labor. Jortner notes that Tenskwatawa abolished women's councils and authorized the forcible return of women to Prophetstown (p. 153), but it would have been useful if he had noted the importance of these measures to the nativists' political economy. Americans tend to forget that building a nation-state is not the same thing as making people free.

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A slugging first baseman for the Detroit Tigers in the 1930s and 1940s, Hank Greenberg was a five-time all-star and a two-time selection as the American League's Most Valuable Player. He is most often remembered, however, as the man who refused to play ball on Yom Kippur.

In *Hank Greenberg*, Mark Kurlansky, the author of *Salt: A World History*, and *The Eastern Stars: How Baseball Changed the Dominican Town of San Pedro de Macoris*, puts the legend in context. Greenberg, Kurlansky points out, was a secular Jew who wanted "to move beyond what he saw as a confining tribalism" (p. xiv). He sat out the game against the Yankees in 1934 to placate his parents and because, in all likelihood, the outcome would have no bearing on the pennant race. A year later, Greenberg would have played on Yom Kippur had he not injured his wrist.

In another era, Kurlansky argues, Greenberg "probably would have been just a great ballplayer" (p. xiv). But in the 1930s, amid the rise of Adolf Hitler, he did, indeed, encounter anti-Semitism on the baseball field—and at the end of his life, albeit with ambivalence, he embraced his role in history as a Jewish pioneer.

Informative and entertaining, *Hank Greenberg* on occasion simplifies complex issues. Kurlansky does not adequately explain the concept of "cultural pluralism." His assertion that a smaller percentage of Jews in the 1920s and 1930s was fully assimilated than was true of the Jewish population in the nineteenth century is not entirely accurate. And Max Schmeling, the boxer who defeated Joe Louis only to be demolished by "The Brown Bomber" in a rematch, is best characterized, it seems to me, as an apolitical opportunist—not an anti-Nazi hero.
Nonetheless, Kurlansky does present a cogent explanation of the “when” and “where” of Greenberg’s achievement. In the 1930s, he notes, Detroit was home to Henry Ford and Father Charles Coughlin, two of the most notorious anti-Semites in the United States. The Dearborn Independent, Ford’s weekly newspaper, circulated The Protocols of the Elders of Zion, which described a plot by Jews to take over the world as fact and not fiction. Father Coughlin, the immensely popular “Radio Priest,” proclaimed that “when we are through with the Jews in America, they’ll think the treatment they received in Germany was nothing” (p. 58).

Kurlansky reminds us that polls at the time indicated that many Americans believed Jews were greedy, dishonest, and deserved to be punished. A substantial majority opposed admitting Jewish refugees from the Nazis to the United States. And so, when Hank Greenberg called attention to his Jewishness on Yom Kippur in 1934, it mattered.

Ironically, Greenberg never stopped struggling with his Jewish identity. It was, he emphasized, “just an accident of birth,” and Judaism “was just as bad as any other religion” (pp. 126-27). And yet, Kurlansky implies, it seems appropriate—and right—that the man who did not play baseball on Yom Kippur was buried in a Jewish cemetery, beneath a headstone adorned by a menorah.

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Nearly all of the research on Chrysler’s turbine car has focused on the engineering and business history of the technology, drawn from the archives of Chrysler’s engineering office and trade publications. What is missing from this literature is a discussion of the user’s experience, despite the fact that Chrysler conducted extensive consumer-reaction research on the product during the mid-1960s. Steve Lehto, attorney and adjunct professor of history at the University of Detroit-Mercy, has written a history of the turbine car that fills this gap. He interviewed all of the engineers and mechanics who worked in the Chrysler turbine