

conquest—can result from pride, fear, desire for financial profits, self-righteousness, boredom, insecurity, pugnacity, and other instincts, often quite tangled in a single personality.

While Healy does not attack previous efforts to explain why the United States fought Spain, he treats them as justifications (some shabbier than others) instead of causes; thus, all lose some importance. The American people went to war and absorbed an empire simply because they wanted to. Label it a physical urge, an animal instinct, or “nervous intoxication,” as Healy does on page 236. This, at least, is the implication of a work wherein primitive urges are never successfully concealed by those who publicly proclaim that war is necessary for reasons of commerce, security, national unity, biology, progress, or Christianity.

Free of both political biases and computerized statistics, the book must depend—and most successfully so—upon its author’s comprehensive mastery of his period and of a prose style which is clear, at times witty, and thoroughly civilized.

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The Higher Realism of Woodrow Wilson and Other Essays. By Arthur S. Link. With a Foreword by Dewey W. Grantham. (Nashville: Vanderbilt University Press, 1971. Pp. xxii, 425. Frontispiece, notes, tables, figure, index. \$12.95.)

This volume possesses three merits. It authoritatively delineates Woodrow Wilson’s career, effectively elucidates some intricacies of American progressivism, and conveniently collects twenty-four major essays and papers of a distinguished historian. These articles demonstrate both Wilson’s and Link’s development; yet, they are characterized by an implicit continuity and coherence. What accounts for this unity is Link’s plenary assertion that Wilson represented “the apogee, of the Calvinistic tradition among all statesman of the modern epoch” (p. 4).

A surging sense of duty and destiny were not all that a passionate faith caused. Wilson’s Presbyterian inheritance instilled devotion to ordered, representative government, recognition of God’s sovereignty over the historical process, and repudiation of a hierarchic society based upon birth or wealth. Calvinism, according to Link, “was one of the main causes . . . of equalitarian democracy” (p. 16) in the United States and was for Wilson the animating source for the certitude that all men had an inherent capacity for self-government. What is not directly attributable to Presbyterianism, in Link’s judgment, is the enlivened Christian social conscience distinguish-

ing Wilson's thought from 1907 through 1909. Link describes a structural interdependence fusing Wilson's Christianity, social reform beliefs, and political program. So that when the President "crossed his political Rubicon in 1916" by advocating and achieving a series of reforms and "a vision of the modern welfare state," it was caused by his own "broadening political experiences and the social gospel, which was then running at high tide in American Protestantism" (p. 18).

One of the book's impressive features is the sustained, meticulous, and expansive analysis Link has brought to virtually every aspect of Wilson's beliefs and behavior. His essays refine our understanding of innumerable incidents and cogently demonstrate how apparently obvious evidence can often lead to dubious or erroneous conclusions. This is especially evident in the assessment of Wilson as a southerner. Link finds the South's reputed significance in Wilson's formation tenuous. Wilson condemned sectionalism, held advanced attitudes towards blacks, and frequently decried the South's political and social inertia. Other criteria, including his theories on the nature of the Union and government's meliorative responsibilities, indicate that Wilson's intellectual maturation was not molded in the southern crucible.

If the assumption that the author's published volumes on Wilson diminish the importance of his essays over the last three decades, consider that this collection includes detailed evaluations of Wilson's study of political administration, his governorship and Democratic party activities, his diplomacy during the ordeal of neutrality, and a provocative critique of the psycho-history of Sigmund Freud and William C. Bullitt. The essays are vital both for understanding this formidable President and for interpreting early twentieth century American history.

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The Social Responsibilities of Business: Company and Community, 1900-1960. By Morrell Heald. (Cleveland: The Press of Case Western Reserve University, 1970. Pp. xix, 339. Notes, tables, appendix, bibliographical note, index. \$9.95.)

The subject of Professor Heald's book is "the idea of social responsibility as businessmen themselves have defined and experienced it" (p. xi) over the course of the twentieth century. But Heald's work is no simple narrative of the growth of a new corporate statesmanship. The reader is advised early in the book to discount "the popular contrast between the socially conscious businessman of today