change both a source of short-term help for the unemployed as well as a model for the potential restructuring of American society in general. A similar point might be made of Grant's description of the career of Charles W. Caryl, a businessman, inventor, and social worker who tried to establish a utopian community in the last years of the depression. In these and a few other sketches Grant's writing is direct; and, within the confines of the limited documentation, he resuscitates examples of some of the lesser-known reform efforts.

Taken as a whole, however, the book is not very convincing. The social meaning of these experiments and the interrelationship between them and other, better-known protest efforts is not clearly presented. Throughout the book, for example, Grant argues that the various attempts at self-help faltered with the return of prosperity; but he also argues (p. 86), following Lawrence Goodwyn, that such efforts were the result not of "hard times" but rather of "insurgent cultures." What then, one asks, happened to that insurgency with the ending of "hard times"? What makes this interpretative confusion even odder is that Grant recognizes that the only successful "farmer-owned railroad" he discovered was, in reality, a de facto subsidiary of James J. Hill's Great Northern empire. This realization, however, does not temper his conclusion where, against the background of the near total failure of these self-help experiments, he asserts that his evidence suggests that "there truly exists a way to combat powerlessness, that nameless dread" (p. 140). That may well be true, but there is little evidence for such an assumption in the book.

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Inaugurating a new series, U.S.A. 20/21: Studies in Recent American History, this volume is concerned with change, continuity, and complexity during the first decade and a half after World War II. In stimulating essays fourteen historians point out that in various ways the United States in 1960 differed
significantly from what it had been in 1945. The demographic changes appear especially large.

The range of topics illustrates how complex the American historical profession has become. There is much here on social history, a major interest of contemporary historians. Thus, Robert H. Bremner writes on families and children during a "familistic" period; Leila J. Rupp shows that feminism survived but only as a weak movement; William H. Chafe probes the burgeoning civil rights movement; and Thomas E. Williams explores the shrinking differences between rural and urban life.

The book also demonstrates that political history still flourishes—and in some new ways. James T. Patterson's essay on poverty and welfare and Mark I. Gelfand's on cities and suburbs, to cite two illustrations, are concerned with public policy. The contributions of Eugene J. Watts and Kenneth M. Jones reveal historians' rising interests in "Cops and Crooks" and "The Government-Science Complex." Gary W. Reichard's chapter reflects the influence of Vietnam, Watergate, and new views of Dwight D. Eisenhower by expressing concern about the growth of presidential power during Eisenhower's and Harry S. Truman's presidencies; and Bernard Sternsher, in a discussion of parties and voters, testifies to the influence of political science on the present generation of political historians.

Although the book does not contain an essay on foreign policy, it includes much on the Cold War's large impact on American life. This impact is, in fact, one of the major themes. Thus, Roland Marchand concludes: "Beset by cold war fears and organizational complexities, Americans found solace in a popular culture that provided hopeful visions of an emerging classlessness and vicarious compensations for a hedged-in, manipulated feeling" (p. 182), and Ronald Lora writes: "Of the various factors causally significant in effecting curriculum change, the cold war was the preeminent catalyst" (p. 253). John Barnard presents the international conflict as a giant factor in the lives of workers and the labor movement, and Arthur M. Johnson ends his positive appraisal of business in the period with a suggestion that a major event in the Cold War—the launching of Sputnik—"marked the end of a business-dominated era... the partnership between government and business, forged during World War II and continued at a reduced level through the 1950s, tilted increasingly toward government as the senior partner, making it a major
source of demand and funding for private enterprise" (p. 112). The book presents many similarly exciting ideas.

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America's Founding Fathers talked and wrote of their world mission to spread republicanism. By the 1850s a new generation of American leaders was less concerned with the liberation of other peoples by the spreading of republicanism than with the limitless expansion of an allegedly superior American race over supposedly inferior ones. Historian Reginald Horsman's Race and Manifest Destiny probes the origins of pre-Civil War American racialism and its impact on the course of American expansion.

In Part I Horsman demonstrates that colonial Americans inherited the myth of a free Anglo-Saxon past that had been nurtured by English clergymen to justify their break with Rome. In struggling to separate themselves from the government of Great Britain, American revolutionaries generally believed that they were contending for principles of liberty introduced into England more than a thousand years earlier by Anglo-Saxons from Germany.

Horsman reveals in Part II how the belief that Americans were the most distinguished descendants of the Anglo-Saxons grew in the decades after the Revolution and how the belief that expansion was an integral part of American destiny permeated American thinking. Between 1815 and 1850 American writers found the guiding principle in their nation's history in the love of liberty supposedly characteristic of Germanic peoples and in the alleged innate ability of Anglo-Saxons to enshrine liberty in free institutions. Outside of New England and areas in the Old Northwest where its influence was strong, theories of Teutonic-Anglo-Saxon greatness, which developed as part of the Romantic movement and the new "scientific" theories of race espoused by such scholars as Samuel G. Morton, provided a convenient rationale for holding blacks in bondage and mistreating Indians. Even New Englanders such as Ralph Waldo Emerson, who shunned extreme racial arguments, believed in "the moral peculiarity of the Saxon race" (p. 178).

Part III focuses on the American Anglo-Saxon political