

Kenny's vivid narrative remains a wonderful entrance into the complex world of eighteenth-century Pennsylvania, and allows readers to grapple with larger questions regarding historical causation, cultural encounters, and human nature. Kenny rightly places emphasis on the Paxton Boys' culpability in the final end of William Penn's dream. But the author's parallel portrait of expansion-minded and dishonest proprietary officials raises the question of whether the Holy Experiment was a hollow dream after Penn's death in 1718. We might profitably remember C.A. Weslager's argument that the turning point in Peaceable Kingdom's demise was not solely the Paxton Massacre, but the proprietary alliance with the Six Nations that enabled thousands of Scots-Irish and other European immigrants to flood onto the Delawares' lands.

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Edward Slavishak. *Bodies of Work: Civic Display and Labor in Industrial Pittsburgh*. (Duke University Press, 2008. Pp. 354, illustrations, notes, bibliography, index. Cloth \$89.95; Paper, \$24.95.)

From the nineteenth century and into the twentieth, the factories, mills, and mines of the Pittsburgh region were hazardous and often deadly. Falling debris and rock, overhead spills of molten metals, and explosions in steel mills and coal mines, for example, claimed the lives and devastated the flesh of thousands of working-class men between the 1880s and the 1910s. Echoing reformers who researched the Pittsburgh Survey in the early 1900s, and historians such as S. J. Kleinberg, Edward Slavishak reminds us that Pittsburgh "was an unusually dangerous place in which to work" (151). *Bodies of Work* is an illuminating history of working bodies, the dangers of industrial labor in the "Steel City," and observers' varied responses to the ubiquity of bodily harm. Slavishak's focus on the working body illuminates not only the physical impact of industrial work on working-class men (and women), but also more broadly the body as a site of cultural argument among competing groups—especially city boosters, reformers, industrial employers, and craft unionists—who were eager to define Pittsburgh's civic identity, the rights and obligations of laborers and employers, and the legitimacy of industrial capitalism as a whole during this period of profound economic and technological change. While Pittsburgh's Gilded Age working-class

history is by no means new to historians, Slavishak's stunning book revisits the subjects of Pennsylvania industry, Progressivism, labor, and urban culture with fresh, new perspectives. The results here are fascinating and worthwhile, a must-read for scholars of Pennsylvania history as well as cultural, labor, and urban history more generally.

Slavishak's builds his analyses of working bodies and industrial change from the ground-up. Chapter 1 details changing work processes in the industrial workspaces of iron and steel mills, glass factories, and coal mines in the Pittsburgh region during the 1880s and 1890s. Ironically, boosters promoted an image of Pittsburgh as an energetic city driven by the artisanal labor of skilled workers who commanded the forces of physical strength, craft knowledge, and modern technology at a time when production itself became increasingly mechanized. In the workplaces of steel and coal, new technologies (Bessemer converters, open-hearth furnaces, and undercutting machines) drove mechanical wedges between men and actual production. In steel, open-hearth furnaces displaced puddlers, who manually processed raw iron into usable metal. Underground, coal miners became coal movers as mechanical undercutting equipment did the actual work of dislodging coal from mine walls. Throughout Pittsburgh's industrial landscape, human labor became largely unskilled and remained very physical. As Slavishak rightly observes, the growing numbers of industrial workers were responsible for simply lifting and moving materials from one mechanized work process to the next. Only in window glass manufacturing did artisanal know-how remain a central feature of production. However, after 1900 new flattening ovens allowed employers to mechanize more of the process of creating windows. The new regime of mechanized mass production labor produced mass casualties among the ranks of unskilled (and largely foreign-born) workforce, as new machines did not lead to more safety. Laboring bodies remained in close proximity to heat, fire, and heavy metal.

Slavishak revisits the Homestead strike of 1892 to highlight public anxieties about masses of unskilled immigrant bodies and their militancy in this era of alienated labor. Focusing on journalists' discussions of "the working body at war," he argues in Chapter 2 that observers of the strike viewed unskilled immigrant workers as "objects of fear and wonder"—capable of incredible destruction and violence (85, 73). Slavishak provocatively argues that the power of bodies moving in solidarity engendered considerable anxieties among Pittsburgh's economic and civic elites, who feared the political challenges posed by working-class bodies that did anything other than work—especially if they acted against the wishes of employers.

The centerpieces of the book are Chapters 3, 4, and 5, which examine civic boosters' efforts to define and publicize Pittsburgh as a grand industrial center built by brawny artisans who could manipulate metal and fire, and the response of Progressives to elites' representations of work as beneficial to the worker. To highlight the importance of work representations in turn-of-the-century Pittsburgh culture, Slavishak draws on insights of the new cultural history. He deconstructs the cultural meanings embedded in the parades, sculpture, murals, factory walking tours, and pageants designed and promoted by city boosters throughout the 1880s, 1890s, and 1900s. Slavishak discovered that boosters actively encouraged a prevalent vision of Pittsburgh as a city where work appropriately disciplined and enhanced the body, benefited the community, and capital and labor existed in harmony. The volumes of the Pittsburgh Survey, however, posed a major challenge to boosters' and employers' efforts to deploy the working body as a symbol of industrial success. As Slavishak powerfully shows, survey researchers such as John Fitch, Crystal Eastman, and Elizabeth Beardsley Butler reinterpreted the working body as a site of injury, fatigue, and employer negligence. Photography allowed survey researchers to display powerful images of maimed workmen, forcibly challenging employer glorifications of working bodies. In Chapter 5, Slavishak deconstructs the body as an analytical frame in Butler's *Women and the Trades* (1909). The survey argued that the growing employment of women in the cigar-making and metals industries further underscored the ill-effects of industrialization as work routines wore down and impoverished their child-bearing bodies.

Authorities and employers pursued containment policies after the publication of the Pittsburgh Survey, obscuring injured bodies by presenting countering images. Slavishak argues in Chapter 6 that "the institutional process of recovery involved masking the injured body" (226). Employers insisted that labor was not so dangerous, arguing that worker carelessness caused accidents. Further, managers highlighted new medical wards, first-aid classes, and first-response strategies as examples of employer care for worker bodies. In one of the most fascinating sections of the book, Slavishak argues that workmen's compensation—which relocated images of injured bodies to the realm of bureaucracy—actually concealed the body and obscured industrial sources of injuries. Finally, the growing market for prosthetic limbs performed the cultural work of masking harm. Prostheses camouflaged injuries and promised users the chance to rebuild themselves. The Pittsburgh Survey brought the struggles of the working body into relief, but employers and the state responded by pushing bodies out of view.

While elites hoped to maintain industrial capitalism by concealing laboring bodies, workers' struggles certainly remained visible, as evidenced by repeated instances of worker militancy in Pittsburgh. Slavishak's analysis of "the working body at war" ends in 1892, but working bodies in steel struck again in 1901, 1904, and in 1909 at McKees Rocks. How did this sustained militancy shape elites' efforts to discipline the working body? In addition, Slavishak's concern for the body at times minimizes other variables that framed struggles over class in Pittsburgh, especially the category of space. As the events of the Homestead strike suggested, the strike was, in part, a contest over the control of urban and industrial space; and thereby best understood by considering space as closely as the body.

But these are issues that scholars will enjoy discussing further in other settings. *Bodies of Work* is not only indispensable to specialists in the histories of Pennsylvania, labor, and American culture, but will also work very well as an assigned reading in upper-division undergraduate and graduate courses.

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Corinna Dally-Starna and William Starna, eds. *Gideon's People: Being a Chronicle of an American Indian Community in Colonial Connecticut and the Moravian Missionaries Who Served There*. 2 Vols. (Lincoln: University of Nebraska Press, 2009. Pp. x, 692; vi, 656, illustrations, maps, tables, appendixes, glossary, bibliography, index. Cloth, \$170.00.)

In recent years a number of new secondary works and document editions concerning German Moravian Indian missions in eighteenth century British North America have enriched our understanding of native perspectives on this era of Euroamerican expansion and conflict, as well as on the missionary enterprise itself. This new collection translated and edited by Corinna Dally-Starna and William Starna contributes significantly to this historiographical development. This edition focuses on the mission at Pachgatgoch, an Indian community on the Housatonic River in Connecticut led by a convert named Gideon, and the Moravian missionaries who began working to convert natives there in 1743 and remained until 1770. The two volumes contain 22 diaries totaling 982 pages written by eleven missionaries between the years 1747 and 1763. Two of the missionaries were English, while the rest were