tion, rejected by most and temporary to many of those who did adopt it.

The family, a traditional base of solidarity in industrial slums, was much weaker in the deindustrialized slum because the peculiarities of the port economy reduced the frequency of family formation and the ability of families to take in aged relatives. Moreover, the iron discipline and the indignity of life in the *ateliers de charité* of Antwerp were particularly harsh. And so, the author argues, the town's proletariat relied heavily on "dense social networks" of mutual aid before succumbing to the workhouse or the street. The assisted poor in every case were not a discrete *lumpenproletariat* but rather part of a larger working class whose members were only too aware that they themselves might easily become the objects of charity in hard times.

Professor Lis's analysis is densely packed and concise, perhaps too much so; at times she falls into the arid pattern of simply explicating her excellent quantitative work. Her book needs a Henry Mayhew or Restif de la Bretonne to provide some illustrative detail, colour and immediacy. A clearer discussion of systems of assistance and their underlying philosophy would also have been helpful. Her dismissal of private charity, for example, is somewhat perfunctory. Bourgeois donors, she argues, on rather slim evidence, were consciously propping up the social order rather than simply responding to need and to their own humanitarian impulses, an assertion that evokes, to the reader, E. P. Thompson's warning against "the enormous condescension of posterity." That having been said, however, Professor Lis has given here much of great scholarly value, presented with admirable economy.

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Greenberg, Brian. *Worker and Community: Response to Industrialization in a Nineteenth-Century American City, Albany, New York 1850-1884.* Albany: State University of New York Press, 1985. Pp. ix, 227. Map, index. $34.50 cloth; $12.95 paper (U.S.).

Oestreicher, Richard Jules. *Solidarity and Fragmentation: Working People and Class Consciousness in Detroit, 1875-1900.* Urbana: University of Illinois Press, 1986. Pp. xiv, 263. Figures, 7 black and white plates, index. $24.95 (U.S.).

In that curious intellectual amalgam called urban studies, community studies in labour or working class history have come to form an important ingredient. The collection of American monographs is particularly impressive, thanks in part to the two scholarly series whose recent offerings are herein reviewed; the SUNY Series in American Social History (Charles Stephenson and Elizabeth Pleck, Editors), and the University of Illinois series, The Working Class in American History (David Brody, David Montgomery, and the late Herbert G. Gutman, Editorial Advisors). Neither series provides the reader with a statement of its *raison d'être* (and apart from personal acknowledgements to Stephenson and Montgomery by the two authors, the role of the general editors is also obscure) but judging from these volumes and others, they seem to represent a convergence of at least two historiographical themes. The first is the introduction of a Marxist perspective on social change in the United States, albeit in muted and modified forms; the second is that distinctively American quest for community, as an alternative counterpoint to prevailing ideologies.

Brian Greenberg, a University of Delaware historian, chooses mid-nineteenth century Albany for a critical assessment of class and community in industrializing America. At first glance the upstate New York capital does not look like a promising locale, but as late as 1860 the former fur-trading post stood thirteenth in America's hierarchy of cities, and its administrative and commercial functions were supplemented twenty years later by some 800 manufactories whose size was slightly above the national average. Before the rise of Chicago, Albany was a leading centre of meatpacking, its stoves were famous, and at one time its shopcrafts boasted being "the most extensive railway establishment in the country." The city, however "failed to generate truly large-scale manufacturing, and by the 1880s, important segments of Albany's economy were under great pressure from competing cities." Such patterns of urban growth, decline, and competition across the sprawling expanse of North America would have major impacts on class formation and working-class effectiveness which remain, perhaps, inadequately studied. The removal of New York Central railway work by the Vanderbilt monopoly from Albany, for example, blunted the militancy of shopcraft workers who were pioneers of the Eight Hour struggle fourteen years before Haymarket. Somewhat analagous was the situation of another leading sector of Albany labour, the iron moulders, who attempted to overcome the evils of competition through a series of local co-operative ventures. There were no simple solutions, however, to the industrial stagnation correctly described by Albany leaders as the "danger that menaces the working man as well as the rest of the community."

Greenberg's site and periodization — 1850-1884 — offers an outlook on the world of an "early" industrialism directed by entrepreneurs and local elites firmly rooted in their communities. The essential context of such a political economy was actually pre-industrial, and though Greenberg's paradigm of "class versus community" loyalties or consciousness owes much to orthodox Marxism, he also finds insights in the writings of the pre-industrial observer, Alexis de Toqueville. De Toqueville believed that the primary ameliorative