retheorization of Bourdieu's model of cultural capital, John Hall argues that neither gender nor ethnicity can be viewed as "secondary" to class.

Finally, part 4 raises the question of exclusion and the polity. Jeffrey Alexander examines the symbolic dimension of civil society. He presents a critical exegesis of the binary character of "civil discourse" as it operates at three levels (motives, relations, institutions), dividing society into "those who deserve inclusion and those who do not." Alan Wolfe, in turn, locates a tension between the very terms inclusion and exclusion in a liberal democratic society. The history of modern democracy is one of inclusion and yet a totally inclusive society, Wolfe argues, is neither possible nor desirable. The key for Wolfe is that not all boundaries are hierarchical and oppressive nor do all distinctions involve a process of "othering." The task then becomes one that combines a democratic commitment to universal rights with respect for specific differences.


Reviewer: KAREN A. CERULO, Rutgers University

Matthew Schneirov's The Dream of a New Social Order provides a fascinating window on one of the most pivotal periods in U.S. history, the decades that bridged the nineteenth and twentieth century. For many that window may seemingly emanate from an unexpected source, for it is through the pages of popular magazines that Schneirov provides this slice of social history.

Schneirov guides his readers through the transition from homogeneous to heterogeneous America. In 1893 the U.S. was still dominated by middle- and upper-class Protestant ideals, but by 1914 the nation was grappling with an extended set of beliefs and practices — values and norms generated by new social phenomena such as the growth of cities, diverse immigration, industrial expansion, and sheer social energy. Popular magazines both reflected and, according to Schneirov, provoked the changing tenor of the times. Indeed, Schneirov convincingly demonstrates the ways in which magazine editors of the period intentionally blurred the boundaries and categories of postbellum America in an effective effort to construct a unique blueprint for the future of U.S. culture. Via this blueprint, magazines helped ease the nation's passage to an industrially based society.

Although the current role of magazines in the U.S. might tempt readers to question Schneirov's attention to the medium, the author effectively allays any such doubts. Early on he documents the growth of the Progressive Era's magazine industry (circulation tripled between 1890 and 1905) and the scope of the medium's reach — "65 million or about three magazines for every four people." Indeed, during this period magazines could be considered the mass media of the nation. They were an affordable, readable, and widely dispersed source of information and commentary.

What sort of blueprint were magazine editors projecting to their readers? Schneirov argues that dreams of abundance, social control, and social justice comprised the agenda of these editors — three dreams fueled by turn-of-the-century technology's redefinition of activity, motion, and energy as well as by the
changing stance of America's middle class. In essence, America's changing social structure provided a context for magazine editors as they instilled public desire for their own special visions of power and pleasure.

Schneirov’s data are impressive. His conclusions stem from an exhaustive analysis of every issue of Cosmopolitan magazine published between 1893 and 1914. Schneirov also includes a healthy dose of articles from McClure’s and Munsey’s and a more select sample of stories from publications such as the Atlantic Monthly, Century, Harper’s Monthly, Scribner’s, and Women’s Home Companion. The coverage is broad, giving readers a rich snapshot of the popular philosophies of the era.

In addition to its value as social history, The Dream of a New Social Order should be of great interest to sociologists of culture. Its theoretical base is true to Griswold’s notions of a “cultural diamond.” Schneirov considers the intentionality driving magazine editors (i.e., the cultural producers) and examines the impact of editorial decisions on both the medium’s audience and the cultural object itself. Finally, he explores such issues within the special context of the historical times. Schneirov thus provides a valuable application of an inclusive cultural model. Those teaching general seminars in culture may find his book a useful case study illustrating Griswold’s theoretical approach. Further, the volume’s readability and topic make it suitable for advanced undergraduate or graduate courses in American studies, media history, modernization, and social change.


Reviewer: MICHÉLE DILLON, Yale University

The essays in this volume provide a useful introduction to the varying ways in which historically embedded interconnections between religion and national identity in several Central and East European countries contributed to and shaped the collapse of Soviet Communism in 1989. Especially welcome is the inclusion in its purview of countries that have received little analytical attention from sociologists and political scientists. Thus, for example, the reader is alerted to the cultural and political importance of religion — whether as oppositional discourse, institutional space for “civil society,” or theological belief system — not only in Poland (which is discussed extensively both in this work and in the broader literature) but also in Lithuania, Estonia, Latvia, Ukraine, Georgia, Armenia, Byelorussia, Russia, Hungary, East Germany, Slovakia, the Czech Republic, and the former Yugoslavia.

Irrespective of the different theoretical frameworks employed by the contributors, many of the essays highlight the legitimation problems and resulting practical implications arising from the inevitable interpenetration and mutual adaptation of religious and political institutions. Patrick Michel, in particular, emphasizes what he sees as the “impossibility” of drawing a boundary between the political and religious domains under Soviet Communism. Focusing on Poland, Michel argues that the contradictions inherent in the Soviet system meant that the religious field was doubly solicited by the political regime as a potential instrument of legitimation and by the people as a source of transformation: “the