

sciousness of the commercial significance of Negro-liberal sensitivities. If there is no attempt to justify slavery in other than economic terms, no repetition of the customary suggestion that Negroes worked better in the sun, neither is there any adequate indication of the moral implications of slavery. True, at one point it is suggested that "many people thought that slavery was wrong" (page 230), but we are given no clue why. And far from indicating that opposition to slavery expressed the moral spirit of our modern democratic-industrial culture, the book suggests in effect that the Northern opponents of slavery were irresponsible trouble-makers whose views had no relation to the irresistible moral currents of their time: "Many people thought that slavery was right. But certain other people thought that slavery was very wrong" (page 220). "Some Northerners [by attacking it] . . . stirred up differences between the American people" (page 230). Indeed, the only person who would seem to be permitted a legitimate and intense moral opposition to slavery is R. E. Lee, who, for reasons unknown, "hated slavery" and freed his own slaves (page 240).

A similar excessive concern for Southern feelings is evident in regard to the war which began in 1861: "It is called the War Between the States. It is often [but not in this book] called the Civil War" (page 229). This, of course, exactly reverses the priorities of actual historical and even popular usage. The distortion is minor, but nonetheless indicative. As to the war itself, my main observation would be that there is no mention whatsoever of the considerable Negro participation in the Union armies.

The rather confusing one-page discussion of Reconstruction and after (page 244) perpetuates a number of traditional anti-Radical views: the men "who wanted to punish the South" passed laws "neither wise nor generous" and "several years of confusion followed." There is no mention of Black Code or Ku Klux Klan. Both the public school system and the breakup of the plantation system are by implication incorrectly attributed to the Redeemers. The New South is created in a phrase, the post-Reconstruction fate of Negroes disposed of with the laconic suggestion that they "learned to take care of themselves."

The Negro in Modern America

Once slavery is disposed of on page 244, the treatment of the Negro changes radically. He disappears completely as the focus of a moral or social problem. There is no mention of the Jim Crow system, of the school segregation cases, or of the modern Negro movement for equality, though the book (published in 1961) carries right on up through Khrushchev to Castro. On the other hand, it is only after the Civil War and the abolition of slavery that Negroes emerge as distinguishable human individuals. Even so, only three Negroes are actually named in the whole book: Percy Julian and G. W. Carver, who receive brief biographies, and B. T. Washington, who is mentioned in the second of these as the founder of Tuskegee. But if Julian and Carver are "sympathetic" characters touched by the heroic aura surrounding all