

is versatile in that individual chapters can be used for a particular focus area, such as slavery. Tulloch's style is lively enough to encourage student discussion of the key issues raised in this work.

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Gerald L. Sittser. *A Cautious Patriotism: The American Churches and the Second World War.* Chapel Hill & London: University of North Carolina Press, 1997. Pp. x, 317. Cloth, \$39.95; ISBN 0-8078-2333-3.

Many histories mention briefly the role of churches in feeding the pacifistic isolationism of Americans as World War II first spread across Europe. In *A Cautious Patriotism*, Gerald Sittser presents us with the first comprehensive overview of the American churches' reactions and responses to World War II from the late 1930s to 1945. Using religious periodicals and denominational meeting minutes as his main primary sources, he surveys the thoughts and actions of Christian churches as wide ranging as fundamentalists and liberals, Protestants and Catholics, pacifists and internationalists. He concludes that with few exceptions the churches approached World War II with "a cautious patriotism." By this he means that the churches resisted transforming it into a "holy war." Rather they worked consciously to ensure that they were not swept up by patriotic fever even as they did all they could to serve the Allied cause. The churches' restraint after Pearl Harbor is surprising given the fact that the Second World War was labeled a "good war" by many, with a clear moral mission to defeat oppressive totalitarian foes. But Sittser explains the churches' cautious patriotism by emphasizing the disillusionment, naiveté, and shame that most churches felt after having fed the jingoism surrounding World War I. During World War II, the churches sought to synthesize their Christian ideals of peace and justice with a newly cultivated understanding of political realism. They supported the nation in its noble and necessary fight, yet condemned fueling hatred of the enemy, and emphasized primary loyalty to God and church which transcended national interests. They worked devotedly to fulfill their "priestly" roles through meeting the needs of servicemen and their families in multifarious ways (which Sittser describes thoroughly), yet also exercised their "prophetic" voices by criticizing the nation when necessary, such as the violation of civil liberties during the war and bombing civilians. Sittser is careful to note the differences between Christian churches in World War II as they wrestled with its meaning for America. But he also proves his thesis convincingly, that, in spite of diverging theologies, the majority of churches approached this war with a measured ambivalence that sought to keep the church politically independent, publicly influential, and loyal first to their spiritual missions. Sittser admires the careful balance that the churches struck and recommends it as a model. He also suggests that the work of the churches during World War II helped influence the post-war era in several ways,

including laying the groundwork for the United Nations, for a return to traditional gender roles, and for a religious boom in the 1950s.

This well-researched, lucidly written book would be a good addition to a graduate or seminary course reading list on twentieth-century American religious history. It reads easily, but the author uses terms like "dispensationalist" and "neo-orthodoxy" with an expectation that readers will be familiar with them. For instructors teaching courses on World War II, this book is a valuable resource on the significant wide-ranging roles and impact of America's churches on the home front largely absent from other historical works. I also recommend it as an important addition to any university library.

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Maggi M. Morehouse. *Fighting in the Jim Crow Army: Black Men and Women Remember World War II.* Latham, MD: Rowman and Littlefield Publishers, 2000. Pp. xviii, 247. Cloth, \$24.95; ISBN 0-8476-9193-4.

Most historians who study World War II have focused on Tom Brokaw's "Greatest Generation." This was especially true with the popular HBO series, *Band of Brothers*. Anyone watching the program should have noticed the absence of African Americans in the film, but many might not realize that the U.S. Army was segregated. Few historians have come forward to correct that historical injustice; however, Maggi Morehouse has done her part to rectify that glaring deficiency in the historiography of World War II with her book *Fighting in the Jim Crow Army*, an account of the two all African-American combat divisions, the 92nd and 93rd, during the war.

Morehouse, whose father was an officer with the 93rd, writes with passion as she recounts the stereotypes and racial prejudices that the men of the 92nd and 93rd had to endure. Many of the troops believed that they were being prepared for combat. However, because of preconceived notions of racial inferiority, many white officers did not believe that African Americans could be trusted at the front. Consequently, many of the proud black warriors were reassigned to jobs in the rear. Although Morehouse might lack an understanding of army terminology and a feel for military operations, she makes up for it with an enthusiasm for her subject. In places, she ventures beyond her topic to describe the state of race relations in wartime America that influenced perceptions of African Americans in the military.

Still, Morehouse covers a field of inquiry that has been overlooked for far too long as she chronicles the combat record of the 93rd Division, which was sent to the Pacific and conducted mop-up operations against the Japanese on Morotai, Biak, and Mindanao. On the other hand, the 92nd was sent to the European theater and fought in Italy. Stemming from poor leadership on the part of the division's white officers, partially driven by General Ned Almond's own racial aversion, the 92nd never