also bothered me. Even authors who write well, as Blau does, need a little more help from their editors than Blau apparently received from Chicago.

SGL

AMERICAN ZIONISM FROM HERZL TO THE HOLOCAUST. By Melvin I. Urofsky. Garden City, N.Y. Anchor Press/Doubleday. 1975. \$12.50.

Urofsky's book is not only the fullest and most thoroughly researched account of the history of Zionism in the United States, but has as its most outstanding and valuable feature its success in placing that development within the context of the larger American society.

Zionism made scant progress in this country before World War One. The established, prosperous, assimilation-minded and largely Reform-affiliated German-Jewish community shunned Zionism as threatening to open the door to charges of divided loyalties and to rouse prejudice by setting Jews apart. The more recent Eastern European immigrants were preoccupied with the sheer struggle to survive—and many (a point that Urofsky underrated) put their hope for Jewish salvation in a universalistic socialism. But the war in Europe led many American Jews to embrace the goal of a refuge in Palestine for their less fortunate brethren across the ocean. A new group of leaders—with Louis D. Brandeis, the hero of Urofsky's story, in the forefront—"legitimized Zionism by Americanizing it." ". . . Brandeis' writings and his activities as head of the movement," Urofsky writes,

clearly reveal that his approach to the Jewish problem remarkably resembled his approach to the secular problems confronting industrial America. Brandeis and the men and women he attracted to the movement had a clear and firm commitment to American ideals and democratic principles. They objected to anti-Semitism not from personal suffering but because it offended their sense of decency. Zionism, which reflected so many of the Progressive ideals, became for many of them a reform movement, akin to women's suffrage or factory legislation.

This Americanization—or perhaps more accurately, this identification of Zionism with progressivism—made the movement a powerful force. Even much of the German-Jewish aristocracy was won over. But though embracing Palestine as a Jewish refuge, the movement, before Hitler, remained ambivalent about the idea of a Jewish state. The Holocaust dramatically changed that—as it did among Americans generally. And American Zionists—which now included the overwhelming majority of American Jews—became firmly committed to the goal of a Jewish state.

Yet the Americanization of Zionism had its costs—costs that Urofsky is aware of, but downplays. As the Israeli sociologist Yonathan Shapiro has argued, in his *Leadership of the American Zionist Organization, 1897-1930* (1971), the narrow focus upon Palestine undercut what had been Zionism's larger goal of a Jewish cultural revival. Since 1948, the commitment to Israel has drained attention, energies, and resources away from most other aspects of Jewish life in America. Too many American Jews have come to look upon support for Israel as the sum total of their Jewishness. And paradoxically, even ironically, the recent twists and turns of international power politics have raised once again the specter of the charge of divided loyalties.

University of Nebraska

John Braeman

"REMEMBER THE LADIES;" New Perspectives on Women in American History. Ed. by Carol V. R. George. Syracuse. Syracuse University Press. 1975. \$10.00.

A useful collection of ten essays on women's history which spans two centuries of American growth and cultural change. The topics covered are all innovative and important, even if the individual essays themselves are of uneven value. Among the livelier articles is a particularly welcome essay on the decline of the female midwife, another fresh look at Anne Hutchinson, an illuminating essay on the women of the Children's Bureau, and a evaluation of the life and work of Harriet Tubman.

University of Kansas

Regina Morantz

POLITICAL SCIENCE AND AREA STUDIES: Rivals or Partners? Edited by Lucian W. Pye. Bloomington. Indiana University Press. 1975. \$10.95.

Eleven articles on the general theme of "area specialists" v. "theory-builders" in the social sciences.

Southwest Missouri State University

Frank Mazzella

## reference works

Frank Freidel, editor, assisted by Richard K. Showman. HARVARD GUIDE TO AMERICAN HISTORY. Rev. ed. 2 volumes. Harvard. 1974. \$45.00.

*History*. Rev. ed. 2 volumes. Harvard. 1974. \$45.00.

In every case in which I checked the listings in fields I know well, I found small inaccuracies, omissions or other faults to complain about. But such things are undoubtedly inevitable—and some, after all, are matters of judgment and opinion—in a project as vast as this. The present edition is much expanded from the one of 1953, and I have made repeated use of it in the weeks that it has been sitting on my desk awaiting review. Since the editors say that usefulness is higher on their list of priorities than is consistency, there seems no reason to quibble, and much to be grateful for.

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LIST (Library and Information Services Today): An International Registry of Research and Innovation. Paul Wasserman *et al.*, ed. Vol. 5. Detroit. Gale Research Co. 1975. \$45.00.

Professional librarians to whom I showed the volume found its coverage "somewhat capricious." We note it because it lists a bibliographical project to define American Studies through content analysis of the contents of *American Quarterly*. An adequate definition of American Studies will be available eleven years after the assimilation of American Indians and the conversion of the Jews.

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AMERICAN FICTION TO 1900: A Guide to Information Sources. Edited by David K. Kirby. Gale Research Co., Detroit, 1975. \$18.00.

I showed this around to colleagues in literature and asked, How is it on the figures you know best? It got some high marks and some low marks; there was consistency in the ratings, too: its coverage of certain authors was always thought good, and others bad. A frequent observation: almost everything in print on certain minor figures is included, while listings for major figures are extremely selective, yet too frequently include mediocre or merely fashionable studies. This journal is listed only under its old title.

SGL