

scientists in our society, their biographies are virtually devoid of specifically racial significance. And whether by chance or design, these two are juxtaposed in separation from the biographies of white scientists (pages 298-300).

Beyond the Text Itself

In this lavishly illustrated book, there is only one picture (of the Tuskegee laboratory, page 300) which contains people who are obviously Negro. There is also on page 345 a small picture entitled "Negroes permitted to vote by Constitutional amendment—1870" in which two of the white-skinned figures might be identified as Negro by their costume and slightly Negroid characteristics. But beyond this, the Negro is invisible, even in the scene of life on a tobacco plantation (page 93). In the numerous exercises at the ends of chapters and sections, I was able to find less than a handful of questions or activities which related to the Negro. On page 165, "slavery" is one of a list of words to master—but one looks in vain for the words "segregation," "discrimination," or "integration," though they are no more difficult than many others in the book. Aside from a general "How did each event pictured help democracy grow?" under the aforementioned picture on page 345, the only "questions for thought" having to do remotely with the Negro is one on page 245: "Why did slavery grow in the South and die out in the North?" In the context provided, this question can only help to reinforce a generally amoral approach to slavery and its consequences. In the section, "Making History Live," the only suggestion relating to the Negro is one on page 279 that students learn to sing some of the "beautiful songs called spirituals" which "the Negroes have given us" (consider the implication of the phrasing). Among the many books suggested for those who like to read, there is not one whose title indicates any relation to the Negro, unless it be Carl Sandburg's *Abe Lincoln Grows Up*.

Internal Evidence of Possible Alternative Approaches

When I read the unelaborated suggestion on page 175 that their "neighbors objected to certain" Mormon beliefs, it occurred to me that much of the treatment of the Negro might be explained simply as product of a general desire to avoid *any* potential controversy. But in this text, at least, this is not the case. The section between pages 305 and 316, "Life in Modern America," is in effect a discussion of a series of social issues in industrial America. If the treatment is insipid, the issues are nevertheless posed in normative terms (e.g., immigrants lived in "crowded, dark houses" and were sometimes "forced to work for very low pay," page 307). If most of the problems are now safely in the past of historical consensus, some of them are still matters of current debate: e.g., that of adequate schools for America's growing population. It certainly would have been possible to include in this chapter, perhaps under the section "Saving America's Human Wealth," some treatment of the problems of integration.