reviews

fiction, history, imagination

VERSIONS OF THE PAST: The Historical Imagination in American Fiction. By Harry B. Henderson III. New York. Oxford University Press. 1974. $12.50.

Versions of the Past is the first fully developed critical work to apply to American historical fiction the Marxist principles of Georg Lukács, which emphasize the common traits of history and the novel as a basis for criticism of the historical novel. Henderson has adapted these with considerable skill and insight, and succeeded in creating a seminal work for Americanists interested in the historical imagination.

His basic method is to create a dialectic, or "tension," in his terms, between two alternative modes of perceiving historical reality, which he labels as the "progressive" and "holist." The progressive imagination is "constantly informed by the notion of historical progress and improvement in human affairs"; the holist perception is of a whole civilization "in which each institution or characteristic of a society might be seen as integral to the total culture," in a manner somewhat akin to functionalist sociology or Gestalt psychology. For the progressive imagination, ideas have transcendent importance, since it sees "humanity advancing on an absolute, measurable scale of eternal standards or moral values such as Liberty, Equality, or material well-being." For the holist, manners and mores are significant, since both values and "human nature" itself are formed by culture—"the unbridgeable barriers which separate eras, and which render all comparative judgments across time subjective and meaningless." For the progressive, society consists essentially of definable, competing forces, from whose clash comes change. The holist sees society as a seamless web of relationships. The typical progressive hero is the Great Man as change agent, in conflict with the social order; the holist characteristically focuses on man seeking to re-establish or stabilize social roles.

In neither case is Henderson concerned with the superficial examination of a static pattern of conscious ideas and responses of the authors he discusses, but with the way in which these imaginative structures interpenetrate to order and reinforce social attitudes. Thus the progressive attitude celebrates the current state of society while at the same time either overtly or covertly preparing one to accept and advance social change. The holist frame absolves the past from historical or ethical judgment and also organizes and promotes a deep appreciation of social stability.

Henderson elucidates these perspectives with detailed analyses of the essentially holist Prescott, Parkman, Cooper and Hawthorne, and the essentially progressive Bancroft, Motley, Melville and Twain. Since both terms of the dialectic must be present at the same time, the location of authors on the continuum is a matter of emphasis—Twain writes out of a denser social matrix than Cooper, but stresses the conflict of ideas and forces. Henderson's best analysis is probably of *The Scarlet Letter,* where the tension constitutes a structural principle of the work. The dynamic interactions function in both the characters—Hester, the individual enthusiast frustrated by conformist values, Dimmesdale, the unsatisfied role-seeker, tormented by his awareness of Hester's force, and Chillingworth, the "dark progressive" role-playing fatalist, for whom social identity has no intrinsic value—and the narrative perspective of the surveyor of the Custom-House, struggling to define his own relationship to Salem by extending himself through the historical imagination.

In the latter part of the nineteenth century, the validity of the tension breaks down, as Henry Adams and Stephen Crane deny the cause and effect continuity of historical phenomena. In *The Red Badge of Courage,* Henry Fleming "apprehends war phenomenologically, and its significance is entirely subjective." Twentieth-century writers—from Drieser to Mailer, Barth and Pynchon—are seen as dealing with this problem by turning to history as consciousness, with the focus on the individual in search of the self. The analysis of Quentin Compson's attempt to come to terms with his *concept* of his historical past in *Absalom, Absalom!* is especially illuminating in this regard.

One can quarrel with the particularities of Henderson's interpretive dialectic, as David Levin does in a rather negative review (*American Literature,* May, 1975), though without noting that Levin's *In Defense of Historical Literature* is one of the works Henderson attacks for its inadequate conception of historical "knowledge." For example, Henderson's dialectic does not sufficiently explain the absurdist nature of the "apocalyptic" Barth and Pynchon, for whom all experience is solipsistic.

But to stop at that level of understanding is to miss the real significances of the book for Americanists. The best scholarship stimulates ideas beyond the limitations of its own applications. *Versions of the Past* does this in at least two ways. First, it illuminates the American dilemma of whether authentic identity resides in individual self-realization or in connection with a community and a tradition (one sees a recent holist swing in contemporary pop ethnicity). More importantly, Henderson has suggested a theoretical common ground for the recognized best historical and literary imaginations that cannot be supplied by the conventional positivist opposition of "objective" knowledge and "rhetorical" art. For Henderson, this common ground is an informing social vision "which projects fairly explicitly an image of social structures and of relations among them," and also, fundamentally, a concern with social change, the process of social transformation. By attacking the validity of the positivist dichotomy, Henderson has raised basic issues of historiography and culture that will have to be taken into account by anyone interested in modes of representing perceived reality.

The book stumbles to a sudden stop, with no real conclusion, and lacks a needed bibliography, deficiencies undoubtedly caused by Henderson's unfortunate death in an automobile accident before the manuscript had quite been completed. There is a full index.

The University of Nebraska—Lincoln Norman H. Hostetler

the united states and the caribbean

THE UNITED STATES AND THE CARIBBEAN REPUBLICS, 1921-1933. By Dana G. Munro. Princeton. Princeton University Press. 1974. $17.50.

PUERTO RICO AND PUERTO RICANS: Studies in History and Society. Edited by Adalberto López and James Petras. New York. Schenkman Publishing Co. 1974.

These works examine United States relations with the Caribbean world, but they are sharply divided in their general orientations and conclusions. One represents the point of view of a dominant power, the other the effects and reactions generated by a super power domination. They are especially significant in the current debate about relationships between the Super Powers and the Third World.

Munro's book treats the shifting emphases in United States foreign

policy towards selected Caribbean republics—generally where United States policy was most controversial—from intervention between 1921-1923 to non-recognition and non-interference between 1925-1933. It is a presentation of a State Department point of view, although the author insists that it is not a justification of it.

Even though the lines that chronologically demarcate shifts in United States policy are somewhat blurred, Munro provides overall a picture of State Department concern at all times about the general direction of American foreign policy. It was clearly uncomfortable with the policy that involved interference in the Caribbean states. The chief value of this work is its insight into the workings of the men and machinery within the State Department carrying out the wishes of the United States government. One appreciates the immensity of the task of the American minister on the spot, feeding information to his superiors in Washington, and thereby indirectly helping to shape the responses and policies of division chiefs, secretaries of state and presidents.

A serious weakness is the author's failure to provide the broad framework of interests within which United States foreign policy was formulated. Individuals in the State Department may have had the best of motives. But their desire to see good governments not-so-incidentally friendly to the United States, their efforts to see reform effected and their concern about securing loans from finance institutions on the best possible terms all operated within American interests. What were these interests? Munro disagrees with the statement by President Calvin Coolidge that stressed strong American financial interests in the Caribbean, but never quite spells out other possibilities. The restricted conceptual framework is related to the narrow construction he places upon what constituted "interference," and to the heavy reliance upon diplomatic events. The revolutionaries who opposed the incumbents, the conservatives who supported the United States and the nationalists who resented American domination are all mentioned, but the reader never gets to know them.

By contrast, the framework offered by Adalberto López and James Petras in their volume does not allow them to explain United States foreign policy in the way that Munro's book attempts to do. They concentrate upon the effects in practice of United States policy. They simply take it for granted that American policy represented capitalistic imperialism, and are not concerned about how it came to be formulated. The conceptual framework, or "value-directed paradigm" the editors consider best suited to the understanding of Puerto Rico's history and society is Marxist and most of the contributors write from this viewpoint.

The first part of the book is devoted to the early history and civilization of Puerto Rico up to 1900. The second eight essays concern Puerto Rico's development in the twentieth century as "an extreme example of imperial domination," in which are highlighted such features as "*dependency, exploitation, deracination,* as well as nationalist and popular resistence [sic]." A provocative essay by Angel G. Quintero Rivera delineates the political realignment of classes after 1930. Part III discusses the process of "disintegration/re-integration" experienced by Puerto Ricans on the mainland. Two bibliographical essays are included, and the one by Gordon K. Lewis particularly goes a long way to explain the dimensions of the emerging conceptual structure of the left-of-center scholarship.

This book points to the need for a reorientation in the study of Puerto Rico, thereby suggesting new avenues of research. It is in many other ways useful despite some largely redundant essays, and the numerous typographical and spelling errors.

Its greatest limitation is the predetermined conceptual framework in which the research is confined. Having started out on the premise that independence for Puerto Rico is the only worthy status, the authors must necessarily find nothing of benefit in the island's relationship with the United States; and having chosen the Marxist frame of reference, several of the contributors sound an expression of faith in the urban proletariat to free Puerto Rico from United States capitalistic stranglehold. The evidence would suggest otherwise: Puerto Ricans must feel they are benefiting on the whole from their association with the United States for they continue to give the *Partido*

Popular Democrático support for its commonwealth status. And among the supporters is the urban proletariat.

The ideological commitment of the contributors is the reason for the numerous instances of generalizations which are at least questionable for their lack of sufficient evidence. A few examples: the invasion by the United States of Puerto Rico "was a deliberate, well-planned act, whose genesis antecedes the official declaration of war . . ." (83); the Tydings bill was "smothered by American corporations that had business in Puerto Rico" (142); "The United States had designed the United Nations as, in part, a tool for dismembering the formal British and French colonial systems" (154).

There are many works on Puerto Rico by American and non-American scholars that have appeared recently, not all of them "discursive and poorly researched exhortatory essays," or faulty in their "analytical frameworks." This work would have benefited by making a greater acknowledgement of them.

University of Durban-Westville, South Africa — Surendra Bhana

NATURE AND THE AMERICAN MIND: Louis Agassiz and the Culture of Science. By Edward Lurie. New York. Science History Publications. 1974. $5.35 paperback.

The distinguished biographer of Agassiz returns to his fascinating subject again, now to discuss how Agassiz promoted the culture of science, and the cultivation of science, among certain Eastern cultural elites at the end of his life. The particular episode highlighted in this brief essay is Agassiz's ill-fated marine laboratory and summer school at Penikese Island, which did not survive his death in 1873. The articulation of the culture of science and the promotion of such institutions as the Penikese school paved the way to twentieth century American science, as Professor Lurie insists; and the idea of a culture of science to be promoted in a democratic culture may breathe new life into the historiography of the field. But probably Agassiz's contribution was peripheral; Spencer Baird did much more, and so did the new graduate universities and the emerging federal scientific establishment—none of which needed inspiration from Agassiz. And the cultural elites Agassiz influenced did not, generally speaking, become the new type of professional scientist. The new professional scientist, far more often, came from 19th century village culture, in rebellion against Protestant piety and traditional society.

HC

CHARLES IVES AND THE AMERICAN MIND. By Rosalie Sandra Perry. Kent, Ohio. Kent State University Press. 1974. $7.50.

Perry's book is neither a biography nor a study in musicology, but rather an attempt to examine the "social psychology of music" with the aim of showing the interaction among the man, his music and American society of the past century. Perry finds that "the most important aspect of Ives' music lies [not in innovation, but] in its expression of traditional American values of the past" in its fusion of Transcendentalism, the stream of consciousness, realism, the Social Gospel and pragmatism.

Readers lacking a fairly sophisticated musical background will find this book difficult going. And the focus upon Ives's ideas and their reflection in his music tends to hide Ives the man. But Perry is to be congratulated for having written a pioneering case study in the relationship between music and the larger American culture.

JB

THE CIVILIZED WILDERNESS: Backgrounds to American Romantic Literature, 1817-1860. By Edward Halsey Foster. New York. The Free Press. 1975. $9.95.

Foster surveys popular aesthetics and moral values associated with attempts to resolve the tension between nature and civilization within various concepts of landscape and architecture, with the aim of explaining the significance to American Romantic prose of the popularly apprehended symbols, beliefs and ideas. The book touches on most of the right themes and secondary sources (there is a good bibliographic essay on general topics). However, scholars familiar with the field will find that it offers few new insights as it trudges through its carefully capitalized topics *seriatim*, dispensing a few paragraphs of unexceptionable generalizations on each. The book is a sound summary of popular attitudes and writers, but the promised associations with the major literary works are always conventional and all too often narrowly literal, strained or non-existent: five pages on *Walden* show that Thoreau desired a middle ground neither completely wild nor civilized for spiritual reasons rather than the popular middle-class material and aesthetic reasons; references to Poe are limited to four obscure sketches in which Poe is explicitly concerned with landscape gardening; the

complete omission of poetry is puzzling, but in a work concerned with the tension between wilderness and civilization in prose, the absence of any significant consideration of the Leather-Stocking tales, *Typee, Moby-Dick* and *The Scarlet Letter* is inexplicable.

The University of Nebraska—Lincoln — Norman H. Hostetler

MOTHER WAS A LADY: Self and Society in Selected American Children's Literature, 1865-1890. By R. Gordon Kelly. Westport, Connecticut. Greenwood Press. 1974. $12.50.

Kelly examines selected children's fiction in order to uncover the "principles of order" which governed the ideals of the "American gentry class" during the period. This study has much of value to say concerning previous scholarship in this area. The analysis of the fiction, however, is too casual to contribute much that is new to an understanding of the gentry's vision of self and society. The title is misleading. Excellent notes and a useful biography.

TH

INVISIBLE IMMIGRANTS: The Adaptation of English and Scottish Immigrants in Nineteenth Century America. By Charlotte Erickson. Coral Gables. University of Miami. 1972. $17.50.

There are at least three good reasons for reading this study—based on letters—of British immigrants, each meaningful for scholar and students. Erickson emphasizes at the outset that the British, like other immigrants, faced "considerable risk taking," and "often a break with family and community," and that they, too, had to possess "a high level of adaptability to changing circumstances" (2).

Second, her material provides a number of valuable case studies of accommodation, which she defines (5, 484) as midway between assimilation and conflict, where Englishmen were tolerated but not entirely accepted and, consequently, chose to rely upon their ethnic group for their primary relations. Despite these conditions and sentiments, ethnic institutions were scarce, except in substantially large British communities. The English and Scots preferred less institutionalized, more intimate social networks.

Third, Erickson's division of her letter writers by their agricultural, industrial and professional/commercial/clerical occupations effectively illustrates the pitfalls involved in lumping individuals together merely because they originated from a common region or country.

My reservations concern a problem to which the author/editor addresses herself at the outset: "Any sample of immigrant letters places undue emphasis upon people who failed as immigrants, and upon those who did not break their ties with the homeland" (6). Their "failure" to integrate is not a failure on their part if we recognize it as an over-ambitious goal in the first place. That, consequently, they maintained communication with relatives and others abroad reveals less a failure—although some *did* fail—than the very dynamics of the migration process: the loss of stability, the loneliness, the difficulties of adjustment and survival, the role of ambition, the maintenance of links as channels for further migration streams and the piecemeal process of assimilation.

California State College—San Bernadino — Elliott Robert Barkan

PROGRESSIVISM IN AMERICA: A Study of the Era From Theodore Roosevelt to Woodrow Wilson. By Arthur A. Ekirch, Jr. New York. New Viewpoints. 1974. $10.00.

Students of American Studies will find here a book that belongs squarely under their rubric. Ekirch deftly charts us through American political and cultural channels, as they were affected by Progressivism, from the closing of the frontiers to the end of the first world war. The author's syntheses of much primary and secondary materials make for a sane, balanced survey of American Progressivism. One comes away from *Progressivism in America* aware of Ekirch's commanding ease in handling his subject and his unwillingness to subscribe to any radical theory about the movement and its major personages. Although American civilization is primary, this historian never forgets the European origins that sprouted in mutant form in our own Progressivism. Such crossbreeding ultimately led us into World War I, despite many European attempts (especially those originating in Britain) to dissuade us from engaging in imperialistic ventures or otherwise entering actively the world arena.

The book avoids a mere chronicling of political milestones, and draws upon the literary scene of the era to add verve to the survey. The evangelism associated with Progressivism is also emphasized, because it is inextricable from both the literary side of and the often colorful, emotional personalities involved with the movement. Lincoln Steffens, David Graham Phillips, Henry Adams, Frank Norris and B. O. Flower figure in the literary aspects. More towering, Teddy Roosevelt and Woodrow Wilson move

clearly and, in the case of the former, vigorously, through the chapters. Bryan, the Pinchots and Debs appear, naturally, as lesser if still important lights.

The style at times grows over-mechanical, with too frequent constructions like "commentator X says (writes or states)"; the general readability of the book, however, suffers no great diminunition thereby. Ekirch is also most generous to his predecessors in scholarship about Progressivism, as he ably draws upon their thinking to enrich his, as well as upon his own previous writings. Such courtesy to one's fellow scholars is too often minimized these days, although it warrants emulation in academic writing.

Hahnemann Medical College — Benjamin Franklin Fisher IV

biography and autobiography

WHERE I'M BOUND: Patterns of Slavery and Freedom in Black American Autobiography. By Sidonie Smith. Westport, Connecticut. Greenwood Press. 1974. $9.95.

According to Sidonie Smith, one can discern "patterns of slavery and freedom" in black autobiography. She has analyzed eight works by blacks—Booker T. Washington, Richard Wright, Langston Hughes, Malcolm X, Eldridge Cleaver, Maya Angelou, Horace Cayton, Claude Brown—which show that their goal was the identification of self. When Washington followed the dictates of "Christian invisibility—that in order to find oneself, one must lose oneself—" (38) he voiced the sentiments of many blacks in late nineteenth-century America who sought only accommodation in a white man's world. Some blacks quickly learned that there was no real difference between the North and South—that fleeing from one section of the country for another was only "flight from self" (167). A few assumed positive social roles within the black community—Malcolm X, Cleaver, Angelou, for example—while others, like Cayton, found that public roles brought continued nonidentity. Freedom for Claude Brown came through "artistic confrontation" (156). His autobiography was an act of "Creative Transcendence" which brought liberation from "psychological imprisonment," (170) and imposed order on his chaotic surroundings by explaining the complex nature of American racism.

Smith argues that the slave narrative and the autobiography of the free black in post-Civil War America followed the same development: they moved from conciliation and seeming acquiescence through masking or "conning," to outright rebellion (94). Writing autobiography was an act of rebellion because it freed them from their past. They recognized that the ultimate place of freedom "lies within the self, which alone must be content to create its own 'free' consciousness" (75).

This is a complex book which is fairly successful in analyzing the changing black attitudes toward American society. I have several reservations: first, the theses are not new; historians and other writers have argued for some time that slaves assumed certain roles to survive. Recent studies of Washington affirm that he masked his feelings to achieve what he considered viable during the late nineteenth century. Second, the author might have made a greater effort to tie the chapters together. Third, at times her lengthy quotations do not relate directly to her central theme. Smith's work is valuable, however, because she has tried to bring order to a mass of writings by blacks from the pre-Civil War period to the present. In discovering what appear to be patterns of black response to bondage, she has added weight to the argument that blacks constantly yearned for freedom, that they never were the nameless, faceless, emotionless objects alluded to in numerous writings.

University of Alabama — Howard Jones

PATRICK HENRY: A Biography. By Richard R. Beeman. New York. McGraw-Hill Book Company. 1974. $9.95.

This study undertakes to reassess the traditional popular view of Patrick Henry—a view largely accepted even by his more recent biographers—as a frontier leader who adhered consistently to the principles of liberty and republicanism. In contrast, Beeman documents a career filled with inconsistencies and even contradictions. The dominating lodestones animating Henry throughout his life were his devotion to Virginia, on the one hand, and personal ambition and the pursuit of private gain, on the other. These twin impulses would lead him to differing lines of action and political attachments depending upon the context of the times.

But while denying Henry any ideological consistency, much less any commitment to democracy and popular rights, Beeman does credit him with having made a significant contribution—perhaps more inadvertently than consciously—in making the political structure of Virginia more open and responsive.

JB

WILLIAM ALLEN WHITE: Maverick on Main Street. By John DeWitt McKee. Westport, Connecticut. Greenwood Press. 1975. $12.95.

This is the first book-length study of White since Walter Johnson's *William Allen White's* America in 1947. Among the numerous shorter studies of White is Richard W. Resh's article in the Fall 1969 edition of *American Studies*. McKee's new book substantiates some of Resh's conclusions: the moral fervor of the young editor that he never really lost, the essentially middle-class vision of justice, the influence of the progressive movement on White, the tension between White's pacifism and his belief that war could be a moral cause. McKee's book is less narrowly focused than Resh's article, but is narrower in its scope than Walter Johnson's study. Making good use of unpublished letters, McKee traces the political career of White from the young anti-populist conservative, to the more mature and respectable middle-class rebel in the Progressive Party, to the safely liberal gadfly of the Republican Party in the twenties and thirties. White's finest hour, McKee believes, came late in his life when, with World War II approaching, he helped to mobilize public opinion through the Committee to Defend America by Aiding the Allies. Of course White was much more than the political man McKee presents: he was a journalist and writer of fiction—which McKee takes some notice of—and a staunch defender of the Midwest and small town—which McKee says little about. Still, McKee's book is worthwhile as a chronicle of a private citizen who, as McKee says so often, spent his life trying to make his private sentiment into public opinion.

University of Northern Iowa — Patrick A. Brooks

DOCTORS, DEVILS AND THE WOMAN: Fort Scott, Kansas 1870-1890. By James C. Malin. Lawrence. Coronado Press. 1975. $8.50.

For over half a century Professor Malin has demonstrated his remarkable perception of the revolutionary impact of science and technology on the human condition. How, he asks, did a traditional agrarian society in mid-America adjust to the advent of steam power, scientific abstraction directed at hitherto unsolved problems, and especially the devastating social impact of consequent urbanization?

Not very well, certainly not in Fort Scott, Kansas, in the three decades after 1870. By tracing the colorful and sometimes nefarious career of Sarah C. Hall, M.D., in a small southeastern Kansas town that was experiencing the mighty thrust of urbanization and industrialization, Malin demonstrates the frustrations and frailties of average persons subjected to forces they cannot or will not understand. He says much about the medical profession's low moral tone in a critical period, as well as the machinations of the do-gooders whose facade of self-righteousness often disguised their own confusion in times of change.

Wichita State University — William E. Unrau

urban ethnics

POLISH-AMERICAN POLITICS IN CHICAGO, 1888-1940. By Edward R. Kantowicz. University of Chicago Press. Chicago and London. 1975. $12.95.

Kantowicz's study of the political behavior of the Poles in Chicago, the largest Polish community outside the homeland, fills a major gap, because not enough has been written about the "new immigrants" who came from southern and eastern Europe.

Like his predecessors in the ethno-cultural approach to American political history, Kantowicz has made extensive use of registration lists and voting records to show the heavily Democratic allegiance of Chicago's Polish-Americans—an allegiance dating from the 1890's as a result of the Democrats' sensitivity to immigrant cultural values, economic needs and political aspirations. But he goes on to examine, through more traditional sources, the structure and dynamics of the Polish community in Chicago. And he does a superb job of showing the role of politics in speeding the "Americanixation" of that community in the years preceding World War One, the "divided self-image" growing out of the "tension between a Polish past they had largely rejected and an American they were not yet able to grasp fully" that underlay the quest for "recognition" animating Polish-American political involvement in the years between the wars, and the limitations of their narrowly focused brand of ethnic politics given the heterogeneity and pluralism of the city. As a result, his findings illuminate not simply the Polish-American experience, but ethnic politics in America generally.

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RACE RELATIONS AND THE NEW YORK CITY COMMISSION ON HUMAN RIGHTS. By Gerald Benjamin. Ithaca, New York, and London. Cornell University Press. 1974. $12.50.

Benjamin's study of the New York City Commission on Human Rights—the nation's first, most generously budgeted and "most powerful" such agency—presents a largely negative appraisal of its achievements during the first three decades of its existence in redressing discrimination. He places the blame for the Commission's shortcomings partly upon its philosophy that prejudice could be overcome by conciliation, compromise and education, partly upon organizational and structural weaknesses, partly upon its divided constituency and partly upon political constraints imposed by the mayor.

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THE ALABAMA CLAIMS: American Politics and Anglo-American Relations, 1865-1872. By Adrian Cook. Ithaca, New York, and London. Cornell University Press. 1975. $13.50.

This solid and lucid book deals with the last major diplomatic crisis between the United States and Great Britain—this country's demand for compensation for the damages done by Confederate cruisers that escaped from British ports during the Civil War. Cook shows how settlement of the claims were complicated and delayed first by British arrogance, but then, more importantly, by the complex of pressures limiting the freedom of action of American statesmen—traditional distrust and dislike of Britain, Fenian-inspired intrigues, dreams of acquiring Canada and the unrealistic and extravagant expectations of American public opinion. "The settlement of the Alabama Claims," the author concludes, "provides a nineteenth-century demonstration of a disagreeable truth that has become all too obvious in the twentieth century: how difficult it is to pursue a sane foreign policy in a democracy."

JB

IMMIGRANTS AND THE CITY: Ethnicity and Mobility in a Nineteenth-Century Midwestern Community. By Dean R. Esslinger. Port Washington, New York. Kennikat Press Corporation. 1975. $9.95.

This rigorous and vigorous quantitative study of immigrant mobility in South Bend, Indiana between 1850 and 1880 is based, not on a random sample, but on all 10,000 South Bend immigrants! Esslinger's theme is the upward mobility of immigrants in a certain type of medium-sized midwestern city undergoing industrialization. If the relative ease of mobility and adjustment and the relative lack of social disorganization which he finds among South Bend immigrants are generally found elsewhere, and not the result of local circumstances, then Professor Esslinger has produced a very important study which suggests the sources of some of the differences between our very large cities and "Middle America." If Professor Esslinger's study is not the pattern, he has still produced a model monograph, supported by intensive research, and full of intelligent insights about his own work and that of others in the field.

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THE NEW NEGRO ON CAMPUS: Black College Rebellions of the 1920's. By Raymond Wolters. Princeton. Princeton University Press. 1975. $15.00.

This well researched study has much broader implications than the title might first suggest. By dispassionately and intelligently discussing conflicts between black college students and black college officials at Fisk, Howard, Tuskegee, Hampton, Florida A.&M., Wilberforce and other black colleges, Professor Wolters sheds much light on higher education for blacks, black middle class values, the rise of the integrationist ideology among the black middle class and its institutional manifestations in black higher education and, in the largest sense, the ideas of the "Talented Tenth" in the interwar years. This is a long book, well written and packed with information and insights.

HC

CARRIAGES FROM NEW HAVEN. By Richard Hegel. Hamden, Connecticut. Archon Books. 1974. $8.00.

This charming pictorial vignette concentrates on the rise and decline of the carriage industry in New Haven, Connecticut, and sketches changing relations among its people, resources, locations and trade ties over the nineteenth century. Writing in language at times too rudimentary, using detail on occasion irrelevant and only mentioning the impact of national trends on local fortunes, the author nonetheless has constructed a useful non-technical profile of both the mechanical and social dimensions of technological change in a nascent urban setting. Non-specialists might regard this case study as a helpful primer for students with no formal background in economic history.

Iowa State University D. M. P. McCarthy

political culture

THE FEDERAL MACHINE: Beginnings of Bureaucracy in Jacksonian America. By Matthew A. Crenson. Baltimore. The Johns Hopkins University Press. 1975. $10.00.

Traditionally, the Jackson administration is associated with the introduction of the spoils system. This form of guilt by association has persisted even though Leonard White's magisterial study of the evolution of governmental administration in the U.S. showed that the incidence of politically motivated dismissals by President Jackson was actually not out of the ordinary. Crenson now takes us a step further by presenting evidence to show that the foundations of American bureaucratic practice are in fact to be found in the Jackson era.

With Marvin Meyers *(The Jacksonian Persuasion)* and John Ward *(Andrew Jackson: Symbol for an Age)*, Crenson holds that Jacksonian democracy was preeminently a moral revival. The Jacksonians wished civil servants to conduct themselves so as to "gain the esteem and the confidence of the people." To assure that they would do so, the two largest and politically most sensitive agencies (the Post Office and the General Land Office) introduced bureaucratic controls unprecedented in their day.

"The Jacksonians," the author concludes, "believed that the actions of the government could have a direct effect on the morals of the nation. . . . [Therefore,] controlling the vicious impulses of civil servants through bureaucratic regulations could of course contribute much to the moral uprightness of the citizens." In documenting this thesis, Crenson effectively illuminates the period, at the same time providing a useful corrective to a generalized perception of the era that has stood too long without being questioned.

University of Kansas — Francis H. Heller

CHARLES E. MERRIAM AND THE STUDY OF POLITICS. By Barry D. Karl. Chicago and London. University of Chicago Press. 1975. $15.00.

Charles E. Merriam is generally acknowledged to have been the father of the behavioral movement in American political science. But the present study is not an attempt to assess Merriam as a thinker, nor an examination of his intellectual influence upon the remarkable group of students he helped to train at the University of Chicago. Rather, the focus of this biography is upon Merriam as the academic entrepreneur *par excellence*. Karl sees Merriam as the man who, more than any other single figure of his time, foreshadowed, and helped to forge, the present day linkages between the foundations, research in the social sciences and governmental policy- and decision-making.

Karl does a first-rate job of showing not only Merriam's role in such undertakings as the establishment of the Social Science Research Council, Herbert Hoover's President's Research Committee on Social Trends, and administrative reorganization during the New Deal, but the philosophical underpinnings of those activities. Merriam was an activist—but an activist who saw the increase and diffusion of scientific knowledge as the instrument by which to achieve the good life promised by the Enlightenment, American democracy and technological advance. ". . . Merriam's behaviorism," Karl concludes, "was based on the belief that modernization is a fundamentally rational process prior to and absolutely determining of social and economic change. This political determinism rests, in turn, on the belief that of all forms of political behavior, American political behavior stands the best chance of serving as the model for social change capable of placing all human society on the road to progress." Thus, this study does, as the author suggests, illuminate "the ideological outlines of the American national creed which supported an ideological commitment to American society as it was in the first half of the twentieth century."

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ROOSEVELT'S IMAGE BROKERS: Poets, Playwrights, and the Use of the Lincoln Symbol. By Alfred Haworth Jones. Port Washington, New York, and London. National University Publications. Kennikat Press. 1974. $8.95.

Jones seeks to explain Franklin D. Roosevelt's tremendous popularity as due to his effective exploitation of parallels and symbols from the past—above all, the image of Abraham Lincoln—for his own political advantage. And he argues that three leading writers of the 1930's—poets Carl Sandburg and Stephen Vincent Benét and playwright Robert Sherwood—played key roles in fixing the popular identification between F.D.R. and Lincoln.

Jones does a workmanlike job of tracing the development and manipulation of the Roosevelt-as-Lincoln theme in the spheres of domestic as well as foreign policy. But he exaggerates the role of symbols in determining political behavior. Roosevelt's suc-

cess owed at least as much to the substantive benefits that his administration provided millions of Americans as to his successful invocation of an acceptable and legitimizing image drawn from the American past. And Jones is too narrow in his focus even within the limits he has set himself. Lincoln was not the only favorable image linked with Roosevelt in the eyes of his admirers and supporters, and his foes continuously invoked contrasting parallels. Unlike John William Ward in his *Andrew Jackson: Symbol for an Age,* Jones fails to explore the full range of values which contemporaries associated with that man in the White House.

JB

THE CASE AGAINST DIRECT ELECTION OF THE PRESIDENT. By Judith Best. Ithaca. Cornell University Press. 1975.

Best's critiques of the ABA direct election proposal and of Pierce's *The People's President* include persuasive new evidence. Proponents of direct election seem unable to grasp the fact that changing the way we elect the president is not just a simple mechanical change but a change in the structure of political power itself. Electoral systems are not neutral distributors of political power but allocate more power to some groups and interests than others. Best argues that the present system is proven and reliable and helps maintain an acceptable balance of interests within a pluralist system. This book compares favorably with Sayre and Parris, *Voting for President.*

Southwest Missouri State University — Denny Pilant

POPULISM AND POLITICS: William H. Peffer and the People's Party. By Peter H. Argersinger. Lexington. University Press of Kentucky. 1974. $15.50.

As editor of the *Kansas Farmer,* William H. Peffer became so widely known as a spokesman for agrarian values that those fearful of the rising strength of populism referred to it as "Pefferism." Peffer's term as a United States Senator from Kansas (1891-1897) is also the high water mark of organized populism in the nation.

This is not a biography of Peffer but rather of the People's Party. There are obvious parallels to more recent events which again raise the question: why did "the movement" fail when it became a party? Argersinger stresses the sectional nature of politics as a major reason for the failure of the People's Party. Some other writers on third party politics in America (e.g., H. P. Nash, Jr.) have suggested that institutional arrangements serve as major roadblocks—a consideration which does not emerge from this examination of the fate of the People's Party.

This is a careful, well-written study. Plaudits also to the University Press of Kentucky for putting footnotes where they belong—at the foot of the page.

University of Kansas — Francis H. Heller

cities

IN THE CITY OF MEN: Another Story of Chicago. By Kenny Jackson Williams. Nashville, Tennessee. Townsend Press. 1974. $12.50.

Two events dominated the thinking of Chicagoans in the nineteenth century: the fire of 1871 which virtually destroyed the city, and the World's Columbian Exposition in 1893 which revealed the resurrected metropolis. The phoenix-like rise of Chicago from the ashes of the fire to a position of international prominence in less than twenty-five years captured the popular imagination as the city came for a time to represent the quintessence of the American experience: raw, democratic, stripped of European encumbrances. The "spirit of Chicago" was dominated by the business culture and had a profound effect on the architecture and literature of the times. Kenny Jackson Williams' study of Chicago focuses on Louis Sullivan, the architect, and Henry B. Fuller, the writer, two men who sought in the urban experience for a new art. She argues that Fuller saw the city as it was and Sullivan as it might be. Both men tried to fashion an urban art from a curious admixture of nineteenth century aesthetic ideals and twentieth century realities. Fuller failed and spent a lifetime groping ineffectively for means of capturing the vitality and energy around him, finally dying a forgotten old man isolated from his culture. Sullivan was spectacularly successful in creating in his buildings a new, organic expression of the age; although he, too, died alone and forgotten, his dictum "form follows function" set the keynote for the modern aesthetic consciousness. The book is lively and informative, although the footnotes are annoyingly incorporated into the text itself. The study takes an exemplary approach to an exciting event in American experience.

Iowa State University — Charles L. P. Silet

THE NEW URBAN HISTORY: Quantitative Explorations by American Historians. Edited by Leo F. Schnore. With a foreword by Eric E. Lampard. Princeton. Princeton University Press. 1975. $17.50; $8.75 paper.

This volume—the third in the series *Quantitative Studies in History* sponsored by the Mathematical Social Science Board (itself the offshoot of the Center for Advanced Study in the Behavioral Sciences)—focuses upon the forces promoting the growth of cities in nineteenth-century America and the effect of such growth upon the economic, social and political life of their inhabitants. The editor is a sociologist, the author of the foreword is an economic historian, four of the contributors are historians, another four are economists and three are geographers. The papers rely heavily upon quantification; the methodology ranges from relatively simple to highly abstruse; and the subject matter of the papers runs the gamut from detailed investigations of narrowly defined topics (e.g. "Patterns of Residence in Early Milwaukee") to such broad, if not protean, themes as "Large-City Interdependence and the Pre-Electronic Diffusion of Innovation in the United States" and "Urbanization and Innovation in the United States, 1870-1920."

The volume as a whole shows the advantages and shortcomings of the "new urban history." Its advantages over the older urban history are readily apparent: 1) it utilizes new and previously unmanageable data; 2) it is more precise in the definition of terms and assessment of evidence; 3) it applies techniques and concepts derived from the social sciences; 4) it stresses analysis and comparison. But the shortcomings are perhaps even more striking: a stilted and jargonized prose, a growing tendency to a methodology beyond the ken of all but those with training in higher mathematics, the limited range of problems dealt with or seemingly even capable of being dealt with (primarily social stratification, social and physical mobility and spatial patterns), and, most serious, a failure—most evident in the work of the so-called "model builders"—to remember that cities were and are inhabited by real, live people.

JB

CITIES AND SCHOOLS IN THE GILDED AGE: The Evolution of an Urban Institution. By William A. Bullough. Port Washington, New York. Kennikat Press Corporation. 1975. $12.50.

This excellent, brief study of urban schools is at least partly inspired by recent revisionist work on the history of American education which emphasizes its conservatism. Professor Bullough persuasively argues that the Gilded Age's "anti-politics" educational reformers were out of touch with the real problems of the urban masses, failed to construct a meaningful program for urban schools and created the monster of administrative centralization. He insists that many of the roots of contemporary problems in urban schools can be traced back to the later nineteenth century. This is an intelligent book, with many perceptive and shrewd insights; I would not hesitate to assign it to undergraduates—or suggest it to colleagues.

HC

meliorists

THE INTENTIONAL COMMUNITY MOVEMENT: Building A New Moral World. By Marguerite Bouvard. Port Washington, New York, and London. National University Publications. Kennikat Press. 1975. $12.00.

Bouvard finds three major streams of influence inspiring recent efforts to establish small-scale "alternative societies": a radical Christianity based largely upon the Anabaptist tradition, a revived and refurbished anarchism and behaviorist psychologist B. F. Skinner's utopian novel, *Walden Two*. Despite differences among—and even within—these three different types of communities, she discerns certain "fundamental premises" underlying the movement as a whole: a rejection of government as a source of social and economic reform; a commitment to the equality of all men—or to be more accurate, given the communities' repudiation of traditional sex role differentiation, of all humankind; a belief in "the value of life in harmony with nature"; the practice (except for the religious groups) of "a new morality which promotes freedom and spontaneity in sexual relations"; a modest, even ascetic, life style that rejects the consumer ethos of the larger society and a high appreciation of the value of leisure.

Those interested in and sympathetic with what Bouvard calls "the intentional community movement" will find in this book lots of details about the communities she has visited. But the more dispassionate reader will find this volume deficient as a work of scholarship. There is no analysis of the sociological and, perhaps more importantly, the psychological characteristics of community members other than the meaningless general-

ization that most are white, largely college-educated, middle-class youth. Nor is there any systematic appraisal of the pros and cons of communitarian life; instead, Bouvard presents an admiring—indeed, gushing—recital of its virtues that takes at face value the rhetoric of its exponents. And the author's enthusiastic conclusion that such communities are the wave of the present, not to say the future, is based on an exaggerated estimate of scale.

* * *

THE COUNTRY LIFE MOVEMENT IN AMERICA, 1900-1920. By William L. Bowers. Port Washington, New York, and London. National University Publications. Kennikat Press. 1974. $10.00.

William L. Bowers' thoroughly researched and lucidly written study focuses upon a previously neglected aspect of progressivism: the effort to stem the tide of urban migration by increasing the efficiency of agriculture and the attractiveness of rural life.

The country life movement drew its inspiration from two divergent—indeed, contradictory—impulses. One source of inspiration was a nostalgia for the agrarian past, an uncritical acceptance of the myth of the noble yeoman and a yearning to preserve the social and political virtues associated with life upon the soil. The second derived from what Samuel P. Hays has termed the "gospel of efficiency," with its commitment to organization, scientific management and systematic use of resources. More than any single person, Cornell University botanist Liberty Hyde Bailey—whom Bowers rightly calls the "philosopher of country life"—epitomized the dual strains in the movement. And the leadership of the movement generally came from the faculties of the land-grant colleges and officials of the federal and state departments of agriculture.

Although Theodore Roosevelt enthusiastically embraced the aims of the movement, its achievements proved limited. Part of the blame lay in what Bowers calls the "dichotomous nature of the movement"—the contradiction involved in attempting to preserve past values and ideas while simultaneously making farmers more efficient, more scientific, more businesslike. At the same time, their sentimental romanticization of the farmer and farming blinded reformers to the harsher realities of rural life, and to the contrasting allurements of the city. Above all, Bowers concludes, "most rural reformers could not seem to understand that the forces of industrialism were too powerful to stem—that it was impossible to resist the effects of industrialization."

* * *

BEFORE SILENT SPRING: Pesticides and Public Health in Pre-DDT America. By James Whorton. Princeton. Princeton University Press. 1974. $12.50.

Whorton aims to place the present-day controversy over pesticides—a controversy sparked by the publication in 1962 of Rachel Carson's *Silent Spring*—in historical perspective. He documents how concern over the dangers involved in the widespread application of insecticides antedated Carson's book, and, perhaps of more immediate relevance, how the abuses associated with DDT and similar organic insecticides were largely the consequence of attitudes and practices formed during the previous century's experience with inorganic insect poisons.

Whorton eschews any simplistic heroes-and-villains approach. Chemical pesticides were developed to meet a pressing, legitimate need at a time when their dangers could not be fully appreciated. By the time the dangers were realized, powerful vested interests—spearheaded by commercialized agriculture and the chemical industry—had grown up committed to their continued use. The result was a melancholy record—fully detailed in these pages—of how legislators, public health officials and even scientists allowed their responses to be dictated more by political and economic considerations than by medical ones.

Most historians of science have tended to focus narrowly upon the developments within a given discipline or field. Whorton provides a full account of the growing corpus of scientific knowledge about pesticides. But he does more. He places these developments—and the problems of their implementation and utilization—within the larger context of American society and culture. In so doing, he raises sobering questions about society's ability to deal with technological and scientific change.

JB

THE EMANCIPATION OF ANGELINA GRIMKE. By Katharine DuPre Lumpkin. Chapel Hill. University of North Carolina Press. 1974. $11.95.

Drawing extensively upon letters and diaries, Lumpkin details the development of Angelina Grimké from daughter of a wealthy South Carolina slaveholding family to ardent abolitionist and women's rights advocate. In the process, the author gives glimpses of the social and political struggles in both south and north during the decades before the Civil War, concentrating on the close ties between the emancipation of slaves and that of women. Not that this is new information, but the process becomes vivid when it is shown affecting the life of one woman.

Angelina's sister, Sarah, is not overlooked in this account, though the portrait of the older Grimké sister is far from flattering. The same may be said of the author's treatment of Theodore Weld, prominent abolitionist and Angelina's husband. Sympathy for Angelina makes the account somewhat less than objective, and this is also reflected in a style of writing which is melodramatic at points.

Nevertheless, the book is valuable for its investigation of the influences—familial, societal, religious and personal—which led Angelina Grimké from Charleston's elite society to the lecture halls of New England. The documentation is thorough, and the author includes an extensive bibliography.

Stephens College — Nancy Walker

labor

WORKINGMEN OF WALTHAM: Mobility in American Urban Industrial Development, 1850-1890. By Howard M. Gitelman. Johns Hopkins University Press. Baltimore and London. 1974. $10.00.

Unlike most of the numerous previous students of the dynamics of urban growth, who relied on samples or select sub-groups of population for evidence, Gitelman has attempted to study the physical, occupational and social mobility of the entire male population of Waltham, Massachusetts, during the years 1850-1890. This major work is based upon an extensive—and intensive—examination of manuscript census records, municipal birth, death and marriage registers, municipal tax rolls and annual reports of the local government, city directories, company record files, diaries, church and club records and newspapers. And he goes beyond the statistics of mobility to analyze the accompanying political and social changes that took place in Waltham over these years.

Perhaps the most striking phenomenon revealed is the extraordinarily high rate of physical mobility. Second, the opportunities for occupational mobility appear to have increased steadily over time as a result of the expansion of employment and the growing division and specialization of labor. And most of the "persisters"—that is, men who remained in the community over a period of time—were socially upwardly mobile—a fact that may explain their persistence. Occupational and social mobility was most marked among Protestants; Catholics suffered not only from discrimination, but from starting with lower levels of skill and education.

At the same time, Gitelman finds that socio-economic differentiation within the Waltham population grew increasingly important over time as the consequence of the growth in population, wealth, ethnic and religious heterogeneity and occupational diversification. By 1890, this increased stratification was reflected in residential patterns, in the organization and structure of churches and voluntary associations and even in the occupational hierarchy. On the other hand, politics had tended to become more democratized, partly because of religious and perhaps economic and social bloc voting, partly because of value and attitudinal changes that diminished respect for government and its officials and thus led to the withdrawal of men of higher socio-economic status from the political arena. More importantly, the fact that material success remained the major determinant of social standing prevented the crystallization of the existing stratification patterns into a hard and fast social class system.

All students interested in the process of industrial urbanization in the United States —a process that had become by the late nineteenth century the dominant force in American life—should read this penetrating and perceptive work.

* * *

THE UNION POLITIC: The CIO Political Action Committee. By James C. Foster. Columbia. University of Missouri Press. 1975. $12.00.

This study traces the history of the CIO's Political Action Committee from its founding in 1943 until its amalgamation, as part of the AFL-CIO merger, with the AFL's Labor's League for Political Education to form the Committee on Political Education. Its supporters, and perhaps even more so its foes, indulged in glowing—and frightening—accounts of its influence and power, but Foster finds the PAC to have been surprisingly ineffective. "Far from being a juggernaut," he contends, "the PAC was often an inadequate and poorly informed campaign organization. In the twelve years of its existence, the CIO-PAC lost many more elections than it won."

Foster ascribes this ineffectiveness to the adherence by the PAC's leadership to 1930's attitudes and rhetoric that were out of touch with the new issues of Communism, corruption and the Cold War that dominated the postwar years. Only an adroit retreat on the Communist issue saved the PAC from complete disaster.

Yet Foster does credit the PAC with substantial achievements. It aided almost the entire liberal bloc in Congress at one time or another, and it performed valuable agitational and educational work in behalf of liberal programs. Most importantly "It was

the CIO-PAC that kindled the first fires of political consciousness in the breasts of most CIO members; it was the PAC that helped transform the CIO's millions into alert and liberal members of the body politic. . . ."

JB

PROFESSORS, UNIONS, AND AMERICAN HIGHER EDUCATION. By Everett Carll Ladd, Jr. and Seymour Martin Lipset. Washington, D.C. American Enterprise Institute for Public Policy Research, Domestic Affairs Study 16, Prepared for the Carnegie Commission on Higher Education. 1973. $1.75.

Writing in Spring 1973, Ladd and Lipset were not sure faculty unions had been particularly effective in improving salaries and working conditions in higher educaton, but they demonstrated that unions had tended to eliminate salary differentials in an academic rank, to expand the claim of tenure over all appointees, to lower the power of faculty senates and to place faculties in adversary relations to both administrations and students. These results came from the discussion of groups of specific cases, with references to an eleven-page bibliography. This is a good basis for comparison with later events.

University of Kansas W. D. Paden

BLUE-COLLAR ARISTOCRATS: Life-Styles at a Working-Class Tavern. By E. E. Lemasters. Madison, Wisconsin. The University of Wisconsin Press. 1975. $8.95.

Blue-Collar Aristocrats is based on a four-year participant observation study of a blue-collar tavern frequented by construction workers. Its success is mixed. Throughout the book, the writing style is commendable as Lemasters minimizes professional jargon and allows subjects to speak for themselves through quotations of conversations. Combined with the author's observations the result is an excellent ethnographic account of the social world of the working-class tavern. At this level the book is a success and should be read by both interested professionals and laymen.

Unfortunately, the author also attempts to present a total picture of the construction workers' lives based on conversations and observations of leisure activities. Because of the limited nature of the data the result is, not surprisingly, shallow and unconvincing. Views on social issues are explained through the stereotype of the blue-collar worker as an uninformed bigot—". . . certain kinds of behavior, such as homosexuality and communism seem to be beyond their realm of comprehension" (109). A discussion of family relationships which is exceedingly repetitious adds little to existing knowledge of the subject. The major conclusion—that affluent blue-collar workers are not adopting middleclass norms—has been stated by others with access to more complete data. The quality of the book would have been improved if the author had limited its scope to the tavern life with which he became personally familiar.

Washington University Jay Corzine