

the opinions of the Zuni people in the historical interpretation of images of their ancestors. Nonetheless, *Thomas Eakins and the Cultures of Modernity* is a valuable contribution to Eakins scholarship and a gratifying and thought-provoking read.

National Gallery of Art

SARAH A. GORDON

The Selected Letters of Florence Kelley, 1869–1931. Edited by KATHRYN KISH SKLAR and BEVERLY WILSON PALMER. (Urbana: University of Illinois Press, 2009. 640 pp. Illustrations, biographical dictionary, bibliography, index. \$65.)

Progressive reformer Florence Kelley was born in Pennsylvania into an accomplished Philadelphia family in 1859 and died in 1931 in Germantown, where her mother was raised and she herself had played with her grandparents as a child. Kelley's mother, Caroline Bonsall Kelley, came from a Pennsylvania-based activist Quaker-Unitarian tradition, while her father, Judge William Darrah ("Pig Iron") Kelley, served for almost thirty years as a representative of Pennsylvania in the U.S. Congress. The future champion of protective labor legislation and child labor laws was educated in Philadelphia private schools and by reading in her father's library. After graduating from Cornell University, she co-founded in Philadelphia the New Century Working Women's Guild, a mutual aid society for wage-earning women. Rejected by the University of Pennsylvania, she went abroad to study social justice philosophy and political economy at the University of Zürich. There she prepared the first English-language translation of Frederick Engels's *The Condition of the Working Class in England* in 1844. Its publication was financed by Rachel Foster of Philadelphia, corresponding secretary of the National Woman Suffrage Association and a patron of Susan B. Anthony's. Kelley promised Anthony in an 1884 letter that when her studies were complete, "I shall give myself to work for the best interests of the working women of America," much as her father had dedicated himself to service through politics (19). Her word was her bond. Back in the United States in 1888, she attended the annual meeting in Philadelphia of Richard T. Ely's American Economic Association, and, hence, set forth on a path of social advocacy.

In 1891, with her marriage to a fellow student in shambles due to domestic abuse, Kelley left New York for Chicago with her three young children. There she turned to action on the causes to which she devoted the rest of her life: the rights of low-income working women and mothers, children who labored in industries, and the safety of workers and consumers of manufactured goods. She found ready compatriots in her social concerns in the avid circle of educated reformers at Jane Addams's Hull-House settlement, with whom she conducted social-scientific investigations of nearby tenement houses and factories. She was appointed chief factory inspector for the state of Illinois and earned a law degree at Northwestern

to better conduct legal battles with legislators and corporate and city attorneys. In 1899, she returned to New York as secretary of the National Consumers' League (NCL). Lillian Wald's Henry Street Settlement provided the home and progressive support she needed. Over the next two decades, she directed the NCL in coalition with other social-change organizations to effect social and legal reform on key issues, from minimum wages to racial rights and suffrage for women.

This one-volume collection features letters Kelley wrote throughout her life. Editors Kathryn Kish Sklar and Beverly Wilson Palmer have skillfully gathered, selected, and introduced them. They transcribed, researched, annotated, and edited the 275 letters with the assistance of students at SUNY Binghamton and Pomona College in Claremont, California. Penned to family and contemporaries both little known and famous, they are drawn from over fifty archival collections located in twenty-seven different repositories in the United States. What results is an impressive window into the life, relationships, and motivations of Florence Kelley, a woman who should be a household name.

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BARBARA BAIR

Louis I. Kahn's Jewish Architecture: Mikveh Israel and the Midcentury American Synagogue. By SUSAN G. SOLOMON. (Waltham, MA: Brandeis University Press, 2009. xi, 215 pp. Illustrations, notes, selected bibliography, index. \$45.)

In the two generations since Kahn's death, most scholars have placed him within the international circle of giants who reshaped modern architecture and created a richer and more expressive vocabulary. Susan Solomon returns Kahn to the Philadelphia in which he actually lived, one that was separated along class, ethnic, and racial lines. It is his upward mobility from his West Philadelphia roots to a global figure that makes Kahn's achievements all the more remarkable.

Kahn grew up in the Jewish community, but his academic achievements led him to Philadelphia's Central High School and then to the University of Pennsylvania, where he absorbed the elite architectural practice of the 1920s. As is the case for many young architects, most of his early independent commissions were from his associational circle. After World War II, Philadelphia's social conservatism was broken down by new civic patrons, such as city planner Edmund Bacon, G. Holmes Perkins, the new dean at the University of Pennsylvania's Graduate School of Fine Arts, and corporate leaders whose wartime duties had exposed them to a wider world. Kahn's talents were recognized in this new environment in part because of his connections to elite institutions. Through George Howe, dean at Yale, and Perkins of the University of Pennsylvania, Kahn received critical commissions and teaching experience that