

the original publications. Regrettably most of the original footnotes have been omitted.

Each chronological volume is divided into topical groups which are briefly introduced. Original narratives are preceded by short paragraphs putting them in perspective and providing sources for further reading. Selections from secondary works are not accorded the same treatment even though neither volume contains a bibliography. The abbreviated index is inadequate. One selection (I, pp. 187-98) discusses dress, textiles, music, and entertainment, although none of these topics is included in the index.

Illinois historians will be surprised that the editor ignores the opening of the Grand Prairie area in the 1850s when he declares that "Illinois had passed out of the frontier stage of development" by 1846 (I, p. 157). Even more interesting is his statement "No one anticipated civil war, at least not until Lincoln and Douglas sounded the tocsin on the slavery issue in their forensic exchange during the 1858 senatorial election" (I, p. 157).

Carefully edited readings serve a useful function within the academic community or simply provide an interesting overview to the general reader. When quality selections are included in attractive volumes, well illustrated with maps and pictures, it is regrettable that the editor and publisher did not exercise more care in the editorial process.

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Culture & the City: Cultural Philanthropy in Chicago from the 1880s to 1917. By Helen Lefkowitz Horowitz. (Lexington: The University Press of Kentucky, 1976. Pp. xv, 288. Appendixes, notes, index. \$14.75.)

This is a study of institutional culture—as well as cultural philanthropy—during Chicago's passage into the twentieth century. The author excludes commercial ventures which turned a profit and local or neighborhood cultural endeavors; but she deals deftly with the private, city wide cultural institutions, their founders and financial angels, their administrators, and their changing sense of purpose.

The philanthropists include Charles Hutchinson, Martin Ryerson, Edward Ayer, Harlow Higinbotham, and Franklin

MacVeagh. They and their associates were usually native born Protestants of British ancestry, and most of them had ties with New England. Successful in business and already wealthy, they worried about their inability to control city politics and the sudden, explosive growth of Chicago. They created the cultural institutions "as ways of sustaining their sense of the good life" (p. 68). At the same time "they sought to redirect their city's values and preoccupations, to lift Chicago from materialism to the realm of spirit" (p. 69). It was their civic duty to establish the Art Institute, Newberry and Crerar libraries, Chicago Symphony Orchestra, Field Columbian Museum, and University of Chicago. Founders, administrators, and customers agreed that these cultural emporiums should be educational and uplifting rather than popular or entertaining.

The museums and libraries were no sooner launched than they ran into criticism. Local artists demanded recognition and patronage. Novelists Henry Blake Fuller and Robert Herrick, though personal friends of the philanthropists, challenged the latter's motives and assumptions. Social reformers like Jane Addams and John Dewey wanted the cultural institutions to reach out to lower income Chicagoans through neighborhood schools and branch libraries. These critics, Horowitz argues, sold the cultural institutions on the idea of outreach. The administrators shifted their attention from efficiency to service. Museums and galleries added contemporary and sometimes experimental art to their collections. The philanthropists turned into salesmen for the progressive ideal of making culture accessible to all citizens.

Horowitz makes a persuasive case for the flexibility of the cultural institutions and the receptivity of Chicago businessmen to new currents of thought. Quite correctly she claims that her study will have "implications beyond its specific locale" (p. xi). Historians of Chicago will welcome *Culture & the City* as a tool for explaining why visitors found the place "a strange combination of pork and Plato" (p. ix). One word of warning: readers who also use libraries should be prepared for the depressing fact that average waiting time for delivery of a requested book at the Crerar Library in 1898 was 1.65 minutes.

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