

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

and his supposedly self-centered predecessor of a century ago" (p. 2). What is at issue here is not a change in moral tone but rather the search for definitions of a new social role of business appropriate to an age of corporate bureaucracy and power held by large economic units.

Heald has skillfully woven together the many strands of thought developed by twentieth century business leaders in attempting to elaborate a rationale for the modern corporation. Their task was to develop an explicit statement, meaningful in the context of twentieth century American society, elaborating the positive social value of business institutions held implicitly in the nineteenth century. In part, this attempt to define the social responsibilities of business was a response to forces in the socio-political environment, such as the public attack on big business and the growth of large scale government. But Heald argues that expressions of the business concept of trusteeship were most widespread in the 1920s and again in the 1950s, when presumably government held a favorable attitude toward business. Thus the author stresses the positive need to define and justify the new social role of the manager of the modern corporation—a decision maker whose economic power does not rest directly upon ownership of wealth as did the power of the old style capitalist. "Managerial capitalism" implies relationships between business and the community different from those characteristic of the individual proprietorship, as well as changed relations among those within the business firm.

Heald's treatment is critical, and he bases his discussion on a wide range of the literature expressing the thought of corporation executives and others professing to speak for business. As the author intended, his work suggests many approaches for future investigations of business thought about social responsibility. Using the methodology of the intellectual historian, he recognizes that the spokesmen on whose words he rests his case do not constitute a representative cross section of the American business community at any time in the twentieth century. Now that Heald has defined so clearly the progression of thinking of the most articulate corporate leaders, future investigators may examine more carefully the penetration of new concepts of social responsibility into the thinking of the rank and file among members of the business bureaucracy as well as independent entrepreneurs. Even the most cursory glance at the business world today reveals a wide range of thought and action regarding responsibility, including the ideas of men with a high sense of professional purpose as well as of others who conducted their operations "with just sufficient honesty to keep out of jail," to use the words of Aldous Huxley, cited by Heald.

Heald's careful study should take its place on the shelf of signifi-

cant works dealing with this aspect of the history of the modern corporation, such as James Willard Hurst's *The Legitimacy of the Business Corporation* (1970) and *The American Business Creed* (1956) by Francis X. Sutton *et al.* Heald's distinctive contribution lies in his tracing of changes in the definition of role according to the categories of thought of intelligent businessmen.

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The First American: A Story of North American Archaeology.
By C. W. Ceram. Translated by Richard and Clara Winston.
(New York: Harcourt Brace Jovanovich, Inc., 1971. Pp. xxi,
357. Illustrations, bibliography, notes, index. \$9.95.)

This volume contains some of the data and some of the stories about archaeology in the United States which caught the author's interest as he read, studied, and conversed with people. It was written in German and then translated into English. The purposes of the book are to awaken interest in American archaeology and to provide a framework and bibliography for readers who might be stimulated to pursue various parts of the story.

Kurt W. Marek (Ceram is a pseudonym) has given coverage to some of the important discoveries, frauds, myths, personalities, problems, cultures, techniques, and sequences within the field of archaeology. He has had the assistance of a number of notable American archaeologists who have given him guidance and read his manuscript.

The book begins with a short tribute to Thomas Jefferson's report of his excavation of an Indian mound in Virginia and its significance in archaeological work. Next is a discussion of Columbus, the Vikings, and the possible identity of the inhabitants of the east coast, followed by a description of the sixteenth century Spanish penetrations into the southern part of the United States, particularly the Southwest.

Most of the presentation of United States archaeology is about the Southwest area from the appearance of the first known inhabitants, through the period from about A. D. 500 to 1500, and up to the present day. Along with Marek's interpretation of southwestern cultural growth are comments on the nature of archaeology, the development and importance of dendrochronology and radio-carbon dating, the problem of the physical type, and the scarcity of early man.

The author apparently likes to use the word "mummy"; thus, he refers to the dessicated human remains from the southwest and other places as "mummies," which they are not. His story about