century, students of inter-war British history, and those concerned with the wider questions posed by the issue of government secrecy in a democratic society will be rewarded by reading this solid work by a first-rate historian.

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The Formation of Craft Labor Markets. By Robert M. Johnson. Orlando, Florida: Academic Press, Inc., 1984. Pp. xiii + 353. Bibliography, index. $45.00.

At the beginning of the nineteenth century, the labor market for both the printing and construction industries was filled by the master craftsman, his apprentices, and a journeyman or two. The scale of operations was small, as was the demand for labor; consequently there was no necessity for an elaborate mechanism to fill the labor needs of employers. By 1920 both industries had been transformed by capitalist development. Increased demand, larger firms, and a sizeably increased labor force made the old forms obsolete. How a rationalized craft labor market emerged in printing and carpentry—characterized by stable organizations of both workers and employers—is the question posed by sociologist Robert Max Johnson.

Though room is made for ideology as an autonomous causal factor, Jackson's theoretical model rests heavily on the economic structure of the industries, and the formation of organizational interests. Only when the relations of production became sufficiently unambiguous—among other things, when most journeymen realized that they could not realistically hope to become masters themselves—did they organize successfully. While employers in printing and construction were able to break down the labor process through the use of new forms of organization and technological innovation, printers and carpenters retained a strategic position within the industries due to the continuing salience of their skill. However, they carried with them a faith in politics and bourgeois liberalism that often lessened their resolve to struggle at the workplace. Only the failure of several attempts at organization, coupled with the loss of jobs apparently due to technological change—the business cycle was the true villain—made workers realize the necessity of strong centralized unions that controlled access to jobs. This concern with jobs was institutionalized in carpentry by the rise of the union business agent, who was required by the temporary nature of the construction work site (an effective strike had to be called before completion of the building) to be the sole person able to call strikes in response to the violation of union work rules. His monopoly

of knowledge about employers, jobs, and workers made him a powerful force within the union, and it was the combined efforts of the business agents that led to the overthrow of socialist Peter McGuire as head of the carpenters' union, changing the direction of the organization toward "job consciousness." Similar control over the labor market was institutionalized in the printers' union by the inclusion of foremen, who had control over hiring and firing, in the union itself. Determined to retain power, union officials kept tight control over the right to call strikes and jealously guarded access to jobs within the industry.

Employers too were largely guided by the structural determinants of their industries. Faced with relentless competition, they adopted new technologies because they allowed them to produce more cheaply, not, as some recent scholars have maintained, to wrestle control away from the workman. As unions responded to what they perceived as technological displacement, employers engaged in frequent class warfare to try to eliminate union control over the labor market. Eventually they realized that efforts to destroy the union, while possible if the employers were united, were not worth the expense and trouble, especially since the union tended to reappear a few years after a defeat. Most employers relinquished their control over the allocation of jobs in exchange for peace in the industry. This compromise was not without benefits for the employers, who found that unionization could establish industry-wide standards and minimize competition, thus stabilizing profits.

Many readers will recognize a similarity (though it is apparently unintended) to the work of the Wisconsin school. Much like John Commons and Selig Perlman, Jackson argues that craft unions, of necessity, are essentially conservative instruments that express the true concern of workingmen: control over job access. Radical objectives, both on the part of the worker and the capitalist, tend to be discarded as experience demonstrates their futility and irrelevance.

Jackson discredits other explanations for the conservative nature of craft unions a bit too quickly, especially in his critique of models relying on working class culture. If culture was a significant factor, Jackson supposes, then heterogeneity in the work force should work against effective unionization. Aggregate census figures show that Chicago and New York—on which cities Jackson concentrated—were more heavily populated by immigrants than the rest of the nation, and that natives constituted but a small proportion of the workforce in printing and carpentry in those cities. Jackson concludes that if unionization could effectively proceed without a homogeneous workforce, then cultural explanations add little to our understanding of the problem. But this is where the limitations of Jackson's method are most apparent. Jackson is not interested in whether immigrant workmen came from agricultural or

industrial nations, or what their religious backgrounds were. Further, Jackson fails to ask whether or not the existence of ethnic communities might strengthen the desire to restrict access to jobs.

Jackson's argument achieves its power entirely from evidence that one would expect to support his assumptions, relying on aggregate census data on the one hand, and the reports of unions and employers' associations on the other. The former set of data emphasizes technological change, the latter a concern for control over the labor market. No effort is made to examine individual firms, or the religious or political antagonisms prevalent in the communities. And Jackson relies on labor histories written before the late 1960's, ignoring almost entirely a rather large body of work that has appeared since then. Despite Jackson's work, the idea that cultural processes had little or no effect on the rise of a conservative craft union movement in the United States remains an unproven assertion. But Jackson should not be held solely responsible for these oversights. Printers and carpenters have escaped examination by the "new labor historians." Perhaps future work on these groups will help us to better evaluate the conclusions that Jackson has arrived at.

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Unquiet Souls: Fourteenth-Century Saints and Their Religious Milieu. By Richard Kierckhefer. Chicago: University of Chicago Press, 1984. Pp. viii + 238. Introduction, notes, index.

The religious life of the fourteenth century is noted for its profusion of mystics and ascetics who practiced extreme mortifications of the flesh, self abuse, and constant penitence, receiving in return visions, divine ecstasies, and divine torments. The activities of these people are repellent and incomprehensible to most modern sensibilities; yet they were revered as saintly and heroic by most of their contemporaries. Richard Kierckhefer's book *Unquiet Souls* is an attempt to discern what in these lives was considered saintly and praiseworthy, and why these things were valued.

The people discussed in *Unquiet Souls* are referred to as "saints," but no distinction is made between those who have been canonized by the Catholic Church and those who have not. All of them were renowned for their extraordinary virtues and severe devotional practices, and all were venerated by a cult of devotees after their deaths. Included in the study are well-known characters, such as Catherine of Sienna and Peter of Luxemburg, as well as such unfamiliar figures as Christina the Astonishing and Delphina of Puimichel. The sources for this study are primarily the