
NEW TITLES

History

**LAFAYETTE IN THE
AGE OF THE AMERICAN
REVOLUTION: Selected
Letters and Papers
Vol. 1: 1776-1790**
edited by Stanley J.
Idzerda et al.
Cornell, 1977,
487 pp. \$18.50
L of C 76-50268
ISBN 0-8014-1031-2

London, March 9, 1777

You will be astonished, my dear Papa, by what I am about to tell you; it has been more painful than I can say not to have consulted you. . . . I have found a unique opportunity to distinguish myself, and to learn my profession. I am a general officer in the army of the United States of America.

Thus Gilbert du Motier, Marquis de Lafayette, informed his father, the Duc d'Ayen, that he had joined up—with the American Revolution. Shortly afterward, Lafayette sailed aboard his own ship to Charleston, whence he traveled on to Brandywine, Valley Forge, privations, victory, and glory. The translation of this letter (with a reproduction of the blotted French original) is one of many items in a sizable correspondence—with his family, friends, brother officers, and the Continental Congress at Philadelphia—included in the first of six planned volumes funded by the National Historical Publications and Records Commission (*WQ*, Autumn 1976). Lafayette wrote letters as tirelessly as he soldiered.

STALAG: U.S.A.
by Judith M. Gansberg
Crowell, 1977, 234 pp. \$9.95
L of C 76-51407
ISBN 0-690-01223-3

Here we have the story, long untold, of 372,000 German prisoners of war held in 44 camps in the United States during World War II. Because the POWs came under the terms of the Geneva Convention, their captors at first eschewed any interference in their political activities. However, in late 1943, reports of atrocities inside the camps prompted the War Department to begin segregating the ardent Nazis. In 1944, the Prisoners of War Special Projects Division was created to change the political attitudes of as many POWs as possible. This re-education program (top secret until May 1945) survived the persistent anti-Semitism of some prisoners, an uproar in the War Department over alleged Communist

proselytizing in the camps, and the disaffection of many instructors. (Harvard professor Howard Mumford Jones resigned in a huff over having to use texts "meant for adults of meager literacy.") At war's end, some prisoners were flown to Germany. Others went by ship to Le Havre and were held in France to work on rebuilding projects. So disorganized were the French in 1945, however, that what reconstruction was done was planned and accomplished by the POWs themselves—leading the newly democratized Germans to joke that the SS was again in control of Normandy.

**AMERICA'S
MOMENT: 1918**
**American Diplomacy
at the End of
World War I**
by Arthur Walworth
Norton, 1977
309 pp. \$14.95
L of C 76-24836
ISBN 0-393-05591-4

The winner of a 1958 Pulitzer Prize for a biography of Woodrow Wilson describes the peak period of American diplomatic power, from the German request for an armistice in October 1918 until the opening of the Paris Peace Conference the following January. Walworth is now more critical of Wilson than he was 20 years ago. The President, he concludes, should have avoided dictating the form of the League of Nations and the location of postwar boundaries, used American food and economic power to aid European recovery rather than to advance U.S. short-term interests. Instead, says the author, Wilson misread the needs of the Allies, as he did the desires of his own people, and threw away "America's moment" in a spate of moralistic rhetoric that created fear of the United States rather than the trust essential for a stable peace.

**A HISTORY OF THE
CHURCHES IN THE
UNITED STATES AND
CANADA**
by Robert T. Handy
Oxford, 1977
471 pp. \$19.95
L of C 77-151281
ISBN 0-19-826910-2

Social reform, education, immigration, war, law, imperialism, slavery, Western development, and science are some of the subjects woven into this reference/history book. Handy, a Union Theological Seminary professor, chronicles the growth and decline of churches, ranging from Roman Catholic (Canada's largest, embracing 42.2 percent of the population) to Pennsylvania's tiny 18th-century celibate communal settlement at Ephrata, still noted for its contribution to church music. He shows how denominational differences shaped both U.S.-Canadian rela-