

The result is captivating. The photos themselves are evocative pieces of art, and the old-timers' explanations of the pictures make for fascinating reading. The give-and-take between interviewees, often husband and wife, is also revealing. The combination of images, transcribed interviews, and Harper's commentary shows how the "changing works" system relied on cooperative labor. Small-scale dairying was diversified, and the farm produced both animal feed and manure for the fields in a self-renewing cycle. The "craft" system encompassed a universe of nuanced, detailed knowledge, from the quirks of individual animals to a carefully gauged use of individual fields. While Harper clearly admires the old system more than the new, he acknowledges the pitfalls of romanticizing the past, so he does not gloss over his subjects' ambivalence about the hard work, the lack of gender parity, and the economic struggle.

He raises compelling questions about the cost of agricultural modernization. Innovations such as bulk milk tanks, self-propelled corn choppers, free stall barns, and milking parlors eliminated limits on herd size and reduced labor requirements. Dairy herds are bigger and more productive now (even as consumption of dairy products has stagnated). Modern dairies are messier and smellier. Harper also argues that modernization has been a factor in the rupture of neighborly social ties, the divorce of food production from consumption, and a rise in pollution. It has intensified the accelerating treadmill of deepening financial and time commitments for the farmers who remain. These are not new observations, but they are stated here with special clarity.

More attention to the impact of the New Deal would have been welcome; since many of these farmers started out in the 1930s, it seems strange that New Deal programs do not enter into the discussion at all. It would also have been instructive to examine more closely the impact of consumer culture, as Hal Barron did in *Mixed Harvest* (1997). The book is marred throughout by grammatical and spelling errors—a pity since otherwise it is beautifully produced. Overall, though, this is a valuable work that explains much to a curious traveler passing through any American dairying country. The landscape is changing fast, and this book helps explain why.

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German Pioneers on the American Frontier: The Wagners in Texas and Illinois. By Andreas V. Reichstein. (Denton: University of North Texas Press, 2001. Pp. xii, 303. Maps, illustrations, appendices, notes, bibliography, index. \$32.95.)

Julius Wagner left Baden, Germany, in 1847 as part of a group known as the "Darmstädters," or "The Forty," that established the utopian community of Bettina in Texas based on communistic principles.

Julius's brother Wilhelm followed him to the New World in 1851 in the wake of the 1848 revolutions that had attempted but failed to reform German political and social life. Julius participated in one of the attempts to achieve a utopian society in America, while Wilhelm founded a newspaper and printing business in Freeport, Illinois. Their lives and those of their descendants are presented in *German Pioneers on the American Frontier* against the broader spectrum of European and American social history.

Andreas V. Reichstein found letters from members of the Wagner family while researching his 1981 book, *The Rise of the Lone Star*. This correspondence, other documents, and interviews Reichstein conducted with family members cover the period from the beginning of the migration process to the present state of the Wagner family. The work treats the hopes, expectations, and the realities of migration. The author attempts to expand the subject of his work beyond the stories of the two men themselves to the broader theme of acculturation and assimilation.

Julius's life in Texas is well documented, showing his participation in the intellectual history of the communist movement and connections to the highest level of political thought in Germany. Very interesting is the link to the Adelsverein founded by Count Solms-Braunfels, who purchased land to establish a German settlement in the New World. As Reichstein provides an overview of life in early German Texas, it is clear that women had the hardest lot: Julius's wife Emilie appears from her letters to have suffered from permanent culture shock.

The contrast with the even more politically involved Wilhelm is useful in order to see the divergent directions of two sibling immigrants and their families in the U.S. After participating in the failed revolution of 1848, Wilhelm was persecuted for his involvement and was forced to emigrate. Wilhelm remained more politically active also in the U.S.

Subsequent generations of the family had much to contend with also. Anti-German feeling during World War I forced the German-language newspaper founded by Wilhelm to close, but his descendants developed a flourishing printing business. Their family ties to Germany loosened, as did ties between the Illinois and Texas branches. However, the work ethic survived in both groups.

Julius's great-grandson, the successful businessman Walter Paepcke, founded the Aspen, Colorado, cultural center with its Bauhaus tradition. For its opening, Paepcke organized a grand celebration of Goethe that attempted to reaffirm German humanism in the American context. Julius Wagner's descendants maintained the German tie, including the language, since their connection to Germany was to the high culture, not just to familiar forms of socializing. The other branch of the family, Wilhelm's descendants, abandoned both their links to Germany and language, assimilating to the American

mainstream. Both cousins were successful businessmen in Texas—one of them founded a hardware business that still operates. “They contributed their social and ethnic backgrounds into this new society, thus changing it too” (p. 204). Reichstein says that it is not a simple melting pot story: “Assimilation and acculturation are not contradictory or exclusive terms. They rather describe two ways of integrating” (p. 205).

Reichstein provides very extensive notes and bibliographic references. There is one error in the book, and it relates to Indiana. New Harmony was not founded by Robert Owen but by the German millennialist, George Rapp (p. 26).

The author has clearly shown the relevance of family history for an understanding of history in general, and it makes a fascinating story. The book is a significant contribution to work on migration studies.

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Communities of Journalism: A History of American Newspapers and Their Readers. By David Paul Nord. (Urbana: University of Illinois Press, 2001. Pp. xi, 293. Notes, tables, appendices, index. \$29.95.)

This collection of twelve essays showcases some of the best work in journalism history. The range of journals in which they originally appeared—from the *Journal of American History* and *American Quarterly* to *Communication Research* and *Journalism Quarterly*—attests to the breadth of ideas they explore. Although David Paul Nord revised the essays only slightly (they were written between the mid-1980s and mid-1990s) for *Communities of Journalism*, the introduction grounds them in current scholarly literature.

Nord looks at communication and community from two vantage points: how newspapers produce meaning, and how readers comprehend that meaning. For both perspectives, context is the key. In “Teleology and News: The Religious Roots of American Journalism, 1630–1730,” he emphasizes how the Puritans’ understanding of divine providence colored seemingly secular news reports. In “Working-Class Readers: Family, Community, and Reading in Late Nineteenth-Century America,” Nord shows how spending on printed matter varied with region, ethnicity, and family structure, among other things.

The readers figure centrally in all of Nord’s essays, even those that emphasize production. Journalism histories have traditionally featured accounts about publishers’ intentions and, at most, have made crude inferences about their readers. Nord, however, was among the first journalism historians to consider seriously how readers perceived the printed matter they encountered. These inquiries have