fit more favorable to Jews than to Catholics or Protestants. Nathan Glazer links generational interaction with specific historical change and shows how generational standing and contemporary events combine to shape the Jewish quest. Arnold Barton notes, with reservations, ways in which Hansen’s thesis aids in comprehending Swedish-American history. Standford M. Lyman questions Hansen’s treatment of, and the relevance of the generational thesis to, the black experience. Victor Greene amends Hansen’s thesis by arguing that the 1920–1950 generation’s devotion to native dance and music indicates an affinity with the parent generation. In a final chapter Fred Matthews surveys the shifts in the study of immigrant history.

Although Hansen’s thesis has been used to help explain updrifts of interest in ethnicity, speculations on the connections of his insight to the dramatic rise in immigrant numbers in the 1980s are not apparent in this volume. What does come through is that Hansen gave voice to a demonstrable cultural phenomenon that should be considered in intergenerational research, but one relative to time, place, and group. Moreover, his elevation of the principle as “applicable in all fields of historical study” (p. 194) does not hold up. Readers may find that the critique of Hansen’s thesis, finally, is secondary to the welcome positing of current direction in thinking about ethnicity and its historiography.

The book’s appendix provides the text of Hansen’s Augustana address, along with his long-forgotten essay “Who Shall Inherit America?” delivered in Indianapolis in 1937 before, according to the editors, the National Conference of Social Work (actually he spoke to the concurrent Conference on Immigration Policy). This was Hansen’s last address before his premature death in 1938.

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Spirit Fruit Society, a small utopian community that was founded in 1901 and that continued until 1930, has been the subject of significant scholarship over the past few years. No scholar, however, has engaged in more painstaking research nor unearthed more details about the community than James L. Murphy. For more than twenty-five years Murphy seemingly searched every nook and cranny—as his acknowledgments and endnotes reveal—to furnish a more complete picture of Spirit Fruit.
Murphy provides a detailed look at Spirit Fruit from its beginnings in Lisbon, Ohio, to its final days in California. He makes it clear that the person, principles, and philosophy of Jacob L. Beilhart were the driving forces behind the community. The charismatic presence of Beilhart dominated every aspect of community life. Fortunately for his followers, he was a man of principle: “dishonesty and hypocrisy were entirely foreign to his nature” (p. 4). His influence continued even after his death in 1908. Indeed, Beilhart’s daily messages to one of his followers, “Ma” Young, were largely responsible for the continuation of the community for an additional twenty-two years.

Beilhart’s philosophy was individualistic and egalitarian. As his creed was put into practice at Spirit Fruit, it produced radical results and challenged prevailing beliefs and institutions. For example, Beilhart advocated women’s rights, and Murphy argues convincingly that Spirit Fruit, in contrast to many nineteenth-century communes, lived up to its egalitarian ideals regarding the role of women. On the whole, however, the members of Spirit Fruit were “reluctant radicals,” hesitant to broadcast widely their revolutionary views and anxious whenever possible to avoid confrontation with the outside society.

Although this book contains little analysis, it does furnish a wealth of new information about Spirit Fruit. It includes, for instance, fresh and tantalizing facts about Beilhart’s troubled marriage to Louema, who in 1900 took her two children, Harry Harvey and Edith, and left. The evidence suggests that Beilhart never saw them again. The question has always been—why? Why would such a benevolent and principled man not maintain contact with his children? Murphy argues that they were not Beilhart’s children. Rather, they were the offspring of C. W. Post, the man who built a fortune on Postum and Grape Nuts. The Beilhart-Post relationship is only one of many that Murphy charts in this book. In sum, Reluctant Radicals is rich in detail and is a significant addition to utopian literature. The story now awaits further analysis.

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James Harvey Young complements his earlier studies of health quackery in the United States, The Toadstool Millionaires (1961) and The Medical Messiahs (1967), with this account of the battle for federal regulation culminating in the adoption of the Food and Drugs Act of 1906. Along with drawing upon the formi-