

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.

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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,

Bundists, and assimilationists, old and young responded differently according to their backgrounds and to the particular circumstances in which they found themselves. Marrus, however, does not accept as resistance every Jewish act. Prayer, mutual aid, or community solidarity, for example, was not resistance unless it was consciously aimed against the enemy.

Tragically, victims and bystanders deceived themselves through disbelief and false hope. But Marrus understands why. What did the killings and dying within the ghettos mean--universal extermination, mass murder, or disregard for human life? By the summer of 1942 information about the mass extermination was readily available, but victims and bystanders were not able to believe or internalize the information.

Marrus does not use this argument to exonerate or excuse victim or bystander. More could and should have been done. But after reviewing the story from all sides he does help us to understand how both the famous and the ordinary responded as they did. In the end we are left with fewer "evil" individuals but with a much better comprehension of the incomprehensible.

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Benjamin Quarles. *Black Mosaic: Essays in Afro-American History and Historiography*. Amherst: University of Massachusetts Press, 1988. Pp. 213. Cloth, \$27.50; paper, \$12.95.

Eldridge Cleaver, in *Soul on Ice*, writes that "the past is no forbidden vista upon which we dare not look . . . rather the past is an omniscient mirror; we gaze and see reflected there ourselves and each other--what we used to be and what we are today, how we got this way and what we are becoming." Benjamin Quarles, emeritus professor of history at Morgan State University, has held up that mirror for a reading public for over forty years and, in so doing, pioneered in the development of Afro-American history from a marginal specialty to its present integration into the historical mainstream. His works on blacks in the colonial and revolutionary eras and on the Afro-American experience in the nineteenth century remain unsurpassed in scholarship and narrative grace.

Many of the key themes developed in Quarles's monographs are contained in the twelve essays in this volume reprinted from articles in various journals and books spanning nearly four decades from 1945-1983. The essays are grouped into four sections: blacks in the American Revolution; blacks in the antebellum and Civil War periods; blacks in the twentieth century; and black history and historiography.

August Meier, a major contributor to the field of Afro-American history, has written a sensitive introductory essay on Quarles, clearly locating and exploring his role within the historiography of black America. *Black Mosaic* is useful on two levels: first, as a supplementary text providing information on specialized topics for an Afro-American history course; second, as a useful work demonstrating the development of an historian and the maturation of a field. Quarles's perspective on American race relations and a comparison of his work with that of his predecessors and followers will allow students to explore the influence of changing times and the essential continuity of his ideas.

Quarles, unlike most of his fellow students and the faculty at the University of Wisconsin, was not a Beardian and did not share their emphasis on class conflict and economic causation, but rather reflected the traditional black view that stressed, as Meier observed, "the moral dynamic as influencing the course of American history." Both Quarles and Frederick Douglass, the subject of his first monograph, were simultaneously