

The author's purpose is to relate how the Industrial Revolution affected the farmers' daily lives and particularly to describe farm opposition to and support of innovations. This, then, is intended to be a social history; consequently, such topics as currency agitation and tariff reform are not within its scope. Hayter covers a number of diverse farm problems including the oleomargarine controversy, the introduction of barbed wire, the advent of scientific veterinarian practices, and the complex battles over patent rights to farm devices.

There is much of value and interest in the book, but it is essentially a series of somewhat disjointed essays. Most of the essays are rather clearly related to the central thought of the farmers' difficult adjustment to industrialism, but several are somewhat afield. For example, there is much more attention given to the types of fencing that preceded barbed wire than to the impact of barbed wire itself. Likewise, the chapter "Sheep versus Dogs" is related to the Industrial Revolution on the premise that mechanical gadgetry had transformed the dog from a serviceable animal to a useless creature. These topics could well have been sacrificed in favor of some key neglected areas such as farm machinery, railroads, and farm organizations.

The essays are the result of extensive research, primarily in farm journals and government reports. They are well organized, evidence much thoughtful preparation, and are copiously documented. The writing is generally clear and concise, but it is marred by frequent rough transitions and use of the first person.

Despite obvious limitations, the book will be useful for students of nineteenth century agriculture because Hayter provides information on a wide range of miscellaneous, yet important, problems and issues which confronted American farmers.

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The Conservative Reformers: German-American Catholics and the Social Order. By Philip Gleason. (Notre Dame, Ind.: University of Notre Dame Press, 1968. Pp. x, 272. Notes, bibliographical note, index. \$8.95.)

About six million Germans emigrated to the United States between 1820 and 1920. Among them were many Catholics from Bavaria, Westphalia, and other parts of Germany. Within a single decade (1881-1890) the high tide of an estimated 400,000 German Catholics came to America where they formed a self-conscious, distinctive group aware of its German origin and culture and also of its Catholic faith. Eventually the German-American Catholics had their own mutual aid societies, publications, and spokesmen.

Philip Gleason has studied carefully the evolution of one German-American Catholic organization with a history reaching back to its founding in 1855 in Baltimore, Maryland. This was Der Deutsche Römische-Katholische Central-Verein von Nord Amerika, more commonly called the Central-Verein,

a national federation of parish mutual aid societies. The gradual Americanization of the membership, the dropping of German for English, the strains of World War I on people of multiple loyalties, and the changes in society produced by steady industrialization and growth of city life, all seriously affected the character of the Central-Verein as can be seen in its publication, the *Central-Blatt*. Membership figures—125,000 in 1916 to some 86,000 in 1930 and then to 311 men in 1966—indicate the decline of the Central-Verein and the weakening of German-American Catholic ethnic consciousness, evident by the mid-1920's. An account of the leaders of the organization, their programs and social ideas are essential elements in Gleason's account.

The author explicitly states that he has undertaken "an organizational and ideological analysis of the evolution of the German-American Catholic group" (p. 258). He has done a good job. The writing is clear, forceful, and always to the point. Gleason has supplied a valuable annotated bibliography which contains some references, incidentally, to materials on Polish, Lithuanian, French-Canadian, and Slovak immigrants in America who all have had strong Catholic loyalties. There is a good index.

The author did not aim at an explanation of the roots of German-American Catholic self-awareness, the sense of "peoplehood." But, for the reader who does not belong to this group, a short digression might have been a welcome introduction to the distinctive dialects, cooking, music, family celebrations of Christmas, wedding customs, picnics, parades, and festivals which, along with religious affiliation, created a sense of community. Among the German-American Catholics these things deserve a place somewhere in the historical record because they formed the foundation of the Central-Verein; and when they ceased to be, the Central-Verein disappeared with them. Gleason asserts that "to the degree that it is a structured body rather than a formless collectivity of individuals, ethnic organizations actually constitute the group" (p. 217). This carefully phrased assertion places too much emphasis, I believe, on the role of organizations in society, for ethnic organizations can not survive in a vacuum without individuals who share a common culture and a desire to perpetuate it.

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The Centennial Years: A Political and Economic History of America from the Late 1870s to the Early 1890s. By Fred A. Shannon. Edited by Robert Huhn Jones. (Garden City, N.Y.: Doubleday & Company, Inc., 1967. Pp. xx, 362. Illustrations, notes, bibliography, index. \$6.95.)

The manuscript for this volume was unfinished at the time of Fred Shannon's death; but with the cooperation of the Shannon family, Robert H. Jones, his former student, completed it for publication. Some of the chapters had gone through several drafts, others were only in rough draft when the editor began his work. Some materials were deleted, others relegated to foot-