budgets, and the turn to labor activism during the Great Depression.

He links the two narrative strands with the concept of a social contract: employers helped support housing production and encouraged homeownership while allowing an eager real estate sector to handle actual housing production. Employers conferred real material benefits with the expectation that they would gain a stable labor force dependent on jobs in their factories, while workers got a real but shaky step up the socioeconomic ladder. The deal worked when jobs were plentiful but failed when factory jobs evaporated in the early 1930s. In effect, it was a trial run at the more solid deal that unionized workers gained after World War II. The book's title plays on the two aspects of building a social contract—its formation as a shared idea and the physical home construction required for implementation.

Then and later, Detroit's 1920s neighborhoods attracted the standard suburban critique of being physically monotonous, boring, and isolating. McCulloch, however, offers a different valuation by surfacing the meanings that worker families themselves attached to their homes and communities. Like the postwar New Jersey suburbanites whom Herbert J. Gans lived among and studied for *The Levittowners* (1967), Detroit's bungalow families liked their new homes and took pride in the communities they began to build. Who, after all, could object to central heating from a coal furnace and a modern three-fixture bathroom when older worker housing had neither.

Not unexpectedly, McCulloch articulates caveats in two of the eight chapters. One explores the experience of Black families, who shared the homeownership ethos of their white counterparts but whose neighborhood choices were far more limited. The author notes that 1925 saw four other mob attacks on Black homeowners in addition to the well-known case of Ossian Sweet and goes in depth on the harrowing experience of one of those families. Another chapter contrasts comprehensively planned social housing in Europe with small attempts to replicate that model in Detroit. Because neither the German nor the British approach was ever a serious alternative, given Detroit's political and economic realities, this chapter describes fetching site plans but no practical alternatives.

Historians of American cities and American industrial workers will encounter familiar elements in McCulloch's narrative, for he utilizes what is now a substantial scholarship to frame and inform his analysis. However, they will find that he has assembled these pieces creatively and insightfully to tell an important story about an important city.

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The Great Kosher Meat War of 1902: Immigrant Housewives and the Riots That Shook New York City. By Scott D. Seligman. (Lincoln: University of Nebraska Press, 2023. xxxvi, 276 pp. Paper, $26.95.)

Scott D. Seligman presents readers with a scholarly treasure—the first full account of the great kosher meat strike of 1902. It interweaves individual stories of the immigrant Jewish women with the larger history of New York's eastern European Jews, and the history of meat-packing in America. It also provides an account of early community activism among immigrant Jewish women during this period, focusing on their unlikely role in challenging business practices.

Keeping kosher meant only purchasing and eating meat slaughtered and prepared according to Jewish law. Maintaining that practice became challenging by 1902, when kosher meat prices rose drastically. Immigrant Jewish women turned to boycotts and other actions to force prices back down. Notably, these women targeted the kosher butchers who themselves were still struggling against the pressure created by the "Beef Trust" of Chicago, which increasingly controlled meat production in America during this period. The Beef Trust's actions, therefore, affected the eating habits of immigrant Jews in New York, as well as the livelihoods of local butchers. This book also raises the issue of kosher regulation in America, which was affected by the separation of religion and state. Noteworthy themes in

Seligman's book include the roles gender and violence played in shaping the strike effort—especially in how these immigrant Jewish women challenged prescribed gender roles to affirm them. Additionally, breaking from gender expectations, these boycotters engaged in violence and, in turn, were subject to police violence. Eventually, boycott leadership was ceded to male organizers—mostly with the consent of women involved. These women's activism, and its intermittent success in lowering kosher meat prices, resonated through the decades. It inspired subsequent rent strikes, with lessons learned in maintaining communal allies, and similar meat strikes in other cities in the following decades. Later generations of female labor activists, such as Pauline Newman and Clara Lemlich Shavelson, owed what they became to this earlier effort.

Seligman's fascinating account makes use of Yiddish sources to provide fresh insights into the history of immigrant working-class Jews in America. It is also a needed full look at this strike, which had previously been written about in article form. The monograph has few weaknesses, but Seligman could have emphasized the thinness of the line between religion and secular activism; for these Jewish immigrants, the issue of eating nonkosher meat was never seriously on the table. Seligman also makes little to no mention of the spread of kosher meat boycotts in Chicago—where kosher-keeping Jews had their own uneasy relationship with the Beef Trust. Even so, this book is a fascinating and needed study, rightly published with a trade imprint.

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Portrait of a City: Lincoln, Nebraska, at the Turn of the Twentieth Century. By Bruce F. Pauley. (Lincoln: University of Nebraska Press, 2023. xxiii, 311 pp. Paper, $29.95.)

This book offers a kaleidoscopic view of a small midwestern college town from the 1870s through the 1920s. Addressing nearly sixty topics, Bruce F. Pauley explores the enormous changes that America and, more specifically, Lincoln, Nebraska, experienced. Lincoln had been chosen as the state capital during territorial days, and planners laid it out in a grid pattern on the treeless prairie. Compared with Omaha, with its stockyards, manufacturing, and working-class immigrant neighborhoods, Lincoln had the reputation as a staid native-born middle-class college town filled with insurance companies and surrounded by corn belt farms. Early Nebraskan governments wisely funded only one state university rather than dissipating resources among several state colleges. By the turn of the twentieth century, the University of Nebraska had the fifth-largest student body among American public universities and the first graduate program west of the Mississippi River. Church leaders established three local denominational colleges in Lincoln with both religious education and real estate developments in mind.

Lincoln of the 1890s punched above its weight in educational standards. It also cultivated luminaries such as John J. Pershing, Willa Cather, and William Jennings Bryan—quite an accomplishment for a city of forty thousand people in a new state with an erratic farm economy. By the early 1920s, nearly one-third of the city's population was kindergarteners through college students.

Pauley portrays Lincoln as both insular and connected to the rest of the world. While Lincoln was in a landlocked developing state, dozens of trains arrived and departed from the city daily. Lincolnites, and Nebraskans generally, were famished for education, culture, and entertainment. The outside world provided residents with Chautauqua speakers, from Theodore Roosevelt to Booker T. Washington, as well as opera house performances and early movies. Locally, Lincolnites formed literary clubs, went to the local amusement park, and, of course, attended University of Nebraska football games at home and away venues. Incidentally, in 1900 the team changed its name from Bugeaters to the more dignified Cornhuskers.

The world also came to Lincoln via German-speaking immigrants from Russia. During World War I, Volga Germans and their children made up a sixth of the city's population and lived in comparatively self-contained neighborhoods. During the war,