

whose author is mentioned in passing on p. 59 without any direct reference to the novel—unlike the direct reference in *Aspects*, p. 115) and is arranged in no clear order. There is no index. The only advantage that this Lee has over the earlier Lee is illustrative: This Lee has five decent maps (main phases, protagonists, religious composition, destruction, and the peace) and four engravings (including a tiny reproduction of Jacques Callot's *Les Miseres de la Guerre*). Beyond these illustrations, there is no contest between which of these Lees provides the finer introduction to the Thirty Years War: the earlier Lee.

The greatest disappointment of *The Thirty Years War* is that it is promoted on the back cover as a study specifically designed to help students understand the war. At least that is the spiel covering the series of "Lancaster Pamphlets" from the University of Lancaster's History Department, of which Lee's recent study is one. One should be cautious when assigning a book that claims boldly that "No previous knowledge of the subject is required on the part of the student." In this case, though the claim is probably the publisher's rather than the author's, this statement is untrue.

Again, read Lee before reading Lee, certainly before assigning *The Thirty Years War* to your classes.

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**Richard M. Golden and Thomas Kuehn, eds. *Western Societies: Primary Sources in Social History*. New York: St. Martin's Press, 1993. Volume I: *From the Ancient Near East to the Seventeenth Century*. Pp. xv, 330. Paper, \$18.70; Volume II: *From the Seventeenth Century to the Present*. Pp. xix, 364. Paper, \$18.70.**

Richard M. Golden and Thomas Kuehn, two professors of Western civilization at Clemson University, offer an anthology of relatively short, complete readings, focused on the "have-nots" of society. In this, the anthology succeeds. The readings are keyed to twenty-one different texts.

Insofar as Western civilization is about historical identity, the anthology is problematic. Historical identity is about that which should and should not be preserved. Underlying assumptions merit more attention in the otherwise subtle editorial comments. I found dating when the documents were written irritating, almost as if the Donation of Constantine had never been challenged. I also found the between five and 24 questions at the end of each commentary an irritation. The questions were too numerous to hold in memory during the reading and too specific to let the mind roam over the possible meanings for the facts presented.

Each volume is divided into four subsections. Each subsection contains a well-written editorial comment, as does each individual reading. Translations are relatively smooth. While there is none, there seems to be little need for an index. There are two tables of contents, one chronological, the other topical. "Acknowledgments" enables the diligent reader to identify the source of each document. The editorial comments leave considerable room for further explication.

The underlying feminist issue in Western civilization is the relationship between competitive and nourishing values. The anthology includes much about women. Nothing is included, however, about the conflict of underlying values required for interpreting the documents in the light of present interests. In other words, without pointing out the underrated value for nourishing in Western civilization, the readings are quite suitable for their original purpose of justifying sexism.

Volume II chides Leo XIII for his encyclical on Christian marriage without also recognizing the legitimacy and need for students to have moral values. It is one thing to observe that all too often church officials have tried to use their political power to determine what shall be accepted as true. It is something else to observe that the gift of Western civilization is to

value the insistence that it is the truth which is to determine what is politically correct. In other words, Jesus, crucified for speaking the truth in the face of political opposition, is acceptable in Western civilization, but Pilate, crucifying Jesus in order to force the truth into political conundrums, is unacceptable. Volume II misses that realization.

The approach to racism is more subtle. That Europeans were slaves is mentioned at least 22 times in the 330 pages of Volume I. Volume II does not handle racism as well, though slavery is mentioned there 28 times in 364 pages. Volume II is not as pointed about the fact that slavery is a European phenomenon before it is a Euro-African phenomenon.

Some comments on specific documents help to describe these works. There is a document on the Dutch Trade, without mentioning involvement in the slave trade. No documents after World War II are offered. Both volumes contain interesting black and white illustrations. For example, ten of the prints of Hogarth are presented in Volume II.

Volume II has a decidedly anti-religious bias. A document is offered on the 1645 founding of the Children of the Hospital of the Trinity, with nothing whatsoever on the contemporaneous former slave, Vincent de Paul. A Barcelona tanner's diary of a plague year is presented, with nothing from Vincent de Paul, concerned about the plague every year during the same period. A great deal is made of how the clergy fled the plague, all the while downplaying the more significant fact that some clergy also remained. By remaining, the clergy kept the people faithful to the Church through the secular upheavals that followed.

Volume II leaves the reader with a sense of inconsistency in translation. The problem is with the uses of old English, rather than with other languages, for example the gobbledygook presentation of the Putney Debates.

Coverage of topics and the underlying research is fine. While these readings have firm value for undergraduates, I doubt whether professors would use them to add to their own lectures. These readings illustrate rather than explicate or narrate whatever it may be that is professed by the teacher.

This anthology is suitable for the freshman Western civilization course, but it does require a professor to unscramble the hidden assumptions behind the readings.

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**Kieran Egan. *Imagination in Teaching and Learning: The Middle School Years*. Chicago: University of Chicago Press, 1992. Pp. ii, 178. Cloth, \$27.00; Paper, \$8.95.**

The best analogy one could draw in preparing to teach middle school social studies classes is one that is similar to a general getting ready for a battle whose soldiers consist of a vast pool of untried individuals with a myriad of both unlimited academic talents and deficiencies who are away from home for the first time. To get the troops ready for the foray the general must understand, nurture, and draw upon the talents each individual possesses in order to overcome any trepidations they may have and to eventually conquer their foe.

In *Imagination in Teaching and Learning: The Middle School Years*, Kieran Egan suggests that one way to prepare middle school students for broader intellectual and academic pursuits and to help them succeed in school is to use each student's imaginative life to stimulate learning. He does this in a very straightforward and highly readable manner by first discussing what he calls "a very short history of the imagination" in which he depicts memory and myth from biblical times through the modern era.

Next, he relates why imagination is important to education and the characteristics of students' imaginative lives. In these sections the affective and psychological role of the imagination is portrayed. This completes the first half of the book that is used to set the intellectual and philosophic framework for Egan's imaginative framework for the middle school.