minded elegy for a mythic golden age; Dickenson knows that on the plains nothing is forever. Only the land endures. *Home on the Range* cautiously celebrates endurance, helping readers measure McDonald’s days and their own.

JAMES P. RONDA is the H. G. Barnard Professor of Western American History, University of Tulsa. He writes about the exploration of the West and enjoys small-town cafes and rodeos.


In the aftermath of recent celebrations of the twenty-fifth anniversary of Woodstock, the 1960s began to look like a silly decade. The selection of pictures and thirty-second sound bites that accompanied any mention of the 1969 rock concert/celebration of youth projected a kind of superficial smiley face plastered over that era that made it appear not just irrelevant but, well, silly. Fortunately, *The Sixties: From Memory to History*, a collection of essays edited by David Farber, counteracts that trend with a heavy dose of serious analysis and interpretation of events, movements, and policies from that decade.

The reference in the title to memory is interesting because this book deals not with the usual batch of participant/authors who rely on their memories in accounts of the 1960s. The authors assembled in this collection offer solidly researched and objective interpretations of their topics rather than personal references to past events. It seems, thankfully, that evidence has replaced nostalgia in dealing with this part of the American past.

Farber introduces the collection by laying down the questions that each author addressed: how much American changed during the 1960s and why it changed. The answers to those questions formed around themes concerning cultural authority and political legitimacy. Not surprisingly, all of the authors analyze the 1960s not as a single decade but as one that can only be understood within the context of post–World War II American history.

There are some pleasant surprises with articles on topics not usually found in most histories of the 1960s. For example, Terry Anderson’s analysis of American business practices in relation to political movements (“The New American Revolution: The Movement and Business”) is balanced by George Lipsitz’s essay on the effects of the counterculture on a society driven by powerful market forces (“Who’ll Stop the Rain?: Youth Culture, Rock ‘n Roll, and Social Crises”). Kenneth Cmiel looks at the shifting social order of American public life in his essay, “The Politics of Civility.” Topics that one would expect to find, like the Vietnam war are treated
from somewhat unusual perspectives, such as Mary Sheila McMahon's discussion of the Vietnam war as a failure of foreign policy elites and Chester Pach's interpretation of television coverage of that war in a highly readable and engaging essay entitled "And That's the Way it Was: The Vietnam War on the Network Nightly News." David Colburn and George Pozetta examine the civil rights movement not just as an important social and political movement but also as the focus of a change in the way Americans looked at the meaning of individual and collective power in "Race, Ethnicity, and the Evolution of Political Legitimacy." The origins of recent political arguments about reducing the size of government can be traced to the Great Society as discussed in Robert M. Collins's "Growth Liberalism in the Sixties: Great Societies at Home and Grand Designs Abroad."

This reviewer's favorites were Alice Echols's excellent treatment of the women's movement ("Nothing Distant About It: Women's Liberation and Sixties Radicalism"), Beth Bailey's "Sexual Revolution(s)," and Farber's contribution, "The Silent Majority and Talk About Revolution."

Echols provides a much needed account of the women's movement in the 1960s. Except for Sara Evans, most historians of that movement tend to slide over the early years of women's liberation and concentrate on its development in the 1970s. To understand the reasons why the women's movement evolved as it did, however, it is crucial to learn about those early years. Echols's essay pulls together all the elements that contributed to the energy and momentum of women's organizing in the mid-to-late 1960s and should become a standard source for anyone interested in this topic.

Similarly, Bailey identifies the diffuse threads that made up the sexual revolution(s) and weaves them into discernible patterns. Bailey uses evidence from Barnard College and the University of Kansas to argue that much of what is called the sexual revolution had more to do with a realignment of public and private attitudes about gender relationships and political weaponry than it did with sex.

Finally, Farber's focus on the silent majority represents an often overlooked understanding that 1960s politics was just as much about the right as it was about the left. Listening to the voices of the silent majority, Farber offers a sensitive discussion of what happened to Americans who found themselves left out of a national debate that not only ignored the values that they held dear but discounted the labor that gave their lives meaning. To understand the election of 1994 it is necessary to review the politics of the 1960s.

_The Sixties: From Memory to History_ is a thought-provoking collection of essays about a decade that, as Farber notes, Americans "cannot seem to let . . . go gently into the night" (p. 1). But that
might be just as well. A decade that so changed the way Americans define themselves as a people and as a nation deserves the scrutiny of the light of day as long as the shadows of fear, prejudice, and intolerance continue to darken the current scene.

MARY ANN WYNKOOP teaches history at the University of Missouri-Kansas City. She is beginning research for a history of the civil rights movement in Kansas City since World War II, with special emphasis on the role of women activists.


Stephen P. Depoe’s book analyzing Arthur M. Schlesinger, Jr.’s, rhetoric coincides in a timely way with the decline of liberalism in American life. His final sentence, “This examination of Arthur Schlesinger’s ideological history of American liberalism helps us to understand the gradual and ongoing delegitimation of New Deal liberalism in America,” was confirmed by the November, 1994, elections (p. 136).

Depoe does several things well. He provides, for example, a comprehensive listing of Schlesinger’s academic and popular writing. Depoe also clarifies Schlesinger’s view of the liberal and the conservative. The former “conceives of the state as a positive means to promote ends of economic distribution and social justice,” while the latter “conceives of the state as an evil mechanism that intrudes without warrant into the free marketplace” (p. 11).

In addition, Depoe defines Schlesinger’s role as an ideological rather than conventional historian. While the conventional historian develops “arguments about history,” ideological historians like Schlesinger advance “arguments from history” (p. 18). For Schlesinger, “arguments about history can serve as the basis for political arguments from history” (p. 131). As Depoe puts it, Schlesinger was “never content to remain in an intellectual’s ivory tower” (p. 2), and he was especially critical of those who did. In rebuking traditional historians, Schlesinger said, “The trouble is that American historians spend too much time writing about events which the whole nature of their lives prevents them from understanding. Their life is defined by universities, libraries, and seminars” (p. 2). Despite that, Schlesinger is essentially out of touch with America’s common people.

For example, as Depoe points out, Schlesinger depends on heroes and heroic leadership to point the “true” way. He found them in Andrew Jackson, Franklin D. Roosevelt, and John F. Kennedy. Given “the actual American public, which harbors strains of anti-intellectualism and is limited by the structure of representa-