

alumna of Indiana University. Her letters chronicle the life journey. This book, however, is more than a collection of Hendricks's correspondence. It is a history of homestead life in the northern plains of Wyoming; it reaffirms that hard work and American know-how pay off; it is a love story—the author had seen her husband only three times before the wedding, and the couple's growing devotion unfolds in the letters. The book is also a glimpse of Indiana University and Bloomington as they grow parallel with the author's growing family.

A woman of determination, Hendricks emphasizes in her letters the homesteader's daily need to cope with the present with a dose of reflection on the past. She seems to have no fear of the future. She offers matter-of-fact, sometimes hair-raising accounts of the dentistry, family illnesses, and childbirth of the era. Readers glimpse the political climate of a country just opening the doors to women in politics. ". . . Cox is a real man . . . and Harding is about the biggest policy shark that you could find in the U. S. . . . I wonder if he ever had an original thought" (p. 320).

This collection of letters, however, is not a chronicle of hardship and pioneer struggles. It is a cozy book. The letters are appealingly written, and reading them is like wrapping oneself in a comforter and listening to kitchen conversation about food and recipes, housekeeping hints, the ups and downs of the neighbors, money troubles, fashions, politics, the weather, and entertainment. "This radio is certainly a wonder . . . we knew by 4:30 that Indiana got beat by Northwestern. Isn't it marvelous to know these things as soon as the people who are actually there?" (p. 637). The tale's sweetener is honey. Cecilia and John Hendricks chose to set up a beekeeping and honey business on their homestead. Honey drips everywhere, and beekeeping tips and facts abound. All frontier experiences, of course, were not as full of the joy of life as those of the Hendrickses. Yet such was the sweetness of pioneer life for this fortunate family that whipped cream for breakfast was an ordinary occurrence.

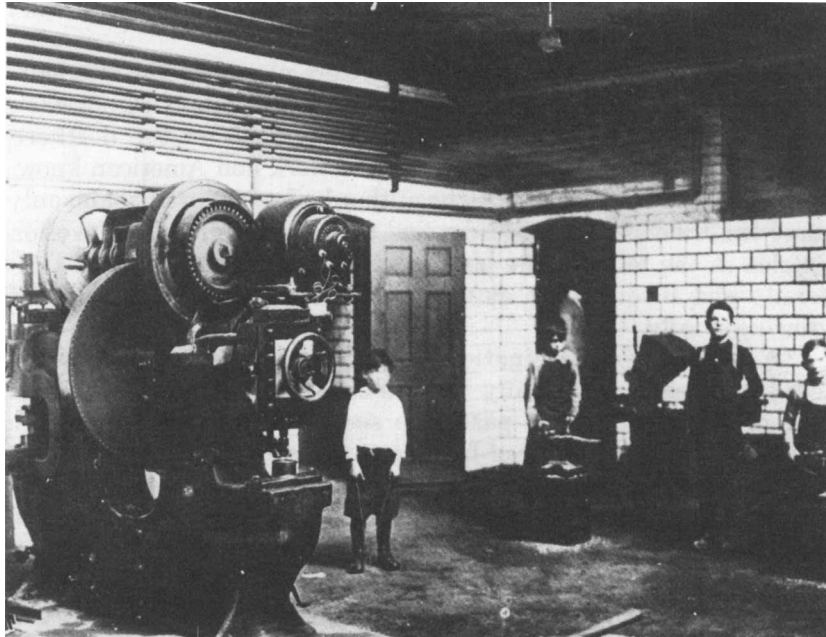
And our final thought as we put the book down is one of gratefulness: social history has been made palatable. We have learned and we have enjoyed the learning.

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*Steel City: Urban and Ethnic Patterns in Gary, Indiana, 1906–1950.*

By Raymond A. Mohl and Neil Betten. (New York: Holmes & Meier, 1986. Pp. x, 227. Maps, tables, illustrations, note on sources, notes, index. Clothbound, \$32.50; paperbound, \$23.50.)

*Steel City* examines patterns of immigrant adjustment in Gary, Indiana, by focusing on major institutions such as United States



**EMERSON SCHOOL METAL SHOP, ABOUT 1915**  
INTRODUCED TO INDUSTRIAL ARTS AT A VERY EARLY AGE, CHILDREN WERE OFTEN  
DWARFED BY THE MACHINERY



**SERBIAN-AMERICAN BASKETBALL TEAM, 1940-1941**  
REPRESENTING GARY'S ST. SAVA ORTHODOX CHURCH AND THE SERBIAN  
NATIONAL FEDERATION

Courtesy Calumet Regional Archives, Gary.

Steel Corporation, the settlement houses, public school system, and immigrant churches and exploring their promotion of assimilation or cultural pluralism. While a wide range of secondary sources are used, the research is based primarily on the records of these institutions. One wishes the authors had also chosen to examine the local labor unions, the only other major group with such heavy immigrant involvement.

The evidence presented in the book basically substantiates the conclusions that are drawn. United States Steel Corporation dominated the city and dictated the pattern of race and ethnic relations. The Gary public schools, in "Americanizing" immigrant children, inculcated them with racism through discriminatory practices in schools in racially mixed neighborhoods. Under the guise of "progressive education" Gary developed a school system that offered black and immigrant children less academic and more vocational education, stressing especially the values of business enterprise and the work ethic. Settlement houses connected with local churches were similarly paternalistic, denigrating immigrant culture and encouraging quick assimilation. The International Institute, however, respected immigrant culture, encouraged its survival, provided space for cultural events, and staffed its agency with immigrants. The ethnic churches stood with the International Institute on the side of cultural pluralism.

The strength of the book lies in its explication of the relations between immigrant groups and the urban institutions under consideration; its weakness is too little discussion of immigrant interactions with each other. United States Steel's efforts to pit various European immigrant groups against one another during the 1919 strike are overlooked. The degree of fraternization between blacks and European immigrants in the early years is underestimated, as is the degree of black protest throughout the years. The formation of a black ghetto was a somewhat slower process than indicated. Polarization of the black community between integrationists and Garveyites is oversimplified. There is a good discussion of Mexican "repatriation" during the depression, a little information on relations between Mexican and European immigrants, but no discussion of black-Mexican relations. While some of these topics might require extensive interviewing, more information is available than was utilized in the published sources that the authors consulted.

Nevertheless, the book is well written and provides valuable information about the immigrants and their interactions with many Gary institutions. Parts of the book, particularly the chapter on the Gary schools and the Wirt system, are both bold and brilliant.

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