weak here, but there is also the possibility that he has told it all. Norris may never really have been intricately involved in party or Senate affairs beyond the role of researcher and reform publicist which Lowitt has carved out for him. But Lowitt tells enough, and the reader who does not feel the strength of Norris' attachment to La Follette or understand export debenture schemes or the McNary-Haugen Bill has only himself to blame.

This book will be indispensable for scholars who are interested in the decades between 1913 and 1933, not only because Norris was important but also because Lowitt has fitted him so carefully into the context of the times. In this process Lowitt has shed light on many questions, and his insights will be helpful in understanding Progressive minds and behavior, especially in the 1920s. This is highlighted in Lowitt's discussion of Norris' long fight over public versus private electric power.

Lowitt writes extremely well, and even though this is a very long book, its short chapters, clear organization, and sense of proportion make it a genuine pleasure to read. In fact, the book is so well done that it can stand alone as a valuable study. One need not read the earlier book to appreciate and benefit from Lowitt's scholarship. Scholars can now look forward to the third and final volume of what promises to be the definitive and magisterial biography of George W. Norris.

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The work of Caroline Robbins, Bernard Bailyn, Gordon Wood, and others has underscored the impact of whiggish historical, political, and legal ideas upon the contours of the American Revolution. It is now impossible to ignore the enormous reliance of colonial Americans upon concepts of rights and liberties which they considered the heritage of Englishmen living in the eighteenth century. In the twentieth century, almost at the door of the bicentennial quasi-celebration to honor America's break from Great Britain, the Library of
Congress gently reminds United States citizens of those radical men and women who, in the face of an increasingly resolute ministerial policy to the contrary, supported the colonial cause after 1774.

To its credit and historians' benefit, the Library of Congress has rescued from obscurity six pamphlets written in the mother country from 1774 to 1778, pamphlets which patriots prized for the prestige and reinforcement they lent to American arguments. The writings of Jonathan Shipley, Bishop of St. Asaph; Willoughby Bertie, Earl of Abingdon; and Matthew Robinson-Morris, Baron Rokeby, were published by Benjamin Franklin and his friends to convince Americans of the support of "sensible" Englishmen; more radical were the writings of Catherine Macaulay, whose multivolume history of England assured her post-Revolutionary credentials as a staunch whig and friend of America, and John Cartwright, whose iconoclastic essays on American independence were reprinted in Philadelphia in time for the Declaration of Independence.

Their concern for the American cause grew from an increasingly firm conviction that the fate of English political virtues hung in the balance in the New World: a ministry which successfully revoked charters and taxed subjects without their consent would not hesitate, they believed, to move from one such heinous victory to another. These pamphlets reveal the extent to which the politically discontented on both sides of the Atlantic shared a community of ideas. The litany of protests is a familiar one: taxation without consent and the violation of colonial charters threatened the basis of English freedom. Virtual representation, wrote Baron Rokeby, existed only in the minds of its advocates. He proposed, as did Mrs. Macaulay in England and James Wilson in Pennsylvania, that Ireland, which was neither represented in Parliament nor taxed by it, provided a better model for a new imperial concept.

Worthy of special note are the essays of John Cartwright, written in 1774, which broke from tradition on two important points: first, he rejected the fiction of allegiance to the king without allegiance to Parliament; second, Cartwright avowed that only those who cringed at "bold and honest truths" failed to recognize that "the respective governments in America,
are no longer dependent colonies; they are independent nations." (p. 138).

It is appropriate that the Library of Congress has rescued from obscurity the "bold and honest" writings of early compatriots who were little honored for their views in their own country.

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Victorian women fascinate students of women's history because the social image of the perfect lady seems in retrospect to have been completely at odds with human nature. What could have happened in the society to transform the robust eighteenth century ideal of the "notable housewife" into the nineteenth century's languishing, ladylike "angel in the house"? The first was so clearly functional that one tends to assume that the latter must have been too: but how? If this question is ever satisfactorily answered, scholars will have learned something important about the relationship between sexual ideals and social structure.

The essays in this volume, contributed by scholars in history, sociology, and literature, deal with a variety of specific questions within the general framework of Victorian womanhood. A collection of this kind is difficult to review sensibly since there is no central theme which permits the book to be analyzed as a whole. It is impossible to do more than summarize the variety of ideas which are advanced.

Several essays suggest new lines of inquiry for women's history and contribute new understanding of the Victorian middle class. M. Jeanne Peterson's study of the governess, that second level status symbol of the affluent, is a cogent analysis of the contradiction inherent in the notion that no lady would work for pay but that only a lady was fit to teach one's children. Helen Roberts of the Fogg Museum makes ingenious use of Victorian paintings to increase our understanding of the role expectations of nineteenth century wives.