

unknown outside their homelands) but who can teach us about ourselves, as well. But I dare say there is more to learn than this.

George Ehrlich praises a big Yale project, *THE SELECTED PAPERS OF CHARLES WILLSON PEALE AND HIS FAMILY*. Volume I, Charles Willson Peale: Artist in Revolutionary America, 1735-1791. Editor, Lillian B. Miller. (New Haven: Yale University Press, 1983, \$50.00), as follows: In this reviewer's long held estimation, Charles Willson Peale (1741-1827) is one of the most interesting people to have lived in the late eighteenth and early nineteenth century in the United States. Consequently, it is satisfying to have, finally, the convenience of a substantial selection of the papers of that gentleman and his family, in book form, extensively edited and illustrated. There is an earlier, microfiche edition of the full record for those wishing to confront (once removed) the original documents. Volume One, of a projected eight, takes us from 1735 (beginning with the father) to 1791. The additional volumes will include the remainder of Peale's life, his autobiography, and succeeding generations, to 1885. To paraphrase the appraisal of the editor, Lillian Miller, the papers are valuable to those interested in the American Revolution, the history of art, science and technology in the early republic, and to those wishing to study the social history of the time not just through institutions but a large and talented family. Peale was and remains a thoroughly fascinating personality, whose life brought him into contact with George Washington, Benjamin Franklin, Thomas Jefferson, various members of the American Philosophical Society and a host of other personages both here and abroad. Until the publication of the papers, we had to meet him indirectly either through his paintings, or through the work of scholars such as Charles Coleman Sellers, who wrote both a biography as well as a study of Peale's extraordinary museum. Now we can meet the gentleman directly, through his correspondence and other personal papers. The editors are to be commended for their diligent work.

*STATE AND CAMPUS*, State Regulation of Religiously Affiliated Higher Education, by Fernand Dutille and Edward McGlynn Gaffney, Jr. (Notre Dame: University of Notre Dame Press, 1984, \$19.95 paper), Lynn Taylor predicts, will be heavily relied on by administrators needing an "accurate and carefully documented" handy legal summary of "the bearing of state regulations on religiously oriented colleges," for "all fifty states aid religiously affiliated colleges or their students in some ways."

Ralph Waldo Emerson said that if we want to understand American culture, we should look in unusual and new places, and not to the forms in which Greece and Rome expressed themselves. In "Hobgoblin in Suburbia: Origins of Contemporary Place Consciousness" (*Landscape Architecture*, 73 [November/December, 1983], 54-61) John Stilgoe looks at plastic lawn ornaments (among other things) and finds evidence of analogies to pagan place spirits. He can't prove

the connections, but his explanation of the popular understanding of private place and spirit is hard to refute. His work makes a nice counterbalance to Thorstein Veblen's explanation of the function of lawns in *The Theory of the Leisure Class*.

John Braeman's report on a collection of papers follows: *BOSTON 1700-1980: The Evolution of Urban Politics*. Edited by Ronald P. Formisano and Constance K. Burns (Westport, Connecticut and London: Greenwood Press, 1984, \$35.00). Seven of the ten articles published here are new. Overall, the aim is to present a synoptic picture of the changing structures and dynamics of Boston politics. One of the two major variables at work has been socio-economic change: the transformation of Boston from a Yankee traders' town into a manufacturing city; its twentieth-century decline as an industrial and financial center; and its resurgence as a "service and high-technology metropole" (4). The second variable has been the ethnocultural factor. With the shift from a homogeneous Yankee Protestant population to an Irish Catholic majority, the Yankee-Irish conflict constituted from the late nineteenth to the mid-twentieth centuries "the major visible political fault line" (5). Even during this period, however, intra-Irish divisions based upon class, neighborhood and the political factionalism was probably as important a determinant of election outcomes. And since World War II, Boston politics has involved a complex interplay among different religious, ethnic, racial and economic groups. As is inevitable, the articles vary in quality. But at least four warrant attention by all students of the urban political process: Formisano's analysis of the replacement of elite rule by party politics 1800-1840; Paul Kleppner's account of late nineteenth-early twentieth century Democratic Party factionalism; Burns' "The Irony of Progressive Reform"; and Charles H. Trout's study of James M. Curley and "The Search for Irish Legitimacy."

Strange volumes come from university presses these days, some published to make money for publishers strapped by Reagan-era budgets, some because they are too odd-ball to attract commercial publishers, yet deserve an audience, and some for no reason one can discover. The latter category, alas, includes *TRUMAN IN CARTOON & CARICATURE*, James N. Giglio and Greg G. Thielen (Ames, Iowa: State University Press, 1984, \$14.95), which is a careless job. The editors misinterpret several cartoons and fail to do their homework (e.g., read papers of the period to find out about issues) on others.

John Braeman had similar misgivings about *THE MCNEIL CENTURY: The Life and Times of an Island Prison*, by Paul W. Keve (Chicago: Nelson-Hall, 1984, \$26.95). He said he was "puzzled why anyone should bother reading, much less writing, a detailed history of the prison on McNeil Island in Washington's Puget Sound. Keve strains to give a broader significance to his study by asking what factors made McNeil Island one of the nation's 'better'