

Harry S Truman destroyed any chances of its resuscitation by his disinterest and the appointment of political cronies whose dispositions were clearly not liberal. In the area of foreign relations Wallace wanted to continue the close war-time cooperation with Russia. Here, too, Wallace was thwarted, as the cold warriors of the Truman administration, aided and abetted by such as Arthur Schlesinger, Jr., aroused the Democratic liberals to the dangers of Communism and what they considered the foolishness of Wallace. Wallace in a last attempt to recapture his vision broke with Truman, became the editor of the *New Republic*, and later resigned to run for President on the Progressive ticket in 1948. But alas, Gideon's army had too many colonels and not enough privates who voted, and Wallace suffered a disastrous defeat as his whole movement was tarred with the brush of Communism.

The author has a compelling thesis that has been ably researched and well presented, but the book is marred by a gradual dropping off of the tone and level of objectivity. The implication is strongly left that if Democratic liberals had only followed Wallace that the problems of postwar America might have been solved and that Democratic liberals faced a choice of only two strains of thought. At no time does the author consider what the possible results of following the proposals of Wallace might have led to, or whether there were other alternatives within the liberal stream (both Democrat and Republican) that Wallace might have tapped for broader support. As it stands, Professor Markowitz' book is an important contribution to a growing camp of revisionist literature on the years from 1941 to 1948.

University of Tulsa, Tulsa

Thomas Buckley

Sex and Marriage in Utopian Communities: 19th Century America. By Raymond Lee Muncy. (Bloomington: Indiana University Press, 1973. Pp. 275. Notes, index. \$10.00.)

Before one flees to the backwoods of Vermont, the mountains of New Mexico, or an urban counter culture "crashpad" to create a New World purged of middle class mores, values, and corruptions, he ought to read Professor Muncy's book.

This interesting, informative work surveys the communalism of the nineteenth century, and his conclusions with respect to those utopias are likely to be repeated when the history of twentieth century communitarianism is written. Those earlier utopians were frequently obsessed with sex, often wrestled vigorously with the institution of the private family, and usually sought to eliminate private property. Nearly all failed. However, a few groups lasted for a long time and even persist today. Certain characteristics were found in the successful ones: the Ephrataites, Shakers, Rappites, Zoarites, True Inspirationists (Amana), Perfectionists, Mormons, and Hutterites. They were usually religious dictatorships which either abolished or greatly modified the usual institutions of private property and familism. One may guess that current groups like the Black Muslims, the Children of God, or the Church of Armageddon will outlast the psycho-politico-economic utopias of the disciples of B. F. Skinner, Timothy Leary, the Black Panthers, or the counter culture.

The principal cause of the failure of the nineteenth century utopias was the inability of the members to put community interests above individual interests. One of the most fundamental, most ancient of social institutions, which caused more concern among communitarians than any other thing, was the private family. Victorian America believed that the family was the cornerstone of civilization, that woman's sphere was the home, and that her role was motherhood. Therefore, communitarian efforts to alter the family meant a fundamental change in the role and place of women. Muncy argues that female dissatisfaction was a major factor in the failure of nearly all utopian experiments: adjustments fell most heavily upon women. The only long lived communities were those, like the Ephrata, Shaker, and Amana communities, which developed *theologies* that required and justified major changes in marriage and the family. The secular utopias promised more rights for women, but all failed in short order. The situation of women in the religious communities ranged from complete subordination with the Mormons to complete equality at Oneida. Generally, however, the sectarians were patriarchal.

Scholars who have kept up with work on American utopianism will learn little new general information but will find Muncy's selection and emphasis quite helpful. In addition

to a wealth of detail about sex and marriage, one learns about a number of little known, even bizarre utopias. The entire book is clearly written and well organized. A topic which could have been handled so as to produce leering snickers is treated with sympathetic, sober understanding. This reviewer was troubled by the absence of either a bibliography or some note on sources. While Muncy seems to have read everything in the printed sources, he seems to have used only one or two manuscript collections.

Rhode Island College, Providence

J. Stanley Lemons

Books on Indiana

The Indiana University Press has available the following titles concerning Indiana:

The Angel and the Serpent: The Story of New Harmony. By William E. Wilson. 242 pages, illustrated. \$6.95.

Indiana: A History. By William E. Wilson. 384 pages, illustrated. \$6.95.

Indiana University: Midwestern Pioneer. Volume I, *The Early Years.* By Thomas D. Clark. 371 pages, illustrated. \$10.00

Indiana University: Midwestern Pioneer. Volume II, *In Mid-Passage.* By Thomas D. Clark. 429 pages, illustrated. \$17.50. Volumes I and II of *Indiana University: Midwestern Pioneer* may be purchased as a set for \$24.00.

Southern Indiana. Photographs by Hartley Alley. Text by Jean Alley. 128 pages, 180 photographs. Paperbound, \$2.95; clothbound, \$5.00.

Persons desiring to purchase any of the above volumes should write to the Indiana University Press, 601 North Morton, Bloomington, Indiana 47401.