

publishing houses simply did not see a market for their reminiscences. Most autobiographies that did make it into print sold poorly.

Some readers may get bogged down in the detailed treatment of each autobiographer, but Jeffrey's analysis adds significantly to our understanding of abolitionists and their postbellum commitment to their antebellum ideals. She offers insightful commentary on the nature of late nineteenth-century publishing, the writing of autobiography, and the largely frustrated attempts of the abolitionists to shape American historical memory between the 1860s and the turn of the twentieth century.

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*Welsh Americans: A History of Assimilation in the Coalfields.* By RONALD L. LEWIS. (Chapel Hill: University of North Carolina Press, 2008. 408 pp. Illustrations, tables, maps, notes, bibliography, index. \$49.95.)

In most respects this is an excellent book; it is beautifully written, deeply researched, and shows all of the other qualities that have made Ronald Lewis the dean of scholars of the history and culture of America's coal miners. Essentially, Lewis does for the Welsh immigrant miners in Pennsylvania and the Midwest what Rowland Berthoff, Mildred Beik, Anthony Wallace, myself, and others have done for the other skilled, Anglo-Saxon pick miners who provided the labor force for the U.S. coal industry between 1850 and 1890. Proud men whose prior subordination to English mine owners in South Wales made them politically liberal as well as eager to enjoy higher wages on this side of the Atlantic, these Welsh miners moved up easily in the social hierarchy to become mine managers, mine inspectors, and civic leaders in their respective communities. Like other immigrant groups, the Welsh at first cherished their own churches and institutions like the *Eisteddfodau*, which were cultural festivals conducted in their own language. But because their numbers were relatively small compared to the number of English, Scottish, and Irish miners in the coalfields, and because their Methodism and desire for respectability fitted in easily with American values, the Welsh lost their separate language and culture more quickly than most other immigrant groups.

Lewis analyzes this acculturation process with authority and skill, devoting the right amount of space to social, cultural, and political developments. Like other immigrant miners during this period, the Welsh had to struggle against powerful coal and railroad bosses, and they made a major contribution to the founding and development of the Workmen's Benevolent Association in Pennsylvania and later of the United Mine Workers of America (1890). Some of the Welsh fought pitched battles with the Irish immigrants in the mining camps

when the Catholic faith and riotous behavior of the Irish conflicted with the middle-class values and support for temperance that the Welsh upheld. The author also describes the experiences of enough individuals to give us a better understanding of their lives. Mary Thomas, for example, was a Welsh miner's wife whose militancy and tenacity brought her west through the Colorado coal-fields, where she lived through the Ludlow massacre of 1914, and on out to California, where she opened a sportswear shop on—of all places—Hollywood Boulevard. Lewis also provides us with a brief vignette of President John L. Lewis of the United Mine Workers of America, who inherited a number of Welsh characteristics, including the Celtic preacher's rhetorical skills.

If this book has a weakness, it is that the author devotes too little space to the influences that led the Welsh miners—like their other skilled, Anglo-Saxon comrades—to leave the industry in the years after 1890. He refers, rightly, to the dislike that many British miners felt for the poor, unskilled, Slavic immigrants from eastern Europe who were brought in to replace them at the turn of the century. But more could have been said about the critical role that the invention of the automatic mining machine played in rendering the pick-mining skills of the Welsh miners obsolete and the extent to which it prompted their departure. Since this is a book about acculturation, it would also have been beneficial to learn more about where the Welsh went and what they did after leaving the eastern pits. Did they, like many of their Scottish and English counterparts, move farther west to take managerial posts in the coal mines of Colorado, Washington, and New Mexico? Or did most of them stay put and become middle-class professionals in and around the coal towns where they had originally settled? But these are minor blemishes in what is otherwise a first-rate piece of scholarship.

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*Bodies of Work: Civic Display and Labor in Industrial Pittsburgh.* By EDWARD SLAVISHAK. (Durham, NC: Duke University Press, 2008. 354 pp. Illustrations, notes, bibliography, index. \$24.95.)

This imaginative study examines the male worker's body in industrial Pittsburgh between 1880 and 1915 as contested civic symbol. In a city and region whose iron and steel, glassblowing, and bituminous coal-mining industries were being transformed by mechanization and immigration, boosters and reformers alike manipulated images of the worker's body for decidedly different and competing ends. In the process, the body was "both text and spectacle at the turn of the century, used alternately to offer instruction and pleasure, polemic and horror to the city's residents, visitors, and observers" (265).