

moves and their recorded experiences may be illuminating in this regard, but Wieck chooses instead to portray Agnes and Ed Wieck as almost detached from the social moorings of their neighbors. Finally, in examining the sources of his mother's activism, the author suggests that a young Agnes Wieck left the coalfields due to a lack of a nurturing working women's culture only to return to help lead coal miners' wives already engaged in a defense of the working class. What had happened in the interim to these working-class women who had prompted Agnes Wieck to move away in her early years because "she had no community, no pals, with whom to share her thoughts" (31)?

Others more attuned to these issues can use this story of an important historical figure to address the issue of how women activists attempted to forge coalitions and work for social justice in a gendered working class. While Wieck's *Woman from Spillertown* will not take its place next to the best of social history biography, it does, as the publisher's claim suggests, "move Agnes Burns Wieck from her status as a historical footnote to her proper place in the labor and women's movements."

*Community of Suffering and Struggle: Women, Men, and the Labor Movement in Minneapolis, 1915-1945*, by Elizabeth Fae. Gender and American Culture Series. Chapel Hill: University of North Carolina Press, 1991. xviii, 295 pp. Illustrations, tables, figures, maps, appendixes, notes, bibliography, index. \$39.95 cloth, \$14.95 paper.

REVIEWED BY LYNN Y. WEINER, ROOSEVELT UNIVERSITY

How to explain the growing alienation of women from organized labor during the first third of this century? Elizabeth Fae looks at labor history in Minneapolis to suggest that there was a shift in the American labor movement from community-based forms of solidarity (which through the 1930s included the active participation of women) to a male-centered bureaucratic unionism that emerged by the end of the depression. By that time, women were made marginal by a movement that "failed to acknowledge the connections between productive and reproductive labor and the importance of women's work to the family economy" (xiv). Fae builds her case from the close study of Minneapolis, site of significant labor militancy during the 1930s, to generalize about the movement as a whole. She explores the representations of men and women in the iconography and language of the labor press through cartoons, advertisements, and other visual expressions and convincingly argues that these reinforced the notion

of labor solidarity as male, even during a time of rising participation of women in the labor force.

The book is organized in three parts. In the first, Faue examines the history of work and family for women in Minneapolis between 1910 and 1940. Faue looks at the data on migration, marriage, and employment for women in Minneapolis and constructs a portrait of a community where family and work were very much in flux. She then examines representations of men and women in the labor press, and suggests that by the 1930s there is evident a gendered iconography, in which females symbolize—among other things—hunger, deprivation, and victimization, and males are used to represent heroic workers and unions.

The second part of the book turns to an examination of specific union campaigns in Minneapolis in the 1930s and focuses on the creation, decline, and rebirth of a community-based labor organization in the city. The Strutwear Strike of 1935–36, for example, involved knitting union organization and a “coming of age for the Minneapolis labor movement as the forces of community were both vital and visible in the struggle” (116). Men and women from a variety of industries worked on a wide range of strategies and institutions to organize the community using languages of communalism and mutuality, rituals of unity, and practices of local autonomy.

In the third segment of the book, Faue studies the emergence of labor solidarity during World War II, when militancy declined and women workers were increasingly alienated from the labor movement. Between 1936 and 1939, Faue suggests that the relationship between local unions and their national organizations changed, with a resulting exclusion of women from newly empowered union bureaucracies. Alterations in welfare policies also contributed to a shift in the focus of unions from community to workplace, particularly as work relief replaced direct relief after the creation of the Works Progress Administration in 1935. Organizers stressed the need for centralized, national, and male-led unions to give stability to the union movement. During World War II, as millions of women joined the labor force, the use of the language and symbols of nationalism, patriotism, and class loyalty in the labor press reinforced the new masculinism of the labor movement.

Faue’s argument, resting on an examination of iconographic and statistical evidence as well as on oral interviews, is compelling. The actual reception of gendered representations of labor by working men and women is not always made clear, nor is the relative frequency of different kinds of representations over time; the portrayal of Rosie the Riveter, for example, is underplayed. But this pathbreaking study is

the first to explore the labor movement in this fashion, and future studies will likely confirm and refine Faue's analysis.

*Community of Suffering and Struggle* is an important book. It successfully uses the case of one midwestern city (with diverse industry and a racially homogenous population) to draw large conclusions about gender, labor, and the state. Historians will find much of value in this nicely written and inventive study, and local historians will also find a model for explorations of single communities as microcosms of larger national trends.

*Kansas Bootleggers*, by Patrick G. O'Brien and Kenneth J. Peak. Manhattan, KS: Sunflower University Press, 1991. 135 pp. Illustrations, maps, notes, index. \$14.95 paper.

REVIEWED BY THOMAS R. BAKER, UNIVERSITY OF IOWA

In selecting the southeastern corner of Kansas, Patrick O'Brien and Kenneth Peak chose an ideal setting to study early twentieth-century liquor trafficking. The wettest region in the driest state in the Union, the area known as the "Balkans" became infamous among antiliquor forces in Kansas who scorned the immigrant coal-mining population there. Unfortunately, by not analyzing the history of the region in a comprehensive manner, the authors failed to capitalize on the research opportunities presented.

Much of the information contained in *Bootleggers* was gleaned from the federal Wickersham Reports, prepared in 1931, and the authors' interviews with several dozen persons who lived in Crawford and Cherokee counties during the 1920s. Based on these sources, O'Brien and Peak determined that state prohibition laws had nurtured a bootlegging culture among the coal-mining population by the turn of the century that subsequently thrived during national prohibition. Despite urgent attempts by state and federal officials to enforce the laws prohibiting the manufacture of whiskey, production in these two counties increased after 1920. Thousands of gallons of "Deep Shaft" were transported every year to consumers in other states. Economic necessity, O'Brien and Peak argue, drove many residents to distill mash, haul whiskey, accept bribes, or earn money in dozens of other ways from the illegal liquor traffic.

From the perspective of an Iowan only marginally familiar with the Sunflower state, *Bootleggers* provides an interesting window through which to consider prohibition history in Kansas. Moreover, the region naturally lends itself to comparative analysis. In a state where relatively few eastern Europeans settled, the cultural makeup

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