



**THE SELECTED ESSAYS  
OF T. HARRY WILLIAMS**  
intro. by Estelle Williams  
Louisiana State, 1983  
276 pp. \$19.95

ment of capitalism) focused less on class-based economic relations than on the dynamics of the family. Marriage, they argued, converted the wife, and any children she might have, into her husband's chattels. The egalitarian promise of "The New Moral Society" attracted many prominent 19th-century British feminists, including the popular lecturers Emma Martin and Fanny Wright. But many others found it hard to see the difference between "free association" (which replaced marriage in the Owenite communities) and promiscuity. Drawing on diaries, letters, and other contemporary accounts, Taylor, a University of Reading historian, shows that feminists had other grounds for skepticism. Most Owenite women found their workloads doubled, as communal duties were simply added to domestic chores. And Owen himself was unable to relinquish his patriarchal control over the communities. After 1845, with the splintering of Owenism into trade unionism and other movements, radicals tended to dismiss the issue of women's rights as a bourgeois concern. Though seemingly natural allies, Western socialism and feminism have long had an uneasy relationship; Butler's tough-minded look at one of its earliest stages helps explain why.

Both in his teaching at Louisiana State and in his writing, Williams (1909–79) subscribed to what he called a version of the "great man" theory of history. These essays take up some of the same personalities and issues that inspired such widely acclaimed books as *Lincoln and His Generals* (1952) and *Huey Long* (1969). In "The Military Systems of the North and South," Williams briskly contrasts the strategies and leadership of the opposing armies, showing how Lincoln (though militarily untutored) "interfered to make a sound offensive strategy stronger" and Jefferson Davis (a West Point graduate and war veteran) "interfered to make a defective defensive strategy more defensive." Elsewhere, he discusses Lincoln's strained wartime rela-

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tions with the ideologically fervent Radical Republicans, bent more on abolition than on restoring the Union, and depicts Eisenhower and MacArthur as contrasting archetypes of American generalship. The former exemplified militarily "the ideals of the [19th-century] democratic, industrial civilization"; the latter, "the standards of an older, even aristocratic society." Williams planned to write a biography of Lyndon Johnson, who he believed in some ways resembled Huey Long as a "southern radical." Two sympathetic essays offer a tantalizing glimpse of how Williams might have portrayed this "tormented" leader who "gave too much weight to the affliction of his southern origin."

**A SORT OF UTOPIA**  
**Scarsdale, 1891-1981**  
by Carol A. O'Connor  
SUNY, 1983  
283 pp. \$34.50

At the turn of the century, Scarsdale, N.Y., was still a farming community, supplying dairy products and other perishable foods to nearby New York City. By 1981, the farmers had long been supplanted by bankers, lawyers, and other well-to-do folk who found a haven from the storm and stress of Manhattan life. During the intervening years, Scarsdale gained its current reputation as the quintessential suburb, the jewel of Westchester County, boasting innovative municipal services (including a fermentation method of garbage disposal), first-rate schools, and a tradition of local administration free of partisan politics. But utopia has its costs, including the price of a house (1981 average: \$230,000) and tax burdens commensurate with the high level of village services. In this balanced study, O'Connor, a Utah State historian, chronicles local feuds (particularly anti-communist attacks on the schools in the early '50s), the shift from a predominantly Protestant population in 1940 to a predominantly Jewish one by 1980, the arrival of blacks in the community, and the entry of women into village government. Having accepted such social changes, Scarsdale, she concludes, can now "lay claim to being a capitalistic utopia, open to all of society's achievers with little regard to race, religion, or sex."