background. But he is too capable a historian to produce an uncritical puff. Fortunately for his biographer, Prescott was aware of most of his weaknesses, and whenever Gardiner wishes to level criticism at his subject with respect to such characteristics as procrastination and frequent indecision, quotations from Prescott are introduced which suffice. In his own estimations of Prescott's work Gardiner is detached and honest. He is at his best in elaborating the influence of the heroic epic on Prescott's conception of history.

Given the proportions of this review it would be wholly unfair to introduce the reviewer's minor disagreements and reservations. In the main only one question which Gardiner does not answer occurs: why did Prescott not go to Spain on his second—and last—trip to Europe? As biography and an intellectual history the work is superb. Gardiner, it seems, is the latest in the multitude of gifted men who have loyally and ably served William H. Prescott.

North Texas State University, Denton Lee Huddleston

Mark Twain & the Community. By Thomas Blues. (Lexington: The University Press of Kentucky, 1970. Pp. xii, 84. Notes, index. $4.95.)

Blues, in this little book which he calls an essay, discusses most of the materials relevant to his topic, although he concentrates on the novel which is pivotal to any critic's assessment of Mark Twain—*A Connecticut Yankee in King Arthur's Court.* Briefly, the author argues that because Mark Twain's attitude toward the stable world of societal values was ambiguous, his early boy heroes triumph over the community without being expelled from it. Just as he allows Tom Sawyer to "fetch" St. Petersburg, which even lionizes his duplicities and transgressions, so does he transform a larger society in *Huckleberry Finn* "to grant Huck his triumph over it without really threatening it"—through Miss Watson's deathbed act of freeing Jim (p. 20).

This "machinery of compromise" fails in *A Connecticut Yankee,* in which Hank Morgan, though he articulates many of his creator's views on technological progress as opposed to mindless medievalism, "breaks with the community, attempts to destroy it, and ends his life in isolation and despair" (p. 38). The delicate balance between the individual and the community, once shattered in this novel, disappears completely in Mark Twain's later work with the use of the "old-man" narrator, the cynical tutor who teaches that society is utterly contemptible, self-delusive, and dangerous.

The case is persuasively argued, although Blues must stretch his

category of Mark Twain's "old-man" figures to include young Satan of The Mysterious Stranger papers—"he is actually 16,000 years old" (p. 61)—Tom of *Tom Sawyer Abroad,* and David Wilson, the fingerprint expert of *Pudd'nhead Wilson,* who functions as both an "old-man" figure and the representative spokesman for community values. Much of the critics' difficulty with late Mark Twain lies, of course, in the heavy handed conception of his truth tellers as only pieces of "machinery." Even Blues' admirable reading of "The Man That Corrupted Hadleyburg" cannot make that story better than the moralistic bore it is.

Although his general conclusions about both the progressively bitter views of Mark Twain and the mixed success of his fiction offer nothing significantly new, Blues' imaginatively sustained and substantiated thesis does. And in going against the practice of even the best scholars, he is to be praised for insisting on the use of the full *Mark Twain* rather than the illogical *Twain.* Finally, the graceful execution of the text is complemented by a handsome format.

Indiana University, Bloomington James H. Justus

Poles in American History and Tradition. By Joseph A. Wytrwal. (Detroit: Endurance Press, 1969. Pp. 485. Notes, bibliography, index. $6.75.)

This is an amateur, popular history of the role some Poles have played in American history, with heavy emphasis upon the activities of individuals—some well known (such as Pulaski) and some not—in America's wars from the war for national independence through Vietnam. It is filled with a marvelous variety of information, some relevant and some not. It breathes a patriotic spirit not fashionable these days, even among Americans of Polish origin, and it has an old fashioned reverence toward the old heroes, such as Kosciuszko, to whom twenty-six pages are devoted. It is remarkably fair and objective in its treatment of Russian rule over Poland and of the conflict between Irish Catholics and Polish Catholics in this country. The brief treatment of the Polish National Catholic Church is also remarkably objective.

Poles in American History and Tradition is the product of an unskilled but devoted historian. It is badly organized and lacks coherence except for the concentration upon military conflict. It provides almost no political or social analysis, and it concentrates upon outstanding or prominent individuals such as Mojeska, Sophie Tucker, and Barney Balaban. It confuses the history of the Poles who remained under foreign rule with those who immigrated to the United