

glossary of relevant historical terms utilized in the text, while the second is an unusual topographical glossary that makes clear the various changes in geographical terminology in the fluid regions of Finland (Karelia), the Baltic region, and present-day Poland, Byelo-Russia, and the western Ukraine.

A second special feature of the Marshall volume is its documentary collection that includes 41 different primary sources dealing with all of the important aspects and issues of Peter's life and reign. More specifically, the documentary section includes sources on Peter's family and personal history (i.e., biographical material), examples of his personal and official correspondence, his military strategies, foreign policy, church-state relations, economic policy, and industrial development. While the documents are comprehensive in their scope and do embrace all the crucial areas of Peter's reign, they do not and cannot stand alone, for each is but a fragment of a large and complex dimension of Peter's reign, whether it be his tragic relationship with his son Alexis, his treatment of the Russian Orthodox Church, or his economic policies. Two or three documents on any one of these topics, while helpful in a classroom setting, are limited in their value; for if the intention is to provide students with the opportunity to arrive at their own overall assessment of Peter, the documents available simply will not permit this. In addition, eight of the 41 are only of paragraph length and further limit their value to a classroom teacher.

A third major difference between the two books is that Lee's volume is significantly shorter than Marshall's and therefore does not possess as much detail and depth as the Marshall text; however, Stephen Lee effectively utilizes organizing questions at the beginning of each major section of his book. Most students, especially those less advanced, should find this very helpful.

Given the fundamental purposes that both volumes share, that is, to delineate more sharply the major dimensions of one of Russia's most revolutionary periods, each should be useful to the high school or undergraduate teacher. If used in conjunction with additional documentary material and secondary works, each is capable of reducing the complexity of one of the most controversial figures in Russian history. I believe, therefore, that each volume would be most suitable for use in introductory courses with students who are making their initial contact with Russia's first revolutionary age.

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T. H. Breen, ed. *The Power of Words: Documents in American History*. New York: HarperCollins, 1996. Vol. 1 - To 1877. Pp. xviii, 334. ISBN 0-06-501112-0. Vol. 2 - From 1865. Pp. xviii, 350. ISBN 0-06-501113-9. Paper; \$20.75 each.

These volumes of readings in United States history to and from 1865 are welcome additions to the genre. T. H. Breen has chosen a large number of short primary sources. There are 117 and 123 documents in the first and second volumes respectively, for an average of 7 or 8 per chapter. Each document has a one-paragraph introduction and each of the 15 chapters in Volume 1 and the 16 chapters in Volume 2 has a longer introduction. The chronological organization is conventional. The last chapter of Volume 1 on Reconstruction becomes the first chapter of Volume 2.

The salient characteristic of these volumes is the large number of short primary selections. Breen includes a wide variety of readings, ranging from famous documents of all kinds to more obscure writings. Included are selections by John Winthrop, Benjamin Franklin, Abraham

Lincoln, Franklin D. Roosevelt, Martin Luther King, Jr., and Ronald Reagan, as well as oral reports and letters from a Monticello slave, a female covered-wagon pioneer, and a 1950s "young mother." The selections are eclectic, covering political, social, economic, and intellectual topics.

The general effect of these volumes is liberal in that conflict rather than consensus is stressed. The conservative sources serve largely as foils. The general introduction seems liberal because it encourages skepticism. Breen asks readers to critically analyze selections and try to discover personal motivation and how far from the objective truth (if there is such a thing) the authors have strayed.

Some teachers will like these volumes because the large number allows the inclusion of some unusual documents. However, others will prefer fewer but longer selections.

A perennial problem with collections, of course, is how to use them in teaching. At a minimum, these volumes could serve as a good source of information for lectures. Going a little further, teachers could ask students to use these volumes to supplement the regular textbook and professorial lectures. But how, and in what way? A solution I have found is to require short weekly "thesis" papers over each chapter in a book of readings. This requirement provides information and helps improve students' reading, writing, and critical thinking skills. In some courses I have dispensed with the textbook altogether, filling in the gaps between selections in lectures. Because of its conventional chronological organization and wide coverage of topics I would use these volumes instead of a regular textbook. Somewhat surprisingly, I have found that students do not complain about so many papers if they are graded and returned quickly, preferably at the next class meeting. The reading and grading of many papers has not proven overly onerous once it becomes an accepted way of life.

In sum, these are quality volumes, attractively edited and illustrated, well worth considering for classroom use.

One small criticism concerns the lack of documentation for the cover illustrations.

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James T. Campbell. *Songs of Zion: The African Methodist Episcopal Church in the United States and South Africa.* New York and Oxford, UK: Oxford University Press, 1995. Pp. xv, 418. Cloth, \$55.00; ISBN 0-19-507892-6.

Through a comparative study of the AME Church in the U.S. and in South Africa, James Campbell in *Songs of Zion* examines not only the church's history but also the self-perceptions of church members. His "central premise" is that "African and African American identities are and have always been mutually constituted." Campbell begins with the conflict between Methodist authorities and Philadelphia's Bethel Church, which in 1816 led to incorporation of the AME Church under the leadership of Richard Allen. By 1896 the church counted nearly half a million members, but growth posed its own problems. The church became more structured and hierarchical, as what had begun as a "religious rebellion" evolved into an "established church." By the end of the century, Bishop Henry McNeal Turner of Georgia and other church leaders turned their attention to African evangelization, believing, as did many whites, that this was "the next step in the progressive emancipation of the black race."

Events in South Africa dovetailed nicely with the interest of the AME Church. In 1892, a group of black South African Methodists established the Ethiopian Church, after withdrawing