

twentieth century. Some of the later chapters are uneven; the last one argues for the preservation of Indian cultural identity.

After presenting much evidence of progress toward self-support in the 1870's, Professor Meyer contends that the policy of individual land allotment was both a mistake and a failure. He affirms that, under the Dawes Act, the Indians were nearly deprived of their cultural traditions along with much of their land.

The Indian Reorganization Act of 1934 is a cornerstone of historical evaluation throughout the book. References to the "hopeless ethnocentrism of white Americans" and to selfishness as an attribute of white culture that Indians "imbibed" suggest Meyer's identity with the minority power movement. Still this attempt to write history from the Indian viewpoint deserves commendation.

St. Olaf College

Henry E. Fritz

**THE KLAMATH TRIBE: A PEOPLE AND THEIR RESERVATION.** By Theodore Stern. Seattle: University of Washington Press. 1965. \$6.95.

Stern provides a comprehensive ethnographic account of the Klamath Indians of south central Oregon, particularly as they were subject to directed change through the reservation system and Agency domination. This central issue is preceded by a review of traditional aboriginal culture and white contact which is, for this reviewer, regretably brief.

Of particular value are Stern's lengthier sections on the dynamics of tribal government and local political relations as the Klamath change from "disgruntled ward-citizens" after the General Allotment Act of 1887 to an ethnic minority *sans* reservation. Since a great deal of factual material in the form of Agency correspondence and documents is compressed into some 250 pages, it is noteworthy that the presentation of historical evidence is not only pertinent but interesting.

The book is a thorough analysis that goes beyond a detailed example of American Indian policy to carefully consider a combination of several unique Klamath characteristics which led to differences in policy execution.

University of Nebraska at Omaha

Karin Lind

**THE FIRST EMANCIPATION: THE ABOLITION OF SLAVERY IN THE NORTH.** By Arthur Zilversmit. Chicago and London: The University of Chicago Press. 1967.

On the eve of the Civil War, slavery was the South's peculiar institution, but during the colonial period and well into the early national period, slavery could be found in all sections of this country. In this book Professor Zilversmit traces the decline and final elimination of slavery in the Northern states. He notes that abolition did not come easily in the North despite the tireless efforts of antislavery groups and the strongly felt libertarian ideas of the Revolutionary generation. Wherever slavery was "intimately woven into the texture of daily life," abolitionism proceeded slowly. This explains the failure of New York and New Jersey to move to emancipation as quickly as Pennsylvania and New England. But nowhere in the North was slavery the basis for a peculiar economic, social and political system as it was in the South, and consequently emancipation in the North could be achieved with a minimum of conflict and disruption, an achievement that proved impossible in the Southern states.

University of Missouri at Columbia

Harold D. Woodman

**SCOTTSBORO: A TRAGEDY OF THE AMERICAN SOUTH.** By Dan T. Carter. Baton Rouge: Louisiana State University Press. 1969. \$10.00.

The plight of the Scottsboro boys galvanized liberals and radicals in the 1930's, much as the *cause célèbre* of Sacco-Vanzetti had a decade before. Eight black youths were sentenced in an Alabama court to die in the electric chair for allegedly having raped two white prostitutes on a moving freight train. In this superbly written and researched account, Professor Carter has focused on three significant issues: racism, radicalism and "the operation of the Southern court system." Judges, lawyers and politicians in Alabama were willing to commit judicial murder in order to defend the "honor" of both the state and white womanhood, which many of them saw as synonymous. The Communist defense of the "boys" was almost as contemptible, concerned far less with proving their innocence and saving them from execution than with beating the propaganda drums for world revolution.

The University of Kansas and The Institute of Southern History,  
Johns Hopkins University

William M. Tuttle, Jr.

## literature

**SELECTED LETTERS OF THEODORE ROETHKE.** Edited with an introduction by Ralph J. Mills, Jr. Seattle: University of Washington Press. 1968.

A 1958 letter from Theodore Roethke to John Holmes begins: "This is at once a word of greeting and a cry for help"—a statement that summarizes a depressingly large portion of the content in the selected letters. For Roethke, mentally sick most of his adult life, had a ceaseless intense need for recognition and reassurance. However, Ralph J. Mills' primary goal in presenting these letters was to offer us Roethke's opinions about his own poetry, the poetry of others and the teaching of poetry. And this goal has been admirably achieved. In one letter, for instance, Roethke details his strategy in "The Lost Son" sequence of poems. Another letter outlines his procedure when teaching a Creative Writing course. The letters also include early versions of famous poems by Roethke and poems he never published. Thus, though depressing at times, the book is, on the whole, extremely rewarding reading.

Kenneth Johnson

**THE TROUBLE BEGINS AT EIGHT: MARK TWAIN'S LECTURE TOURS.** By Fred W. Lorch. Ames: Iowa State University Press. 1968. \$8.50.

Fred W. Lorch's book is a much needed and unquestionably thorough documentary of Mark Twain's history as a public lecturer, reader and straight-faced comedian—enacted, all, in the guise of a simplicity that was consummate artistry. Adding to what has become by now a well justified trend extolling Twain's mastery of his craft, Lorch draws out upon a hard-worked background of scholarship the events and influences which prompted Twain first to choose the lecture circuit and sporadically to return to it when in financial need. Before Lorch is done there emerges, if sometimes by repetition, an appraisal of the contemporary issues and values that moved Twain's audience, that fashioned his stage reputation, that promoted his anxieties as a practitioner, and that satisfied him, no less, in his struggle to elevate and dignify the humor he advanced against a stultifying didacticism that pervaded the lecture circuit. Especially, the book offers a good account of his early years in the west, a period often glossed by less patient researchers, as well as insights into the relationships he had with George Washington Cable and James Redpath, impresario of the Lyceum circuit.

Offsetting these strengths of presentation, yet not painfully, Professor Lorch's work shows an overly mechanical concept of organization and a tendency for the kind of transitions via prose clichés that older teachers develop in the classroom. No doubt these last would have been scrutinized had he lived to see the work through to publication.

The University of Kansas

Floyd R. Horowitz

**THE POETRY OF HART CRANE: A CRITICAL STUDY.** By R. W. B. Lewis. Princeton: Princeton University Press. 1967. \$10.00.

Tracing the development of Hart Crane's poetry, R. W. B. Lewis states that Crane first achieved his main poetical goal, whereby the poet's vision has a "miraculous and transfiguring effect" on quotidian reality, in "Chaplinesque." Lewis suggests that "For the Marriage of Faustus and Helen," as well as all the other major poems, represents Crane's exploration of "the shattered world in search of the vision and the love . . . which make the world whole." Lewis' analysis of *The Bridge* offers such key insights as these: Crane's ultimate intention was to articulate a single mind's attempt "to restore the religious consciousness to modern man"; *The Bridge* expresses a new religious idiom and concludes with a question because for Crane the visionary act can never be final or sustained; and the poem's structure is deliberately repetitive, each sequence being a synecdoche emphasizing the same central experience. The last chapter focuses on "The Broken Tower," in Lewis' estimation a highly underrated poem. Lewis' book prods us to re-evaluate *The Bridge* according to new criteria and suggests that Crane's poetry provided a significant extension of the Romantic Movement.

Suffolk University

Kenneth Johnson

**THE FICTION OF STEPHEN CRANE.** By Donald B. Gibson. Carbondale: Southern Illinois University Press. 1968.

Donald B. Gibson's *The Fiction of Stephen Crane* begins by pointing out that *The Sullivan County Sketches* prefigure Crane's later emphasis on fear, nature and "the little man." Then, it suggests that *Maggie* (and, later, "The Blue Hotel") is marred by Crane's muddled point of view and *George's Mother* by Crane's failure to grasp his plot's deepest implications. Gibson praises such wrongfully neglected stories as "The Duel that Was Not Fought" and "A Man and Some Others" and offers valuable insights into "An Episode of War," "The Upturned Face," and, especially, "The Open Boat." Discussing *The Red Badge of Courage*, Gibson skillfully traces Henry Fleming's character development and pinpoints what makes a totally consistent interpretation of the novel impossible—namely, the presence of two mutually exclusive themes concerning man's ability to achieve meaningful action. Gibson's book does contain several defects—repetitiousness, some cursory analyses, a refusal to summarize lesser-known

stories before discussing them, and the application of a depth-psychology view of man that is too broad to be genuinely useful. Nonetheless, the book's virtues clearly outweigh its flaws.

Suffolk University

Kenneth Johnson

**NOVELISTS' AMERICA: FICTION AS HISTORY, 1910-1940.** By Nelson Manfred Blake. Syracuse: Syracuse University Press. 1969. \$6.95.

Early in his book Professor Blake remarks, "What follows is not history, but material for history," a sentence which sums up almost exactly the limitations of his study. What should be equally apparent, however, is that the materials are already available in the novels he discusses. What is needed is for the historian to relate these diverse works of fiction to the historical process. The central question, implicit in the subtitle, is how can novelists function as a source for the historian? *Novelists' America* is a frustrating study because it works all around that question without ever really coming to grips with it. The organization of the book is often overly mechanical and restrictive. Each of the major chapters is concerned with the work of one of eight writers (Lewis, Fitzgerald, Faulkner, Wolfe, Dos Passos, Farrell and Wright) "selected from a list that might be made much longer." In each chapter there is a section dealing with biographical material, a summary of the writer's major works of fiction, and a conclusion which attempts to draw some historical lessons from the novels. These final sections of each chapter, along with the general introduction and conclusion are the primary justification for the study and indeed make the book one that was worth writing. However, Professor Blake spends far too much time and space on plot summary and biographical data that is widely available elsewhere, and not enough attempting to pinpoint the contribution each novelist makes to our knowledge of American History during the years in question. Thus the result is far more important for its suggestiveness in terms of future avenues of research than it is for anything it tells us about the historical usefulness of the writers under discussion.

San Diego State College

Fred Moramarco

## reformers and radicals

**RAY STANNARD BAKER, A QUEST FOR DEMOCRACY IN MODERN AMERICA, 1870-1918.** By John E. Semonche. Chapel Hill: The University of North Carolina Press. 1969. \$8.95.

Professor Semonche has traced the intellectual development of journalist Ray Stannard Baker through the perspective of the progressive period. Beginning as a bourgeois, intellectual dilettante whose muckracking articles attacked the innocuous labor movement of the turn of the century, Baker eventually became a far-ranging thinker to the left of most fellow progressives. In reflecting the paradoxes, biases and shallowness of the thought of the period, his evolution mirrored much of the progressive movement.

In a thoroughly researched work, the author manages to overcome the tedium of numerous details with a readable style that clearly conveys his interpretation of Baker as consistently searching for a more realistic democracy. Unfortunately, Semonche neglects to explain how Baker, a moralist who often attacked the suppression of the black man, could so easily accommodate himself to the racism of Woodrow Wilson's administration.

Indiana University

Neil Betten

**THE MOONEY CASE.** By Richard H. Frost. Stanford: Stanford University Press. 1968. \$12.50.

In 1916 advocates for American intervention in World War One sponsored propagandistic extravaganzas called "Preparedness Day" parades. At one such performance, held in San Francisco on July 22, 1916, a bomb exploded killing ten people. *The Mooney Case*, by Colgate University historian Richard H. Frost, tells of the resulting conviction and ordeal of young radical labor leaders, Warren Billings and Tom Mooney. They were convicted, not because of guilt, but as a result of their labor activism. Mooney and Billings languished in prison for twenty-two years, the residue of public hostility to their political views. Professor Frost's monumental study of the case, based on diverse original sources, will stand as definitive. His analysis of its relation to politics, the labor movement and anti-radical hysteria make the Mooney case relevant to diverse approaches to American culture, for it is but one incident in the consistent attempt to suppress dissent during times of international crisis.

Indiana University

Neil Betten

**CRUSADE FOR FREEDOM: WOMEN OF THE ANTISLAVERY MOVEMENT.** By Alma Lutz. Boston: Beacon Press. 1968. \$7.50.

When women joined the abolitionist movement, they found it necessary to fight for their own rights as well as for those of the slave. Simply by the act of speaking before a public meeting, women broke with a tradition that confined them to an inferior status. In this sprightly written volume Alma Lutz describes the militant and courageous activities of a small group of abolitionist women and shows how most also became feminist leaders. Miss Lutz' sympathy for her heroines often makes her uncritical; by linking the fight for the rights of the blacks with those of women she oversimplifies the struggle for women's rights. Nevertheless, this book is a vivid reminder of the contribution of a few people with the courage to defy tradition to support an unpopular but just cause.

University of Missouri at Columbia

Harold D. Woodman

AMERICAN DISCIPLES OF MARX. By David Herreshoff. Detroit, Michigan: Wayne State University Press. 1968.

The United States has been a *locus classicus* for illustrating the capacity of societies to absorb divergent social forces and transform them into conforming, even reactionary, movements. (Witness the response of that former radical, Labor, to current attempts at fundamental changes in social structure.) David Herreshoff's book supplies some insights into why this has been so.

He points out that a strong strain of individualism propelled (most?) American immigrants from their native land to this country. Individualism has ever been the bane of group action. In many instances, Herreshoff finds the early radicals skewered on their own compromises, and by an inability adequately to frame issues in vital terms. They appear almost discursive.

The book is apparently a re-worked dissertation, and suffers from some of the weaknesses of that form, especially an almost breathtaking penchant for sweeping generalizations in subordinate clauses. For all that, it is an interesting survey of some movements, and the men who sought to make them. Both men and movements have been almost forgotten except in tomes of this sort.

University of Nebraska at Omaha

George W. Barger

## other topics

THE NEW AMERICAN PHILOSOPHERS: AN EXPLORATION OF THOUGHT SINCE WORLD WAR II. By Andrew J. Reck. Baton Rouge: Louisiana State University Press. 1968. \$8.95.

This book contains an interesting exposition of the thoughts of twelve contemporary American philosophers who were selected by the author because, to him, they best exemplify the pragmatism, naturalism, idealism and process philosophy of America's classical philosophers (James, Peirce, Royce, Dewey, Santayana and Whitehead). Sometimes, though, as in the cases of Blanshard and Wild, it is difficult to see any particularly "American" influences.

Omitted from the discussion are the so-called ordinary language philosophers, though this kind of philosophizing is quite prominent in the United States. A notable omission is that of W. V. Quine. Reck's claim that Quine's contributions are restricted to formal logic is quite wrong: Quine is deeply concerned with metaphysics and epistemology. Furthermore, in his influences Quine is one of the most "American" of philosophers.

Despite these omissions the book is worth reading both for its historical interest and because the philosophers discussed have important insights.

University of Kansas

Norton Nelkin

THE EMERGENCE OF THE NEW SOUTH 1913-1945. By George Brown Tindall. Baton Rouge: Louisiana State University Press. 1967. \$12.50.

Volume 10 of *A History of the South* is, like others in the series, a major accomplishment. It ranges from Southern Progressivism in the Wilson period to Southern Internationalism in the Second World War and extends beyond politics and policy to cover economics, religion, race relations, literature and many other aspects of Southern life. Perhaps a smaller, more sharply focused and bolder book would have a larger impact on our thinking, but such a book would not provide such a vast storehouse on which we can draw in many other studies. Students of the "Age of Roosevelt" for example, will find the nearly 400 pages on the Southern side of that story the best and most useful discussion of it. And a theme does emerge. The book is dominated by the interplay between the forces of change and the forces of resistance to it and presents the South of these years as a dynamic place but far from happy with all of the changes that were occurring.

University of Missouri at Columbia

Richard S. Kirkendall

MR. JUSTICE MURPHY: A POLITICAL BIOGRAPHY. By J. Woodford Howard. Princeton: Princeton University Press. 1968. \$12.50.

Frank Murphy's tenure was relatively brief and at the time was overshadowed by the utterances of Black, Frankfurter, Jackson and Douglas. Yet he, more than the others, foreshadowed the constitutional thrusts of the Warren era.

The biography, based on intensive research not only in the Murphy papers but also in those of Frankfurter, Stone, FDR, and others, displays Frank Murphy as a man of a highly individual cast, ambitious yet loyal, proud but also conscious of his limitations, emotional but capable of calculating rationality.

Few men have faced as many challenges in public office: mayor of Detroit in the darkest days of the depression, Governor General of the Philippines in the delicate period of the transition to commonwealth status, Governor of Michigan at the height of the sit-down strikes, Attorney General of the United States in 1939-40—finally Supreme Court Justice. It's an impressive life and Professor Howard tells it judiciously and well. This is a valuable addition to New Deal history and to judicial biography.

University of Kansas

Francis H. Heller

THE POLITICAL BELIEFS OF AMERICANS: A STUDY OF PUBLIC OPINION. By Lloyd A. Free and Hadley Cantril. New Brunswick, N.J.: Rutgers University Press. 1967.

In style and content this book is interesting. Utilizing the services of the Gallup Poll, during the 1964 presidential election campaign a series of thorough samples of American political opinion were gathered. Analysis of responses, dichotomized along a Liberal-Conservative continuum, offers some fascinating insight into then current expressions about government role in contemporary society, the level of consensus, pluralistic ignorance and the like. For example, while 65% of Americans sampled could be classified as "operationally liberal," less than 16% were ideologically so.

But, there's frustration, for what can one make of this "fact"? The strength and weakness—inherent fascination and emptiness of meaning—of opinion survey are vividly apparent here. Facts simply do not interpret themselves, and the bare bones of presentation tables feed all and none. Reading this book, who could have suspected the (apparent) willingness of the electorate to offer political allegiance to the GOP scarcely four years after the survey period of the text?

Isn't there some way to plug survey questions into meaningful theoretical structures? Of course there is. Let it be done.

University of Nebraska at Omaha

George W. Barger

## books received

(The *Journal* does not, as a general rule, review paperback reprints, anthologies or collections of scholarly essays.)

AMERICAN FEMINISTS. By Robert Riegel. The University Press of Kansas. 1968. \$2.95.

CLASSICS IN COMPOSITION. Edited by Donald E. Hayden. Philosophical Library, Inc. 1969. \$10.00.

CONGRESS: TWO DECADES OF ANALYSIS. By Huitt and Peabody. Harper & Row, Publishers. 1969. \$3.50.

CONTROVERSY IN THE TWENTIES. Edited by Willard Gatewood. Vanderbilt University Press. 1969. \$10.00.

DEFENDER OF THE FAITH: WILLIAM JENNINGS BRYAN. By Lawrence W. Levine. Oxford University Press. 1968. \$2.25.

DEMOCRACY IN THE OLD SOUTH AND OTHER ESSAYS. Edited by J. Isaac Copeland. Vanderbilt University Press. 1969. \$8.50.

FEDERALISTS, REPUBLICANS AND FOREIGN ENTANGLEMENTS. Edited by Robert McColley. Prentice-Hall, Inc. 1969. \$4.95.

FREEDOM OF MIND. By Stuart Hampshire. The University Press of Kansas. 1967. \$7.50.

THE FRONTIER IN AMERICAN LITERATURE. Edited by Phillip Durhan and E. L. Jones. Odyssey Press. 1969. \$2.95.

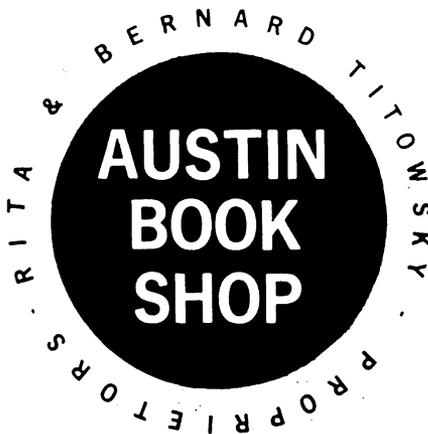
MONEY AT INTEREST: THE FARM MORTGAGE ON THE MIDDLE BORDER. By Allan G. Bogue. The University of Nebraska Press. 1968. \$1.95.

THE NEW CONGRESS. By Stephen K. Bailey. St. Martin's Press. 1966. \$2.25.

THE OLD NORTHWEST. Edited by Harry Scheiber. The University of Nebraska Press. 1969. \$3.25.

PARKMAN, THE OREGON TRAIL. Edited by E. N. Feltskog. The University of Wisconsin Press. 1969. \$15.00.

THE POETRY OF ROBERT FROST. By Reuben A. Brower. Oxford University Press. 1968. \$1.95.  
REFERENCE ENCYCLOPEDIA OF THE AMERICAN INDIAN. Edited by Bernard Klein and Daniel Icolaii. B. Klein & Company. 1967. \$15.00.  
THREE HUMAN RIGHTS IN THE CONSTITUTION. By Zechariah Chafee, Jr. The University Press of Kansas. 1968. \$2.95.  
THE WARRIOR WHO KILLED CUSTER. By James H. Howard. The University of Nebraska Press. 1968. \$6.95.  
WEEKLY ON THE WABASH. By Wheeler McMillen. Southern Illinois University Press. 1969. \$5.95.



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## masa bulletin

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even most of the books which appear in those different disciplines. Or perhaps we should stop dealing with individual works entirely and publish only essay reviews covering marked tendencies evidenced by the appearance, within a couple of years, of a flock of new works. Or, we could retain the idea of numerous short reviews, adding the further note of instruction to our reviewers that we will publish reviews only if their authors succeed in convincing us that the books in question provide evidence relevant to some major cultural hypothesis. This would not mean that we would never again run a review of a book like *George Yeardley, Governor of Virginia* ("At last," wrote our whimsical reviewer, "we have a book-length study of George Yeardley"). It would mean, though, that we would never review such a book unless our reviewer could convince us that it had relevance to some hypothesis large enough to transcend its apparently limited subject matter.

Since the review section is intended to be a service for our readers, we would like comments on how it can be made most useful.

**CLASSROOM ADOPTIONS:** our suggestion in a recent MASA Bulletin that readers who teach American Studies courses might make use of the *Journal* in the classroom brought several inquiries which may be summarized as follows: It's clear enough how one would use an issue of the *Journal* devoted to a single topic as a textbook in a classroom, but what good is a general issue to the teacher? Let's use Vol. VIII, No. 1 to answer these queries. The contents of that issue are as follows: "Urban League Adjustments to the 'Negro Revolution': A Chicago Study"; "The Challenge of Leisure to the Cult of Work"; "Hamilton and the Historians: The Economic Program in Retrospect"; "*The Dial, The Little Review* and the New Movement"; "The Artist as Censor: J. P. Donleavy and *The Ginger Man*"; "Much Ado About John Brougham and Jim Fisk"; and "Europe in American Historical Romances, 1890-1910."

Any American Studies course ought to deal most basically with methods of investigation. Even were Arvarh Strickland's article on the Urban League in Chicago of no special relevance to a class (that's hard to imagine), it would still be valuable in demonstrating that one way to get at a large-scale problem is to

isolate a sector of it and attack it in depth. Any principles discovered in an investigation of a history of one notable civil rights organization in one city might be applicable more broadly. And if, to one's attack upon a specialized problem, one brings a significant hypothesis to test, that relevance will almost be assured. Mr. Strickland's paper is a model of such investigation. He carefully defines the area, period and organization to be examined, and quotes Whitney Young in order to provide a hypothetical framework for testing his data. Young speaks of a "new and real revolution of expectation which has become internalized in practically every Negro citizen." Mr. Strickland suggests, with careful and accurate qualifications, that the experiences which he describes in Chicago in many ways involve the same pressures which other groups have undergone elsewhere. Even a student totally unconcerned with the nature of the Black revolution and the gradual transformation of the civil rights movement into something else, could be expected to learn something, in other words, about the methodology of social investigation. And certainly it would do him no harm to become familiar with an interesting sociological idea such as relative deprivation, which he should find an interesting tool, useful in handling other phenomena in the American historical experience.

R. C. Linstromberg's article on leisure can be taught either for its overt content—it is a very good piece of intellectual history—or on a rather more basic cultural level. We are dealing here with a concept so basic to us, indeed, that we seldom get the distance from it to see that it is peculiar. We have generally operated on the assumption that as a civilization becomes technologically more advanced, it produces for its citizens more leisure time, which in turn makes possible rapid advancement in certain artistic, scientific and cultural pursuits. The entire concept is questionable. A colleague who recently returned from spending a year living with Australian aborigines reports that these people, practically devoid of technology, seem to an outside observer to be extraordinarily leisured. Indeed, their life pattern seems so steady in its pace that it is difficult to separate "leisure" from other aspects of human behavior. That's exactly the point, of course: western society, with its characteristic departmentalization, wants to divide

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## masa bulletin

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"living" into a number of categories. Many traditional cultures do not. So that beyond Linstromberg's very useful explanation of the challenge of the idea of leisure to the equally western categories involving work, productivity, the Protestant ethic and so forth, lie the author's own assumptions; we can look at his own categories as themselves products of a cultural situation of just the sort that it is very difficult for people within the culture to see. My American Indian students, for example, would not feel that sitting around drinking beer with a bunch of relatives came under the heading "leisure." They would call it something like "being with kin," which they would see as an important part of "living"; to be deprived of it would be in a very real sense "not living."

Why should students be concerned with Fred Moramarco's historiographical study of Hamilton? Beyond what they might learn about the nature of history or the nature of Hamilton—neither inconsequential—there is the matter of national self-consciousness. It is important for them to see scholars themselves as products of a culture, and historiography as a branch of intellectual history. What historians in a given period are doing with the past is significant not only for the past, but for the needs of the present. It is good for students in any area of American Studies to know how strongly motivated has been "the search for a usable past."

But then, what of a specialized article such as Nick Joost's piece on the *Dial* and the *Little Review*? Beyond the rather interesting details Mr. Joost discusses, there lies a very basic matter. In the quarrel between the two magazines, and for that matter, in the author's analysis of it, the idea that it is good to support the fine arts is never challenged. The concept is related to the one discussed in the article on leisure. There is a practically unchallenged (indeed, one of my students calls it "sacred") idea in our culture that the quality of our civilization is to be judged by the quality of its arts and of its intellectual life. Most of us in the universities, indeed, are professionally committed to the idea. We should see, and make our students see, that whatever its merits, it is a peculiarly western idea. In many other cultures, it is impossible to separate "the arts" from other areas of human activity. When the Navajo sand painter produces one of his beautiful products, he is not producing merely a work of

art. Typically, he might be trying to cure a sick child. What he is doing is at once science, magic, religion and art, and the "art content" cannot be separated from the others. This is not to say that what we do characteristically in our "elite arts" is artificial, false or bad. But it is different, and the difference is basic to the way we understand the world. This is to say that it is cultural, that it involves a basic value and that it is a proper concern for American Studies.

A similar point can be made in Bob Corrigan's examination of how J. P. Donleavy censored his own novel. Corrigan makes it clear that he strongly disapproves of the pressures upon Donleavy, as we all must. But if we examine the reasons behind our beliefs, we will find that we are again dealing with this notion of the sacredness of art as a separate and discrete human activity, which somehow confers merit on the culture which produces it. Corrigan's article is valuable also, in that it takes a social scientific hypothesis (in this case, the conclusions of the Kinsey Report) and tries them out in a specific instance, to see how close this artist's perception of what one could and could not get away with match the sexual fears and preconceptions of given socio-economic classes in the population.

This brings us to David Hawes' article about the relationship between the theatrical figure John Brougham and the unscrupulous financier Jim Fisk. Material of this sort is fun to teach for its own sake, of course, and we are aware that for many people American Studies simply means an anecdotal collection of material of this sort which is felt to be "colorful" in that it illustrates, depending upon one's point of view and nature of the material, "the good old days" or "the bad old days." In point of fact, however, much more can be done with it. If we take as a starting point an over-simple hypothesis, but one in which all culturalists essentially believe, namely, that close examination of any historical event, artifact or institution in our culture will ultimately be expressive of our value system, I think we will see what can be done with a study of this type. It deals with the relationship between "art," business and business corruption. It is tempting to stop at what might be called the first level, and simply conclude that the relationship between fine art and not-so-fine business corrupts art; that a business environment, in other words, is