Looking backward one can see that publication of that book in 1904 marked high tide for Miss Tarbell as a contributor to public thought, and low tide for American business in public estimation. Also the date roughly bisects the author's life as a thinking being.

By way of preparation for the most important of her many tasks, Ida Tarbell went to public school, became a convinced suffragist, plowed resolutely through Allegheny College, taught school, and then entered on her true life work by way of Chautauqua. While a staff editor of The Chautauquan Miss Tarbell began to write, and after leaving that magazine she was able to support herself in Paris by free-lance writing while "majoring" on her life of Madame Roland. The Paris interlude, delightfully done, shows the graceful maturing of a mind that took on culture without losing the capacity for hard work.

Recognition came, at first slowly, then with a rush, to reach full bloom with the author's discovery by the dynamic S. S. McClure, then pushing McClure's Magazine to new circulation highs. Then followed Miss Tarbell's rediscovery of America, her residence in Washington, four years' work on The Life of Abraham Lincoln, and then Standard Oil. The relationship between Miss Tarbell and Henry Rogers during the writing of the latter book, here fully revealed, seems to this reviewer to be an outstanding piece of intimate reporting.

Miss Tarbell's life spans an epoch. She belongs among the elders of a critical generation, among the first to question capitalist salvation. With stout heart she waded into the muck and did her share of raking, but emerged to play a forceful role in constructive programs. No writer of her time has sought more diligently for truth; and no woman has wrestled more valiantly for the immortal soul of this reckless and stubborn America of ours.

New York City

ARTHUR POUND


The author of this monograph has strong sympathies with the extreme Ukrainian nationalistic movement and this hampers him in concentrating objectively on the subject. Dr. Halich, who is of "Ukrainian" extraction, tries hard to speak as a neutral American but his cultural make-up prevents him from doing so. For instance, he combines all the Slavic groups inhabiting
the region from the Dom River to the Carpathian Mountains into one unified group by calling them "Ukrainians." When he is forced to admit that the people of eastern Galicia call themselves "Ruthianians," and those of northeastern Hungary, "Little Russians," he finds useful the argument of the extremists that "owing to poverty, ignorance, and confusion created by Russian agents, many did not know of what nationality they really were." Dr. Halich's chapter on the European background is not even worth criticism. In this chapter he violates the most elementary rules of a historian. Besides the traditional oppressors, Russians, Poles, Hungarians, and Roumanians, the Czechs are included without giving any reason for such an addition. The Jews fare no better. He treats them with the strong-arm methods of a Khmelnitzky Cossack or as a freebooter of the Pelturas army. He is ignorant of the fact that Jewish traders and artisans had been active in that region before the "Ukrainian" name appeared in writing.

One may object to his chapters on the Ukrainians in the United States on the ground that his most important "source materials" are from newspapers and almanacs written for the most backward members of the ethnic group in question. These "sources" are often expanded by information that Halich received from his friends, usually priests. He seems to have quite a number of such informants whose information is used to round out the narrative. These priests, because they are in sympathy with the nationalistic aims of Dr. Halich, are the main heroes of the book. They become symbols of Ukrainian "honesty" and "patriotism." Again, those who do not conform to such ideology are severely lashed about. Bishop Takach of Homestead, head of 158 Greek Catholic Churches in the United States and Canada, is one of the many against whom these "steam shovel" methods are used.

The Ukrainian National Association, whose headquarters is in Jersey City, and the organization's paper, Swoboda, are his favorites. Other organizations are non-grata and appeal to Dr. Halich to spread the gospel of "Panslavism," "Communism," and that of the "Roman Pope."

One may say that he presents an interesting picture as to how the Panslavists worked via the Orthodox Church in the United States. One may even understand the way he presents the difficulties between the Greek Catholic and the Roman Catholic churches, but he is unable to present a clear picture as to how the radicals operate within this Slavic group. He could, however, have presented a clear picture of the Communists active in the constantly fighting factions of church and fraternal organizations.

Halich's most informative chapter is the one dealing with the activities of
the various "Ukrainian" religious denominations. He gives a well-written and clear picture of a subject on which he is well informed. Pennsylvania appears to be the most important state in which these religious activities have been taking place. Homestead, McKeesport, and Pittsburgh are centers for the "Little Russians." Here they have developed a number of church and fraternal organizations. As a result of factional quarrels, we are informed that the same denomination built two churches on Carson Street on the South Side. Pennsylvania is also a center of the "Ukrainian" press. Halich names quite a long list of weeklies published in this state between 1880 and 1936. But he says: "The prospect of the Ukrainian Press in the United States is not bright. As a matter of fact, it is dark, and its end may not be far off."

Though the author of this monograph has a definite tendency toward extreme Ukrainian nationalism, he has valuable social, cultural, and economic information relating to the Ruthianians of western Pennsylvania. As a matter of fact, this monograph is, at present, the only English publication that presents a coherent picture of the activities of the conservative members of this group in this region.

In the appendix the names of 226 Pennsylvanian communities are listed where large settlements exist at present. The members of these groups may still speak the Little Russian, Ruthianian, or Ukrainian dialects, but assimilation is increasing, and they are "melting like a big cake of ice that is surrounded by a moving warm current, bound to melt and become a part of the current itself."

For the Anglo-Saxon super-patriots, Dr. Halich reveals some very interesting information on page 121: namely, that the Rugieros change to Rogers, the Bolenkos to Belens, and the Bodinskys to Bodens.

Pittsburgh

Andrew A. Marchbin