Greek merchants and *klephts* (clan-based brigands) revolted against Ottoman rule. Their goal of carving out a national state initially failed, but over the decade, British Philhellenes (romantic advocates of Greek civilization and independence) and the so-called Great Powers intervened following the Balkan Wars and established a quasi-sovereign Greek state at the Vienna Congress. The success of Greece would serve as an international "touchstone." Slaves in the Bahia region of Brazil revolted against their oppressive and horrendous conditions to achieve recognition as human beings. In Namibia, the Nama people went to war against German colonists as did the Sioux in Minnesota. In both cases, the "color line" marked them as inferior, and property was confiscated to make way for "civilization." Zionists such as David Ben-Gurion built on decades of Jewish lobbying going back to the 1878 Berlin Congress and guilt over the Holocaust and successfully persuaded the United Nations to declare Israel as a Jewish state on May 14, 1948. In each of these cases, Weitz convincingly demonstrates that the conception of a state based on a majority population, "almost inevitably identifies others as dangerous minorities" (358), a second theme in the book.

Minority populations in newly recognized nation-states were subjected to discriminatory laws such as population exchanges and "population unmixing." The Turkish government was first to forcefully remove Greeks and Armenians and the practice became standard following the Lausanne Conference. Weitz details the wrenching impact of these policies on the Sioux, Palestinians, and targeted groups within the Soviet Union such as Poles, Estonians, and Finns. In the case of Armenians in Turkey and Hutu and Tutsi in Rwanda and Burundi, the most extreme expression of population unmixing led to genocide.

The final, and perhaps most interesting, theme is the appropriation of human rights language to consolidate political control. In both the Soviet Union and North Korea, communist leaders spoke to the concerns, interests, and aspirations of many when they promised human rights. Readers might be surprised that the Soviet Union became "a driving force behind so many of the postwar U.N. human rights resolutions," though in both instances, leaders such as Leonid Brezhnev, Park Chung-hee, and Kim Il-sung simultaneously harassed, violently repressed, and deported individuals and national groups (295). Despite these tragedies, though, Weitz concludes the book on a positive note. He draws on the work of Nelson Mandela, Ralph Bunche, and Bertha Lutz (among others) to explain how advancements in political and civil rights at the level of the nation state moved to the international level in the late twentieth century. The tireless efforts of activists, the creation of the Universal Declaration of Human Rights, and the legal decisions within the International Criminal Court put the conversation over human rights on center stage, which is exactly where Weitz suggests it belongs.

The material in *A World Divided* is more than suitable for use in advanced high school world history classrooms and with undergraduates, but they would surely protest the size of the book. Nevertheless, this book is eminently teachable and should be used. Each chapter stands on its own and could be assigned to students as a case study. Additionally, the book serves as a model for historical synthesis of lesser-known events related to the struggle for human rights, and the three big questions Weitz asks certainly provide the foundation for fruitful discussion with students.

College of Western Idaho Benjamin Harris

Ellen M. Snyder-Grenier. *The House on Henry Street: The Enduring Life of a Lower East Side Settlement*. New York: Washington Mews Books, 2020. Pp. 247. $27.95.

When the typical student reflects on the settlement house movement, they probably envision the mostly Progressive Era project aimed to uplift and "Americanize" new immigrants who settled in growing urban centers in large numbers in the late 1800s and early 1900s. Curator and author Ellen Snyder-Grenier disrupts this perception by tracing the story of Henry Street Settlement, a settlement in the Lower East Side neighborhood of New York City, from its founding in 1893 to the present. She also highlights the way Henry Street strived to create relationships across class, race, and ethnicity. This book was conceived as part of a project to celebrate the 125th anniversary of the settlement.

In clearly written prose grounded in primary source research, Snyder-Grenier argues that the Henry Street Settlement has survived across time because of its "adaptability," its core mission to bring "diverse people together," and the fact that the issues the founders created the institution to address remain salient across the decades (3). She argues the history of the settlement sheds light on the larger histories of the Lower East Side, New York, and the nation. In this vein, the book addresses a wide variety of themes, including poverty, education, health care, immigration, gender, multiculturalism, and the professionalization of social work and nursing.

The book is divided into three chronological sections. The first discusses the founding of the settlement until the start of the 1930s. Appalled by the conditions on New York's Lower East Side, Lillian Wald, a child of Jewish immigrants, a nurse, and the settlement's founder, moved to the neighborhood to provide medical care for the mostly Southern and Eastern European immigrant population. Inspired by existing settlement houses like London's Toynbee Hall, Wald believed living among those she served would help her best address the needs of the community. She raised funds to hire more nurses, and her venture quickly expanded to confront other issues, such as child labor and education.

Part Two examines the changes that came to the settlement between the Great Depression of the 1930s and the start of Lyndon Johnson's War on Poverty in the mid-1960s. During this period the population of the neighborhood Henry Street served changed significantly. The types of funding the settlement depended on also changed, with more support now coming from the federal government.

Finally, Part Three continues from the late 1960s until the present as the settlement faced new challenges due to leadership changes, funding shortfalls, and changing circumstances in the neighborhood, including rising crime, homelessness, drug use, and the emergence of the AIDS crisis. As Snyder-Grenier puts it, the settlement "has had to adapt to shifting demographics, changing ways of funding, a fluctuating political environment, and the extensive demolition and rebuilding of surrounding housing" and yet it continued changing with the times in order to carry on with its mission of serving neighborhood residents (190).

The book appropriately includes the voices of the people the settlement served and effectively places the settlement within the changing context of the times. But overall, this is a work that is more interested in celebrating Henry Street than offering a critique of the institution or the settlement house movement generally. To highlight the uniqueness of Henry Street's offerings, such as its focus on the arts, the book could have done more to place Henry Street into conversation with other contemporary settlement houses.

With its long chronological reach and ability to tie Henry Street to broader themes of the day, sections of the book could be integrated into an upper-division undergraduate course. In terms of lesson creation, Henry Street offers an interesting case study for incorporation into lectures or class activities. Readers interested in the history of the settlement house movement or the history of social work will find the book informative.

Overall, the book highlights how popular ideas regarding the roots of poverty swing with the times, from individuals being perceived as the drivers of their own fate to social conditions bearing more of the blame for inequity. Did Henry Street impact the lives of individuals in a positive way? Absolutely. Over time, has it changed the national conversation about poverty? While Henry Street initiatives have inspired federal programs, frustratingly, the challenges Wald founded Henry Street to address, such as poverty and disparity in accessibility to health care, are still with us today.

Georgia State University Eliza Martin

Louis Menand. *The Free World: Art and Thought in the Cold War*. New York: Farrar, Straus and Giroux, 2021. Pp. 857. $35.00.

Among his many talents as a scholar and writer, Louis Menand has a remarkable ability to make complex ideas comprehensible without oversimplification. His Pulitzer-prize winning 2001 book, *The Metaphysical Club*, did so with late nineteenth-century American philosophy. *The Free World* does so with intellectual and artistic creativity in the Cold War, from the end of World War II through the Vietnam War.