

Groups of organizers varied in their aims and purposes. Some intended the events as nothing more than baby beauty shows. Others held loftier aspirations; public health nurses, child welfare advocates in the U.S. Children's Bureau, and physicians interested in the new practice field of pediatrics all endeavored to infuse the contests with an aura of scientific respectability. Mothers were encouraged to seek a higher standard of health for their children by learning the essentials of domestic hygiene and having their children examined regularly by a health care provider. Sometimes these differing orientations led to clashes among the promoters themselves, as evidenced by the struggle over the awarding of prizes, which many found "vulgar and debasing" (181). Dorey devotes a chapter to profiling several female leaders in the movement, including Florence Brown Sherbon and Lenna L. Meanes, both Iowa medical doctors who contributed significantly to public health reform in the state.

This book's contribution is to make accessible a good deal of documentary evidence from this enigmatic episode in American health reform. Dorey has uncovered photographs, posters, contest scorecards, winners' names, and other data that enable us to flesh out the historical picture and make it come alive. Regrettably, the author has chosen neither to subject her findings to systematic analysis nor to address the substantial body of scholarship that already exists on this topic (2-3). The lack of a clear narrative structure (another unfortunate choice) and periodic awkward prose serve to lessen the impact of her material. Ultimately, we are left uncertain of the movement's broader significance for children's health in the United States. Dorey's startling conclusion that "the lessons of the baby-saving movement may help inform the current issues and discontent over managed care" (214) is completely unsupported by either her evidence or her narrative.

*Tradition and Valor: A Family Journey*, by Robert V. Morris. Manhattan, KS: Sunflower University Press, 1999. xii, 134 pp. Illustrations, appendix, index. \$18.95 paper.

Reviewer Robert F. Jefferson is assistant professor of history and African American World Studies at the University of Iowa. His primary research interest is African American GIs and their families during the Second World War.

"What does it take to make me a citizen of the land in which I was born? I have been loyal. My father was loyal before me. We have fought in every war and we have worked. Now, I am called to die for freedom. What of my children's future?" These sentiments uttered by noted author and human rights activist Shirley Graham in 1943 may

have occupied the thoughts of many African Americans during the opening years of the 1940s. *Tradition and Valor* provides thoughtful commentary on Graham's perplexing queries.

Through the voices of his grandfather—lawyer and *Iowa Bystander* publisher J. B. Morris Sr.—and his father, James Brad Morris Jr., Robert Morris provides a highly readable account of the lived experiences of African Americans in Iowa and in the segregated U.S. armed forces during the first half of the twentieth century. After earning a law degree at Howard University, the elder Morris, like so many southern black migrants, rode the rails throughout the trans-Mississippi West before making his way to Des Moines, where he settled in 1916. With the outbreak of the First World War, he enlisted in the U.S. army and attended the segregated officers' training camp at Fort Des Moines. What emerges in the following pages describing the elder Morris's World War I experiences and the life story of his son, James Brad Jr., is the theme of nation and race. Initially excited over the prospect of participating in the "War to End all Wars," Morris and fellow members of the officer corps were subjected to harassment from white townspeople, insidious stereotypes circulated by white senior officers, and a public hanging of three soldiers who were accused of rape. After he arrived in Europe, the contradiction of nation and race become all too apparent for the elder Morris as he experienced repeated bouts of racism while participating in the Meuse-Argonne offensive of 1918. To his credit, Morris describes how his grandfather's wartime experiences shaped his political and family activities in Iowa during the 1920s, carefully noting his motivations for purchasing the *Iowa Bystander* and helping found the National Negro Bar Association while providing a sterling example for his son, James Brad Morris Jr.

The latter chapters take up James Brad Jr.'s personal struggles for first-class citizenship through military service. After graduating from the University of Iowa, Morris entered the army and spent some time in Missouri and Washington, DC, before reporting to an army intelligence headquarters in Sydney, Australia. As his father had, he too experienced the contradiction of nation and race, enduring the indignities of racial discrimination while fighting the "War for Democracy."

*Tradition and Valor* closes with what might be considered as a resounding response to Shirley Graham's pressing questions. For example, immediately upon his return stateside, James Brad Jr. observed that the "proud Morris tradition of military service was born with a commitment to valor that we hoped would never again be tested. Race relations were beginning to change in America and, like good officers, we would take leadership positions in the fledgling Negro rights

movement of the 1950s" (110). Indeed, the Morris family saga is instructive for scholarship that is now focusing on the African American experience in Iowa prior to the civil rights years of the 1950s and 1960s.

Although insightful, Morris's work raises more intriguing questions than it resolves. What did the legacy of tradition and valor mean for Morris family members and African Americans living in Des Moines during the First and Second World Wars? What kinds of lessons did the family legacy provide for James Brad Jr.'s offspring and black Des Moines residents during the Korean and Vietnam War years of the 1950s and 1960s? And how did the political struggles waged by black women family members, such as Morris's grandmother and great-grandmother, shape the wartime experiences of their loved ones in uniform during the periods in question? These are minor quibbles, however. Future researchers of African American life in Iowa in the first half of the twentieth century will benefit from *Tradition and Valor*.

*A World of Hope, A World of Fear: Henry A. Wallace, Reinhold Niebuhr, and American Liberalism*, by Mark L. Kleinman. Columbus: Ohio State University Press, 2000. ix, 370 pp. Notes, bibliography, index. \$55.00 cloth.

Reviewer Frank A. Warren is professor of history at Queens College, City University of New York. He is the author of *Noble Abstractions: American Liberal Intellectuals and World War II* (1999).

In *A World of Hope, A World of Fear*, Mark L. Kleinman uses Henry A. Wallace and Reinhold Niebuhr as key figures in offering alternative paths for American foreign policy in the postwar period. He situates their early domestic and foreign policy outlooks in their youthful experience. He shows how Wallace's rural Iowa background shaped his social thought, and how Niebuhr's self-doubt about his choice of the ministry and his concern for his German-American roots contributed to his early speculations on society. Kleinman's focus on their societal roots lays the foundation for one of his basic arguments: Wallace, the original "insider," winds up by the late forties as the "cultural outsider." On the other hand, while Niebuhr, the original outsider, continued "to experience himself on the outside looking in," his "realistic" perspective and political positions integrated him into the "inside" culture of cold war America.

Kleinman's attention to the early careers of both men is one of the strengths of the book, particularly in rescuing Wallace from one-dimensional portraits. He is able to demonstrate the different dimensions of Wallace: the man who was rooted in the rural traditions of independence and self-help; the scientific, technological, agricultural

Copyright of Annals of Iowa is the property of State of Iowa, by & through the State Historical Society of Iowa and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.