

no description of life in slavery or of Negro resistance to it. The same tendency is evident with individual Negroes. Nat Turner (who "led a Negro rebellion in Virginia") is one of three individuals mentioned in a section describing Abolition (pages 309-10); the other two, Garrison and Yancey [sic], are listed in the index; Turner is not. Later, B. T. Washington "opened Tuskegee Institute" (page 431) and is admitted to the index. Finally, there is a picture with caption showing "Nkrumah of Ghana" speaking before the U.N. (page 683). These three and Dred Scott are the only individual Negroes so much as mentioned in the text itself. On the other hand, three others are the subjects of books listed as enjoyable for further reading. A biography of Harriet Tubman is noted as the story of an underground railroad conductor (whose color is not specified, page 319); Washington's *Up From Slavery* is a "description of a Negro boy's struggle and triumph" and "gives a good picture of Negro development after the war" (page 435); a book on Ralph Bunche is also included.

The second of the interrelated bases of approach is the felt necessity of avoiding any implication that *racial* differences have produced strains in American culture. This principle of avoidance concerns the Negro primarily and perhaps exclusively: witness the endorsement of racial pluralism and harmony in the section entitled "The population of Hawaii includes several races of people—all now United States citizens" (page 694). Sometimes the resultant faults are minor (relatively), as in the failure to indicate that the Spanish introduced Negro as well as Indian slavery (page 33) and in omission of the racial element in the proslavery argument (page 310). But this avoidance also results in omissions which produce serious distortion, as in the extended account of the Dred Scott decision where the court is presented as ruling that a slave was not a citizen while nothing is said of the court's decision on citizenship of Negroes (pages 391-2). For a time, during Reconstruction, especially when the Klan terrorizes "Negro voters" and "Southerners struck at the Negro" (page 428), Negroes as such—rather than as slaves (for there is no discussion of Negroes who were not)—became a *factor* in the story. But then, almost predictably, they simply drop from view, appearing neither as an issue nor as sharecroppers, much less as the targets of legislators or as migrants to Northern cities. They are finally resurrected, by implication rather than by name, in 1954 when the Supreme Court opines that the "segregation of races in the public schools" is "contrary to the Constitution." Just why this decision was made and why newspaper reporters had waited for it "for months" we are not told. Sectional differences in response to the decision are handled by reference to "Louisville" and "Baltimore" and "some communities." Still more remarkable is the ensuing discussion of two civil rights acts, in which "civil rights" are not described, the term *Negro* is not mentioned, and one waits until almost the end before the element of "race" is so much as referred to (pages 689-90). Finally, the recommendation of a biography of Ralph Bunche describes him as "raised in poverty and in the midst of ugly discrim-