

The author provides an excellent bibliography for the student who wishes to engage in additional reading. Given the price of the volume, one might have expected larger and more detailed maps along with more photographs. But the text is highly recommended for college-level classes, and especially for courses that are designed to highlight cultural and intellectual developments.

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**J. M. Goldby, ed. *Culture and Society in Britain, 1850-1890: A Source Book of Contemporary Writings*. New York: Oxford University Press, 1986. Pp. xiii, 342. Cloth, \$24.95; paper, \$8.95.**

Professor John M. Goldby and his associates on the faculty of the Open University, Oxford, have assembled and annotated an anthology of primary sources "designed to evoke the critical understanding" of students taking the interdisciplinary Arts Foundation course. Problems not covered in this course, therefore, are omitted, e.g., imperialism and foreign affairs. This collection, nonetheless, should be suitable as a collateral-readings book used in American universities for undergraduate studies in the same period.

The compilers have extracted documents from a variety of sources: correspondence, diaries, speeches, parliamentary and church reports, poetry and contemporary books, essays, and newspaper articles. These selections in turn focus on six broad topics: (1) historical and social background; (2) religion; (3) moral values and social order; (4) culture; (5) popular representation; and (6) town and country. But by choice the editor provides no prologues, fearing that they would bias the reader.

The student, of course, should not expect to find all things or everybody in a small volume of this genre. But some sins of omission boggle the mind of this reviewer. The chapter on religion, for example, does not mention Lord John Dalberg-Acton, the leader of the Liberal Catholic movement in Britain, nor Richard Simpson, his editorial colleague on the staff of *The Rambler*. And what happened to John Henry Newman, Bishop Nicholas Wiseman, and Henry Edward Manning, their Ultramontanist protagonists? The sections on moral values and culture ignore a whole galaxy of Christian socialists: Charles Kingsley, Frederick D. Maurice, Stewart Headlam, Henry Scott Holland, Hugh Price Hughes, and Brooke Foss Westcott, to name only a few. One hopes that if a second edition of this work is forthcoming, these lacunae will be filled.

Biographical notes on the authors and an index support this anthology. The book, in sum, is recommended for undergraduate courses in Victorian politics and/or European intellectual history of the period.

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**F. M. L. Thompson. *The Rise of Respectable Society: A Social History of Victorian Britain, 1830-1900*. Cambridge: Harvard University Press, 1988. Pp. 382. Cloth, \$30.00.**

**G. E. Mingay. *The Transformation of Britain, 1830-1939*. London, Boston, and Henley: Routledge & Kegan Paul, 1986. pp. xii, 233. Cloth, \$39.95.**

Both of these textbooks by English academics are histories of Victorian Britain, even though Mingay extends his chronologically to the beginning of World War II. They are essentially social histories, and treat overlapping but not identical topics.

Thompson focuses upon the work, workplaces, homes, and family life of Britons of various social classes. He also has a chapter--perhaps his most interesting--on the nature and forms of authority in the Victorian era. "Every group operated its own social controls, he writes, which worked through notions of what was acceptable and what was unacceptable. . . . This was respectability." The least respectable group, pathetically because it was the one most concerned about its status, was the urban lower middle class--despised by those above and below it. Only the "grittiness" of religious Nonconformism gave some comfort and stability to this rootless petty bourgeoisie of small businessmen, clerks, teachers, journalists, and minor functionaries.

Mingay emphasizes economic change and the standard topics of industrialization, transportation, trade, agriculture, and urbanization. A specialist in rural history, he is most authoritative and entertaining in his chapters on the Victorian countryside and "the old world dissolved." "The 1860s," Mingay claims, "may perhaps be seen as marking a turning point in the development of rural society: the acceptance . . . of capitalist society with its acquisitive morality, its emphasis on order and regulation, and its use of the law to protect rights of property."

Both works are imbued with the mildly defensive, pessimistic mood that characterizes much recent British historical writing. The two authors share the belief that most of Britain's twentieth-century problems had their roots in the nineteenth century, and that the country might today be happier--or at least different--if certain roads had not been taken. "The Victorian experience," Thompson writes, "bequeathed structural problems, identity problems, and authority problems to the twentieth century." The egregious national habit of "muddling through," Mingay believes, originated in the Victorian era. Its amalgam of "amateurishness, crass negligence, and bland procrastination" contributed to the twentieth-century's British Disease that Mrs. Thatcher is trying to cure.

Common to the books is the well-known theme that Victorian Britain failed to evolve a social democracy parallel to its slowly emerging political democracy, and the less well-worked corollary argument that "gentrification" ruined the British middle class and handicapped adaptation to changing economic conditions--especially foreign competition. Mingay especially is convinced that the third and fourth generations of Victorian industrialists were bankrupt (sometimes literally) by unnecessary exposure to higher education and addiction to conspicuous consumption.

Whether or not these propositions are sound--and they probably are--they make for depressing reading. Old-fashioned Whiggish texts in British history, even social histories by such writers as G. M. Trevelyan and Peter Quennell, had an upbeat tempo that appealed to school and college students. Unearthing the causes of decline and decay in a country not one's own, however intriguing to the history specialist, is unlikely to capture the enthusiasm of North American youth already dubious of history courses. Transatlantic teachers of British history--not exactly a growth industry--need every warm body they can get!

Therefore, neither of these books can be recommended as a basic classroom text. Mingay's--which is quite short, smoothly and often amusingly written, and illustrated with many well-captioned, evocative photographs and cartoons--is suitable for collateral reading by undergraduates and bright high schoolers. Thompson's is a rather strange offering. It purports to be a synthesis of recent scholarly research in British social history, but makes few specific references to such work and is completely without source notes--although there is a seven-page list of books and articles "for further reading." It might best be described as a long interpretive essay distilling the author's experience as a scholar of nineteenth-century British society. Thompson's distinction and position (currently director of the University of London's Institute of Historical Research) entitles him to a hearing, although his book is only slightly helpful as a guide to recent scholarship. The book is well

worth reading by teachers, and can be useful to those preparing lectures. It is too sophisticated for all but the sharpest college students, and beyond the resources of anyone younger.

Both works are adequately indexed, but would have been strengthened by statistical charts and diagrams. Thompson's bibliography is respectable, Mingay's is not.

University of Price Edward Island

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**Michael Marrus. *The Holocaust in History*. Hanover and London: University Press of New England, 1987. Pp. xv, 267. Cloth, \$16.50.**

Michael Marrus has given us a sensible, sensitive, and indispensable guide to the major issues, controversies, and works in the study of the Holocaust. It is an invaluable resource for students and teachers alike.

Teaching and writing about the Holocaust requires a sensitive tongue and pen. Marrus gently but firmly rejects the arguments of those who wish to place the Holocaust outside conventional historic and academic discourse lest we trivialize the horrors and desecrate the memory of the victims. He also resists the temptation to judge and moralize about perpetrator, victim, or bystander. Instead, he insists that the Holocaust must be approached with the same historical, social, and political analysis as other historical events.

Marrus organizes his book around several broad themes and then analyzes the specific historical debates within each. The book begins with the issues of "uniqueness" and the role of antisemitism as a factor in the Holocaust. The following chapters examine a variety of issues connected to the conventional categories of perpetrators, victims, and bystanders.

Marrus sees the Final Solution as an "unprecedented" but not "unique" event in history. Unlike earlier or even subsequent massacres, the Nazi destruction of European Jewry was different in its comprehensive ideology of antisemitism, in the Nazi intention to kill all Jews, and in the machine-like bureaucratic process of destruction. However, Marrus prefers "unprecedented" to "unique," because this keeps the subject within history and allows historians a basis for comparison with past and future massacres and genocides.

After a clear and comprehensive review of the "intentionalist"- "functionalist" controversy, Marrus argues that, although ideology provided the necessary groundwork, circumstance and bureaucracy joined "intent" with "function" to bring about the unprecedented slaughter. The decision to kill all Jews emerged clearly only after the invasion of Russia. "Operation Barbarossa" broke all restraints on wholesale slaughter and necessitated a well-organized process to handle all the new "enemies" of the Nazi regime and Aryan race.

All other historiographical debates concerning victims and bystanders have to be understood within the context of what became the unswerving Nazi intention to kill all European Jewry. Marrus examines the different degrees of popular and governmental participation in the killings within those countries allied to or annexed by Germany, but in the end concludes that the most important factor was the willingness and readiness of the Nazi machine to carry out the deportations. If the war had gone on longer, all the seeming local differences would have evaporated before the Nazi onslaught.

The response of the victims also has to be understood in this context. Marrus concludes that in the end the nature of the victims' response mattered little in affecting their fate. Still, Marrus sides with those who are critical of the portrait of European Jews as submissive and subservient. Each situation has to be considered within its own context. No two *Judenrats* were alike. German and Polish Jews, secular and religious, Zionists,