IC Industries and that of Conoco by DuPont. After these and other takeovers, Wasserstein left First Boston during the late '80s to establish his own investment group.

The authors also demonstrate that other members of the new crowd were at the nexus of Wall Street finance during the dynamic '80s. Michael Milken, who did his master's thesis on "high yield" bonds at the University of Pennsylvania, is depicted as the "Junk Bond King." After graduating from Penn, Milken headed the junk bond department of Drexel Burnham, utilizing these high yielding debt instruments to finance many corporate take-overs and transforming this small firm into a leading star on Wall Street. The authors also explain how Ivan Boesky and Dennis Levine derived enormous profits from arbitrage activities and illegal insider information and how these scandals, along with other ones during the late '80s, were embarassing to members of the new crowd. In the epilogue, Ehrlich and Reffeld conclude that Jewish investment bankers during the 1980s greatly changed the operations of American finance.

This study has much to recommend it. The major thesis regarding the behavior and roles of East European Jews in American finance is consistently developed throughout the book. Ehrlich and Reffeld effectively use the technique of collective biography, based on many interviews, and include extensive footnotes and a solid bibliography. The book, however, is repetitious in places, suffers from some organizational problems, and says little either about the features of "financial anti-Semitism" or about the implications of illegal insider trading. In sum, this book, which is intended for both general readers and scholars, is important, for it gives further credence and clarity to the theories of E. Digby Baltzell and G. William Domhoff (Baltzell, The Protestant Establishment: Aristocracy & Caste in America [New York, 1964]; Domhoff, The Higher Circles: The Governing Class in America [New York, 1971]) about the American Establishment and also establishes the place of Jews of East European origins within the power structure of Wall Street.

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A Country Between: The Upper Ohio Valley and its Peoples, 1724-1774
by Michael McConnell

In A Country Between, Michael McConnell offers an insightful and comprehensive analysis of the Ohio Country during the colonial and revolutionary periods. McConnell analyzes how Ohio Country Indians "confronted the challenges of living between competing colonies and empires from their initial settlement of the Ohio Country through Dunsmore's War." (p. 3) McConnell examines how these native societies — Delaware, Shawnee, and Seneca — struggled to maintain their cultural and political sovereignty. A Country Between illustrates how the Ohio Country Indians "were flexible in their dealings with outsiders, developing a range of creative strategies from armed resistance to accommodation in response to ever-shifting threats and opportunities." (3)

Historically, there has been a tendency within the field of colonial history to separate "Indian" history from "colonial" history; however, recent historical studies such as James Merrell's The Indians' New World: Catawbas and their Neighbors from European Contact through the Era of Removal (1989) and Daniel Unser's The Indians, Settlers, and Slaves in a Frontier Exchange Economy: The Lower Mississippi Valley Before 1783 (1992) illustrate how "Indian" and "colonial" history are intertwined. With A Country Between, McConnell adds the Upper Ohio Valley to this redefinition of the Early American frontier. McConnell's study of the Ohio Country illustrates how the region developed from inter-colonial and inter-cultural contact of peoples and interests: traders, settlers, headmen, warriors, missionaries, and diplomats.

McConnell rescues the Upper Ohio Valley from the margins of history. Because of a lack of historical and archaeological records from the seventeenth and eighteenth centuries, modern histories have labelled the Upper Ohio Valley poorly known; furthermore, the region has been minimized by two perspectives. One perspective was a Euro-centric bias. Since Francis Parkman's Montcalm and Wolfe (1909), scholars interested in the French and Indian War period have tended to push Indians to the margins of frontier history. Historians have assumed, incorrectly, that since Indians eventually lost control of the Upper Ohio Valley, their history could be readily summarized or diminished.

The other perspective which minimized the region was an Indian bias. Ohio Country Indians have been overshadowed by the Iroquois Confederacy. Although Francis Jennings's works, including The Ambiguous Iroquois Empire: The Covenant Chain Confederation of Indians Tribes with English Colonies (1984) has helped to erode the "imperial myth" of the Iroquois, the historical image of the early American frontier is still shaped by the history and diplomacy of the confederation. Scholars have tended to assign other Indian societies, including the Ohio Country Indians, a subordinate status in relation to the Iroquois Confederacy.

In A Country Between, McConnell successfully steps outside these two perspectives which limit the analysis of the Ohio Country. McConnell approaches developments in the region from a western, frontier perspective which reveals "how little outsiders, particularly the British government and its Six Nations allies were able to impose their will on the frontier and native societ-
ies.” (4) Although foreign armies occupied the Ohio Country from 1753 to 1772, the region’s native societies were not conquered; for example, the French wanted to foster alliances with native societies rather than subordinate them. The British maintained a tenuous hold upon the Ohio Country Indians, despite the official British rhetoric that the region’s Indians were British subjects; furthermore, A Country Between reveals that the Ohio Country was never a central concern to the Six Nations Iroquois Confederacy as a whole.

In analyzing the structure of eighteenth-century native societies in the Ohio Country, McConnell presents these societies not as monolithic entities or tribes, but as distinct groups of native-Americans. A strong sense of regional identity, a reliance upon kinship and family networks, and face-to-face negotiations among Indians structured native societies in the Ohio Country; for example, when the British sent Christian Frederick Post, a Moravian missionary, west to open peace negotiations to end the Seven Years War, Tamaqua, a Delaware headman who had led the peace movement, gained prestige and authority among Ohio Country native societies. To build his peace faction, Tamaqua relied upon kinship networks and face-to-face negotiations; however, in the midst of arranging Post’s visit, Tamaqua was faced with factional divisions within the Ohio Country. He was forced to rush off to Venango to negotiate with an eastern Delaware headman, who was attempting to stiffen anti-British resistance among Munsees, Shawnees, and Senecas along the upper Allegheny Valley. “By dint of personal influence and perhaps that of friends and kin, [Tamaqua] managed to quell the disturbance and ensure harmony at the forthcoming meeting at Fort Pitt.” (144)

Tamaqua’s negotiations at Venango support McConnell’s argument that Indian towns across the Ohio Country were often the scene of factional disputes, while ethnic and historical rivalries among native societies made regional cooperation difficult and tenuous at best. A Country Between illustrates how inter-ethnic and regional factionalism greatly determined the Ohio Indians’ response to outside pressures; for example, after George Washington’s defeat at Great Meadows and the French occupation of the region, the Ohio Indians’ response was diverse. Some Indians accommodated to the French; however, within native societies that “persisted in seeking a way to dislodge the French invaders,” native action split along ethnic and racial lines. The Wyandots advocated armed resistance against the French. The Delawares and Shawnees, led by headmen Tamaqua and Shingas, sought “assistance from Pennsylvania while urging the Six Nations to help natives against the French aggressors.” (15) Ohio Indians were unimpressed with Pennsylvania’s response to their request, forcing Tamaqua to deal with native suspicions and factionalism in his attempt to hold together a native coalition. “Divisions within native ranks were made worse when [Pennsylvania] told the Indians that their homes on the Ohio were viewed as your hunting cabin only, not as permanent abodes.” (115) Iroquois response to French occupation was fraught with factional disputes. “Such confusion and lack of commitment weakened the already fragile bonds that held the Delawares and Shawnees to their Iroquois neighbors and Pennsylvania allies.” (119)

In the introduction to Strangers Within the Realm: Cultural Mar-

A Country Between explores the degree of political and cultural autonomy among Ohio Indian societies. gins of the First British Empire (1991), Bernard Bailyn and Philip D. Morgan argue “that the history of English expansion was preeminently a history of ‘shifting’ frontiers. There were no firmly set boundaries of any definition. Relationships were in constant motion.” (19) Cultural spheres of contact included language, economic activity, warfare, and religion. In his essay in Strangers Within the Realm, “The Custome of Our Countrey,” James Merrell analyzes the cultural frontier between native-Americans and colonists in British America. Merrell concludes that a frontier ran longitudinally through North America. On one side of this cultural divide, native-Americans set the terms of cultural contact, while on the other side colonists did.

The most compelling analysis of McConnell’s study is his interpretation of the Ohio Country as a cultural frontier. McConnell examines the themes of language, the economy, and religion among native societies in the region. A Country Between convincingly argues that native-Americans set the terms of cultural contact in Western Pennsylvania throughout the eighteenth-century. In his innovative and insightful chapter, “The Ohio Indians’ World,” McConnell studies how “the Ohio Indians [creatively] confronted enormous challenges to their political autonomy and cultural integrity” from settlers, missionaries, soldiers, and traders. (207)

McConnell examines how native societies creatively adopted and adapted European goods and ideas into their cultures; for example, European material goods — kettles, cloth, lead, glass, and ceramics — continued to define and shape Ohio Country Indians’ way of life. Ohio Indians’ appearance was the most obvious manifestation of the adoption of European material goods. Shawnee women wore silver brooches in their strouts and leggings, while Shawnee men wore silk handkerchiefs as turbans. (211) Along with new foods such as turnips, cabbage, and cucumbers, milk and cattle were
incorporated into native diets. The incorporation of cattle marked a major shift in the Ohio Indians’ economy. “By the 1760s and 1770s, Indian towns sported fences as natives attempted to gain some control over rootin...” (213)

Using ethnohistorical methods, McConnell weaves the diverse participants — settlers, military personnel, missionaries, traders, Delawares, Shawnees, and Senecas — of the Ohio Country into a comprehensive history. By stepping outside the realm of the Iroquois Confederacy, McConnell persuasively broadens the analysis of native-American history during the eighteenth-century. A Country Between explores the degree of political and cultural autonomy among Ohio Indian societies, and their struggles to maintain their independence. Whether confronted by the potential security threats from imperial armies or the influx of European material goods introduced by traders, Ohio Indians were able to adapt or respond to the numerous challenges to their autonomy. A Country Between illustrates the importance of the western country to the understanding of early American history. McConnell’s convincing argument and conclusion — that Ohio Country native societies were cultural and political entities — provides an opportunity to debate and re-evaluate native societies along the cultural frontier of Early America.

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Making Iron and Steel: Independent Mills in Pittsburgh, 1820-1920
by John N. Ingham

In the years around the turn of the century there was a powerful change in the structure of the American steel industry, as in other advanced industrial countries. It involved new, higher levels of production of “bulk” steels by giant, fully integrated companies and sometimes by even bigger, often absentee corporations. Carnegie Steel and United States Steel Corp. were the very epitome of this trend. This fascinating book focuses on the persistence, liveliness and continuing success of a very different iron and steel industry characterised by smaller scales of production, in part at least by different processes, and by more traditional forms of business operation.

In the past, many writers have regarded this "independent" section of the industry as largely a relic of progress. Others have championed the small-scale, usually "family" firm as the "moral" core of American industrialisation, otherwise swamped by a regimen of mass-production which dispenses with the old values, and, whatever its protestations, seems to some to have always been purely economic in its motivations and purposes. In fact, as John Ingham shows, the two types for long co-existed, each largely insulated from the other because they were operating within distinct sections or niches of the market. Pittsburgh’s distinguished metallurgical history illustrates this theme well.

Most of the literature on the economic development of the district seems to indicate, either expressly or by the implication of silence, that the small, family firm was involved in puddled iron, crucible or low tonnage steel. Siemens furnaces and their associated rolling mills and finishing operations were swept aside and often into oblivion by capital intensive, fully integrated operations involving blast furnaces (and their associated mineral industries), Bessemer