

editors, folklorists, geographers, historians, librarians, scientists, and others" (p. 2). Some of these had little knowledge of the development of American farming and of course were without any research experience in the announced subject. It is also obvious that no effort whatever was made to enforce a rule of relevance. One paper incorporates the observations of a recent visitor to Communist China on farming there; another describes the rural medical program of the Rockefeller Foundation in West Africa and Mexico; and another paper and its accompanying commentary deal with the problem of famine in India and China.

The conference on the whole exemplified the characteristic weaknesses of such efforts. While some of the papers might be classified as specialized articles which could find a place in a journal like *Agricultural History*, others were really occasional pieces which could never achieve publication except as part of the proceedings of a program. Of the symposia sponsored by the Agricultural History Society in the last half dozen years, that of September, 1975, will be the one least noted and remembered.

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Traditions of American Education. By Lawrence A. Cremin. (New York: Basic Books, Inc., 1977. Pp. ix, 172. Notes, index. \$8.95.)

This book, consisting of lectures given by Cremin at the University of Wisconsin to inaugurate the Merle Curti Lectures, highlights aspects of his three volume study of the history of American education. The themes of the addresses are the successful transformation and modification of European educational institutions during the colonial period (1607-1783), the "development of an authentic American vernacular in education" during the national period (1783-1876), and the "transformation and proliferation of American educational agencies" during the metropolitan period (1876-1976) (p. viii). Defining education broadly as "the deliberate, systematic, and sustained effort to transmit, evoke or acquire knowledge, attitudes, values, skills or sensibilities, as well as any outcomes of that effort" (p. viii), Cremin proceeds to examine diverse educational influences, although he does not always make clear in what ways these influences were and were not "deliberate, systematic and sustained" efforts to education. Nevertheless, his scope is significant as he looks at such diverse educational influences

as the family and peer group, plantation and factory, school and army, church and social settlement, library and newspaper, chautauqua and mass media, museum and prison, cinema and circus.

In this work Cremin makes a plea for understanding the complexity of historical events. Although his conclusions parallel his earlier work, i.e., that schools and education promoted freedom, equality, and social mobility, he arrives at them through a more complex analysis that takes more factors into account. Cremin demonstrates that he has benefited from the clash between liberal educational historians, Cremin being a par excellence representative, and radical revisionist historians. In part, the complexity of Cremin's account is attributable to revisionist criticism; at the same time he poses new challenges for those revisionists.

The core of much of the revisionist attack has been that education, and schooling in particular, has played an important role in legitimating the social order, in promoting social control. While Cremin does not examine the historical materials that support the revisionist interpretation (and thus some revisionists may view his efforts as an attempt to quiet or appease them), nevertheless he does enter the dialogue on the question of social control. In discussing literacy, for example, he notes that literacy simultaneously systematizes and individualizes experience. He observes that to "the extent literacy rationalizes experience, it can and often does strengthen the power of extant educative institutions" (p. 34). At the same time he notes that the outcomes of schooling are contradictory. For schooling "never liberates without at the same time limiting. . . . It never frees without at the same time socializing. The question is not whether one or the other is occurring in isolation but what the balance is, and to what end, and in light of what alternatives" (p. 37). On balance, Cremin views schooling and education as liberating, although he essentially asserts rather than demonstrates his position. He thus unmistakably challenges revisionists to expand their scope and examine diverse educational influences to determine if they did liberate, did indeed provide genuine options and possibilities.

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Collection, Use, and Care of Historical Photographs. By Robert A. Weinstein and Larry Booth. (Nashville: American Association for State and Local History, 1977. Pp. 222. Illustrations, appendixes, suggested reading, index. \$16.00.)