metaphysics of Theosophy and the libertine writings of free love advocate Edward Carpenter went into Beihart's "Universal Life," or "Spirit Fruit," religion. The eclecticism stressed the value of unselfishness. Returning to Ohio, the "incurably religious" Beihart launched his Spirit Fruit Society at Lisbon in 1901. Typically numbering less than a dozen permanent adult residents and several children, the group moved to downtown Chicago in 1904, staying several years in that hostile climate before moving to Ingleside, Illinois. Here the agrarians built a remarkable Temple House, replete with Arts- and Crafts-style furnishings and innovative utilities. After Beihart's untimely death in 1908, the communards held together and migrated to California in 1914, finally settling on a hilltop near Soquel. Except for a brief time of unsavory leadership, they lived out the next fifteen years in relative peace and security. The scattering of the dwindling flock came in 1930 primarily as a result of the death of the chief upholder of the society.

The author is to be commended for bringing together in book form the results of his painstaking research and his previous articles on Spirit Fruit. Particularly welcome is his placing his subject in the context of, or in contact with, similarly motivated movements, organizations, and personalities. Historians have not yet documented the networks of models for the perfect society, especially the turn-of-the-century variety, but this study puts another piece in the puzzle. As a result, Grant correctly observes, the understanding of the continuity of utopian enterprises through the nineteenth and twentieth centuries is enhanced.

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Grand Plans is a thoroughly researched, well-organized, and tightly written case study of the roles businessmen played in progressive reform in and around Dayton, Ohio, in the late nineteenth and early twentieth centuries. Judith Sealandar creates a detailed picture of the motives, successes, and failures of progressive business leaders in a variety of distinct but often related reform movements. Specifically, Sealandar examines businessmen's leadership in the introduction of "welfare work" to the National Cash Register Company; flood relief and the creation of a unified flood-control
system for the entire Miami Valley in the wake of the great flood of 1913; the adoption of a city-manager form of government in Dayton; and educational reform in Dayton's high schools and at nearby Antioch College.

Selander begins her study with a succinct and often insightful overview of the debate over the relationship between business and progressivism, where business progressives have frequently been portrayed as opportunists, the victims of reactionary reform, or unfeeling technocrats. Through a detailed examination of businessmen's words and actions in each of the above-mentioned campaigns, she shows that their motives were more complex and their relationship to progressive reform more ambiguous than is frequently assumed. In each case she finds that a small group of businessmen, of whom the most notable was John H. Patterson of National Cash Register, became interested in reform out of a nearly boundless faith in their own abilities and the conviction that their "scientific" methods would produce communities which were not only more efficient but also "better." Sustained by the strength of their convictions and their superior resources, these reform-minded businessmen were able to dominate the reform leadership and implement their plans even in the face of strong public opposition.

Selander's study will be of interest to scholars in modern American history, but especially to those whose interests focus on business, politics, the environment, or education during the Progressive period. Although each of the examples she studied was local, all were of national significance. Patterson's experiments at welfare work became world famous, the system of dry reservoirs built to protect the Miami Valley was the largest ongoing engineering project in the world at the time, Dayton was the first large city to adopt the city-manager form of government, and the various experiments in private and public secondary education and at Antioch College were used nationally as models of progressive education.

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French explorer Louis Joliet was the first to propose what ultimately became the Illinois & Michigan Canal linking Lake Michigan with the Mississippi River via the Illinois River. Begun in 1836 and completed in 1848, the canal started Chicago's rise to