ment of the "Lost Cause" syndrome among Southern people is also subject to varying interpretation. Foote chooses to present Davis's Lost Cause activities in a very favorable light, but other historians have wondered whether the Lost Cause, though it may have soothed the Southern ego, unfortunately also turned its attention to the issues of the past rather than to the needs of the future. Jefferson Davis was a talented man of stubborn determination and definite strengths, but he also had obvious weaknesses. The truth lies in neither his glorification nor his vilification, neither in Hudson Strode nor in Edward A. Pollard. It lies in an objective interpretation of all the facts.

One could continue in a similar vein and discuss the author's other views of Civil War figures. One could also wish he had footnoted his volumes to allow scholars to trace his insights back into the sources. One could make any number of other criticisms and comments, but this would only obscure the fact that Shelby Foote has written a book that, despite weaknesses, will be long considered a major interpretation of the military history of the Civil War. No student of the war will ever be bored reading this book and no one will go away without gaining knowledge about that most American of all historical events. Twenty years of dedicated labor have resulted in a literary masterpiece which places Shelby Foote among those very few historians who are authors of major syntheses. It will be a long time before anyone again attempts so ambitious a work; this history will long stand with the volumes of Bruce Catton as the final word on the military history of the Civil War.

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Send These to Me: Jews and Other Immigrants in Urban America.


Of the eleven chapters in Send These to Me, nine are revisions of articles published previously in such diverse journals as American Quarterly, Catholic Historical Review, Mississippi Valley Historical Review, and Center Magazine. Usually such collections are uneven, but in this case the publisher has integrated them well. Approximately half of these chapters are devoted to major themes like immigration, nativism, assimilation, or pluralism. The remaining half is a dissection of these themes through an examination of the Jewish experience in
urban America. The end result is a study which should be frequently assigned as supplemental reading in surveys of American history.

Perhaps Higham's best chapter is his original, "Ethnic Pluralism in American Thought," written especially for this book. The author clearly states the central ideas of pluralism: "its celebration of differences, its hostility to existing inequalities, its implicit understanding of underlying harmony" (p. 201). Frederick Jackson Turner was a pluralist in viewing sectional differences — pluralism — not as a disruptive force, but as a continuing source of vitality in a democratic society. The major author of cultural pluralism, though, was an early twentieth-century Zionist, Horace Kallen. By retaining one's Jewish culture, Kallen argued, one was a true American. Kallen thus had defined pluralism in nationalistic terms.

In the early twentieth century of "100 percent Americanism," these ideas attracted a sparse following. It took the totalitarian challenge of Hitlerism and Communism to stimulate an appreciation of cultural differences as an American ideal. With the waning of these challenges, that ideal disintegrated, and pluralism came to be defined as it is today — competition among diverse power groups. The study of an idea has been replaced by the study of institutions.

In another chapter, Higham synthesizes the battle over immigration restriction from its origins through the Immigration Act of 1965, rather than terminating it in 1924, as most monographs on the subject have done. He also writes incisive pieces on Henry F. Bowers, the founder of the American Protective Association, and on Abraham Cahan, the Jewish author of The Rise of David Levinsky. One of the best chapters is, "The Transformation of the Statue of Liberty," illustrating that for most Americans that statue has represented an aloof impersonal symbol, conveying more of a warning than a welcome. In fact, not until the Depression of the 1930s has it come to symbolize a friendly greeting to the "huddled masses yearning to be free."

One might quibble over a certain amount of unnecessary repetition in the related chapters, "Ideological Anti-Semitism" and "Anti-Semitism and American Culture," but it is almost inevitable in a book composed of several articles. Higham also ignores the implications of recent geographical mobility studies, while incorporating the results of such occupational mobility monographs as Thernstrom's Other Bostonians. Still, the real problem is to do adequate justice to Higham's Send These to Me. It truly deserves a wide reading.

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