

Book Reviews

Living Indian Histories: Lumbee and Tuscarora People in North Carolina. By Gerald Sider, with a new preface by the author. (Chapel Hill: University of North Carolina Press, 2003. Frontispiece, preface, introductions, prologues, illustrations, maps, tables, conclusions, sources and perspectives, index. Pp. lxxii, 309. \$22.50, paper).

The Lumbee Problem: The Making of an American Indian People. By Karen I. Blu, with a new afterword by the author. (Lincoln: University of Nebraska Press, 2003. Preface, acknowledgments, maps, tables, afterword, appendix, notes, bibliography, index. Pp. xv, 298. \$24.95, paper.)

In 1967, two young anthropologists moved to rural southeastern North Carolina to conduct fieldwork on the thirty thousand Lumbee Indians living in Robeson County. This research led to the publication of two important monographs: Karen I. Blu's *The Lumbee Problem*, published by Cambridge University Press in 1980, and Gerald Sider's *Lumbee Indian Histories*, also published by Cambridge University Press in 1993. Both works addressed the major events in Robeson Native American history from the colonial era to the 1970s.

Much has changed in Robeson County since the publication of these two books. In recent years, the Lumbees have reorganized politically, created a new tribal government, and adopted a new constitution. The Tuscaroras, a smaller group of Robeson County Indians related to the Lumbees, reemerged in the early 1970s as a separate tribe. And most importantly, both the Lumbees and the Tuscaroras have continued, thus far unsuccessfully, to pursue full federal acknowledgment. In the wake of these important changes, both books have been updated and republished. In 2003, the University of North Carolina Press reissued Sider's work with a new preface and a new title, *Living Indian Histories: Lumbee and Tuscarora People in North Carolina*. Also in 2003, the University of Nebraska Press republished Blu's *The Lumbee Problem* with a new afterword by the author.

Published almost a quarter of a century ago, *The Lumbee Problem* was a groundbreaking study. Blu was one of the first scholars to tackle the difficult subject of contemporary Indian identity among the non-federally recognized Native Americans in the South. For Blu, the central question was how the Lumbees had maintained their identity as Indians in the face of overwhelming pressure to disappear in the biracial atmosphere of the Jim Crow South. She concluded that Lumbee identity was based on several factors, including an attachment to their homeland, a sense of a shared past, and a set of behavioral characteristics—including pride, cohesiveness, and meanness—that were defined positively as a willingness to stand up for oneself. But according to Blu, Lumbee identity was much more than the sum of these parts. Rather, these separate strands combined to create a knot, an irreducible tangle that defined the Lumbee people.

For the new edition, Blu returned to Robeson County in November 2000 to visit old friends and revisit key issues, including the Lumbees' continued pursuit of federal recognition. She found Robeson a changed place. There was economic growth, new prosperity, and Indians held a number of key political positions in the county. In the new afterword, Blu discusses these changes, as well as the local reaction to the original publication of her study in 1980. Some Lumbees were upset because they felt that the title of her book, *The Lumbee Problem*,

insinuated that they were not a real tribe. This was not Blu's intention at all. In fact, Blu has been an ardent supporter of the Lumbees and their quest for recognition.

Sider's book was more personal and more political. In the late 1960s, the author became very involved in Indian activism in Robeson County and played a key role in several events, including a voter registration movement in 1968. In his work, Sider analyzes Lumbee and Tuscarora history through the framework of state political and economic domination. He argues that the history—or as the title suggests, histories—of the Robeson County Indians has been shaped by various strategies to resist this domination. These different strategies in turn created division and conflict within the local Indian population, which at least partially explains the emergence of the Tuscaroras as a separate tribe in the early 1970s.

Unfortunately, the author's organization of the text mars an otherwise compelling argument. Sider employs a reverse chronology, starting the narrative in the 1970s and tracing Lumbee history back to the colonial era before briefly returning to the present in the final chapter. In keeping with this organization, his examination of recent events is included in the new preface, rather than in a revised conclusion or chapter. This reverse chronology simultaneously creates confusion and repetition, especially for readers who may not be familiar with Lumbee history.

The study of Southeastern Indian history has come a long way since 1980. Yet both of these works remain fresh and still constitute important contributions to a number of fields, including Indian ethnohistory and cultural anthropology. With their republication, they will likely continue to spark debate and interest in the history and culture of the Indians of Robeson County.

Christopher Arris Oakley

High Point University

The North Carolina State Fair: The First 150 Years. By Melton A. McLaurin. (Raleigh: Office of Archives and History, North Carolina Department of Cultural Resources, 2003. Frontispiece, foreword, acknowledgments, introduction, illustrations, conclusion, epilogue, essay on sources, index. Pp. xv, 236. \$25.00, plus \$5.00 shipping. North Carolina residents add \$1.75 state sales tax. Order from Historical Publications Section, 4622 Mail Service Center, Raleigh, NC 27699-4622, or online at <http://store.yahoo.com/nc-historical-publications/index.html>.)

For 150 years, the state fair in Raleigh has been at the center of North Carolina economics, politics, and old-time fun. It began as a part of an effort to lift up the state by encouraging more progressive agricultural practices. Over the years it has changed as agriculture in the state has changed and as its urban areas have grown to dominate the state's economy. In modern times, the more than 700,000 people who attend the state fair during its ten-day run each year find much more than agricultural displays.

Because the fair has intersected with so many other important parts of North Carolina life for so long, its story can give an important window from which to view and better understand the history of the entire state. *The North Carolina State Fair: The First 150 Years*, by Melton A. McLaurin, is a solid comprehensive history of the fair that will be useful to serious students of North Carolina history.

McLaurin has also written for the general reader. Hundreds of photographs and illustrations selected by Paul Blankinship complement the text. They draw anyone who has ever attended the fair to look at every page for the visual reminders of his or her personal experiences.

McLaurin's treatment is thoroughly professional, but his love for his subject shines through. A retired history professor at the University of North Carolina at Wilmington, he is the author of seven books about southern history. The title of his 1963 master's thesis, "The North Carolina State Fair, 1853-1899," is good evidence that the readers of his latest book will have the benefit of a professional lifetime of study and reflection.

The fair first opened on a sixteen-acre site about a mile east of the State Capitol in Raleigh on October 18, 1853, under the sponsorship of the newly organized North Carolina Agricultural Society. Two small "main" buildings housed the exhibits. Admission was set at 25¢ per person, 50¢ per buggy, and \$1 per carriage. In 1873, the fair moved to new facilities west of the Capitol near where the main campus of North Carolina State University is located today. The move to the current location in the 1920s coincided with the fair's reorganization as a state agency under the Department of Agriculture.

Under state control, the fair has grown in size, attendance, and importance as a part of North Carolina life, even as the relative significance of agriculture has declined. The fairgrounds' facilities and their uses have been expanded to host displays and events throughout the year.

While McLaurin's careful coverage of these developments is enlightening, what may delight many readers even more are the stories and photographs of the entertainment, food, and exhibits that still draw mobs of city folk and rural folk to Raleigh every October.

The North Carolina State Fair: The First 150 Years is an important addition to the chronicle of North Carolina and has earned a place on the bookshelves of our studies and on the coffee tables of our family rooms.

D. G. Martin

Chapel Hill, North Carolina

North Carolina Troops, 1861-1865: A Roster. Volume 15: Infantry, 62nd, 64th, 66th, 67th, 68th Regiments. Edited by Weymouth T. Jordan Jr. (Raleigh: Office of Archives and History, North Carolina Department of Cultural Resources, 2003. Frontispiece, preface, introduction, maps, illustrations, index. Pp. xv, 637. \$40.00, plus \$5.00 shipping. North Carolina residents add \$2.80 state sales tax. Order from Historical Publications Section, 4622 Mail Service Center, Raleigh, NC 27699-4622, or online at <http://store.yahoo.com/nc-historical-publications/index.html>.)

This volume, the fifteenth in the series (and last of twelve edited by Weymouth Jordan), continues the high quality that historians, genealogists, and other researchers have come to expect. As with previous volumes, this one offers fine histories of each of the units. Each account begins with the inception of the regiment and follows it through the Civil War, recounting its roles in battle as well as other services rendered for the cause of the Confederacy. These histories are well documented using the Official Records of the War of the Rebellion, Compiled Service Records, and multiple other records sources from both the National Archives and the North Carolina State Archives. They are an excellent reference

point for persons interested in the history of an individual unit. They also offer a level of detail that can be helpful to researchers of particular battles in which the regiment was involved.

Following each unit history are briefer overviews of each company within the regiment, and then a roster of soldiers who served in the regiment, beginning with officers and ultimately listing every enlisted man for whom a record has been located. Some of the individual records are quite complete, providing birth and death dates, areas of residence, occupation preceding (and following if relevant) military service, times when the soldier was known to be present with the regiment (or known to be absent because of illness, injury, furlough, capture, etc.), and often his roles within the regiment. Maps locate specific areas where the regiment saw service, and occasional pictures enhance the human element of this volume. Finally, the entire volume contains an index so that the reader can easily locate information relative to particular individuals.

Generating these volumes has been a time-consuming and painstaking effort on the part of both the editors and the North Carolina Office of Archives and History. They are of enormous assistance to both Civil War historians and genealogists. This reviewer has found them to be a remarkably useful teaching tool as well. They serve as fine examples of historical scholarship, provide undergraduate students with good levels of detail to add to their research papers, and entice them to search even deeper for significant primary sources.

Nancy Smith Midgette

Elon University

The Randolph Hornets in the Civil War: A History and Roster of Company M, 22nd North Carolina Regiment. By Wallace E. Jarrell. (Jefferson, N.C.: McFarland and Co. Publishers, 2004. Preface, illustrations, map, appendix, notes, bibliography, index. Pp. vii, 197. \$39.95.)

Author Wallace E. Jarrell begins his book stating, “My purpose here is to bring together . . . as much documentation as possible to bring to life the men who served in Company M, 22nd Regiment . . . primarily for their descendants, and for the people of Randolph County. . . . I want the reader to get a feel for what these men experienced, both in war itself and in the hardships they suffered while serving.” And in this he well succeeds.

The book is broken down into six chapters. The first gives a graphic narrative history of the company from its first enlistments in June 1861 to its dispersal in April 1865. The author relies on personal letters, period letters to newspapers, the *Official Records of the Union and Confederate Armies*, and especially, on the newspaper-published memoirs of John T. Turner, to whom a whole chapter is devoted, to give the reader a first-person account of the daily life and hardships of North Carolina Civil War soldiers. Jarrell’s sources capture various emotions, from the initial excitement for war and the enthusiasm for enlistment in May and June of 1861 to the misery of war: unprotected camp life with rain, mud, cold, and heat; long marches with little sleep and often, too little food; the horror and sorrow at the loss of friends and fellow soldiers in battle, in field hospitals, or from the numerous contagions that swept through both the Confederate and Union armies; the growing intensity of protracted campaigns; and finally, defeat. The second chapter—a complete transcription of John T. Turner’s memoirs by a company member who was a participant in many of the major campaigns of the Army of Northern Virginia—gives a sharp and clear immediacy to events fifty years after they occurred.

The greatest portion of the book is devoted to two chapters on the individual members of the Randolph Hornets: one gives a brief history of each individual's service in the company, and the other, remembrances, reunions, and obituaries of those who survived the war. Particularly poignant is former lieutenant Siler's detailed account of the last hours of Maj. Laban Odell of Randolph County. The night before a battle, Odell said to Siler, "I've been under fire of the enemy 21 times and in 13 regular engagements, and I have not been touched by a ball, but tomorrow morning when we go forward I shall be killed." The next morning, Siler found Major Odell dying on the battlefield. Additionally, Jarrell includes a short chapter on the history and recovery of the Randolph Hornets' battle flag, and another on a present-day group of Company M reenactors.

The book is illustrated with period photographs of people and places, and the author states that he has crisscrossed many battlefields and waded through the high weeds of several abandoned cemeteries in researching his topic. The reader can certainly feel and appreciate his enthusiasm for the subject.

Steven B. Wade

Chapel Hill, North Carolina

An Exemplary Citizen: Letters of Charles W. Chesnutt, 1906-1932. Edited by Jesse S. Crisler, Robert C. Leitz III, and Joseph R. McElrath Jr. (Palo Alto, Calif.: Stanford University Press, 2002. Frontispiece, acknowledgments, preface, introduction, notes, index. Pp. xxxiv, 328. \$60.00.)

An Exemplary Citizen: Letters of Charles W. Chesnutt, 1906-1932, edited by Jesse S. Crisler, Robert C. Leitz III, and Joseph R. McElrath Jr., distinguishes itself from most other Chesnutt primary texts by its straightforward depiction of the middle-class American world this writer inhabited. Although this collection is thesis-oriented and emphasizes the commendable citizenship of an older Chesnutt, it importantly reveals that the voluntary African American short story writer, novelist, essayist, lawyer, and stenographer never forgot a popular black folk saying, "I knew where my bread was buttered" (unashamedly intoned by the unnamed protagonist of the short story "A Good Job Gone," written by Chesnutt's distant cousin Langston Hughes). Chesnutt well understood that a black sentimentalist became spectator sport in this country's rapacious economic, social, and political environment, and so his letters reflect a lifelong idealism tempered by realism. Just as his fictional narrators Grandison and Baxter ingratiatingly fed whites romance until it choked them, Charles Chesnutt's trickster voice both connected to or disconnected from country, region, and even racial group, until his desires also prevailed.

Chesnutt grew up in Fayetteville, North Carolina, but returned to live out his life in Cleveland, Ohio, where he was born in 1858. These epistles document how he defined his humanity primarily by Euro-American material values within an early-twentieth-century community dominated by "civilized" northern whites, who required less Jim Crow subjugation and violence to sustain themselves psychologically and economically than their southern counterparts. He justified this decision on presumptions of American morality that he nonetheless sought to improve further through his own writing and public service. When value systems clashed—as when NAACP founder W. E. B. DuBois asked him to sign the paper "Race Relations in the United States" to contradict accommodationist Booker T.

Washington, then globetrotting in Europe and painting a rosy picture of American racial relations—Chesnutt refused to sacrifice his own or his family's comfort to engage in overt civil rights activism. Thus, his letter to DuBois dated November 21, 1910—remarkably similar to earlier responses to George Washington Cable and Albion Tourgée, who also sought his more aggressive support against racism—notes that his children had working and personal relations with the Washington family and that their father would do nothing to jeopardize their prospects. Later, after Carl Van Vechten extensively praised Chesnutt's novel *The House Behind the Cedars* (1900) in his own novel *Nigger Heaven* (1926), Chesnutt unnecessarily apologized in a letter dated October 27, 1926, after correctly noting Van Vechten's repeated use of the word "Negress," which the latter denied. But as Chesnutt wrote on August 24, 1927, to fellow lawyer Oscar W. Baker, "I am disarmed for any drastic criticism, from the fact that Mr. Van Vechten treated me so handsomely in his book." If Chesnutt saw no risk to either personal ambition or familial security, he resembled socially conscious members of the black bourgeoisie who tirelessly served on numerous boards and organizations and boldly sought to advance American democracy without regard to one's skin color. Indeed, he became a voluntary "activist," speaking and writing eloquently on a variety of social and political issues from the relative safety of his elegant northern home or business office, usually aloof from suffering blacks and following, not leading, the battle for civil rights.

An unfortunate result of the editors' relentless focus on Chesnutt's exemplary citizenship is that the collection arbitrarily circumscribes the author's career and character, even as it reveals important details about him and his African American social class. Letters fitting the editors' professed categories for inclusion, especially those relating to family, are either heavily redacted or omitted entirely from the volume. As was the case in *To Be an Author: Letters of Charles W. Chesnutt, 1889-1905* (1997), a volume of the author's early letters also compiled by the Crisler, Leitz, and McElrath team, the final portrait of Chesnutt on display fits the one conveniently predetermined by the editors' selectivity. Much like good antebellum abolitionists, they envelop and enclose Chesnutt's life, controlling—if not creating—their version of his black American experience. Lastly, the titles of both volumes give the misleading appearance of completion, but a more comprehensive volume of his letters will also show him in his role as businessman—which dominated Charles W. Chesnutt's life—as well as husband, father, and relative, thereby providing a fuller, more realistic portrait of the artist and man.

SallyAnn H. Ferguson

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Paving Tobacco Road: A Century of Progress by the North Carolina Department of Transportation. By Walter R. Turner. (Raleigh: Office of Archives and History, North Carolina Department of Cultural Resources, 2003. Frontispiece, foreword, acknowledgments, introduction, illustrations, maps, tables, epilogue, appendixes, selected bibliography, index. Pp. xiii, 181. \$25.00, paper, plus \$5.00 shipping. North Carolina residents add \$1.75 state sales tax. Order from Historical Publications Section, 4622 Mail Service Center, Raleigh, NC 27699-4622, or online at <http://store.yahoo.com/nc-historical-publications/index.html>.)

As historian at the North Carolina Transportation Museum at Spencer, Walter R. Turner is well qualified to write about the state's transportation history. In this book, he concentrates

on the period since 1900, the age of paved roads. In fact, his main focus is on the State Highway Commission, organized in 1915, and its successor, the Department of Transportation, created in 1971. In large measure the book is a bureaucratic history, reciting the work of successive governors, highway commissioners or department secretaries, and their leading subordinates.

However, Turner also gives plenty of information concerning the evolution of the state highway system with an eye not only to where the roads went but also the geographical and political obstacles encountered along the way. And reflecting the state's growing concern with all forms of transportation, he devotes a final chapter to highway alternatives: ferries, railways, urban mass transit, aviation, and even bikeways, sidewalks, and pedestrian trails.

In one of the most interesting passages, Turner reveals that by the 1970s, North Carolina was dead last among the fifty states in the proportionate amount of federal aid it received for highways. This sprang from its preoccupation in the 1940s and 1950s with improving secondary roads at the expense of the emerging interstate highway system.

Turner provides little of his own analysis along the way. In the short epilogue, however, he offers some recommendations for the future, emphasizing highway alternatives. These include urban mass transit, particularly in the Charlotte, Triangle, and Triad regions; intercity rail service; more bicycle and pedestrian ways; and finally, preserving, so far as possible, the state's natural beauty along its roadways, particularly by limiting billboards.

The book is attractively designed and plentifully illustrated, including useful state, regional, and local maps. Turner's thorough mining of the sources is reflected in his thirteen-page bibliography. The index is also full and very helpful, even listing the main federal and state highways by number. This is a truly superior reference work.

Allen W. Trelease

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Tar Heel Catholics: A History of Catholicism in North Carolina. By William F. Powers. (Lanham, Md.: University Press of America, 2003. Preface, introduction, chronology, map, illustrations, notes, bibliography, index. Pp. xx, 509. \$34.95, paper; \$49.95 cloth.)

In writing this history of Catholicism in North Carolina, William F. Powers has fashioned a book that is both rewarding as narrative and estimable as scholarship. The approachability of *Tar Heel Catholics* stems in no small part from Powers's wise decision to begin his book relatively late in the actual chronology by setting his first three chapters in the mid-twentieth century. It was a pivotal time, when the controversy over racial integration at a Catholic church in Newton Grove reached the national media and became an early microcosm of the civil rights struggle that would soon confront the rest of the South and eventually, the entire nation. This strategy allows the author to lay groundwork themes of faith and society that immediately transport the reader beyond a superficial scaffolding of facts and dates, while also highlighting the contributions and controversies of key figures like Vincent S. Waters, who at the time was bishop of Raleigh.

The chronological story of Catholicism in the colonial territory that later became North Carolina actually begins in part 2, with chapters four through ten, where Powers skillfully places the early years of the region's sparse Catholic community in the political and economic contexts of the time, first with Virginia, and then Carolina. One might wish a paragraph or

two had been spent on early Charleston's remarkably heterogeneous religious landscape. French Huguenots and Sephardic Jews from Portugal lived alongside Catholics within a relatively tolerant civic climate, perhaps inspired by the *Fundamental Constitution of Carolina* (either written or influenced by philosopher John Locke). However, Powers very effectively weaves together those echoes of Anglican authority and the undercurrents of anti-Catholic sentiment that informed the North Carolina Constitution of 1776. William Gaston partly surmounted that bias at the 1835 Constitutional Convention when he advocated broadening the language of Article 32 to enfranchise non-Protestant officeholders. Part 2 also devotes appropriately generous text to the landmark life and work of Archbishop John England of Charleston and ends with missionary priest Jeremiah O'Connell's dream of a Catholic school on a tract of neglected Gaston County farmland, which would later become Belmont Abbey College under Benedictine monk and abbot Leo Haid.

In part 3, *Tar Heel Catholics* realizes its subtitle's promise of discussing the history of Catholicism, rather than just Catholic institutions. Here, the book returns to modern history, discussing contemporary issues of race, ethnicity, and gender—issues that continue to influence the religious lives of North Carolina's Catholic citizens. Powers, a former priest who received his doctorate from St. John's University in New York, never lapses into ecclesiastical drudgery but uses his sociological training to enliven the discussion of modern controversies in the nonpartisan context of academic history. Nor does he overlook the state's Latino influx, and the chapter on "Religious Orders of Men and Women" is especially welcome, as it assumes no previous expertise on the part of the reader and effectively describes a segment of the Catholic community that may sometimes seem arcane or mysterious to persons outside the faith. The book includes a map, helpful chronology, table of abbreviations, and detailed endnotes, though the index, for a book of this heft (five hundred plus pages), seems a bit anemic. *Tar Heel Catholics* is strongly recommended for any interested reader, regardless of faith, and will also become the necessary starting point for academic researchers pursuing all topics related to Catholicism in North Carolina.

Donald Beagle

Belmont Abbey College

The Making and Unmaking of a Revolutionary Family: The Tuckers of Virginia, 1752-1830. By Phillip Hamilton. (Charlottesville: University of Virginia Press, 2003. Acknowledgments, map, introduction, illustrations, afterword, notes, index. Pp. xi, 250. \$35.00.)

St. George Tucker, the son of Bermuda merchant Henry Tucker, entered the College of William and Mary in 1771 to study law. He remained in the Old Dominion, where he married a wealthy widow—and on her death another—thereby gaining relationships with the Randolph, Skipwith, Carter, and Bland families. Initially, Tucker, like his father, had seen family contacts as the key to worldly success. When war came, the Tucker family enthusiastically supported American efforts by smuggling much needed supplies to the rebellious colonists. Later, St. George Tucker enlisted in the Virginia militia where, thanks to his connections, he quickly rose to the rank of lieutenant colonel. Immediately after the war, Tucker immersed himself in the social and political life of Virginia while carefully maintaining connections with the far-flung Tucker clan.

St. George Tucker's strategy of cultivating an extensive North Atlantic network of kinship and commerce—one that had served the family well before the Revolution—did not protect the Tuckers during the turbulent years of the 1780s. Tucker soon rejected landed estates as the preferred path to wealth and influence. Instead, he encouraged his progeny to enter learned professions such as law. Tucker eventually realized that the Revolution had brought other, more unwelcome, changes to Virginia's elite families. Their broad networks of relatives and family friends who had once provided political patronage and economic assistance began to fray. During the early republic the nuclear family proved ascendant, not as a support system for public life, but as a refuge from it. For Tucker, the Revolution unleashed forces that he had not anticipated and did not welcome. In reaction, as Hamilton persuasively argues, "the Tuckers without realizing it had rejected the values and beliefs of the Revolutionary era." By the 1820s, family members "no longer believed in universal freedom, popular sovereignty, and the capacity of their fellow Virginians to participate in public affairs." St. George Tucker and his children, especially his estranged stepson, John Randolph, bemoaned this loss of status, influence, and wealth that seemed to affect all of Virginia's old families after the Revolution.

Fortunately, the Tuckers routinely recorded their thoughts on these changes and many other subjects in a variety of plays, political speeches, novels, legal opinions, letters, and other personal papers that span three-quarters of a century. Hamilton's thoughtful analysis of these materials places the Tuckers within the broader context of Virginia history. Much more than a family history, this volume adds to our knowledge of the social, economic, and political landscapes of the Old Dominion from the late colonial era through the antebellum period. This book is recommended for those interested in the history of Virginia, the early republic, the South, and family history.

L. Scott Philyaw

Western Carolina University

Creek Country: The Creek Indians and Their World. By Robbie Ethridge. (Chapel Hill: University of North Carolina Press, 2003. Acknowledgments, introduction, illustrations, maps, figures, appendix, notes, bibliography, index. Pp. xiii, 369. \$22.50, paper; \$59.95, cloth.)

In a thorough study of the Creeks' ties to their homeland, which extends through parts of Georgia, Alabama, Florida, and western Tennessee, anthropologist and ethnohistorian Robbie Ethridge forges an original approach to writing American Indian history. In *Creek Country: The Creek Indians and Their World*, she captures a moment in time to demonstrate how nature shaped the Creek history and how the Creeks, in turn, shaped their environment. Her starting point is 1796, when Benjamin Hawkins, U.S. agent to the Creeks, enters Creek country. Ethridge maintains that he was "unsurpassed" as a historical environmental source and shows great sympathy and sensitivity in describing his role as observer and friend to the Creeks.

The Creeks landscaped their forests, fields, and river valleys primarily by using controlled burning to clear brush and field rotation to renew soils. They were acutely aware of the opportunities their environment offered, and they generally planted their corn on floodplains and built their wattle-and-daub (or in some cases, log) houses on terraces above the flood zone.

For several chapters, Ethridge moves the lens from one dimension of the landscape to another without moving forward in time. Chapter titles reflecting her focus on the environment—"Hinterlands," "The Heart of Creek Country" [River Valley], and "Creek Landscape"—are followed by chapters that situate the Creeks within their particular milieu, for example, "Farmers," "Ranchers," and "Entrepreneurs." The final chapters are more traditional narratives, but they treat topics that have been all but ignored by other scholars. Ethridge not only addresses the role of land speculators and squatters in dispossessing the Creeks, but she also examines the interactions between all the participants and how these interactions are conditioned by their views of the Creeks' land.

Ethridge's mapping of Creek towns based on Hawkins's descriptions and supplemented by the archaeological record and the U.S. Geological Surveys, is remarkable. Every library should own this book, if only for her fourteen minutely detailed maps of Creek towns. Beyond these exceptionally fine maps one finds a description of the individual Creek townships and a discussion of their place names, which often referenced a particular topographical feature.

By looking at the details of the landscape, Ethridge suggests that the Creeks' late-eighteenth-century cultural divisions followed geographical lines. Those Creeks settled nearest Mobile were most apt to adopt an American life-style, just as they were most likely to have slaves, large numbers of livestock, and fruit trees. The Creeks situated along the Federal Road were likely to feed and house white travelers while still maintaining their customary subsistence life-style. The fact that many Creeks purchased ground cornmeal from settlers and let their cattle graze freely on mast in the forests reflects their continuing regard for leisure and their disdain for acquisitiveness. The Red Stick War, however, revealed a deep fissure between subsistence-oriented Creeks and those who entered more fully into the capitalist system. Ethridge's book would be appropriate for courses in U.S. environmental history and in American Indian history.

Wendy St. Jean

Dickinson College

Writing Indian Nations: Native Intellectuals and the Politics of Historiography, 1827-1863. By Maureen Konkle. (Chapel Hill: University of North Carolina Press, 2004. Introduction, illustrations, conclusion, notes, bibliography, acknowledgments, index. Pp. viii, 367. \$19.95, paper; \$49.95, cloth.)

In *Writing Indian Nations: Native Intellectuals and the Politics of Historiography, 1827-1863*, Maureen Konkle contends that in both popular and scholarly discourses Native American writers have been systematically if not consciously misunderstood as "torn" between two clashing cultures. The tendency to understand Native experience through the lens of cultural difference, she argues, has not changed since the nineteenth century and continues to function as a means of erasing the political identities and concerns of Native peoples. "To the extent that scholars refuse to recognize Native political autonomy as a category for analysis, they continue to participate in a colonial epistemology," Konkle writes, and her own book represents an effort to reveal the ways that nineteenth-century Native intellectuals were indeed concerned with political rights as distinct from cultural differences. She takes as her subject writers who have been perceived as "caught between two cultures" by varying

degrees—Elias Boudinot, John Ridge, John Ross, William Apess, Jane Johnston Schoolcraft, Peter Jones, George Copway, William Whipple Warren, Maungwudaus, Red Jacket, David Cusick, Maris Bryant Pierce, Ely Parker, and Nicholson Parker. Piecing together the writing and speeches of these Cherokee, Pequot, Ojibwe, Tuscarora, and Seneca writers, Konkle traces a collective, ongoing argument in their work: “If the problem is that whites grievously misrepresent Native peoples, with disastrous personal and political results for Native peoples, then knowledge has to be produced by Native peoples for it to be accurate about Native peoples.”

Konkle’s analysis is informed by a background in literary studies, and she is critical of “the multicultural paradigm for the scholarship on Native writing and the representation of Indians” that “precludes an examination of the politics of the representation of Indians and the historicity of Native writing because it is largely driven by a fixation on determining, describing, and analyzing the cultural difference of Native peoples and Native writing.” She distinguishes her own approach as one that “takes the conflict over the meaning of treaties in the early nineteenth century as its ground, a conflict that was both a political struggle and a struggle over knowledge, what counted as true and real.” Reconstructing the arguments of Native intellectuals using both familiar texts and less accessible unpublished archival materials, Konkle explores the ways that these writers were conscious of cultural difference as a justification used to deny them natural rights. While she persuasively demonstrates that their involvement in “real” situations of economic and political oppression has been overshadowed by debate over Indian difference, Konkle provides more evidence of this pattern in nineteenth-century America than she does in contemporary scholarship, which receives less direct scrutiny. With her acknowledgment that Native scholars like Vine Deloria Jr. have long argued for the need to politicize representations of white-Indian conflict, Konkle challenges readers to reexamine both the writing of Native intellectuals and the critical frameworks—including her own—that have guided their interpretation.

Caroline M. Woidat

State University of New York-Geneseo

Myths of the Plantation Society: Slavery in the American South and the West Indies. By Nathalie Dessens. (Gainesville: University Press of Florida, 2003. Preface, introduction, illustrations, maps, conclusion, notes, selected bibliography, index. Pp. x, 213. \$55.00.)

The past couple of years have witnessed a boomlet in comparative studies of slavery and the South, including terrific books by Peter Kolchin and Demetrius L. Eudell. Nathalie Dessens, professor of American history and civilization at the University of Toulouse-Le Mirail, makes the latest addition to this growing literature. And like her predecessors, she sheds fresh light on the antebellum South by contrasting it with other slave societies.

Despite its title, this slender volume is not about plantation myths themselves, which Dessens treats only briefly in the last chapter. It is instead about the origins of those myths. The question at the center of Dessens’s study is why a romantic plantation legend grew up around the Old South and not the West Indies. Her uncomplicated answer is that while southern slaveholders had to defend their peculiar institution from northern abolitionists, no similar criticism haunted their counterparts in the Antilles. This circumstance compelled

southern intellectuals and belletrists to weave together an elaborate defense of their society, which formed the basis of the subsequent mythology. Caribbean slaveholders, on the other hand, felt no immediate pressure to relinquish their property. Consequently, West Indians had fewer illusions about the vaunted (in the South) humanity of slave society, and they were able to let go of bound labor gradually as its benefits were debunked.

Dessens finds the seeds of the nineteenth-century conflict between abolitionists and the Slave Power in geography. The vast spaces of mainland North America made the settlement of disparate groups easier, but the colonies' very diversity "offered . . . favorable grounds for later divergences." Meanwhile, the smallness of the islands militated against radical differences among colonists there. Dessens goes on to contrast the economic, demographic, and cultural development of the South and the West Indies. In the process, she does an admirable job of synthesizing a truly voluminous literature in two languages (English and French) but very seldom bothers with primary sources. As a result, she spends much of her time recapitulating the arguments of others while interspersing occasional original insights of her own. And while this book is well organized and well written, Dessens does tend to restate her arguments frequently. Nevertheless, her mastery of the historiography is impressive, and this book would make especially profitable reading for graduate students preparing for comprehensive exams.

More importantly, Dessens's simple and extremely convincing explanation of the origins of the Old South legend once again demonstrates the promise of a comparative approach.

Chad Morgan

University of North Carolina at Chapel Hill

The Rise of Aggressive Abolitionism: Addresses to the Slaves. By Stanley Harrold. (Lexington: University Press of Kentucky, 2004. Preface, introduction, illustrations, conclusion, notes, bibliography, index. Pp. x, 246. \$35.00.)

Between 1842 and 1843, abolitionists Gerrit Smith, William Lloyd Garrison, and Henry Highland Garnet each delivered an oration to a northern audience that they claimed was directed "to the slaves" of the American South. In *The Rise of Aggressive Abolitionism*, Stanley Harrold contends that these three speeches signaled a turning point in the abolitionist movement. Since the southern uproar following the Turner revolt of 1831, abolitionists had retreated to the North and engaged in peaceful efforts to reform northern white attitudes about slavery. Slaves themselves became little more than "passive recipients of northern abolitionist benevolence."

The addresses to the slaves, however, suggested abolitionists' decreasing commitment to indirect campaigns of moral suasion targeted at northern whites and their concomitant realization that they needed to cooperate with slaves and take direct action to help them secure their freedom. Although contradictory and ambivalent in their messages, the three addresses to the slaves, Harrold argues, provided the first glimpses of an abolitionist movement in flux, taking its first tentative steps away from nonviolence and toward the increased militancy that would become commonplace in the 1850s.

Rooted in a thorough analysis of the three addresses to the slaves, northern newspapers, antislavery reports and proceedings, and the manuscripts of leading abolitionists, *The Rise of Aggressive Abolitionism* challenges the traditional assumption that abolitionists focused their

energies on reforming northern public opinion while aiding southern slaves only indirectly. Moreover, while historians tend to regard Garrisonians as the most “radical” strain of abolitionists, Harrold demonstrates that Garrisonian pacifism, feminism, and disunionism made them more resistant than non-Garrisonian abolitionists to a change in tactics. Their reluctance to cooperate directly with the slaves suggests to Harrold that the Garrisonians were in fact not the genuine “radicals” within the movement.

Conspicuously absent in Harrold’s examination of the addresses to the slaves are the slaves themselves. Although couched as messages intended for the slaves’ consumption, certainly the abolitionist speakers understood that their more immediate audiences sat directly in front of them. What, then, was the true intent or motivation behind their messages? What did the abolitionists hope to achieve? Harrold insists that their goal was to encourage slave unrest in the South. The slaves, however, already resisted enslavement on their own initiative, without any prodding or instructions from abolitionists. Indeed, Harrold acknowledges that the addresses to the slaves were essentially reactive, sparked by two slave uprisings on the high seas and by a recent upsurge in the number of runaways. Harrold furthermore accepts the abolitionists’ claim that their messages to the slaves ultimately did reach those in bondage, even though he concedes there is “little evidence” to show they did. While no one can doubt the resourcefulness of the slaves or their uncannily extensive networks of communication, planter vigilance, restrictions on antebellum southern mails (a topic Harrold neglects), and the illiteracy of an overwhelming majority of all slaves together would have combined to obstruct the receipt of any abolitionist addresses bound for the slaves. Had Harrold scanned any southern newspapers to find even one example of Smith’s, Garrison’s, or Garnet’s speeches reprinted there, his assertion that slaves received the addresses intended for them would have been much more convincing.

These reservations notwithstanding, *The Rise of Aggressive Abolitionism* remains a tidy, readable volume that reveals a strikingly complex and dynamic abolitionist movement. An accomplished scholar in the field of abolitionism, Harrold uses the three addresses to the slaves as a window through which to view the changes the abolitionist movement experienced in the two decades before the Civil War. Although the speeches were fraught with ambiguity in 1842 and 1843, they anticipated the more widespread militancy to come.

Jeff Forret

James Madison University

Slave Badges and the Slave-Hire System in Charleston, South Carolina, 1783-1865. By Harlan Greene and Harry S. Hutchins Jr. with Brian E. Hutchins. (Jefferson, N.C.: McFarland and Co., Publishers, 2004. Acknowledgments, introduction, illustrations, tables, afterword, appendixes, chapter notes, bibliography, index. Pp. vi, 194. \$35.00.)

Charleston, South Carolina, required hired-out slaves to carry or wear metal badges. The city council sold these badges and thus levied a tax on the hiring out of slaves. For example, an 1806 ordinance required the owners of enslaved handicraft tradesmen to pay the city treasury three dollars, while the owners of washerwomen had to fork over one dollar. Perhaps the city council hoped to discourage or limit hiring out, as it charged slave owners renting out more than six slaves triple the normal rate. Applicants for the required badges had to take an oath,

swearing that their hired-out slave(s) really worked at the occupation stipulated. The badge came stamped with a number, the year (they were good for only one year), and the slave's occupation. So, a slave selling fruit wore a metal badge that said, "HUCKSTER," whereas others' badges might say "MECHANIC" or "SERVANT." Charleston, the authors observe, also required that its dogs be tagged.

According to a note on the back of its title page, Harlan Greene wrote this book, based primarily on research by Harry S. Hutchins Jr., and supplemented it with his own work. Brian E. Hutchins supplied the "numerical estimates." Greene is head of special collections at Charleston County Public Library, while Harry Hutchins Jr. is an associate professor of pediatric dentistry at the Medical University of South Carolina in Charleston. Brian Hutchins is identified only as living in San Jose, California.

Greene writes that *Slave Badges and the Slave-Hire System in Charleston, South Carolina, 1783-1865* originated in February 1995, when an unnamed hobbyist with a metal detector unearthed a Charleston slave badge. This book is at some pains to defend unnamed hobbyists with metal detectors. Looters should be prosecuted, the authors concede, before adding that many "treasure hunters" obey the laws and bring to light objects that might otherwise be lost. Archaeologists and professionals, the authors believe, have no monopoly on the past, even if they "feel that they alone are entitled to interpret and dissect history."

Slave badge collectors will find this book essential. It is richly illustrated with eight pages of color photographs at its center and black-and-white images throughout. The authors did considerable research into South Carolina statute law, which appears here in numerous block quotations, sporadically footnoted. The heart of the book, though, describes the badges year-by-year. We learn, for example, that badges from 1811 resembled those from 1810, being basically square with clipped corners, but the 1811 badges featured corners cut curving inward rather than straight. Serious students of slavery will find such trivia beside the point, but it has practical value. The authors want to combat the lively market in counterfeit slave badges. When they report that genuine slave badges now go for over ten thousand dollars each, this becomes understandable. The authors say they intend "to let the materials speak for themselves" and keep any interpretation to a minimum. And so they have created a catalogue raisonné, tightly focused on slave relics and their physical appearance, justified by the soaring value of the objects.

Christopher Waldrep

San Francisco State University

Edward A. Wild and the African Brigade in the Civil War. By Frances H. Casstevens. (Jefferson, N.C.: McFarland and Co., Publishers, 2003. Acknowledgments, introduction, illustrations, maps, tables, epilogue, appendix, notes, bibliography, index, Pp. ix, 325. \$49.95.)

Edward Augustus Wild (1825-1891), a relatively minor figure in the U.S. Army during the Civil War, nevertheless remains a controversial figure in North Carolina history. Born in Massachusetts, Wild graduated from Harvard College in 1844 and then attended Jefferson Medical College. He continued his medical training in France before serving as a military surgeon in the Turkish army during the Crimean War. In May 1861, Wild became captain in the First Massachusetts Volunteers, serving at First Bull Run, the Peninsula Campaign, and Seven Pines, where he was wounded. In August 1862, Wild became colonel of the Thirty-fifth

Massachusetts Volunteers. At South Mountain, Maryland (September 1862), he received a severe wound that led to the amputation of his left arm. In April 1863, Wild was commissioned brigadier general of volunteers and authorized to recruit and organize a brigade of African American troops.

In December 1863, Wild led his 2,000-man "African Brigade" on a raid from Norfolk, Virginia, into northeastern North Carolina. The operation was designed to clear the region of guerrillas, to emancipate slaves, and to recruit black troops. During the twenty-day foray Wild terrorized North Carolinians, introducing them to "hard war." He destroyed private property, apprehended and tried twenty alleged guerrillas, hanged one prisoner, and took white women hostages (to safeguard one of his men who had been captured by guerrillas). Wild also freed approximately 2,500 slaves and obtained around one hundred new black recruits.

Wild's confiscation of civilian property, his execution of a guerrilla (who turned out to be a Confederate soldier), and his use of black troops to guard white female hostages outraged North Carolinians. In retaliation, Confederates hanged a black Union soldier. Unrelenting in his hatred of slavery, Wild authorized the extraordinarily harsh treatment of slaveholders. He championed emancipation and the recruitment of black soldiers with a zeal that alienated many Union officers. Wild's official misconduct led to his arrest and court martial in 1864 and his dismissal from the Freedmen's Bureau in 1865. He had few friends in the South or in the U.S. Army officer corps.

In her biography, Frances H. Casstevens details Wild's raid, his later service with the Freedmen's Bureau, and his postwar career in the gold and silver fields of the American West, Canada, and Colombia. Casstevens underscores Wild's extreme behavior, characterizing him as perhaps "the most amazing, audacious, contentious, controversial, outrageous, opinionated, unconventional Union officer who ever lived." Unfortunately, Casstevens provides excessive and extraneous detail that loses focus on her subject. Casstevens's book also suffers from frequent anachronisms, repeated digressions, inconsistent documentation, and numerous factual and proofreading errors.

Most serious, however, is Casstevens's failure to explain Wild's pattern of erratic, often irrational behavior. To what extent did this result from his radical abolitionism or from the pain of his war wounds and amputation? To what degree did Wild's superiors discriminate against him because of his advocacy of black troops? Casstevens raises these questions but fails to answer them in her regrettably amateurish and disappointing book.

John David Smith

University of North Carolina at Charlotte

Lincoln's Last Months. By William C. Harris. (Cambridge, Mass.: Harvard University Press, 2004. Introduction, illustrations, notes, acknowledgments, index. Pp. 303. \$27.95.)

Many historians and the public at large are familiar with Abraham Lincoln's presidency, in particular, his moral stand against slavery, but most are unaware of the issues that beset him in the final months of his presidency. In his book *Lincoln's Last Months*, North Carolina State University professor William C. Harris thoroughly describes both the triumphs and tragedy of Lincoln's presidency: the Union's victory over the Confederacy, the abolishment of slavery, and his martyrdom at the hands of John Wilkes Booth. Harris also addresses the challenges to

Lincoln's presidency in the book's eight distinct chapters, beginning with his reelection bid in 1864 and ending with the public's response to his death. Harris's sharply focused book clearly portrays Lincoln's resolve to emancipate African Americans and to reunite the United States, despite strong political opposition.

Harris paints an endearing human portrait of Lincoln, who personally received visitors "in a common office room" and once rescued a terrapin caught on the wrong side of the tracks of the presidential train. He reveals a leader torn over domestic trade and roundly criticized for his decision to allow cotton trade with the South, a policy that some argued prolonged the war with the Confederates. Harris also discusses the views of Lincoln's naysayers, including the Copperheads, or peace Democrats, who lobbied for peace but sought to preserve slavery, and the Radical Republicans, who opposed Lincoln's lenient terms for the defeated Confederate leaders. Lincoln apparently found refuge from stress and political opposition in his faith and humor. According to Harris, Lincoln "turned increasingly to religion for solace and as a source of meaning regarding the war." He also relied on humor and often read *The Nasby Papers*, "a serial work of rustic satire," for amusement; at times he playfully read it aloud to humorless cabinet members. A few hours before his assassination he was reading a copy of *The Nasby Papers* to "surprised Illinois politicians."

Harris's simple, straightforward style appropriately reflects Lincoln's character. While he focuses on Lincoln's humanness, he is never sentimental; for example, he does not gloss over the unpleasant, circuitous route Lincoln's funeral train made before his body was finally laid to rest.

The vivid details of *Lincoln's Last Months* make the book remarkably compelling, and readers can anticipate that new evidence regarding Lincoln's death will eventually be unearthed. Harris has created a book for the historian as well as the casual reader, a fitting accomplishment for an authority on Lincoln.

David W. Ballard

Cary, North Carolina

Reflections of a Civil War Historian: Essays on Leadership, Society, and the Art of War. By Herman Hattaway. (Columbia: University of Missouri Press, 2004. Foreword, preface, notes, epilogue, index. Pp. xv, 254. \$44.95.)

In *Reflections of a Civil War Historian*, Herman Hattaway pulls together an anthology of talks, conference papers, articles, and book chapters about the Civil War that he had prepared for different occasions and audiences. Organized into three parts—Leadership and Command, Society in Wartime, and The Art of War—the collection rarely depends on primary sources to drive new interpretations but often provides syntheses of recent secondary works. The essays reflect Hattaway's noteworthy custom of collaboration with many of his former students and with colleagues.

Part 1 includes biographical sketches of three Civil War commanders—Confederate generals Stephen D. Lee and P. G. T. Beauregard and Union general George Henry Thomas—and a narrative of Confederate John Hunt Morgan's raid into Indiana and Ohio. In other essays, Hattaway concludes that Abraham Lincoln became a great leader and capable military strategist who integrated political and psychological factors into his planning, whereas Jefferson Davis remained a flawed figure and leader during the war.

Part 2 consists of three disparate pieces. The first, originally published in 1988, makes the interesting argument that religion played an important role in causing the war, in fighting the war, and in the way Americans dealt with victory and defeat. Its brevity, however, leaves readers wanting greater depth and analysis. Reid Mitchell and James McPherson have written more thorough and incisive works that explore the motives, including religious ones, of those who fought the war. In another piece, Hattaway disputes Frank L. Owsley's thesis that the South's obsession with states' rights caused its defeat. The author had already made this case in *Why the South Lost the Civil War*, and he proposes that Governors Zebulon Vance of North Carolina and Joseph E. Brown of Georgia—Owsley's villains—in fact strengthened the South's overall resistance against Union forces. The third essay examines how the British prepared to fight the Union from Canada and on the high seas before and immediately after the Trent Affair, forcing a two-front war.

After a tangential review of the military use of balloons, part 3 offers useful syntheses and ideas. Hattaway believes that Secretary of War Edwin Stanton's War Board became a prototype general staff that coordinated military operations. He returns to an argument made in his earlier books that the Confederacy had sufficient resources to continue the fight against the superior numbers and advanced technology of the Union but that the South had lost its will to fight by 1865. Finally, he observes that while Union soldiers learned to use superior defensive positions, rifled weaponry, and cover and concealment and sought ways to overcome entrenched lines, the major reason for Lincoln's and Ulysses S. Grant's successes was their strategy of simultaneous advance.

This anthology does not provide much new information. Indeed, many of its key points have become the stuff of standard histories, to which Hattaway has already contributed. Thus, this volume will be of greater use not to scholars, but to a general audience for whom the essays display the virtues of being reasonable, accessible, and factually reliable—qualities that have become associated with the author.

Tadahisa Kuroda

Skidmore College

The Roman Years of a South Carolina Artist: Caroline Carson's Letters Home, 1872-1892. Edited by William H. Pease and Jane H. Pease. (Columbia: University of South Carolina Press, 2003. Series editor's preface, acknowledgments, editorial note, introduction, illustrations, notes, index. Pp. xxxi, 275. \$39.95.)

William and Jane Pease edit this charming collection of letters from Caroline Carson to her son, James. *The Roman Years of a South Carolina Artist: Caroline Carson's Letters Home, 1872-1892* gives an extraordinary glimpse into the life of a nineteenth-century woman of Charleston society who spends the last twenty years of her life in Italy, trying desperately to earn a meager living as a painter.

The letters are a treasure trove of information about the nineteenth century, and they are a pleasure to read. Had her painting career failed, Caroline Carson arguably could have made a living as a writer. This fascinating lady, who defied conventional roles of her day, was as adept with her pen as her paintbrush. Her elegant and descriptive style captures personalities,

settings, and situations with equal ease, and her artist's attention to detail ensures that the daily beauties of Victorian life are not lost to the modern reader.

The Peases, professors emeriti at the University of Maine and associates in history at the College of Charleston in South Carolina, have provided a context for the letters with an engaging introduction. The letters by themselves would be interesting, but the rich background tapestry woven by the editors greatly enhances their value. William and Jane Pease relate Caroline Carson's story of political polarization, failed marriage, poor health, and loss of fortune. The combination of these trials was seemingly enough of a catalyst to make this plantation mistress search for a life far different from that for which she had been raised. Understanding these challenges allows readers to appreciate more deeply Caroline Carson's motivation and the true magnitude of her achievements. Images of Carson's work bring to life her constant struggle for perfection as an artist and give a tactile connection to the story she recites in her letters.

Alexandria Mason

Salem, Massachusetts

The Correspondence of Sarah Morgan and Francis Warrington Dawson, with Selected Editorials Written by Sarah Morgan for the Charleston News and Courier. Edited by Giselle Roberts. (Athens: University of Georgia Press, 2004. Acknowledgments, introduction, editorial note, list of frequently mentioned people, illustrations, notes, appendix, bibliography, index. Pp. lv, 274. \$39.95.)

In publishing the correspondence of Morgan and Dawson, Giselle Roberts and the Southern Texts Society have made available a valuable record of a brief but intense period in the lives of two nineteenth-century southern journalists. Students of southern history will already be familiar with Morgan, a Louisiana native who moved to South Carolina, through her important Civil War diaries, published in 1991 and ably edited by Charles East. Like East, Roberts has edited the Morgan-Dawson correspondence with skill, insight, and sensitivity. But perhaps most useful to historians and scholars of gender is the reprinting of numerous editorials on a wide range of subjects, from politics to women's place in society, that Sarah wrote for Francis's newspaper. Thus, one of the key themes that emerges from this volume is the extent to which Morgan and Dawson blurred the line between their professional and personal relationships.

The love story between Sarah and Francis was a very one-sided affair for most of 1873. As viewed through the letters, which cover the period between January and October (letters written by Sarah begin in late July), Francis was enamored with Sarah from their first meeting, and he worked hard to win her favor. But Sarah returned almost no affection in her letters to Francis. She may have been understandably suspicious of his earnestness; Francis's first wife died in early December 1872, and yet almost immediately he set his sights on Sarah. By mid-January he was hinting strongly about his feelings for her, by early February he was calling her "my darling," and by July he addressed her as "my beloved saint." Such maudlin tributes to southern womanhood were commonplace in the nineteenth-century South, but Francis's devotion and his commitment to winning her hand strike the modern reader as genuine. Sarah, however, gave Francis little on which to hang his hopes, and she remained steadfast as late as mid-September that he was to consider her only as a friend. So Francis wisely changed

tactics and decided to withhold his affection in their correspondence. The strategy worked. Sarah moved to Charleston in the fall, and they were married in January 1874.

While the correspondence is important because readers are able to trace the nuances of the relationship, the real significance of this volume lies in the republication of Sarah's newspaper editorials. Francis, editor of the *News and Courier*, encouraged her when she doubted her own abilities, and through such support Sarah published dozens of editorials, some of which reveal a conservative, wealthy upbringing, while others demonstrate considerable boldness and independent thought. These essays show clearly that even in a postwar South that was in the midst of constructing the myth of the Lost Cause, women contributed to public discourse in ways that called into question society's customs and conventions. Through recent work on other writers and journalists, such as Mary Bayard Clarke and Augusta Jane Evans, scholars are beginning to appreciate the rich literary legacy left behind by late-nineteenth-century southern women. Roberts's work represents an important contribution to that ongoing effort.

Jonathan Daniel Wells

Johnson and Wales University

Beyond Black and White: Race, Ethnicity, and Gender in the U.S. South and Southwest. Edited by Stephanie Cole and Alison M. Parker. (College Station: Texas A&M University Press, 2004. Preface, introduction, illustrations, tables, notes, contributors. Pp. xxx, 146. \$16.95, paper; \$32.95, cloth.)

Ask any undergraduate about the history of U.S. race relations, and the student will likely describe southern reliance on enslaved Africans and their descendants, a racist institution that infected all subsequent interaction between black and white Americans. Blacks have been denied basic civil rights because of the color of their skin, while white men benefited from this country's many freedoms, unhindered by the stigma of "race" or "gender."

The importance of the Deep South and slavery in shaping U.S. race relations is unmistakable; however, the construction of race and racism in the United States was not confined to the Southeast or to black and white individuals. Drawing on court cases, census records, treaties, congressional hearings, newspapers, and numerous other primary sources, contributors to *Beyond Black and White* stretch the geography and color cast of traditional racial history. The essays included in this collection of Walter Prescott Webb Memorial Lectures explore the social and political struggle over what it meant to be black, brown, white, and the infinite colors in between in the southwestern and southeastern United States.

Laura Edwards's analysis of court cases in the antebellum Carolinas questions traditional accounts of race and gender relations in the Old South, revealing ways in which "Southern historians have taken legal categories too literally" and shedding new light on the agency of white women and African Americans, whose actions helped to shape the South's fledgling government. William Carrigan and Clive Webb's essay on the lynching of Mexicans on the western frontier helps to magnify the multicultural history of racist violence. Stephanie Cole's investigation of turn-of-the-twentieth-century census data reveals the ways in which race and ethnicity confounded census takers working to determine whether Dallas residents of diverse shades and backgrounds were either "black" or "white." Sarah Deutsch's history of Boley, Oklahoma, explores the ways in which Jim Crow secured the West for white male domination

by conflating the region's diverse Indian and African American populations into a simple, nonwhite "other"—a racial category that was marked as "unruly" and "unready for civilization." And in the closing essay, Neil Foley examines the early Civil Rights movement among middle-class Mexican Americans. Rather than uniting with the African American freedom struggle, these activists argued that their Spanish heritage marked them as "white" and therefore worthy of the privileges and protections that Anglo-Americans enjoyed.

Beyond Black and White is an impressive and inspiring collection of essays. Each selection is interesting in its own right and even more informative when read as part of the whole. Together, the essays remind students and historians that stretching geographical and topical specialties can provide a fuller and sometimes radically different picture of the past (and the present). This work's southwestern vista complicates a U.S. racial history too often focused exclusively on the Deep South, adding new diversity and depth to the history of racial construction and the struggle for civil rights. An additional essay focused on the dynamics of race from the late twentieth century to the present day would have rounded out an already superb text. So would an essay focused on the gendered aspects of racial construction. With the exception of Laura Edwards's essay, gender is largely missing from this collection, despite its inclusion in the title.

Katie Otis

University of North Carolina at Chapel Hill

Constructions of Race in Southern Theatre: From Federalism to the Federal Theatre Project. Edited by Noreen Barnes-McLain. (Tuscaloosa: University of Alabama Press, 2003. Introduction, symposium response, contributors. Pp. 111. \$20.00, paper.)

Constructions of Race in Southern Theatre (volume 11 in a series of annuals published for the Southeastern Theatre Conference) takes as its anchor the theater productions of the Carolina Playmakers at the University of North Carolina at Chapel Hill. These productions began with Frederick Koch in 1918 and were sustained by his most famous student, playwright Paul Green, who in the 1920s and 1930s popularized both the Koch "folk" play form and the so-called "symphonic" drama (e.g., *The Lost Colony*, 1937). As a paradigm for early-twentieth-century efforts in writing and producing African American plays—even though often written and acted by whites in black face—the pioneer work by the Playmakers and the somewhat more enlightened attitudes in North Carolina, as compared to other southern states, become the yardstick against which other, less successful efforts are measured in this compendium.

As the title and subtitle imply, the collection claims as its historical parameters the late eighteenth century to the 1930s, yet only two contributions focus on the earlier period. Both are concerned with the nineteenth century: Heather McMahon's "The 'Benevolent' Institution of Slavery: Confederate Ideology in James D. McCabe's *The Guerillas*" and Heather May's "Wenches, Old Darkies, and Children on the Plantation: The Performance of Gender and Race on the Northern Minstrel Stage" (as the title indicates, the focus is not on the South). There is also a brief excerpt from a play about the early black actor Ira Aldridge (1807-1867) by Eddie Bradley Jr.

The editor, Noreen Barnes-McLain (Virginia Commonwealth University), has organized the monograph in three parts. Part 1, "Playing with Stereotypes," includes the three pieces

mentioned above plus Dorothy Chansky's "The Quest for Self in Others: Race, Authenticity, and 'Folk Plays'" (an excellent orientation to Koch's efforts and a positive analysis of one early Green play, *The No' Count Boys*) and an essay that focuses specifically on the Playmakers, Jessica Hester's "What's a Poor Girl to Do? Poverty, Whiteness, and Femininity on the Carolina Playmaker's Stage." Part 2, "Politics and Public Spectacle," offers two essays dealing with 1930s topics. Anne Fletcher, in "Fighting One 'ism' with Another. The Communist Party Fights Racism in the South: Scottsboro Dramatizations and *Stevedore*," explicates four texts either dealing with the "Scottsboro Boys" or, in the case of the central play examined, drawing inspiration from related incidents. Wesley A. Barlett examines a legal hanging in Kentucky in 1936 in which the sheriff responsible for the execution of a black man was a woman ("The Effect of Race, Gender, and Media on the Last Legal Public Execution in the United States").

Finally, "Artists and Audiences" examines topics geographically based in Georgia and Alabama: Freda Scott Giles's "Subverting the System: The Atlanta University Summer Theatre" and John Poole's " 'Rufflin' and Rumblin' in the Dark: Audience Dynamics in the 'Buzzard Roost' of the Segregated South."

Although somewhat uneven in sophistication, detail, and analysis, this modest collection accomplishes to some extent the editor's stated purpose "to examine the impact of race and its intersection with gender, class, and political ideologies." Would that it could have done so in greater depth.

Don B. Wilmeth

Brown University

Music and the Making of a New South. By Gavin James Campbell. (Chapel Hill: University of North Carolina Press, 2004. Frontispiece, acknowledgments, introduction, illustrations, epilogue, notes, bibliography, index. Pp. xiii, 222. \$25.00, paper; \$55.00, cloth.)

Music and the Making of a New South offers illuminating and occasionally amusing accounts of three distinctly different musical events held annually in Atlanta between 1909 and 1925: Opera Week, during which the city played host to the New York Metropolitan Opera Company; the Colored Music Festival; and the Georgia Old-Time Fiddling Contest. Sketches of the most accomplished or engaging singers and musicians performing at these venues make interesting sidebars, but the focus is on the motivations and reactions of the city's white elite as organizers, promoters, and audiences for these performances. The author argues persuasively that while all three events did provide genuine entertainment and broadened cultural horizons to those inclined and permitted to attend (blacks were barred from opera performances), these benefits were only part of what motivated men and women seeking to represent Atlanta to the rest of the world as a model of cultural, economic, and social progressivism.

The New South that the white male elite was creating for its own benefit necessarily included expanded opportunities and growing assertiveness for women, blacks, and poor whites. As the Old South's assumptions about race, class, and gender were scrutinized, the tensions that resulted found particular resonance in these three musical events. "Atlantans," Campbell writes, "derived pleasure from opera, slave-era spirituals, and old-time fiddling

because the music spoke powerfully to a number of anxieties and desires they felt about the society in which they lived.”

While the success of *Opera Week* soothed Atlanta’s cultural insecurities, it also gave rise to fears that the bootstrap masculinity that had raised the city, literally, from ashes was being eroded by office work and “feminized” leisure. Atlanta men worried, too, that involvement in civic projects would tempt their women further into the public eye and out of the home. On the other hand, an evening at the opera could reinforce the sense of racial and social superiority enjoyed by both sexes in the white upper class. The belief that the African American population was satisfied with the status quo was reinforced for white patrons of the Colored Music Festival, who demanded to hear the same antebellum spirituals the performers—many of whom were classically trained—were most anxious to leave behind. The Georgia Old-Time Fiddling Contest allowed white-collar Atlantans to reacquaint themselves with their hardscrabble, homemade roots. Even those who found the music a little too rowdy could revel in the chance to honor and preserve the pure remnants of Anglo-Saxon culture, which was then seemingly under siege almost everywhere but in the Appalachian fastness just north of the growing city.

Gavin Campbell’s prose is both scholarly and graceful, and he is ever conscious of the ironies in the words and actions of his subjects. Yet while he cannot resist an occasional deft stab at hyperbolic boosterism and poison-penned society writers, he writes with understanding of people dealing with issues that we, a century later, deal with only a little more honestly. *Music and the Making of a New South* is an appealing and important contribution to our understanding of southern history. It is perhaps even more useful as an example of employment of the history of fine arts as a primary text for the social historian. The uses that we make of the arts, apparently, say a lot about our hearts.

Ricky Cox

Radford College

Howard W. Odum’s Folklore Odyssey: Transformation to Tolerance through African American Folk Studies.

By Lynn Moss Sanders. (Athens: University of Georgia Press, 2003. Preface, acknowledgments, illustrations, notes, works cited, index. Pp. xvi, 184. \$29.95.)

Anyone tempted to presume that academics focus all too narrowly on the minutia of their subjects ought to take a look at the life and works of Howard Washington Odum. The author of more than twenty-five books and the founder of the University of North Carolina’s (UNC) sociology department, Odum studied and wrote expansively about subjects—race relations, the importance of empiricism in the social sciences, higher education, and the very nature of the South—that helped define the United States, especially its southern states, in the twentieth century. He wrote the groundbreaking *Southern Regions of the United States* in 1936 and offered principled opposition to the Agrarians. He was also, according to Lynn Moss Sanders’s *Howard W. Odum’s Folklore Odyssey: Transformation to Tolerance through African American Folk Studies*, an underappreciated contributor to the field of African American folklore.

While other writers—including Wayne Brazil, Michael Milligan, and John Shelton Reed—have concentrated on Odum’s life and prodigious contributions to several scholarly fields,

Sanders takes a far more personal approach to her subject's life and work. Although she acknowledges, and even summarizes, a number of Odum's scholarly works and novels, Sanders ultimately argues that through his study of African American folklore, Odum underwent a personal transformation "from racism to tolerance and, finally, to appreciation of African American folk culture's contributions to American culture."

This reading of Odum's life and work is certainly provocative, if not always convincing, and Sanders's book does succeed in exploring some fascinating intersections of science and literature, sociology and music, and southern intellectual history and folklore. Her framing of Odum's career as a personal odyssey, one determined largely by his study of and interactions with African Americans, makes for interesting reading. And there is some evidence to support this interpretation of his work. Early in his career Odum wrote what Sanders calls the "racist" *Social and Mental Traits of the Negro* (1910), which later in life he repudiated and refused to have republished.

Howard W. Odum's Folklore Odyssey has its problems, though. The book summarizes both Odum's work and what others have said of him far too much, resulting in writing that sometimes lacks the vibrancy its subject deserves. And despite many references to secondary sources, the work has very little documentation; in a book of nearly two hundred pages, there are only nine explanatory notes. One is sometimes left wondering whether an offered opinion is Sanders's or that of one of her sources.

Still, Sanders has found a way to reintroduce a figure of significance, one whose career prompted the *Washington Post* to eulogize him as the "Eli Whitney of the Modern South." Indeed, Sanders's study of Howard Odum's life and works ensures that readers will contemplate his role in shaping the modern South.

Charles Duncan

Peace College

Origins of the New South Fifty Years Later: The Continuing Influence of a Historical Classic. Edited by John B. Boles and Bethany L. Johnson. (Baton Rouge: Louisiana State University Press, 2003. Preface, introduction, notes. Pp. ix, 308. \$24.95, paper; \$62.95, cloth.)

Prompted by the fiftieth anniversary of its publication, John B. Boles and Bethany L. Johnson have compiled a remarkable collection of reviews, essays, and commentaries to commemorate C. Vann Woodward's classic, *Origins of the New South, 1877-1913*. In 1951, Woodward challenged the widely accepted view of post-Civil War southern history that Reconstruction was a tragedy and that its overthrow reestablished the South's natural leaders, its honor and genteel culture, and white supremacy. Woodward argued that the Redeemers and other spokesmen for a "New" South were often corrupt, shortsighted members of an emerging bourgeoisie seeking to industrialize the South at the expense of southerners, white and black. For its time, Woodward's thesis was both sweeping and daring.

Boles and Johnson have selected pieces that place Woodward's thesis in its own context as a product of historical trends of the 1930s, when he received his doctorate, and in the shaping of southern history since 1951. First, Bethany Johnson and James Cobb's contributions reveal the story behind *Origins*. The editors then give Sheldon Hackney, Carl V. Harris, and James Tice Moore, who all wrote powerful critiques of the book in the 1970s, the chance to appraise

their appraisals. Cleverly, Boles and Johnson also include Woodward's 1986 response to his critics and admirers. Other selections show how historians have probed Woodward's thesis at various points—and here the editors recruited a number of eminent southern historians. The reader finds Robert McMath writing on Woodward and the Populists, Harold Woodman on Woodward and the southern plantation economy, Glenda Gilmore on Woodward and gender, and Barbara Jeanne Fields on Woodward and race. Those four (and Cobb) were part of a symposium held at Rice University in 2001. This volume includes the comments offered by Anne Firor Scott, Bertram Wyatt-Brown, and William F. Holmes on those symposium papers.

It is difficult to single out the highlights of this volume. Cobb's essay is superb, capturing deftly the personal, intellectual, and literary influences shaping Woodward the young historian. In her essay on Woodward's analysis of southern race relations, Barbara Jeanne Fields blows away much of the froth of newer theoretical approaches to the subject of "race" and reestablishes the importance of studying "objective acts, the real substance of racism." Anne Firor Scott's brief remarks also deserve notice for their appealing combination of personal narrative and acuity about Woodward's sense of himself.

Filled with penetrating analyses and historiographical overviews, *Origins of the New South Fifty Years Later* is a graduate student's dream come true. But the historians also recount many warm, revealing, and amusing stories of their personal relationships with Woodward, whose death in 1999 still weighs heavily on the participants' minds. This combination of analyses and anecdotes is, in its own way, instructive. They give readers outside the profession an inside look at the balance historians try to maintain between adhering to the rigorous intellectual demands of the profession and the often intimate connections historians feel with the past and with each other.

Charles J. Holden

St. Mary's College of Maryland

Southern Histories: Public, Personal, and Sacred. By David Goldfield. (Athens: University of Georgia Press, 2003. Foreword, preface, acknowledgments, notes, index. Pp. xvii, 123. \$24.95.)

David Goldfield originally delivered these three essays as the Averitt Lectures at Georgia Southern University in 2002. A scholar best known for his work in southern urbanization and racial history, Goldfield builds on his traditional academic strengths while taking full advantage of the more liberal form of commissioned lectures to offer insights that would perhaps seem out of place in journal articles. In short, Goldfield argues, history matters, especially in the American South. Surely no startling statement to those who study this region haunted by God and history, but Goldfield's contribution is both to lament the gulf between professional historians and average southerners and to urge his historian-readers to make their work known and relevant to the modern South.

Those familiar with Goldfield's *Still Fighting the Civil War* (Baton Rouge, 2002) will hear echoes of the book in these essays, particularly the first, which begins with an extended discussion of the less-than-enthusiastic reception of the book by local members of the Sons of Confederate Veterans. Goldfield's version of the exceptional South argument—he writes that though history is important everywhere, "it seems to matter more here" in a region that "is

currently struggling with its past as is no other region of the country”—sets up a retelling of southern historiography since the Civil War. Faulting some historians, most in the past but some in the present, for failing to live up to the historian’s mission “to rectify memory with history,” Goldfield charges historians, southerners, and all Americans to craft a meaningful, inclusive, and realistic approach to the region’s past in time for the upcoming sesquicentennial of the Civil War.

In his second essay, Goldfield suggests connections between the religion of the white South and the region’s difficulties coming to terms with historical revisions and present realities. The key to a future “progressive” South, Goldfield concludes, is for southerners to disconnect the region’s evangelicalism from its Lost Cause culture. Beyond the difficult question of whether it is possible to separate religion from culture, Goldfield’s essay also seems to overstate the unity of southern white religion in support of segregation and public religion. As David Chappell points out in *A Stone of Hope* (Chapel Hill, 2004), the lack of white denominational support left segregationists with only constitutional, not moral or religious, arguments in the 1950s and 1960s. Nevertheless, Goldfield suggestively connects the region’s religious intolerance with the rise of neo-Confederate movements as more than “coincidence” and argues, “both are reflections of a culture under siege.”

Goldfield concludes with a third lecture describing his participation as an expert witness in electoral redistricting cases, death-penalty trials, and an Interior Department report on southern oil and gas industries. His description of these activities serves as a fitting summary of his argument in *Southern Histories*: the mission of southern historians is to “shape this past, make it intelligible for our neighbors and, in the process, liberate the South from the burdens of that past without extinguishing the sense of history that binds all of us together.”

Charles A. Israel

University of the South

The Cold War and the Color Line: American Race Relations in the Global Arena. By Thomas Borstelmann. (Cambridge, Mass.: Harvard University Press, 2001. Preface, prologue, epilogue, notes, archives and manuscript collections, index. Pp. xi, 369. \$35.00, cloth; \$18.95, paper.)

Thomas Borstelmann’s *The Cold War and the Color Line* is an excellent addition to the growing literature on the global contexts of twentieth-century race relations in the United States. Borstelmann’s account looks at the relationship between race relations and the cold war from a diplomatic, foreign policy perspective and considers the international ramifications of the struggle for racial equality in the United States and abroad. Borstelmann sees a direct correlation between the struggle to overthrow colonial rule abroad and the struggle for civil rights at home. The efforts of many Asian, African, Middle Eastern, and Caribbean countries to rid themselves of their colonial rulers “nourished the struggle for equality in America.” As a result, the people, places, and events that made up the movement for civil rights had direct ties to the cold war struggles for influence over newly independent colonies throughout the world.

During the cold war years, American politicians and diplomats struggled to deal with both racism at home and the growth of communist influence abroad. This struggle often meant that political leaders had to balance domestic agendas and foreign policy goals in their attempts to win the cold war struggle with the communist states. In their propaganda, communist

countries would often highlight the racial inequalities present in the United States as evidence that American democracy was unfair. In response, American political leaders attempted to improve race relations not only to change the international image of the United States, but also to win over Third World countries that were the cultural and ideological battlegrounds of the cold war.

As a result, people and events that made up the Civil Rights movement were set in international contexts. The Supreme Court, for example, placed its decision against school segregation in *Brown v. Board of Education* in the contexts of decolonization and the struggle against racial discrimination throughout the world. Likewise, as Borstelmann notes, protesters against integrating the University of Mississippi told integration supporters to “Go to Cuba.” News of civil rights struggles in the United States, as every president since Harry Truman knew, reached a global audience, which paid close attention to internal race relations in the United States.

Borstelmann organizes his study roughly by presidential terms, focusing more on top political leaders and less on the people leading the social movements and the everyday aspects of race relations. This form of organization lends itself well to understanding the broader global effects of decolonization and civil rights. While Borstelmann does not explicitly state it, he suggests that politicians in the United States mainly saw the color line as an annoying issue and that they sympathized with the Civil Rights movement only to strengthen their ultimate goal of winning the cold war.

Readers already familiar with the local, social history of twentieth-century race relations will gain new insights from Borstelmann’s international, diplomatic perspective. *The Cold War and the Color Line* will give readers a thorough introduction to the intersection of race, politics, and international relations. Borstelmann succeeds in his goal to “reunite the internal and external sides of the past” by integrating the stories of race relations and foreign policy at home and abroad. This volume greatly helps scholarship on American race relations branch out beyond America’s borders.

Jeremy Boggs

George Mason University

A Date Which Will Live: Pearl Harbor in American Memory. By Emily S. Rosenberg. (Durham, N.C.: Duke University Press, 2003. Frontispiece, acknowledgments, introduction, illustrations, notes, bibliography, index. Pp. x, 236. \$24.95.)

The Japanese naval officers who planned the air raid that struck Pearl Harbor on December 7, 1941, hoped to cripple the U.S. Pacific Fleet and cow the American government into seeking a negotiated peace that would leave Japan the dominant power in East Asia. While the raid achieved devastating tactical success, it filled the American people with a fury that could only be appeased by Japan’s defeat, occupation, and transformation into a disarmed democracy. In the nearly sixty years since World War II ended, Pearl Harbor retains its potency as a national rallying point, which Americans frequently reinvent to suit changing times.

In *A Date Which Will Live: Pearl Harbor in American Memory*, Emily Rosenberg, a DeWitt Wallace Professor of History at Macalester College, focuses on Pearl Harbor as symbol rather than history. This concise and perceptive volume traces the evolution of “an icon in historical

memory, commemoration, and spectacle.” Rosenberg is not so much concerned with what happened at Pearl Harbor as with the cultural meanings and the political contests that have been grafted onto that dramatic event. She draws extensively on mass media sources to demonstrate how strongly Pearl Harbor has resonated in America’s popular consciousness through the second half of the twentieth century and into the twenty-first.

Following the lead of President Franklin Delano Roosevelt, Americans turned Pearl Harbor into a symbol of Japanese treachery and a call for unity and sacrifice to avenge their slain sons and win the war. Rosenberg argues that this pattern of converting defeats into rallying cries began with such disasters as the Alamo and Custer’s Last Stand during America’s westward movement. Steeped in such a heritage, Americans automatically distilled Pearl Harbor into the same theme. Simultaneously, Republicans attempted to use the humiliation of Pearl Harbor to discredit the Roosevelt administration and roll back the New Deal.

During the cold war, Pearl Harbor reminded Americans of the wisdom of military preparedness and containing Soviet expansion. Paradoxically, Japan’s utility as a base for projecting American power muted talk of Japanese treachery and war guilt. Japanese Americans grew increasingly active in the 1970s in purging Pearl Harbor’s memory of the racist overtones that characterized its wartime incarnation as the ultimate symbol of infamy.

The nostalgia for World War II that gripped Americans in the 1980s and 1990s inspired the 2001 release of a blockbuster film titled *Pearl Harbor*, with its extravagant special effects and forgettable story line. A few months later, the terrorist attacks on the Pentagon and New York’s World Trade Center made the trauma of Pearl Harbor vividly real to the grandchildren and great-grandchildren of the “Greatest Generation.” As in 1941, an American president would urge his people to unite in righteous anger and commit their youth to a war whose meaning has already become contested territory in the endless struggle over historical memory.

A Date Which Will Live is an important book in understanding the power of history as national myth. As Rosenberg so deftly shows, national myth possesses an emotional armor that often defies the best efforts of careful scholarship and human reason.

Gregory J. W. Urwin

Temple University

OTHER RECENT PUBLICATIONS

After publication of Lewis Bowling’s *Granville County* in 2002, many county residents approached the author with photographs they wished had been included. Bowling, a native of the county’s Providence community who teaches at North Carolina Central University, responded with an Arcadia sequel, *Granville County Revisited* (2003). The book, which includes a time-line, focuses on towns and communities.

In a lengthy chapter on Oxford, the county seat, a photograph of native James Webb with President John F. Kennedy reveals that Webb served as director of the National Aeronautics and Space Administration (NASA) in the 1960s. Images of the Oxford Hotel include not only the expected one of the building’s facade, but also 1950s-era photographs of the registration desk with staff, a Literary Club meeting in the hotel, and a guest in his room. This

method of grouping varies, but related photographs provide the book's most commendable feature. The section on the Oxford Orphanage, the county's best-known institution, includes a dozen images, ranging from students and staff in the early 1900s to the singing class clustered around a bus in the 1930s, and a 1960s dance. This particular sequence would have been easier to follow if it had been presented chronologically. Photographs of the town's police force in 1936, the 1940s, and 1960s document its development, though on different pages.

The chapter on Butner shows several images of World War II-era Camp Butner, including a scene of soldiers waiting to catch buses to visit nearby Creedmoor, Oxford, and Durham. A photograph of a farm family and a "certificate of displacement" are reproduced, illustrating that many families had to involuntarily sell land to the federal government to provide land for the base.

Though the Creedmoor chapter relies too much on group shots of classes and sports teams, the images do represent many decades. And most group images, including students attending a log school in 1898, list the names of all persons shown. Advertisements of businesses and an excerpt from a Lions Club bulletin are also included. The last chapter demonstrates the county's contributions to the tobacco industry—growing, transporting, and auctioning the product. It even features a Lucky Strike advertisement designed by a county native. Order *Granville County Revisited* (illustrations; 128 pages; \$19.99, paper) from Arcadia Publishers at www.arcadiapublishing.com.—WALTER R. TURNER, North Carolina Transportation Museum.

Looking at a photograph of Charlie "Choo Choo" Justice running onto the field at the 1950 Cotton Bowl, one can almost hear the band playing and the crowd cheering. An autumn image of a whitetail deer silhouetted in a pond records a more peaceful moment. These photographs are contained in a coffee table book appropriately titled, *Hugh Morton's North Carolina* (2003).

This is North Carolina history as experienced through the eyes of the state's best-known photographer during the past six decades. It reflects his love of nature and his friendship with diverse people—from the famous to the unknown. Reading Hugh Morton's life summary in the preface is a key to appreciating the book.

While attending a summer camp at age thirteen, Morton took a photography course, but he had no idea that "photography would become the principal means for expressing my thoughts and fostering my interests for the rest of my life." His calm demeanor and friendly personality opened doors. As a student at Chapel Hill, he visited Thomas Wolfe's mother in Asheville, who, at first skeptical of her young visitor, eventually showed him a family scrapbook and her novelist son's gravesite.

Morton's book, a smaller size than the typical coffee table offering, is divided into three sections: scenes, people and events, and sports. It includes black-and-white as well as color images. The order of each section is only partially chronological, but that is not a distraction. Photo captions are outstanding and often humorous, and the images of people are eye-catching, although a few of the well-known seem too obviously posed.

This charming new book reproduces several photographs from the popular 1989 book of photography, *Making a Difference in North Carolina*, which Morton co-wrote with Edward L. Rankin Jr. It would have been appropriate for *Hugh Morton's North Carolina* to acknowledge the earlier publication, even though the two are organized in different formats. The book (illustrations; 207 pages; \$35.00, hardbound) may be ordered from the University of North

Carolina Press at <http://uncpress.unc.edu>.—WALTER R. TURNER, North Carolina Transportation Museum.

John Anthony Caruso's *The Appalachian Frontier: America's First Surge Westward* (2003) is the latest addition to the University of Tennessee Press's important and innovative Appalachian Echoes Series, a program dedicated to republishing important works in Appalachian history and literature. This book is a great choice for republication, as Caruso was both an important historian of American frontiers and one of the first to examine the early history of Appalachia. Deeply influenced by the work of Frederick Jackson Turner, Caruso was one of the first to examine in detail the history of eighteenth-century Appalachia. Steeped in the consensus school, his story is one of triumph and progress. Noble white settlers driven by a love of personal liberty and a powerful wanderlust traversed the treacherous mountains seeking better lives for themselves and their families. In places like Tennessee and Kentucky, Caruso argues, these settlers carved out a new life, building communities based on hard work, individual liberty, and religious faith. While his focus is clearly on white settlers, Caruso also tries to view events from the perspective of the region's native peoples, detailing deceptive land dealings, atrocities, and even divisions between native leaders. While many modern scholars would challenge his tone and interpretation, Caruso's book remains instructive in many ways. Perhaps most striking, his gripping and flowing narrative will entertain readers even if they disagree with his conclusions. The new introduction by historian John C. Inscoe not only examines the themes in this book but also serves as an excellent introduction to the historiography of antebellum Appalachia. Those interested in the history of the mountain South can look forward to future works in this important series. Order *The Appalachian Frontier* (maps; index; 408 pages; \$24.95, paper) from the University of Tennessee Press at www.utpress.org.—RICHARD D. STARNES, Western Carolina University.

Willard Gayheart, Appalachian Artist (2003) is the ninth publication in the series Contributions to Southern Appalachian Studies. This well-designed book outlines the life, artistic accomplishments, and simple philosophy of pencil artist Willard Gayheart. Included in the volume are reproductions of seventy-eight of his remarkable pencil drawings.

Willard's subject material is drawn from his life experience in western North Carolina, Virginia, and eastern Kentucky. Fine, detailed pencil drawings depict people working, enjoying their families, playing music, and worshipping. His series called Blue Ridge Masters includes drawings of renowned artisans, instrument makers, and musicians. Gayheart's love of bluegrass music is reflected in a series of drawings honoring Bill Monroe and in another commemorating Merlefest, the annual bluegrass festival in North Wilkesboro, North Carolina.

An introduction by Donia S. Eley contains Gayheart's biography, a discussion of the artist's drawing techniques, and an analysis of the relationship between Gayheart's art and his music. For each drawing in the portfolio, Eley briefly describes the subject and its history. Quotations from the artist throughout the portfolio explain his artistic inspiration and reflect his admiration of the people, land, and culture of the Appalachian Mountains.

Order *Willard Gayheart, Appalachian Artist* by Willard Gayheart and Donia S. Eley (illustrations; index; 190 pages; \$35.00, paper) from McFarland and Co. Publishers, Box 611, Jefferson, NC 28640, (800) 253-2187.—MARY MILLER, Spokane, Washington.

It is one thing for a visitor from another planet, or so the differences might appear, to enter the Great Smoky Mountains and see for the first time the wondrous beauty of those highlands and then gush forthwith books and essays about their new discoveries; but it is quite another story when told by someone who is native to those mountains and was born into a culture whose countenance the mountains helped form.

Carson Brewer, born in 1920 in Hancock County, Tennessee, became a columnist for the *Knoxville News Sentinel* in 1945. His articles covered the usual topics but in time revealed his fondness for hiking the Smokies and writing about his experiences there. In 1962, Brewer published *Hiking in the Great Smokies*, a guide that became the companion to most Appalachian Trail travelers. For nearly fifty years, hiking the trails and reporting the news of where trails had worn, which ones had opened, and which places to avoid, this folksy writer contributed articles to the *Sentinel* up to his death in 2003.

Brewer's essays about the mountain folks he knew, and the mountains they lived in, were collected into one volume, *A Wonderment of Mountains*. Originally published by Tenpenny Publishing in 1981, it was out of print by 1990. Fortunately, the book is again available through an agreement between the University of Tennessee Press and Carolyn Nichols of Tenpenny Publishing. *A Wonderment of Mountains* (198 pages; \$19.95, paper) may be ordered at www.utpress.org.—DANIEL GORE, Spokane, Washington.

The field of American garden history is relatively young, and comprehensive publications are rare. *Gardens and Historic Plants of the Antebellum South* (2003) by James R. Cothran is a solid beginning at filling this void. The large, coffee table format and beautiful illustrations (both contemporary and historic) belie the fact that this is a serious effort to document early southern gardens. Cothran begins by examining the historical context in which these gardens were created before focusing primarily on the gardens in the lower South of South Carolina, Georgia, Alabama, Mississippi, and Louisiana. Gardens of the upper and middle South are infrequently mentioned only as a point of contrast. His methodical style includes a look at general features common to the region's gardens as well as specific examples of city, town, and plantation gardens. He examines resources such as travelers' accounts, garden books, agricultural journals, and nursery catalogs. Almost half the book is dedicated to profiles of plants found in the antebellum garden, including seventy-nine of the most popular trees, shrubs, and vines of the period. Each profile consists of a brief history of the plant in cultivation and an admirable effort in trying to pinpoint when each plant began to appear in the southern garden. Disappointingly, he fails to document herbaceous flowers as thoroughly as the trees and shrubs. Throughout the book he uses liberal quotations from period sources, which provide a wonderful glimpse into the minds of the early-nineteenth-century gardener. The appendixes include information on significant figures in horticulture and gardening in the antebellum South, historical resources for the researcher, and a more extensive pre-1861 plant list. For someone trying to research or restore an antebellum garden, this book will prove valuable as a first step in that venture. Order *Gardens and Historic Plants of the Antebellum South* (illustrations; index; 321 pages; \$49.95, hardbound) from the University of South Carolina Press at www.sc.edu/uscpress.—PERRY MATHEWES, Norfolk Botanical Garden.