

BOOK REVIEWS

A.K. Dickinson, P.J. Lee, and P.J. Rogers. Learning History. London: Heinemann Educational Books, Ltd., 1984. Pp. x, 230. Paper \$14.00.

Donald W. Whisenhunt. A Student's Introduction to History. Boston: American Press, 1984. Pp. 31. Paper, \$2.95.

Teachers deal almost every day with questions such as, "What use is history?" Or, "Why do I have to take this?" The tone of the query has changed somewhat over the last twenty years. In the sixties students meant: "Is history relevant to life?" Consequently, history curriculum became less traditional, included more social history, and introduced new, specialized topics such as Afro-American and women's study programs. Today's students mean: "Will history make me money?"

That change in the tone of the questions helps to explain why the halcyon days of filled history classes have turned to the dog days of dropping enrollments. Indeed, state mandatory curriculum requirements are largely responsible for thrusting the majority of reluctant pupils into the hands of anxious historians. The two books under consideration, Learning History and A Student's Introduction to History, are designed to tell students and teachers the answer to why (and how) one should follow Clio. Presumably these "how to" books will convince nonbelievers of the authors' collective judgment that, although the discipline of history may seem impractical, its study teaches one how to judge critically civilization and life. Or, as we say in Texas, it may not make anybody any money, but knowledge of history will make us all better people.

The two books approach the question differently. Donald Whisenhunt, who has edited a textbook on Texas history and written a monograph on the New Deal in Texas, uses a nuts and bolts, practical approach in A Student's Introduction to History. This brief pamphlet describes what history is (a humanistic endeavor), how it is written and studied, and its value (to profit from the past). The book will not aid teachers. It will work best for high school students and average college freshmen. Well-written and clearly organized, the work may be too superficial for most bright students, but it should serve as a brief introduction to historical survey courses.

Learning History is the exact opposite. Written by three British lecturers in University Education Departments, the book asks, can the teaching of history be justified, and if so, how much critical thinking can children be expected to produce and to cope with? The first two chapters, each chapter being an individual essay, justify the teaching of history and catalog the problems and strengths of the discipline. The next three chapters argue that children can learn historical imagination and multi-causal explanations prior to early adolescence, and the last three discuss methodology, history, and teaching primary grades. This book, thus, is a teacher/philosophical/manual. It is also, as our British cousins might say, tough slogging. I thought it an interesting pedagogical discussion, but I am not sure how valuable a teaching tool it might be.

Both books have an implicit philosophical thread. They assume that history serves as the cornerstone of education, that it teaches a student to test culture and pass the best of that culture to succeeding generations, and that to instruct students in making those judgements demands more than teaching and practicing simple recall. After all, these books implicitly suggest, the ability to critically evaluate the past is what makes us humankind. Now, as teachers, we need to convey that idea to our students. These two books will help us to do it, but neither will serve us well as a single source. I suggest selective reading in Learning History and

buttressing Whisenhunt's work with such other books as Henry Steele Commager's The Study of History (1965) and Mark Bloch's The Historian's Craft (1953).

Texas A&M University

Robert A. Calvert

Ronald J. Grele. Envelopes of Sound: The Art of Oral History. Chicago: Precedent Publishing, Inc. 1985. Second Edition. Pp. xii, 283. Cloth, \$20.95.

This book serves as an exciting introduction to the methods and problems, both general and theoretical, of oral history. The articles vary widely in both depth and difficulty, ranging from an interview with Studs Terkel, a widely known practitioner of oral history, to basic critiques of oral history and the role of the historian in creating such conversational narratives.

Ironically, two of the more stimulating sections in the selection, the interview with Terkel and the panel discussion on oral history, are in the very medium that the practitioners caution against: the printed word rather than film or recording, which have the advantage of conveying not only tone, but body language as well. When Terkel talks to Grele about the importance and techniques of oral history, he reveals, quite unwittingly, more about his limitations perhaps than his strengths as an interviewer.

Throughout, the historians stress that interviews are created after the fact and that the participants consciously and unconsciously select what they choose to transmit. The authors also analyze the role of the historian in creating oral history, the inherent difficulty of checking sources, the problems in accurately transcribing interviews, and the necessity for good sound preparatory field work. The historians also stress that historical conversations are just that and no more and do not become history until criticism, analysis, and imagination are intensively applied.

Students will enjoy this book and the challenges it presents, but may find some of the selections, particularly those that deal with theoretical concerns and the problems of oral history, such as the interrelation between myth, history, and ideology, a bit difficult.

Kansas State University

Marsha Frey

Reginald Horsman. The Diplomacy of the New Republic, 1776-1815. Arlington Heights, Illinois: Harlan Davidson, Inc., 1985. Pp. vii, 153. Paper, \$7.95.

Reginald Horsman's The Diplomacy of the New Republic, 1776-1815 is the latest addition to Harlan Davidson's American History series, "designed for use in both survey and period courses." A recognized authority on the War of 1812 and its causes, this British-born, American-trained historian does a superb job of surveying American diplomatic history from the first year of the American Revolution through the Treaty of Ghent, producing a volume that would be ideal as a collateral reading in a U.S. history survey course or one in Early American Foreign Policy. In producing this well written and succinct monograph, the author has drawn from the best resources of post-1920 scholarship, including his own. The Bibliographical Essay is a masterpiece, encompassing such recent works as J.C.A. Stagg's Mr. Madison's War (1983).

Unusual in that it begins with 1776, rather than 1783 or 1789, The Diplomacy of the New Republic narrates how the United States, through foreign policy decisions and wars, sought and achieved, by 1815, "political independence; security and commercial and territorial independence." Relating how American diplomacy began in 1775 when the Continental Congress established a secret committee to arrange for the importation of weapons and ammunition, followed by a "committee of secret correspondence," Horsman gives a solid account of foreign policy during the Revolution, followed by the difficult years of the post-war era when the Confederation Government was too weak to secure enforcement of the terms of the Treaty of Paris, 1783, by Great Britain and Spain. His discussion of Federalist-Era foreign relations is generally sympathetic, although taking note of Treasury Secretary Alexander Hamilton's great influence upon Washington in these matters and pointing out that the Federalists' "British Connection," as evidenced in Jay's Treaty, brought about a collapse of the French Alliance and the undeclared naval war with that nation, 1798-1800. Horsman criticizes Washington's Farewell Address as attempting to "set up false hopes of the way in which the United States could pursue her commercial desires while keeping out of Europe's political quarrels."

The above objective proved impossible to achieve during the Jefferson and Madison Administrations, as the "Republicans believed that the United States could use its trade as a weapon to open the oceans of the world both in peace and war." Horsman is especially critical of the economic coercion policies of those years, pointing out that the Embargo Act "left the United States much less united and much weaker than before it began," by destroying American trade and finances and creating bitter internal opposition.

As might be expected from Horsman's previous publications, this work is at its best when discussing the causes of the War of 1812 and the conflict itself. Lest there still be any devotees of the "Pratt thesis" preaching that time-worn argument, the author insists that the United States declared war on Britain to free our commerce from choking restrictions, end a perceived threat to national security, and "refurbish a tarnished national honor, not to attack Spain or its possessions."

This volume is a welcomed addition to contemporary historiography and will greatly facilitate the teaching of American foreign relations from 1776 through 1815.

North Texas State University

William Preston Vaughn

Lynn Y. Weiner. From Working Girl to Working Mother: The Female Labor Force in the United States, 1820-1980. Chapel Hill and London: The University of North Carolina Press, 1985. Pp. xii, 187. Cloth, \$17.95.

This is a brief survey of the historical roots of a most significant phenomenon, the presence of large numbers of working wives and mothers in the labor force. The female working force grew significantly, but comparatively slowly, in the first half of the twentieth century, but since 1950 has exploded. Wiener divides her study into two parts. The first deals with the century ending in the 1920s, and her focus is on the working girl, her occupations, income, social life, and the attitudes of society toward working girls. The main concerns of society were protecting her morals and her physical ability to be a future mother. In part two--1920-1980--the focus is on an increasing propensity of mothers, first of older, then of younger children, to join the labor force. In this era, the main

concern of society shifted from morality to psychology as fears grew about the potential impact of institutional care on young children. The author's most significant contribution may be her section in the latter part surveying the history of day care for children in the twentieth century.

Wiener's work is mostly descriptive of the historical change, but she describes authoritatively. Her work is underpinned by a vast amount of reading and research which is indicated in her notes and bibliography. The book contains a wealth of statistics but surprisingly few tables. The general focus is almost entirely social, and statistics are used to illustrate social changes but are not used systematically or rigorously, and there is virtually no presentation of the economic aspects of this important structural change in the United States' labor force.

This volume is tightly written and well-organized, yet only those who have a strong interest in the subject will find it enjoyable reading. Most teachers of the general survey, and certainly those of specialized courses in women's history, already know the general outline of the changes surveyed in this work. All may profit, however, from reading the details presented in Wiener's book. In the process, their primary gain will be a greater understanding of the social reaction to the growth of the female labor force in the last century and a half. This would definitely be useful as reading for a course in the history of women, but may be too specialized for general history courses.

North Texas State University

E. Dale Odom

Mary Custis Lee de Butts, ed. Growing Up in the 1850s: The Journal of Agnes Lee. Chapel Hill and London: University of North Carolina Press, 1984. Pp. xx, 151. Cloth, \$11.95.

On Christmas eve, 1852, Robert E. Lee's twelve year old daughter Agnes made the first of many intermittent entries in what became a personal journal extending over the next five years. That previously unpublished document of roughly one hundred printed pages, together with nine letters between Agnes and members of her immediate family, comprise the bulk of Growing Up in the 1850s, a tastefully illustrated volume edited by the diarist's descendants and published under the auspices of the Robert E. Lee Memorial Association.

Like most childhood diaries, this one dwells on the commonplace, if such a term may be applied to the domestic life of one of the Old South's most celebrated families. Because Agnes was who she was, her adolescent perceptions of Arlington, the Lee's Virginia estate, and West Point, New York, where her father commanded the United States Military Academy, will be of considerable interest to those intrigued by the inner realities of the Lee legend. In this respect the present work invites comparison with Avery Craven's 1933 publication "To Markie," a collection of personal letters between Robert E. Lee and his distant cousin Martha Custis Williams written before, during, and after the period of Agnes's diary. Both sources reveal the "simplicity and spirituality" that Douglas Southall Freeman held up as the central elements of Lee's character, but each book also shows the Confederacy's future military chief to be the sort of complex and enigmatic figure who defies neat psychological description or historical pigeonholing.

Much the same might be said for the Lee family as a whole, and Growing Up in the 1850s is the kind of unselfconsciously revealing chronicle of

day-to-day events that can help students probe beneath textbook generalities to discover the human contradictions and paradoxes at the center of Southern history. At first glance, the Lees would appear to conform rather closely to the typology of conservative planter paternalists set forth in James Oakes's 1982 monograph The Ruling Race. Not only did the Lees reside in an old and stable portion of the South's geographical perimeter, but they were also a dynasty rooted in military tradition from Revolutionary times onward--factors that Oakes deems of signal importance in fostering a traditional outlook. Paternalism unquestionably shaped the worldview of Virginia's great planter families, and its influence is evident in the diarist's writings. While living at Arlington, for example, the young Agnes was often held spellbound by "dear old Mammy," a 78-year old enslaved black woman who could wax eloquent about "those good old times" at George Washington's Mount Vernon. On other occasions, however, Lee's daughter faced the reality of slavery more forthrightly, as she went about the business of teaching black children to read in preparation for their manumission in Liberia.

It would be difficult after reading Agnes's diary to describe the Robert E. Lee household as aristocratic or patriarchal in any absolute sense. Outward acceptance of paternal authority was a nearly universal phenomenon during the mid-nineteenth century, but for Robert E. and Mary Custis Lee marriage involved a working partnership in which the welfare of the children often took precedence over other domestic obligations. Early in 1854, for example, the couple elected to remain together at West Point despite Mrs. Lee's desire to visit her newly widowed father. In a letter to his cousin, Robert E. Lee explained that "the present welfare of the children & their future usefulness require unremitted care & attention, more than my duties permit me to bestow; while at the same time my authority & direction seems necessary to enforce their obedience & uphold her [i.e. Mrs. Lee's] precepts. That is the great difficulty; & how we can separate without injury to them is the question. Our own pleasure we have a right to sacrifice but not their good." [Avery Craven, ed., "To Markie" The Letters of Robert E. Lee to Martha Custis Williams. (Cambridge, 1933), p. 39]

Better evidence for the existence of the modern child-centered family would be difficult to find, and although Agnes was apparently unaware of her parents' discussions on this particular occasion, her diary abounds with references to high parental expectations in the realm of religion, education, and personal conduct. The values that emerge most clearly from Agnes's journal and family correspondence are not those of leisure or conspicuous consumption, but rather the orthodox middle class ideals of thrift, hard work, self discipline, personal achievement, and evangelical piety. All of this will come as little surprise to readers familiar with Jane Turner Censer's 1984 study North Carolina Planters and Their Children 1800-1860, a book that could almost have been written with the Lee family in mind had not state boundaries intervened.

In a classroom situation Growing Up in the 1850s might provide an excellent point of departure for introducing college undergraduates to central issues surrounding the study of antebellum family life in a regional context. Certainly the book will add a welcome human dimension to the abstractions of modernization theory and other more esoteric constructs currently shaping the course of American social history. To this reviewer, who is largely ignorant of the fine points of recent feminist scholarship, Agnes Lee's diary suggests that the women of the Lee family are inherently

interesting in their own right and deserve the serious attention of some modern biographer.

Tulane University

Clarence L. Mohr

Raymond A. Mohl. The New City: Urban America in the Industrial Age, 1860-1920. Arlington Heights, Illinois: Harlan Davidson, Inc., 1985. Pp. 242. Paper, \$8.95.

Melvyn Dubofsky. Industrialism and the American Worker, 1865-1920 (Second Edition). Arlington Heights, Illinois: Harlan Davidson, Inc., 1985. Pp. 167. Paper, \$8.95.

The complex nature of any study of urban development, which involves many varied disciplines, requires an understandable synthesis. The New City is an admirable amalgamation of major scholarship in the urban studies field. Its approach is primarily historical and sociological. Spatial data and statistics, so loved by urbanologists but disliked by those preferring a narrative approach, are sparingly used to discuss the initial phases of city development. All the basic elements of an urban study are present. Pre-industrial development, the impact of the machine age, immigration, streetcars, Boss Tweed, Frederick Olmstead, the Chicago School, and the contributions of reformers and general do-gooders, all find a place in compact survey form.

The New City challenges the linear historical view of urban development as a simple process moving from an uncontrolled mass to a metropolitan society of cooperative citizens. People clinging to traditional folkways and varying degrees of economic and social distress combined to make city life a more complex process. Reformers are revealed as being interested in certain types of change with often conflicting goals. Recent research indicating that big city bosses served an invaluable service by organizing the otherwise unorganizable is given support by Mohl's conclusions. He believes, however, that the study of individual groups of leaders in a city is not as helpful as a study of the distribution of power in cities at any given time and place. Bosses, reformers, and technocrats each had their roles to play. The book emphasizes the diversity of ethnic groups and the generally independent nature of the working classes who defended their ingrained habits by forming unions and by resisting the enforced conformity of public education.

In keeping with the purpose of The American History Series, to which this book is a late addition, The New City provides the reader with the latest trends of thought concerning urban history. The bibliography is very good but does not include much on non-historical approaches to urban development.

An excellent companion to The New City, Industrialism and the American Worker takes a more detailed look at working class people and their response to the industrialization of the United States. A primary theme is developed throughout the work, namely that traditional values about the work place and society as well as ethnic and racial diversity in the working population defeated efforts to unify American workers by appeals to class consciousness. The rise of such trade unions as the American Federation of Labor is seen as a logical proof of Friedrich Engel's fussy complaint that in America there always was an "aristocracy of labor."

Using the backdrop of labor strife and squalid working conditions, Dubofsky shows how labor was generally defeated in the nineteenth century by the organizational ability of business leaders. They resisted worker demands by winning politicians and middle class people to their side by defending order and stability. Such organizations as the Knights of Labor, which generally ignored the traditionalism and diversity of labor in their effort to create a unified class conscious mass of workers, were doomed to failure. The AF of L, however, appeared to accept capitalism in exchange for the right to bargain for their workers alone. They reduced the fears of the "establishment" by rejecting partisan politics for purely economic action.

The Progressive Era is reevaluated as an era in which business leaders sought regularization and stability because industry itself had become technocratic in nature and worker disturbances were not efficient or profitable. Therefore, reform was limited to more localized and private approaches and was not national in scope.

Socialist movements, such as the IWW, found themselves defeated by the worker's refusal to be united in class warfare, by the AF of L's moderation, and eventually by actual government suppression during and after World War I. Indeed, the racial and ethnic conflicts which emerged in the post-war period tended to further defeat class solidarity and make unions more "aristocratic" than in 1880.

Although Industrialism and the American Worker includes graphic examples of labor strife and the general turmoil of the period, teachers of history might consider supplementing this work with more personalized accounts as found in such books as Meltzer's Bread and Roses. As is usual with the books in the American History Series, a very good bibliographic essay is included.

Mountain View College

Richard L. Means

David D. Lee. Sergeant York: An American Hero. Lexington, Kentucky: University Press of Kentucky, 1985. Pp. 162. Cloth, \$18.00.

"Patriotism, piety, and marksmanship." These are the essence of what Alvin York has represented to two generations of Americans. Yet this is hardly the whole picture of the man who was the first American military hero of the twentieth century, and the first military hero to come from the ranks in American history. George Washington, Andrew Jackson, Robert E. Lee, and Theodore Roosevelt, to name just a few, were all military heroes of the first order in earlier American wars, but they were all of the class known as "officers and gentlemen." Alvin York is unique not only as America's first plebeian war hero but also as its first media-created and mass-marketed hero.

It is long past time that York receive serious treatment as an important historical figure. Audie Murphy received such treatment in Harold B. Simpson's 1975 biography, Audie Murphy: American Soldier, a 466 page opus that delved deeply into all aspects of the subject's life. Although Lee's book is much shorter and less ambitious, it nonetheless is a valuable addition to the biography shelf. The similarities between the two subjects make comparisons between Simpson's and Lee's books seem natural. Like Murphy, York came from humble, rural origins and never completely lost the rough edges, but Murphy's post-war career was more highly visible than

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York's, if equally tragic in the end. But this tragic element to the lives of two popular war heroes is where the two books part ways, with Lee's striking off in a new direction from the basic facts of York's life.

In Sergeant York: An American Hero, David D. Lee covers a subject whose outlines are already well known from the immensely popular 1941 film starring Gary Cooper. In fact, it would not be inaccurate to say that for most Americans of the last 45 years Gary Cooper IS Alvin York. Lee begins his narrative with the legend of the conscientious objector who went on to become an avenging "soldier of the Lord," and then fleshes out the subject into a real person.

Lee's book is both more and less than a biography. The author dwells very little on York's personal life, although relatives are still living today who could provide details. This is particularly true of his life with "Gracie" Williams York, his wife of some 45 years. Lee devotes most of his attention to York's public life after 1918, with its numerous failures and embarrassments. Still, Alvin York always remained a mythic American hero, and it is in explaining this hero that Lee's book really shines. An earlier biography of York by Thomas Skeyhill (Sergeant York: His Own Life Story and War Diary, 1928) was largely responsible for making York a mythical hero. This one attempts to explain the myth-making process.

Lee's description of the hero as a reflection of the society from which he sprang is not new, but it is well done here. In York's case, he is the embodiment of old-fashioned American values, the American frontier tradition, and the colonial minuteman all wrapped up in one. York represented both an anachronism in the twentieth century and a popular longing to recapture the old values that still hung on far back in the Appalachians. This makes for an interesting sociological and cultural study. Unfortunately, Lee also weighs down his narrative with more psychoanalysis of his subject and even peripheral characters than is necessary in this kind of work.

As straight biography, Lee's work presents some little-known facts about York's later life. It may come as a shock to those whose knowledge of Alvin York does not go beyond the Gary Cooper screen portrayal, but the idealistic young pacifist of 1918 became the bellicose militarist of 1941, more like Teddy Roosevelt on the eve of World War I than like the Biblical Joshua. After Pearl Harbor, York was ready to enlist again in his country's defense, and when denied that opportunity, advised the current crop of inductees to "get as many [of the enemy] as they could."

In his later years, York became almost a pathetic figure compared to his brief fling at heroic greatness on the battlefields of France. Twice, friends and well-wishers had to bail him out of financial difficulties he had gotten himself into through stubbornness and mismanagement. But these facts never became part of the myth.

One of the most interesting, and certainly the most original contribution of the book is the account of York's exploits in the Argonne Woods in 1918, which is told here for the first time using official German sources. The official German version of the events in the Argonne Forest was compiled ten years after the event by interviewing men who were there that day. For obvious reasons, they are not so laudatory of York's exploits as the American version, but they provide a fascinating alternative view of things, and a counter-balance to the origins of the myth.

Lee also draws interesting, albeit sad, parallels between the careers of York and two other twentieth-century American heroes, Charles Lindbergh and Audie Murphy. This part of the book could provide excellent material for classroom reading and discussion. All three were idolized by an adoring public, yet found it difficult to live up to their popular images as the years passed. While Lindbergh withdrew from the public eye and Murphy allowed others to chart his course, York attempted to translate his own popularity into "a lasting contribution to the lives of his [Tennessee] neighbors."

Ultimately, the book stands up more as social/cultural history than as biography. York is only the thread that holds the narrative together. The book is really about hero- and myth-making in twentieth-century America. Lee's three examples of this process are York, Murphy, and Lindbergh, in that order of importance. It is interesting to compare Lee's list of mythic heroes and his analysis of how they reached that point, with a recent article in The Saturday Evening Post (August, 1985) that analyzes five "Legends That Won't Die." The article, by Jay Stuller, does not include York, Lindbergh, or Murphy. Instead, it focuses on Elvis Presley, James Dean, Babe Ruth, Marilyn Monroe, and John Wayne, Presley being the only one who ever got near a military uniform in real life.

As a short book that will not intimidate students, but which packs a big wallop, Sergeant York: An American Hero is recommended for either the high school or the college classroom. (There is really very little difference in students' maturity on either level today.) The book may even lead students to want to find out more about the lives of Alvin York, Charles Lindbergh, and Audie Murphy. And from there it is quite possible to generate biographical studies of other American heroes. But the definitive biography of Alvin York will have to wait for someone else who is more interested in the man than the myth.

Mountain View College

Richard Selcer

Studs Terkel. "The Good War": An Oral History of World War Two. New York: Pantheon Books, 1984. Pp. xv, 589. Cloth, \$19.95.

The past has more than one voice. History is more than the actions and thoughts of national leaders. Teachers of American history seeking to drive these points home would be well-advised to turn to Studs Terkel for powerful corroboration. In his fifth and finest oral history Terkel provides an invaluable alternative to the sanitized, homogenized accounts of World War II so common in high school and even college textbooks. "The Good War" consists of interviews with over 100 ordinary and famous Americans, and even some non-Americans, concerning their experiences during the war years. White, black, Japanese-American, female, male, soldier in Europe, sailor in the Pacific, conscientious objector, factory worker, corporate executive, entertainer, intellectual, zoot-suiter, government official, scientist: their stories are all here.

Some historians criticize Terkel's books for not truly being history, but instead collections of reflections, unshaped and uninterpreted. One suspects that such criticisms stem in part from professional resentment at this "amateur's" remarkable popularity. Nevertheless, the observation is essentially correct. But it is precisely at this point that "The Good War" has great potential in the classroom. It allows students to "do history." Using the book as a collection of primary sources, students could analyze for themselves how Americans remember their World War II experiences.

As they delve into "The Good War" students will discover that many Americans remember World War II as a lost age of innocence. As a now-famous economist recalls, "it was the last time that most Americans thought they were innocent and good, without qualifications." Free of ulterior motives, America went to war to save the world from German and Asian Fascism. This was a "good war," perhaps the "best war." Cartoonist Bill Mauldin observes that it was "the only war I can think of that I would have volunteered for. I never regretted volunteering for that one."

But perhaps more important for students growing up in the Age of Rambo, they will also learn that even a "good war" is hell. The combat recollections are often horrifying, particularly those describing the fighting on the Pacific islands, where the Japanese were determined to fight to the last man. In a particularly vivid account, an ex-Marine recounts how this vicious warfare transformed clean-cut American boys into savages who executed the wounded, mutilated the dead, and extracted gold teeth from both. As might be expected, some unfortunate soldiers could not simply forget the horrors once the war ended. Having shot a young woman and her baby on Okinawa, a remorseful man says, forty years later, that "I still lose nights of sleep because of that woman I shot . . . I still dream about her."

The alert student will also gain the valuable insight that the black experience in World War II was quite different from the white experience. Compared to their white counterparts, black units were treated like dirt. One black who had been company commander in the famous 761st Tank Battalion remembers that Army intelligence spread stories "that Negroes had tails like monkeys and things like that." After listing a series of slights he had endured, an ex-pilot concludes that "World War Two doesn't read popular things in my mind. They were fighting fascism and letting racism run rampant."

While there are obvious and important differences, what is particularly interesting about "The Good War" is how so many of the stories sound like tales from Vietnam. Savagery, racism, fragging, flashbacks, self-inflicted wounds: they are all here. Maybe these reminiscences have been colored by the more recent memories of the Vietnam War. But perhaps it is because "good wars" are not so different from "bad wars," after all.

The School of the Ozarks

William Vance Trollinger

David W. Reinhard. The Republican Right Since 1945. Lexington: The University Press of Kentucky, 1983. Pp. ix, 294. Cloth, \$25.00.

Ronald Reagan's ascendancy to the White House in 1980 makes timely a historical study of the Republican Party's Old Guard. David Reinhard's work, based upon his doctoral dissertation and perhaps molded by his 1981-1982 experience as an American Historical Association Congressional Fellow, does offer some insight about conservatism to students of recent American history. At the very least, Reinhard's careful distinction of the Old Guard from other right wing Republicans who hold conspiratorial views of American politics is a valuable one.

The Republican Right Since 1945 analyzes the Old Guard's place in the national Republican Party and their successful and unsuccessful responses to post World War Two domestic and foreign policy issues. Holding tight to the pre-Rooseveltian era as "an ideal, as a foundation" for opposition to

Democratic liberalism, the Old Guard struggled in the decades following World War Two to stave off liberal and moderate control of the Republican Party and retain the conservative faith. Reinhard paints a colorful picture of Congressional politics and participants such as "Mr. Republican," Robert A. Taft, argues that the Right Wing's strength in Congress through the 1940s was key to its survival, and makes it clear that "the Republicans were never a whole and happy family."

In 1952 moderates succeeded in nominating Dwight D. Eisenhower, and the following decade brought great party instability. Although Right Wing support for Eisenhower "largely amounted to pure political accommodation," life with the moderates was tolerable so long as Taft could carry the Right Wing message to the White House. But Taft's death in 1953 dealt the Old Guard a real blow, and Eisenhower's reelection three years later saw continued struggle between "real" and "modern" Republicanism. The Old Guard's position was clearly revealed in Goldwater's 1964 campaign slogan, "a choice, not an echo," which alienated Nelson Rockefeller, William Scranton, and other moderates.

Reinhard's coverage of the period from 1964 to 1980 is, by his own admission, weak. Lacking access to manuscript collections, he is hardly able to throw significant light on the reemergence of the Old Guard under Nixon and Reagan. At best he can say "the story of the 'emerging Republican majority' had been little more than an account of the break-up of Franklin Roosevelt's Democratic coalition."

True to the spirit of the Old Guard, Reinhard's approach to political history is in the grand, traditional style of early volumes in the New American Nation Series. He fails to reach much beyond the narrow world of Washington, D.C., ignoring state and local political impact and ethno-cultural influences in the shaping of national political party philosophy. While achieving such breadth would demand more of Reinhard than he perhaps was willing to give, his study is made shallow without it. Surely the Old Guard was not born and bred on Capitol Hill and would be the first to recognize it. Such a narrow birthright and hermitic biography could only be claimed by television network news.

Gavilan College

James C. Williams

Christina Larner. Witchcraft and Religion: The Politics of Popular Belief. New York: Basil Blackwell, 1984. Pp. xi, 172. cloth, \$24.95.

The late Christina Larner was probably the foremost authority on witchcraft in Scotland. Her speciality was sociology, but she described herself as a historical sociologist. For many years, she taught in the history, politics, and sociology departments at the University of Glasgow. In addition to Witchcraft and Religion, Larner is the author of Enemies of God: The Witch-hunt in Scotland.

Two separate, but closely related topics are discussed in Witchcraft and Religion. Part I is descriptive. It is a collection of six essays published originally in other works on witchcraft and its practices in Scotland. Six lectures on cultural relativism and witchcraft in the pre-industrial era conclude the book. The lectures are largely theoretical.

The first ninety pages are a descriptive account of persecutions in Scotland. A number of key points are made. The author suggests that

Scotland adopted a combination of Continental and English ideas on witches; persecutions were more extensive than those of the English but fewer than in much of the rest of Europe. Second, influenced by his visit to Denmark, James VI had much to do with encouraging the persecutions in Scotland but lost interest when he became James I of England. The first section also attempts to arrive at numbers, determine why women were the primary victims, and define the various types of witchly practices. This section is extensively documented with largely primary material and concludes with a short bibliography on witchcraft in Europe.

The second part is more difficult to classify. It contains six lectures delivered in 1982, for the "Gifford Lectures on Natural Theology" at the University of Glasgow (natural theology is defined as the assumption that the natural world gives sufficient knowledge of God for salvation). They are theoretical and factual. The lectures are excellent discussions on relativism and ethnocentrism in relation to witchcraft in pre-industrial society, which Larner defines as the late fifteenth to the eighteenth centuries. The key idea is that witch-hunting reached its height during the period when Christianity was politically important; i.e., at a time when the Kingdom of God on earth was a political objective. There are also fine sections on methods of witch control and on natural and unnatural methods of healing. The book's second part concludes with a lecture on the intriguing question ". . . of how we should regard complex and conflicting alien beliefs from the vantage point of our own complex and conflicting familiar beliefs." As might be expected, this section has limited documentation, but this does not detract from its value.

Witchcraft and Religion can be read and appreciated by anyone with even a limited knowledge of late fifteenth to eighteenth century British history. It is probably too specific to be of much benefit in a basic high school or college survey course, but the book would be a good additional reading choice for a survey in British history or a course on "The Age of Absolutism." Part II will prove beneficial for anyone interested in the techniques and problems of studying the past. In other academic areas, the work would be a good choice for additional reading in sociology or philosophy of religion courses.

This is an excellent book. It cannot be used as a basic text, but it will be of great value to any student interested in examples, explanations, and an understanding of this type of hysteria.

Kennesaw College

K. Gird Romer

F. R. H. DuBoulay. Germany in the Later Middle Ages. New York: St. Martin's Press, Inc., 1984. Pp. xii, 260. Cloth, \$30.00.

Joseph Dahmus. Seven Decisive Battles of the Middle Ages. Chicago: Nelson Hall, 1984. Pp. viii, 244. Cloth, \$23.95.

Although both of these books deal with the middle ages, there the similarity ends. Professor DeBoulay has produced a well-researched work of historical scholarship, while Dahmus has written an entertaining and informative book, using only secondary sources, that adds nothing to our knowledge of these seven battles, but does re-tell skillfully the background of each battle and the details of each conflict. They are both valuable additions to the medieval collection of any college library.

DuBoulay is Emeritus Professor of Medieval History at the University of London and is the author of two other medieval works, The Leadership of Canterbury (1966) and An Age of Ambition (1970). His undergraduates motivated him to attempt this book because "there was little to read in their own language and mental idiom on this period of German history." His main topic is political power in Germany from the thirteenth through the early sixteenth century--who had it, how they acquired it, how they used it, and why no unified political system emerged during this period. The author uses a topical approach to his complex subject, rather than chronological, which might be expected in a general work of political history such as this. But a topical approach appears ideally suited for this period of German history, for if a chronological narrative were attempted, the question would immediately arise as to whose political chronology would be investigated and in what order, for in the Germany of the latter middle ages political power was fragmented among hundreds of princely states, the German emperor, the Church, the towns, and even crusading orders of knighthood.

Professor DuBoulay divides his topic into seven chapters and explores the status and growth of political particularism among the territories, the royal families, the princely states, the towns, and the Church. The general theme of the book is that the political particularism of Germany, usually thought of as the limited power of the German emperor over the scores of aristocratic states, actually extended to all areas of German life and rendered futile all efforts at unity in this period due to the fragmentation of economic, social, and religious power, which was a product of and reflection of political fragmentation. The work is based solidly on original research, and specific examples, such as can only come from one thoroughly familiar with the topic, are used to support the above theme throughout. The book is an excellent source of lecture material for any instructor of either medieval history or even the first half of a Western Civilization course, but its detailed examination of a topic and area that is little understood even by many historians make it probably too difficult for the average history undergraduate.

Professor Dahmus, however, has produced a work that may not appeal to many historians, due to its lack of original information or innovative approach, but will probably be quite popular among history undergraduates. Dahmus is Professor Emeritus of Medieval History at Pennsylvania State University and is the author of a number of "popular" medieval works, such as The Middle Ages: A Popular History (1968). The number seven apparently has a special attraction for him (as is only appropriate for a medievalist), for he has written two other "seven" works--Seven Medieval Historians (1972) and Seven Medieval Kings (1968).

Dahmus contends that the seven battles he has chosen (Chalons, Yarmuk, Hastings, Hattin, Bouvines, Crecy, and Angora) were all decisive because "truly significant consequences followed upon their outcome." He admits that other battles could also merit inclusion (i.e. Tours or Legnano), but considers the above battles his personal "most decisive battles" because they span the entire middle ages and include battles often omitted in other surveys (i.e. Yarmuk, 636, and Hattin, 1187).

He begins with a brief chapter on the art of war from the decline of Rome to the fifteenth century; then, in chronological order, he takes up the seven battles. Each battle chapter begins with a survey of the events leading up to the conflict, followed by a description of the major participants and their relative strengths. Following the account of the battle itself, Dahmus describes the political impact of the outcome and even

offers speculation on how differently events might have evolved if the winner had been the loser. His sources are all secondary, but they do appear to be some of the best in the field. It is a formula book, but the author makes no pretense of providing new information or any new interpretations. He simply re-tells seven exciting stories in a clear and precise fashion. Undergraduates will probably enjoy his narrative and professors can easily turn to it for quick information on medieval warfare.

Clayton College

Robert H. Welborn

Gerald Fleming. Hitler and the Final Solution. With an Introduction by Saul Friedlaender. Berkeley: University of California Press, 1984 (German, 1982). Pp. xxxvi, 219. Cloth, \$15.95.

Sarah Gordon. Hitler, Germans, and the "Jewish Question." Princeton: Princeton University Press, 1984. Pp. xiv, 412. Cloth, \$40.00; Limited Paper Edition, \$14.50.

These are two scholarly and interesting additions to the vast literature devoted to the theme of Hitler and the holocaust. Fleming's book is rather brief, and its focus is generally limited to the issue of Hitler's personal responsibility for the "final solution" of European Jewry. Although Gordon's book deals with this problem, it also considers the historical background of anti-Semitism in Germany and the extent to which the German people supported anti-Semitic policies.

Fleming takes strong issue with David Irving and others who have written that Hitler did not give explicit orders to exterminate the Jews. Fleming's thesis, of course, is not original or unusual, but Fleming does assemble more evidence than has been gathered in any previous volume. Some of his sources are taken from recollections years after World War II, and he relies heavily on Heinrich Himmler's many statements that attributed the final solution to the oral command of the Fuehrer. Also, Fleming emphasizes Hitler's statements, as in his final testament, that appear to suggest both knowledge and approval of the extermination policy. Fleming, I think, makes a persuasive case for his thesis, but he perhaps does not give enough consideration to the possibility that the strongest impetus for the final solution might have been initiated by individuals such as Himmler and Heydrich.

In an excellent historiographical introduction, Saul Friedlaender analyzes the stimulating debate between the "intentionalists" who argue that the holocaust was planned before the war and the "functionalists" who conclude that it was a series of makeshift reactions to events. He observes that Fleming might be classified as an "ultra intentionalist," for Fleming even takes the position that there is a "striking continuity" between Auschwitz and Hitler's early anti-Semitism while a youth in Linz. Fleming is not necessarily wrong on this issue, but, as Friedlaender mentions, the evidence is not clear enough to make a conclusive judgment. There are some indications that the first World War marked a basic discontinuity in Hitler's thinking, and Fleming does not make a clear enough distinction between simple prejudice and the determination to exterminate one's opponents.

Gordon agrees with the view that Hitler's role was central in the history of the Third Reich, and she also agrees that Hitler probably gave oral orders for the final solution. Concerning the issue of continuity, she

maintains that Hitler most likely decided on extermination gradually after the outbreak of World War II; however, she writes that this policy "would appear to have been consistent with his previously developed ethnic theory." Gordon places these topics within the context of Hitler's personality and his world view. Although she hesitates to call it an "ideology," she follows Eberhard Jaeckel and those who conclude that Hitler had a coherent world view that directed his policies. Certainly many of Hitler's ideas, such as the idea of a Jewish conspiracy, were objectively absurd, but Gordon notes that Hitler's fears were "very real to him, as they are to all true paranoids." Gordon rightly emphasizes that Hitler was opposed to many groups, and she writes: "It is misleading to concentrate only on the Jewish experience, not because it was less horrifying than it is portrayed to be, but because such an approach conceals the logical unity and ruthless consistency of Hitler's ethnic policy."

Gordon has written an especially good analysis of the responsibility of the German people for the final solution. She presents historical evidence to show that other European countries had as much or more anti-Semitism, and that political parties in Germany primarily based on this issue did not do well until 1932. She writes: "The attributions of anti-Semitism to a uniquely distorted 'German mind' or 'German character' are largely irrelevant, whether based on psychology, sociology, intellectual history, or demonology." Gordon gives strong evidence to conclude that most Germans who supported Hitler in 1932-33 did so for reasons other than anti-Semitism, and she is critical of the view that the middle classes were especially susceptible to anti-Semitism. As evidence, she gives admirable summaries of quantitative studies by Peter Merkl and Richard Hamilton, and her original research demonstrates that pro-Jewish actions came disproportionately from the middle classes.

Gordon does not try to whitewash the actions of the Germans during the Nazi era. She admits that the majority of the population seemed to approve of efforts to restrict Jewish influence, but at the same time she maintains that the majority appeared to oppose the draconian actions such as the Kristallnacht pogrom. The underground press and other sources indicate that most Germans did not know of the extermination camps of the east, but likewise that they did not spend a lot of time thinking about the fate of Jews. Individual members of the clergy, usually at the lower level, were willing to suffer for the benefit of Jews, but most church leaders tried to avoid involvement. Emphasizing the reality of censorship and police terror in the Third Reich, Gordon observes: "It is utopian to hope that the average human being will risk his security, much less his life, for others, especially in wartime, when bombings and shortages of food and shelter drain psychological reserves of good will."

In summary, Professor Fleming has written a very fine work, and Professor Gordon has written a brilliant one. Because of its broader scope, the history teacher will be much more likely to find that Gordon's book is a suitable text for a college course, but Fleming's book might also be useful as supplementary reading. With readings such as these, one should not have to worry about students becoming bored with the study of the past.

Mount Senario College

Thomas T. Lewis

Alan Cassels. Fascist Italy. Arlington Heights, Illinois: Harlan Davidson, Inc., 1985. Second Edition. Pp. x, 146. Paper, \$8.95.

Alan Cassels's Fascist Italy, now in its second edition, is part of the Europe Since 1500 Series that also includes notable interpretive studies on such complex issues as enlightened despotism, Russian industrialization, the Russian revolutionary intelligentsia, the Third French Republic, and Irish nationalism, among others. Tailored specifically for survey courses in the History of Western Civilization and Modern European History, each study in the series presents the most recent scholarship in some of the more complex issues that have seemingly defied historical interpretation and consensus.

Cassels's study of Italian Fascism first appeared in 1970 at a time when a host of revisionist historians had begun to reexamine the Fascist era of European politics and were producing a new body of Fascist scholarship. Along with John Weiss's The Fascist Tradition (1967) and Elizabeth Wiskemann's Fascism in Italy (1969), Cassels's study stands as a good introduction to Italian Fascism, although, unlike Weiss and Wiskemann, he makes no attempt to deal with the phenomenon of European Fascism or to prognosticate about what its future might be. Indeed, up until the appearance of these studies, it had taken European historians a long time to work the influence of John Strachey out of our collective systems.

In pondering the growth and development of Italian Fascism, one begins to realize that there have been few times in the history of Italy when Italians have been in actual control of their own political destiny: certainly while under the millennial rule of Rome, for a short period during the Italian Renaissance era when Italian city-state politics flourished under municipal officials almost as ruthless as a Sicilian Mafia chieftain, and with the achievement of Italian unification in the late nineteenth century which gave Italy the trappings of a liberal parliamentary democracy. Cassels begins his story with this almost singular achievement by Count Camillo Cavour and the Risorgimento. Yet in reading Cassels's account of the Italian parliamentary democracy as it lurched from crisis to crisis in the last quarter of the nineteenth century with all of its glorious traditions and pronouncements, the failures and shortcomings of this experiment in liberal democracy become evident and cause one to wonder if indeed the Italians of that era were in control of their political destiny. Though Crispi and Giolitti were capable parliamentary managers over a system that had only the tacit support of the established order, they benignly neglected certain elements of Italian society, especially in south Italy. It is, therefore, easy to understand how the politics of benign neglect, which someone like Giolitti refined to an art, could, from time to time, lead to the autocratic aberration of a General Luigi Pelloux, infamous for crushing bread rioters and other types of social malcontents. This was long before the poet D'Annunzio raised the cry of Italian redemption or a petty journalist with a prognathous profile inaugurated the Fascist era with a stirring speech in Milan's Piazza San Sepolcro. Giolitti's manipulation of the electoral system in south Italy produced a "rotten borough" system almost as notorious as had existed in England prior to the Great Reform Act of 1832. South Italy, therefore, developed an acquiescent apathy to parliamentary democracy and its machinations before and even after the sweeping reforms of 1912 that supposedly addressed itself to this corrupt system of politics. This led the historian Gaetano Salvemini to proffer in a 1952 tome that the difference between a Giolitti and a Mussolini "was quantitative rather than qualitative. Giolitti was for Mussolini what John the Baptist was for Jesus." To put it bluntly, the constituency of south Italy had seen worse before and so became resigned to their political fate.

Though Cassels is hard put to admit it, Italian parliamentary democracy was "dead in the water" before it got started, and this was largely due to the virulent hostility of the Roman Catholic hierarchy towards the liberal Italian state more so than any other factor. Pope Pius IX in the famous papal encyclical "Syllabus of Errors" (December 8, 1864) expressed this hostility: "It is an error to believe that the Roman Pope can or should come to terms with liberalism." Thus, it was no accident that in time of political crisis the Roman Catholic hierarchy would refuse to truck cooperation in parliament with representatives of "bourgeois capitalism," as the Italian Socialists of that era liked to label them. More than once the Roman Catholic hierarchy preferred to lie in the same bed as the Italian Socialists rather than do business with the likes of a Giolitti. Mussolini, of course, learned something from all of this at the time he was flirting with the Italian political left, and that was the realization that no group whether on the right or the left of the Italian political spectrum could effectively govern Italy without the cooperation of the Roman Catholic hierarchy and their minions. This had been the great liberal delusion. And so one of Italy's most vitriolic anticlerics who, after he had made his sojourn from the Italian left to the right, made his peace with the Church in the Lateran Accords of 1929. Cassels sees this as one of Mussolini's major achievements for it ultimately prevented Italian Fascism from reaching the excesses that Hitler's brand in Germany reached in the 1930s and 1940s. Despite Mussolini's banalities, imbecilities, and barbarities, Italian Fascism proved to be the tamer sort.

Quincy Junior College

Lawrence S. Rines

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