

their eighteenth- and early nineteenth-century counterparts, but also had to contend with the need to replenish gasoline and with "mosquitoes so large they carry off eagles" (p. 158).

Nugent's photographs—138 in color and 56 in black and white—exquisitely capture the many faces of the Ohio River. The pictures delight the eye and the mind and provide vivid contrasts—from the idle mill at Industry, Pennsylvania, to the industrial activity at Dravo Island, Pennsylvania; from the gleaming Pittsburgh skyline just before daybreak to the decaying remnants of what was to have become a metropolis at America, Illinois; from the bustling array of steamboats at Cincinnati's "Tall Stacks" bicentennial celebration to the deserted shantyboat near Harrod's Creek, Kentucky; from a pretty girl on a swing near the Indiana town of Rising Sun to the smiling portrait of "spry and bright-eyed" Captain Frederick Way, Jr., of Sewickley, Pennsylvania, "born just after the turn of the century" and "totally involved in the Ohio since he was in knee pants" (p. 10). From the photograph of the confluence of the Muskingum and Ohio rivers at Marietta, Ohio, to the shot of the Rabbit Hash, Kentucky, General Store, "since 1831" purveyors of tobacco, sundries, potions, and notions, Nugent has accomplished the difficult task of providing fresh and beautiful perspectives on a well-known subject that is normally treated in very predictable and conventional ways.

The design of the book, created by Glenda Wright King, greatly enhances the overall effect, as does the quality of the reproductions and the paper stock used. Writer and photographer are well matched as they reveal new facets of familiar places and of places little known, such as Blennerhassett Island, just downriver from Parkersburg, West Virginia, and Gallipolis (pronounced Galley Police), Ohio.

Pearce and Nugent have produced a book that, like the Ohio River itself, invites one to linger and to return.

ALLEN J. SHARE, a specialist in the fields of American social, urban, and cultural history, teaches history at the University of Louisville and at Bellarmine College, Louisville, Kentucky. He is the author of *Cities in the Commonwealth: Two Centuries of Urban Life in Kentucky* (1982).

Brotherly Tomorrows: Movements for a Cooperative Society in America, 1820–1920. By Edward K. Spann. (New York: Columbia University Press, 1989. Pp. xv, 354. Notes, bibliography, index. \$39.50.)

Edward K. Spann traces the story of the cooperationist effort in America from the time of Robert Owen's experiment in southern Indiana to the rise and fall of Debsian socialism in the era of World War I. He focuses upon the secular side of the account, although from time to time he contrasts it with expressions of religious communitarianism, including groups such as the Harmonists and the

Shakers. Elements of this tradition of "radical social idealism" (p. xiii) will be familiar to those acquainted with utopian themes in American social and cultural history—New Harmony, Brook Farm, Fourierism, the North American Phalanx, Henry George's *Progress and Poverty*, Edward Bellamy's *Looking Backward*, the Industrial Workers of the World, and New Llano. These and a host of other particular expressions of the hope for a better tomorrow through cooperation occupy Spann's attention.

But this volume is more than a catalog of those committed to the cooperative ideal. It is rather a detailed genetic history linking the various manifestations of associationism, showing what they shared and where they differed. Spann, for example, describes the various appropriations made of the social ideas of the Frenchman Charles Fourier, including his doctrine of Passional Attraction that called for acceptance of the passions as dynamic forces for good. Fourier's views went through modifications at the hands of his American disciples who adapted the structures of the phalanx and combined his ideas with their own notions about the future.

Spann does not write as a totally disinterested historian. On the contrary, he is explicit about the hope that his story will contribute "toward reinvigorating the stagnated social imaginations of Americans" (p. xv) who today face the task of dealing with a troubled world. He expresses his own faith in the cooperative vision. Without such ideals future prospects seem dim to him. "Indeed," he writes, "in a world where calculation and force outrun social imagination, it is possible that without some cooperative ideal, there may be no tomorrow at all" (p. 282).

Several observations are in order. Spann's choice of the title "*Brotherly Tomorrows*" is strangely insensitive to the fact that these cooperative experiments included many women as well as men. His sharp division between religious and secular groups seems strained at times. The Progressive Shakers of the late nineteenth century, for example, were motivated by both religious and secular ideals. On the other hand, Spann makes a very persuasive case why Americans were not attracted to Marxist socialism but rather chose other forms of cooperation.

STEPHEN J. STEIN, professor and chair of the Department of Religious Studies, Indiana University, Bloomington, has just finished a volume entitled *The Shaker Experience in America: A History of the United Society of Believers* (1992).

Snowbelt Cities: Metropolitan Politics in the Northeast and Midwest since World War II. Edited by Richard M. Bernard. (Bloomington: Indiana University Press, 1990. Pp. ix, 275. Map, tables, notes, appendix. \$35.00.)

Snowbelt Cities follows a format that Richard M. Bernard first used in *Sunbelt Cities: Politics and Growth since World War II* (1983). It includes an introduction on "Snowbelt Politics" by the editor and individual city essays by historians who are familiar with a group of twelve large cities north of the Potomac and Ohio