BOOK REVIEWS

*Blacks in Pennsylvania History: Research and Educational Perspectives.* Edited by David McBride. (Harrisburg: Pennsylvania Historical and Museum Commission, 1983. Pp. ix, 129. $7.50 paper.)

This book is a collection of papers delivered at the 1979 Conference on Black History in Pennsylvania. Its purpose was to encourage the study of black history by providing examples of research and describing the sources available for further study. Several papers suggest methods for incorporating black culture into the public school curriculum. These will be especially interesting to educators. One paper, on black land-grant colleges, was only indirectly related to Pennsylvania, since the state had no black land-grant college of its own. There is a reference in the paper to Lincoln University, but the reference is obviously to the institution in Missouri and not to the college located in Pennsylvania.

There are two papers which provide guides to research materials on black history. One paper, by Charles Blockson, is a good survey of the location of source materials, with a special focus on the archival material in eastern Pennsylvania. The other paper, by Leroy Hopkins, points out that a great deal of black history in Lancaster county has been ignored or distorted by white historians because of their racial ideology.

Two essays deal with the struggle for equal educational opportunity for black students. Anna Wilmoth details the struggle of the black community in Pittsburgh to secure equality in education in the face of resistance by the educational establishment to black control of the education of black children. There was a striking difference in the Philadelphia experience, according to Linda Perkins. Here Quakers pioneered efforts to secure high school education for blacks, and, what is most important, involved blacks in the operation and management of the school. She presents an overview of the work of Fanny Jackson Coppin, a pioneer black educator who guided the Philadelphia high school which later developed into Cheyney University of Pennsylvania.

Dennis Dickerson analyzes the role of black churches in Pittsburgh in supporting the efforts of black workers for better working conditions. As a social agent for change the black church was too divided denominationally and too dependent upon white support to secure significant social gains for black workers, but it did provide an arena, outside white control, where black workers could develop leadership skills. Peter Gottlieb assesses the role of the Urban League in Pittsburgh in opening job opportunities for blacks, as well as its efforts to adjust the southern life-style of the workers to the urban industrial culture of the north. His conclusion is that the League worked harder to make the Southern migrant conform to the needs of the employers than to create a decent social environment for the workers.

The writers of these papers provide excellent suggestions for further research, and their notes will be helpful guides for historians in the field. There are also comments by invited participants who offer critiques of the papers and suggest new areas to explore. It would be helpful to have a study of black workers in Philadelphia, in order to compare their experience with workers in Pittsburgh.
Since the first black denomination was founded in Philadelphia, we should know how those churches responded to the needs of black workers. Since black communities developed in Pennsylvania outside Pittsburgh and Philadelphia, we need to know their experience as well. The collection provides materials essential to the reconstruction of black history in Pennsylvania, and, as such, needs to be taken seriously by all Pennsylvania historians.

Lincoln University

Andrew E. Murray

Pennsylvania's Painters. By Irwin Richman. (University Park: Pennsylvania Historical Association, 1983. Pp. 83. $5.00 paper.)

Geared to a general readership, this modest volume provides a glimpse of the major contribution which Pennsylvania has made to the history of American art. Amply illustrated with good photographs (in black and white and color), this handy-sized book is intended to serve as a study guide, rather than an encyclopedia, for readers interested in Pennsylvania's history. Many of the painters discussed are little known. This guide expands our awareness of the number of artists, notably families of artists, Pennsylvania has produced.

The survey offers brief biographies of some of Pennsylvania's outstanding painters, including Benjamin West, Thomas Sully, Thomas Eakins and the Misses Mary Cassatt and Cecilia Beaux, and discusses their work and their importance to American art history. The volume is divided largely by subject matter (portraiture, still-life, landscape, history and genre painting) rather than chronologically. Many American painters had to be proficient in all the types of painting under discussion. As a result, they do not categorize neatly. Benjamin West and Charles Willson Peale, as examples, appear here and there throughout the text instead of concisely in one place. A chronology for a study guide would have provided a logical progression for the student. The lack of an index of artists' names compounds the problem.

Additionally, the wisdom of a general text, designed for museum and classroom sales, illustrated with so many inaccessible works, must be questioned. While the impulse to introduce us to artists whose work is still held in private collections is a laudable one, it does not do justice to painters like John White Alexander and Mary Cassatt to be represented by substandard work. It would have been advisable to have pursued, in all cases, the best known or most representative work of each artist.

A modest book with great hopes of being a significant contribution should, above all, be accurate. Students of Pennsylvania's art history would be well-advised to read Pennsylvania's Painters with caution. There are dozens of errors, inconsistencies and inaccuracies marring the text, e.g. Robert Edge Pine's "co-authorship" of a painting long adjudged to be by Edward Savage alone; Cecilia Beaux's name misspelled throughout. In fact, the misspelling of artists' names is a major problem: Jefferson David Chalfant is sometimes Chalfont; J.M.W. Turner is referred to as William M. Turner. The author is also oddly and painfully familiar with Andrew Wyeth when he addresses him as "Andy." Contextual errors like these are compounded by ordinary spelling and grammatical mistakes.

The concept of a study guide offering an overview of Pennsylvania's
extraordinary contribution to American art is an excellent one. It is regrettable
that the good idea was so poorly executed.

Georgetown University

Bonita L. Billman


In 1608, when the indomitable Captain John Smith was exploring Chesapeake Bay, he came to the mouth of a wide estuary, later identified as the Nanticoke River. He described the natives living along this river, including the "Nantaquake," as "the best Marchants of all other Salvages." In the 1970s, a decade that witnessed a renaissance of American Indian spirit, several hundred descendents of these Nanticoke people now living in New Jersey and Delaware, revived or formed their own Indian associations.

A widely held misconception about eastern Indians suggests that no natives remain in the north and central Atlantic states. Recently, however, scholars such as Theodore Stern (writing on the Chickahominy of Virginia) have increasingly supported what the eastern Indians had known all along—that they had not disappeared. Their ancestors remained in marginal areas where they retained a remarkable degree of cultural identity. They became acculturated but not assimilated.

One of the most distinguished scholars of northeastern Indians, C. A. Weslager has dealt with various northeast Algonguian groups, on both personal and scholarly levels, for over four decades. Author of a number of classic works in this field, he now adds one of his most significant studies, The Nanticoke Indians—Past and Present.

Based on two of his previous monographs, both long out of print, The Nanticoke Indians synthesizes the story of these coastal Algonquians in their 385 year dialogue with Euro-Americans. From their initial meeting with John Smith through their frequent sparring with seventeenth-century Maryland authorities, Weslager traces the Nanticoke responses to these increasing pressures. Like other Eastern groups, some of the Nanticoke chose to migrate; others stayed. Those who moved on altered their status as an Eastern Shore independent group to that of a tributary group within the security of the Iroquois League. Sliding under the Iroquoian umbrella, these migrating Nanticoke joined the Delaware, Tutelo, Conoy and other misplaced groups to become younger members of the venerable league. But their new home in the beautiful Susquehanna River valley, a noted refuge for many fleeing tribes, offered no permanent protection. When their fortunes, like those of the Iroquois, suffered with the American victory in the Revolutionary war, they moved on again. Some fled north to Grand River, Ontario, with the followers of Mohawk leader Joseph Brant; others joined the Delaware in their continued migration west, eventually settling in Indian territory.

Those Nanticoke who chose to remain in Delaware provide the focus for Weslager's concluding chapters. He describes their struggles to organize, to provide schooling for their children, and to achieve recognition, or "status" as Brewton Berry puts it. Like his predecessor Frank G. Speck, Weslager has found among these Nanticoke a persistent "consciousness of Indian customs." While devoid of their language and ritual, they have nonethe-
less retained tribal lore, traditions and folk culture. Many rely on inherited knowledge of nature, including herbal medicines and teas.

*The Nanticoke Indians* is a finely crafted work, one that reflects decades of experience and skilled research. Weslager's approach is balanced, fair, and without rancor. Moreover, he is able to savour the gentle irony so evident in the history of American Indians. The result is a model of tribal history. It should serve as the standard work on the Nanticoke. But it also provides a useful perspective on Iroquoian history, as well as the struggles of all the misplaced tribes that criss-crossed Pennsylvania in the tumultuous decades of colonial America.

*University of New Mexico*

MARGARET CONNELL SZASZ


E. Wayne Carp, who is now an editor of the Nathanael Greene Papers, has written a history of administering supplies to the Continental Army. In four chapters he traces the course of administration, pointing out that this is not meant to be a logistical history. The book has little statistical material, and does not emphasize the shifting locations of combat or the movement of supplies. Firearms, ordnance, and ammunition are scarcely mentioned. There are also four chapters dealing with special problems. Those on "Corruption" and "Motivation of Staff Officers" are notable contributions to the study of the American Revolution.

The system set up in 1775 was unbalanced and contradictory because Congress insisted on managing everything directly, and did it badly. By 1777, Congress had reformed its policy, shifting from stingy frugality to authorization of most of the army's needs. This, however, required large issues of paper money, leading to crippling inflation. Therefore, in 1780, Congress yielded central power and established the state quota system known as specific supply. The political assent of each state to each quota was required; the system was linked to a reduction of the money supply. While the system was being introduced the war took a turn for the worse. Major J. Burnett, aide to Quartermaster General Greene, was provoked to write to Commissary General Jeremiah Wadsworth that "Congress have left it in the power of the States to starve the Army at pleasure." Associated with decentralization were reductions of the quartermaster and commissary branches. Greene resisted the cuts because he knew they would not work. Overlapping the implementation of decentralization was the beginning of a return to centralization, which involved the rise of "the Nationalists." Although Congress's Committee at Headquarters was won over to Greene's views, Congress dismissed it and made Timothy Pickering quartermaster general. Robert Morris, as superintendent of finances, circumvented the specific supply system by engaging in direct contracts during the Yorktown campaign, but he did so only because the alternative was direct seizure—impressment—of private property. The Nationalists' movement involved the election of congressmen more responsible to the army, and Congress's willingness to trust important administration matters to Morris,
Secretary of War Benjamin Lincoln and, in principle, to other bureaus it might create.

The volume conveys an underlying theme. Carp asserts that eighteenth-century American "political culture" emphasized a republican search for virtue, which made the Revolutionaries suspicious of centralizing influences, the military system, waste, and corruption. Based his arguments on the works of Bernard Bailyn, Gordon S. Wood and Edmund S. Morgan, especially Wood's "Conspiracy and the Paranoid Style: Causality and Deceit in the Eighteenth Century," (William and Mary Quarterly, 3d Ser., 39 [1982]: 401-441), he finds that many of the quarrels within the Revolutionary leadership arose from this mental limitation. Only as pages 112-128, within the "Corruption" chapter, does he expand on the theme. Americans saw causality only in terms of acts of individual volition. They could not comprehend abstract causes such as sociological forces, psychological factors, and the invisible hand of economics. Therefore, when reality did not correspond to rhetoric they assumed the existence of conspiracies. Since supply staff officers were usually chosen for their mercantile background and often continued in private business, their fellow Revolutionaries assumed they were conspiratorially using military offices for private gain. There were just enough real cases of crime to give credence to these suspicions. Puritan ethic, and Commonwealth and Real Whig ideology, had led to these erroneous suppositions. Of course, the resulting discord weakened military efficiency; to a degree revolutionary ideology was working against the Revolutionary cause. When given fair hearings most of the accusations of conspiracy proved false.

Other than the statement of Major Burnett, Carp includes nothing that would prove the existence or the impact of a conspiratorial mentality. Those who managed the Revolution underwent experiences entirely new to Americans, became involved in tasks of continental dimension, and risked all on personal involvement with strangers. These seem inconsistent with a conspiratorial-paranoid climate of opinion. Also, eighteenth-century French history suggests universal themes arguing against Carp's hypothesis. However, since the rest of the book does not depend on the mentality interpretation, it is a very worthwhile study.

Pennsylvania Historical and Museum Commission  LOUIS M. WADDELL


The projected seventeen-volume Documentary History of the Ratification of the Constitution is divided into four series: 1) Constitutional Documents and Records, 1776-1787 (1 volume); 2) Ratification of the Constitution by the States (11 volumes); 3) Commentaries on the Constitution: Public and Private (4 volumes); and 4) The Bill of Rights (1 or 2 volumes). In the "Ratification of the Constitution by the States," the volumes are arranged in the order in which the states considered the Constitution. Pennsylvania is volume 2 (779 pages, plus a
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microfiche supplement of more than 2,700 pages). For a review of this title, see Pennsylvania History, 48 (January 1981): 75-76. Though each series is autonomous, the Pennsylvania volume should be read with the four volumes contained in the series “Commentaries” because it is an integral part of the Documentary. Readers will find frequent cross-references.

According to the preface, the Commentaries on the Constitution: Public and Private, presents “an almost day-by-day account of the regional and national debates on the Constitution” (p. xvii). In terms of organization, except for some grouped items, documents are arranged chronologically and are numbered consecutively throughout the four volumes. The series contains a variety of documents: newspaper items, pamphlets, and broadsides that circulated regionally or nationally. Included also are some private letters that give the writer’s opinions of the Constitution in general or that report on the prospects for ratification in several states. Here one will find for the first time in their proper context The Federalist Papers surrounded by other Federalist and Anti-federalist essays. Items range from James Wilson’s speech before a public meeting (No. 134) to squibs or fillers, such as a report appearing in the Independent Gazetteer about a number of “decent tradesmen” who were conversing in a beer house about the members of the Federal Convention (No. 87). There are, however, no startling document discoveries to be found in the volumes under review here.

Volumes 1 and 2 of the Commentaries, which are volumes 13 and 14 of the Documentary, cover the period 21 February to 17 December 1787. Given the ten-month time frame, it should not come as any surprise that a very large percentage of the documents relate to Pennsylvania. The number of items exceeds 150, or around 43 percent of the total. Newspapers, which are the most significant source for the study of the public debate over the Constitution, dominate. They were effectively utilized before and during the debate over the ratification of the Constitution by both the proponents and opponents. Of the ninety-five newspapers published in 1787 and 1788, largely in the seaboard towns, twelve were published in Philadelphia. “During the first few months of the debate on the Constitution,” write the editors, “the majority of the nationally printed newspaper articles originated in Philadelphia.” The eighteenth-century newspaper printer—persons like Francis Bailey, Mathew Carey, David and William Hall, William Sellers, and Eleazer Oswald—operated an important news service.

These are important volumes. “Taken together,” writes the editors, “the material in ‘Commentaries’ probably forms the greatest body of political writing in American history” (p. xvii). In addition to the 351 documents and the seven appendixes, the editors have prefaced the “Commentaries” with an extensive introductory essay detailing the decade-long debate over the nature of American government. Included also are lists of federal and state officeholders, a chronology of ratification events, a list of analysis of American newspapers, biographical data, and a comprehensive index.

These volumes are based on the same exhaustive research and scrupulous editing that this reviewer found in the earlier volumes. The headnotes are especially complete and useful, at times providing a thematic handle. The historical profession in particular and the public in general are indebted to the State Historical Society of Wisconsin and the “publications program” of the

*Pennsylvania Historical and Museum Commission*

ROLAND M. BAUMANN


Nearly twenty years ago Bernard Bailyn's *The Ideological Origins of the American Revolution* (1967) burst upon the scene, riveting scholars' attention to the importance of republican ideas in early American history, and spawning dozens of works which confirmed, modified, and enlarged upon Bailyn's insights. Subsequent works identified a variety of ideologies within republicanism and pushed the significance of republican assumptions and perceptions beyond the Revolution, where Bailyn concentrated his efforts, into the 1790s, assimilating Jefferson and his followers into England's country-party tradition and viewing them as the embodiment of classical republicanism in America.

It was Republican belief in a constant struggle between liberty and power, we were told, as well as their trust in the ubiquity of corruption and conspiracies, their conviction that private and public virtue were one, and their suspicion of novelty and fear of self-interest that wed them to the classical republican paradigm. Jefferson and his followers thus have been depicted as agrarian conservatives antipathetical to capitalist values.

In a series of publications in the past decade Joyce Appleby has challenged the prevailing view. *Capitalism and a New Social Order*, the 1982 Anson G. Phelps Lectures in Early American History, enlarges upon themes marked off in her previous writings. She denies that classical republican ideals were the driving force behind the Republican ascendancy. She discovers instead that a body of seventeenth-century economic thought which drew attention to the fact that changing economic practices were severing traditional dependencies, fostering Republican goals and ideals. Changing marketplace aspirations and habits reshaped concepts of liberty and crystallized confidence in individuals' ability to pursue simultaneously private and public ends. Whereas in classical republicanism values associated with free enterprise and greater productivity provoked anxiety, changing European conditions and American realities transformed them into forces for liberations.

Republican acceptance of these new realities and assumptions, Appleby contends, created "the first truly American political movement" (p. 4). It was Republican optimism, their conviction that the past could be shed and the future reshaped that separated Republicans from their political rivals and "made a national democratic party possible in the 1790s because that vision alone had the power to hold together otherwise quite disparate individuals and groups" (p. 4).
Their belief that man was not unruly and unpredictable animated them to refashion political institutions and to argue that sustained prosperity in America undermined traditional needs for an energetic government.

Appleby's reassessment provokes and stimulates. Still, it is not altogether clear from her work why certain Americans grasped the new realities and acted upon them while others did not. Nor does she demonstrate conclusively that it was the cluster of economic insights she focuses upon which drew the middle and lower classes to Jefferson in the 1790's. In the end, she is much more successful in showing that novel economic theories and liberal political views were held by some members of the literate elite than in establishing that those values were embraced by the general populace.

University of Northern Colorado

G. S. Rowe


Solid scholarly essays and coffee-table quality illustrations rarely go hand-in-hand, but this volume is one instance where the marriage of the two is both informative and impressive. The authors, largely from the Winterthur Museum, have provided an introduction to Pennsylvania-German material culture that is at once scholarly and popular. This culture flourished between 1750 and 1840, and then collectors like Henry Francis Du Pont sought out distinctive artifacts of that culture in the century and a quarter that followed. Du Pont's magnificent collections at Winterthur provide the references and the artifacts for glimpses of several strands of Pennsylvania Germaniana.

Scott Swank's introduction outlines eight propositions that he and the other authors elaborate throughout this volume. First, Pennsylvania German arts flourished during a very compact time frame, largely between 1770 and 1840. Second, all major sectors of Pennsylvania German migration produced handcrafted objects, but southeastern Pennsylvania was the center for this culture. Third, a similar flowing of material culture occurred in central, northern, and eastern Europe during this same period, and that material on occasion found its way to the United States and was peddled as Pennsylvania German. An extension of this theme is that this "folk art" was really "rural bourgeois art." It was essentially preindustrial, but mixed rural and urban influences in a synthesis of German and English cultures. Fifth, these arts were primarily Protestant, although they were not all religious in nature. In fact, an important corollary is that this material was rarely considered "art" by the native culture. It transmitted meaning for a daily life and culture and was more properly a part of the cultural language than a residue of artistic expression. In addition, except for the Fraktur, it was largely produced by skilled local artisans serving a prosperous bourgeois community. Finally, these craftsmen did not only produce Pennsylvania German products. Many of their artifacts were not Germanic at all, and even what was gave little evidence of a cohesive German culture.

This means that the task of interpretation is often a complex one, and the authors are to be congratulated for a superb rendition of that complexity and its
various components. Swank's essays on the Germanic background, architectural landscape and (particularly) proxemic patterns are as finely crafted as the material culture he details. Along with most of the other essays, they also move us away from a noncontextual celebration of the artist and the artifact to a study of the interaction between the artisan, the object, and their environment. By the time you finish with John and Rebecca Stoltzfus, you not only feel that you know them but that you understand their culture.

The other essay that marries the pursuits of anthropology, social history, art history and material culture particularly well is a long exegesis by the late Benno Forman on "German Influences in Pennsylvania Furniture." Forman dwells on techniques as well as ideas, for the material culture tells the story of both, and directs our attention in an arresting essay to the degree to which German craftsmen (especially those in the Philadelphia area) assimilated the English culture. Through careful study he demonstrates how their works reflect that assimilation, suggesting that we are confronting a cultural matrix and not merely a process of migration and production.

Other essays investigate additional pieces of the cultural puzzle, including earthenware, fraktur, textiles, glass, metalwork, and German language books, periodicals and manuscripts. Although Swank warns us in his introduction that the Winterthur collection is generally not representative of eighteenth and nineteenth-century Pennsylvania German society, this caveat is difficult to remember throughout since all the authors do not always indicate the relationship between the collected objects and the broader culture. Nonetheless, this is a superb volume, detailed, scholarly, interpretive, yet always trying to place its subject in the broader context of life in the eighteenth and nineteenth centuries. It is in this last respect that these essays have succeeded most grandly, providing in many respects a model for future publications.

Franklin and Marshall College

JOHN ANDREW

Selected for W hrovers 2005-2006 Program in History and Social Science


For any scholar to approach Thomas Eakins as a subject requires daring, foresight, and determination. Rarely in American art has a painter's life and career been subjected to such close, extensive, and often brilliant, scrutiny. Lloyd Goodrich, who pioneered Eakins study with his many editioned Thomas Eakins, first published in 1933, apparently culminated it some fifty years later with his two-volume Thomas Eakins published by the Harvard University Press in 1982. Additionally, Gordon Hendricks' The Life and Works of Thomas Eakins (1974) is massive and encyclopedic.

What could possibly be left? Elizabeth Johns defines an area and explores it brilliantly. She views Eakins as a portraitist: a portraitist whose paintings, as commonly held, were not necessarily realistic and perhaps excessively honest, but rather as symbolic and evocative of their time. The portraits were or are emblematic of "the heroism of modern life."

To develop her hypothesis, the author chooses to analyze just five of Eakins' works, Max Schmidt in a Single Scull, The Gross Clinic, William Rush Carving His Allegorical Figure of the Schuylkill River, The Concert Singer, and Walt Whitman.
Her technique is to employ the entire art historian's panoply—historical, textural, and structural analytic techniques—are meticulously directed toward each work—and in doing this she naturally has to discuss pertinent aspects of the artist's life and oeuvre. When, for example, she turns her attention to Max Schmidt in a Single Scull (originally titled The Champion Single Scull), she traces the history of sporting paintings, the role of sport in late nineteenth-century American life, Eakins' commitment to sport as well as the more expected artistic analysis.

Among her very interesting observations about Eakins' career is that the financial security he enjoyed allowed him a freedom to choose only those sitters whom he felt worthwhile—only those who were contributors. Even these select personages did not like or appreciate their finished portraits. Eakins very commonly chose to paint his subjects as older than they were! Not many persons could or would, in fact, appreciate a portrait that they had to grow into.

Johns builds on the research base of Goodrich and Hendricks and other Eakins scholars. To this she adds extensive research in both manuscript and other primary source materials. The book is cogent, well documented, decently illustrated, and blessed with a fine bibliographic essay and an accurate index. It is everything that a modern art historical monograph should be: concise and exhaustive and technical and readable.

The Capitol Campus, The Pennsylvania State University

IRWIN RICHMAN


Written in 1959, The Spencers of Amberson Avenue details the pleasures of growing up at the turn of the century in Shadyside—an upper-middle class neighborhood in Pittsburgh. Its author, Ethel Spencer, was the third child in a large family of seven headed by Mary (Acheson) Spencer and Charles Hart Spencer. A retired English teacher, Ethel Spencer writes her portrait of family life with precision and clarity and offers her memoir as a tribute to her mother who made the Spencer household a comfortable refuge from urban America.

Spencer surveys the family's activities from marriages to funerals and also includes full descriptions of quirky relatives, holiday celebrations, and family vacations. She is especially adept at describing the rhythm of daily life in a house full of children and women—a mother, two nurses, a cook, a laundress, a chambermaid, and an occasional seamstress. Her father who worked, rather unhappily, as a middle-management executive under Henry Clay Frick intrudes in the story just as he apparently intruded in the household. His arrival at the end of the day, for example, meant not only his retirement to his private library but also the immediate cessation to the noisy play of children's games that had filled the house during the day.

Secure from the grit, poverty, and industry of the city, the Spencer household succeeded as a result of the efforts of the mother and her considerable staff. As supervisor, the mother was able to avoid the most grueling jobs of cleaning chamberpots, disposing of garbage, cooking daily meals, and washing and ironing the family's clothes. Yet Spencer acknowledges that the family took the
servants "for granted" and was barely even aware of the presence of the black laundress who worked in the basement. Spencer concedes that wages were low and conditions close to unbearable, naively asking "why anyone was willing to enter domestic service" (p. 27). But neither such concessions nor the development of affectionate ties between family members and servants altered traditional relationships. Servants belonged to one of two categories—those "indispensable to Spencer comfort" (p. 37) and those who through illness or marriage created hardships for mother and the family.

An introduction written by Michael Weber and Peter Stearns attempts to provide a historical and historiographical setting for the memoir. Affected by industrialization and immigration, the Spencers joined the middle-class pattern of outward migration as suburbanization and transportation innovations transformed the shape of the city. Like their contemporaries, they hired servants, valued education, and held strong religious commitments. The Spencers, according to Stearns and Weber, "fall neatly between the powerwielders of the day and the faceless workers about whom we have been learning a great deal in recent decades" (p. xxiv).

Stearns and Weber raise a number of valuable questions about the role of the family and suggest the importance of the memoir as a document of middle-class life in an industrial city. Yet it is not altogether clear that the Spencers represented the typical middle-class family. Their strong class concerns and their large number of servants, as the editors concede, positioned them more among the upper class while their sacrifices in education and transportation were mitigated by the wealth of the maternal grandfather. Moreover, the mother's determination to educate her daughters hardly conformed to traditional middle-class values. Also needed, then, is an interpretation of the memoir that is at once sensitive to the Spencer family as an example of familial accommodation to downward mobility as well as middle-class comfort. Finally, the introduction would have been improved with the inclusion of more specific information about Pittsburgh (the population was not even recorded) and the consideration of such relevant work as that by Susan Kleinberg. Still, the record of the Spencer family is, as the editors appropriately conclude, poignant testimony of the ability of the family of means to construct a world largely isolated from the political and social realities of the day.

University of Maryland Baltimore County  

JO ANN E. ARGERSINGER

*Anthracite People: Families, Unions and Work, 1900–1940.* By John Bodnar.  
(Harrisburg: Pennsylvania Historical and Museum Commission, 1983. Pp. 100. $3.50 paper.)

This slim volume exemplifies the new labor history in that it focuses upon social relationships in economic settings rather than upon institutional structures. The book is divided into two parts: an article-length essay and selected transcripts from oral interviews collected from immigrants and the children of immigrants in the anthracite region of northeastern Pennsylvania. In the essay Professor Bodnar demonstrates his ability to "see life whole." The life in question is the social order and economic disorder present in the hard coal region when the economic slide of the twenties became a precipitate drop in the early years of the Depression. Professor Bodnar argues that to understand "the impact
of industrial shutdown and economic dislocation on the people of a community or region" a study of the social context of economic pursuits must be undertaken. This he has done, indicating how family and community were shaped by industrial necessities in periods of economic health and how social relationships sustained workers who faced deteriorating labor markets and the seemingly nefarious, complementary behavior of their employers and labor unions in periods of economic distress.

The working people in the Wyoming Valley of northeastern Pennsylvania responded to the erosion of their economic opportunities in the early thirties by stressing that work should be shared and by opposing the United Mine Workers which was believed to be corrupt and self-serving. Both the understanding of these two points and the activity directed toward obtaining the former despite the opposition of the latter were derived from familial and neighborhood loyalties which were part of the gestalt of these workers' lives. The institutional vehicle through which job sharing and opposition to the UMW were melded was the newly formed United Anthracite Miners of Pennsylvania.

The economic disorder in the anthracite region during this period was dialectical in that coal companies and the UMW, with values stressing efficiency and managerial control of the workplace, were pitted against the workers, their families, and neighbors, for whom control of the workplace was essential to sustain personal dignity, the family, and the community. Job sharing and the cooperation and equality it implied were economic derivatives of the sharing, cooperation, and equality which had come from the cultural values of these Old World immigrants and their children. Thus, the crosshatching of loyalties which marked the personal lives of workers were transposed to their economic expectations. The sacrifice which children had made to further the stability of the family, the loyalty of parents to children expressed in countless ways in the home, were carried out of the home to the streets of mining communities and to the collieries where workers tried through persuasion and violence to shape the policies of coal companies and the entrenched UMW. These efforts failed, though Professor Bodnar does not explain why.

Transcripts from oral interviews of immigrants and their children, mostly Polish and Italian, constitute three-quarters of this short book. The interviews are gathered around four topics: Newcomers; Family and Community; The Miners; and Labor, Business, and Politics. This material is rich in detail and presents the idiosyncratic perspective which individuals invariably have of their experiences. To be useful to historians, this evidence must lead to induced generalizations and be corroborated, in part, with other types of evidence. Professor Bodnar has succeeded in his use of this rich material and his book should be of interest to students of labor and society in Pennsylvania. Two other volumes similar to this one are to be published, one dealing with Cornwall and the other with Monessen.

Susquehanna University

Donald D. Housley