

umented “the extent and nature of the suffering, and used every opportunity to speak and write about the need for federal aid and public policy which would make possible a modern system of social security” (p. 204). Although lifelong Republicans, they welcomed the administration of Franklin D. Roosevelt. As realists, the Abbotts believed that New Deal legislation, however imperfect, represented a significant departure from the past. Grace’s activities were circumscribed by serious illness. She resigned from the Children’s Bureau in 1934, but her thoughts on several issues had an important impact on Secretary of Labor Frances Perkins. With the expansion of the public welfare system, Edith’s work with the School of Social Service Administration received national recognition. Welfare administrators sought her recommendations for filling their staff needs, and she was thus able to “advance her concept of social work in the public sector by educating and sending out staff all over the country” (p. 229).

Two Sisters for Social Justice succeeds as a study of the public lives of Grace and Edith Abbott; it is less illuminating on their personal lives. Despite several comments on their character traits, neither emerges as complete personalities. For example, there are many references to Edith’s research, but there is very little on the actual content of her investigations or the nature of the personal satisfaction she derived from this work. Costin relates the sisters’ lives to recent scholarship on the history of women only in the preface. She notes that the Abbotts, unlike Jane Addams, were professional experts who challenged conventional images of women, but she does not develop this question of divergent female identities in the remainder of the biography. Costin also remarks in the preface that both sisters supported the need for protective legislation for women workers. Since this was the critical divisive issue among women in the 1920s, it is curious that it never reappears in the biography. Finally, neither married and both had close female friendships, but Costin fails to explore the nature of the female support network that sustained both sisters. Costin has written a good biography; more attention to other works on women’s history and to the private lives of the Abbott sisters would have made this an even stronger book.

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Down From Equality: Black Chicagoans and the Public Schools, 1920-41. By Michael W. Homel. (Urbana: University of Illinois Press, 1984. Pp. xiii, 219. Notes, maps, tables, illustrations, bibliographical essay, index. \$19.95.)

Michael Homel, in this book about black Chicagoans and the public schools, shows a facility for understanding the role of schools

in society. Labeling them conserving institutions, rather than leaders in reordering social attitudes and relationships, is consistent with many sociological interpretations of education in the United States. Although the separate and unequal education system in Chicago was developed through administrative manipulation rather than legislation, it grew in much the same fashion as systems in other cities where the creation of segregated schools was enacted by law.

Homel covers much territory in this small volume but does so with great care. Only because the book deals with a relatively brief period is he able substantially to document such a broad list of topics: funding, facilities, home, community, classroom, and black activism. He dramatically shows how factors from each of these categories contributed to inequality for black children in the public education system of Chicago. Even though Homel paints a bleak picture of education for blacks "between the wars," he makes a point that many have missed while conducting similar studies in Indianapolis, Cincinnati, St. Louis, and other cities:

If public education did not help liberate blacks in the way that the myths of equal opportunity and social mobility promised, the schools were nonetheless a catalyst for social change. In Chicago, as elsewhere, blacks' experiences with the public schools heightened their sensitivity to racial injustice and stimulated civic action that promoted group solidarity and tried to improve black lives (p. xii).

Resistance to the denial of equal opportunity for black children, as documented by Homel, was part of the mission of a small black middle and upper class. Of the protesting groups to which they belonged, the Chicago Urban League was most active. Homel also indicates that the ability of each organization's leaders to "identify and articulate issues that had mass appeal" usually made the difference in the intensity of involvement by each organization. As in other communities, many attempts at activism failed at the grassroots, usually getting no farther than an organizational effort at a local level or, at best, the local black newspaper.

Homel discusses the difficulty of obtaining cooperation from officials in the Chicago public schools while engaged in his research, even speculating that much of the material requested might have been destroyed or records might not have accurately reflected the presence of black students. This dilemma led to greater use of the Chicago *Defender* newspaper, which actively attempted to counteract overt racism in the Chicago public schools. Homel has written a very worthwhile addition to the library of those interested in a broader-than-usual view of black education

in a northern city. It supplements very nicely other contemporary works about Chicago and about blacks in public schools.

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Making the Second Ghetto: Race and Housing in Chicago, 1940-1960. By Arnold R. Hirsch. (Cambridge, Eng.: Cambridge University Press, 1983. Pp. xv, 362. Illustrations, maps, tables, notes, index. \$24.95.)

I recall reading, some years ago, Robert Caro's *The Power Broker: Robert Moses and the Fall of New York* (1975) and wishing that someone would write a similar study of the creation of the modern westside and southside ghettos in Chicago. That wish has been fulfilled. While Arnold R. Hirsch's painstakingly researched *Making the Second Ghetto: Race and Housing in Chicago, 1940-1960* lacks the journalistic flair of Caro's work, Hirsch is to be commended for this solid contribution to urban studies. I grew up on the westside of Chicago during the tumultuous decade of the 1960s; thus, this volume possessed a special personal and professional poignancy. There always existed, among the residents of the westside ghetto, a nagging suspicion that forces beyond their control were shaping and controlling their lives. Their suspicions were, it now appears, quite justified.

Hirsch focuses on the interplay of white social, political, ethnic, and economic forces that converged to create vast concentrations of poverty-stricken blacks living within carefully defined geographic boundaries. To be sure, Chicago's second black ghettos as created and shaped during the post-World War II years owe their existence not to a single dominant Moses-type personality. In Chicago there existed clusters of private and public sector influences such as the University of Chicago, white "ethnics," corrupt political machine bosses, and business elites who, for different reasons and motivations, employed diverse tactics to achieve the same objectives of keeping black Chicagoans powerless and of preserving residential segregation. Hirsch asserts that "the implication of government in the second ghetto was so pervasive, so deep, that it virtually constituted a new form of de jure segregation" (p. 255). Hirsch's concentration on the whites who made the ghetto, rather than the blacks who endured it, expands understanding of the relationship between segregated housing, political power, and racial antipathies.

Most recent studies in black urban history end with the coming of World War II. Hirsch, by examining the post-World War II city, has boldly moved ahead into new, unexplored territory. In so doing he has unearthed numerous race riots of the 1940s