

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

critical of American society and yet hopeful about the achievement of its democratic ideals. It is this dualism that leads to the characteristic sense of balance in the works of Quarles that emphasizes the centrality of the black experience to the ethos of American history, to the formation of the American identity, and to the nation's self-violated ethical norms. It is this thematic coherence that separates Quarles from an earlier pioneer in the field of black history, Carter G. Woodson, whose valuable works tended to emphasize contributions of outstanding blacks while directing only limited attention to the collective experience of the black masses. Quarles, like John Hope Franklin, emerged in the 1940s to mark a new direction for Afro-America beyond "contributionist" history toward the integration of the curricular and ideological mainstream of history.

Implicit in the works of Benjamin Quarles has been the belief that America's democracy would evolve and become more racially inclusive. It is this idea of progress that led blacks to continue to subscribe to the tenets of the American Revolution in that era and in the antebellum period when the nation had obviously failed to live up to its democratic promise and had excluded men of color from the protections of the natural rights philosophy. If Quarles has been optimistic about the American ideal, he has nonetheless been critical, as indicated in his later works on blacks and the abolitionist movement and his assertion that the younger more militant black historians have viewpoints worthy of attention. It is this characteristic balance that has made his work on race and the American Revolution, the Civil War, Lincoln, and abolition unsurpassed.

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Frederick M. Binder and David M. Reimers, eds. *The Way We Lived: Essays and Documents in American Social History*. Lexington, MA: D.C. Heath and Co., 1988. Volume I: 1607-1877. Pp. x, 318. Volume II: 1865-Present. Pp. viii, 328. Paper, \$12.00 each.

Recently, a colleague commented to me in an unusually busy time that with the deadline approaching on a book review he had agreed to do, he was afraid he was going to have to write the review, then later, when he had time, read the book. He was kidding--I think. But as the deadline approached for this one, I began to identify with his comment. And we all know that gets done sometime, and even that there are some books with which you can do that and still write a pretty good review. This two-volume work might even be such a book--except that it's too good; once I started reading it, I had trouble stopping.

First, the basics: *The Way We Lived* is a two-volume reader in American social history. Each volume is divided into two parts--Volume I into "Colonial Society, 1607-1783" and "Social Life in a New Nation, 1783-1877," and Volume II into "The Emergence of an Urban, Industrial Society, 1865-1920" and "Modern American Society, 1920-Present." Binder and Reimers provide a very brief introduction to each part, and an almost equally brief (though good) list of "Suggestions for Further Reading" at the end of each part. The parts consist of from seven to nine chapters, each of which features an essay by a historian followed by two to four documents from the time. The documents, say the editors in their preface, serve several purposes: They provide examples of the kinds of sources social historians use; they help to illuminate and expand the subjects of the essays; and they bring the reader into direct contact with the people of the past.

Direct contact with the people of the past may be the key here. All of us know that social history is one of the major things happening in historical writing in the last couple of decades. But some of us may be at least a little slow in incorporating social history into