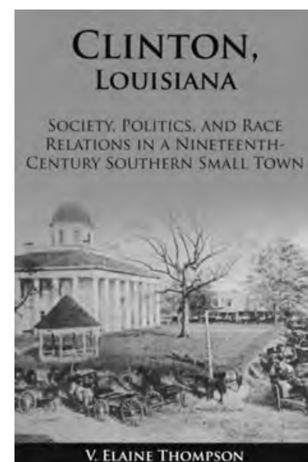
# Reviews

***Clinton, Louisiana: Society, Politics, and Race Relations in a Nineteenth Century Small Southern Town.*** **By V. Elaine Thompson. (Lafayette: University of Louisiana at Lafayette Press, 2014. Pp. vii-x + 192, epilogue and photo essay, appendix, bibliography, index. $20, paperback)**

V. Elaine Thompson has produced a sharply written and impressively researched book about Clinton, Louisiana, located about 35 miles northeast of Baton Rouge, not far from the Mississippi border. At the outbreak of the Civil War, the town numbered about 1,000 people, a third of them slaves. Today, the town has roughly 1,600 residents. While neither large nor well known, the town had an interesting nineteenth century history, which Thompson chronicles well.

Clinton, with its splendid Greek revival architecture, is in many ways the epitome of the small antebellum southern town. But for all its "southernness," it was named after a Yankee: DeWitt Clinton, who ran for president in 1812. The town had roots in the colonial period. It is in the Florida Parishes (today, East Feliciana Parish), which were ruled over by the French, English, and Spanish, respectively, before declaring themselves an independent republic. By 1812, however, the Florida parishes were under United States control. Clinton saw a boom in the Jacksonian period, when the cotton frontier was spreading further west, creating wealth and expanding slavery.

Using a good amount of demographic data, Thompson shows that antebellum Clinton was in many ways very "unsouthern." Northerners settlers—including a notable German and Jewish American population—were a significant minority in antebellum Clinton. Two-fifths of all the men in town in 1860 had been foreign-born. Clinton was unusual in other ways in that few male residents were farmers. The vast majority instead were professionals, skilled laborers, and merchants. One could say that Clinton was a very northern southern town.




But what northern cities did not have was slavery, and Thompson's book gives careful attention to the world the master class made for themselves. Clinton's slave population was considerable, though most of the town's African Americans were women who served as domestics. Most of the men elected to office were slaveholders, though non-slaveholders numbered a third of the political class. Thompson makes an important point about slavery migrating out of the big cities into the countryside as the South headed toward war. But in saying repeatedly that urban slavery had "disintegrated" by 1860, she overstates her case. A marked drop in the slave population of New Orleans, for example, is not the same thing as disintegration.

Not surprisingly, the Civil War caused great disruption in Clinton, though the conflict did not affect Clinton much until late 1862, by which time the Federal army controlled much of the Mississippi River Valley. Clinton was connected to the Mississippi by way of a 27-mile railroad between the town and Port Hudson, one of the last bastions on the Mississippi

to fall. With Confederate defeats, refugees from southern Louisiana–such as diarist Sarah Morgan–moved into Clinton, which suffered greatly at the hands of Union and Confederate forces looking for supplies amid what Thompson describes as the South's "ill-conceived battle for independence" (p. 105). Clinton suffered two devastating fires in wartime, one that was accidental, the other set by Yankee troops.

Events in Clinton during Reconstruction followed a pattern familiar to students of the nineteenth century. African Americans in the area tried to reestablish and maintain family ties, while building schools and obtaining fair working relationships with planters and other white employers. As black citizens asserted themselves politically, white Democrats became more unified and violent. Clinton saw the development of a biracial Republican Party, but it faced problems not just in battling white supremacist Democrats but remaining unified.

Thompson shows that it was not until 1876 that Clinton saw the kind of extreme violence and intimidation that characterized Reconstruction in other Deep South communities. The Republicans had their problems in southern Louisiana, but their party did not collapse until after the contested presidential election of 1876. Thompson's attention to Reconstruction is illuminating and uses important documents from the Freedmen's Bureau collections at the National Archives to make her case. But at times, she is loose with her chronology, making an already complicated time in Louisiana's history more confusing than might have been necessary.

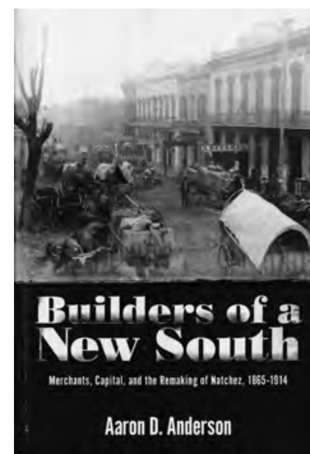
Thompson concludes her book in 1876, and her study is one of the occasions when I would have liked to have seen the narrative go longer. The books includes a coda, in which Thompson provides a brief overview of the town's historical buildings and briefly discusses the twentieth century, including Clinton's success in attracting major Hollywood film crews since the 1950s. Perhaps a second volume is in the works. If so, this reviewer would look forward to reading it.

On the whole, *Clinton, Louisiana*, is a solid work of scholarship. Thompson's book makes a strong case for the importance of the small southern communal study as a means of understanding the nineteenth-century South. Thompson has not published a book for boosters who like their history white-washed. Her book is serious, but fair, and it will prove interesting and useful for students and scholars of Louisiana history.

--Colin Edward Woodward

## *Builders of a New South: Merchants, Capital, and the Remaking of Natchez, 1865–1914.* By Aaron D. Anderson. (Jackson: University of Mississippi Press, 2013. Pp. vii + 271, acknowledgments, notes, selected bibliography, index. $40.00, hardback)

If the Old South was the handiwork of the planter class, then the savvy merchant class stamped their powerful imprint on the New South. This is the central argument of historian Aaron D. Anderson's *Builders of the New South*, a sharp, focused, and well-researched monograph that examines the Natchez District of Mississippi and Louisiana in the five decades following the Civil War. The Natchez mercantile community constituted a group of "fresh social and economic



leaders of the New South" who proved to be indispensible in shaping the Natchez region following the chaos of the Civil War and the social and economic disruptions wrought by the abolition of slavery (p. 6). With the planter class in a state of disarray, the established merchants of Natchez, along with an infusion of new entrepreneurial blood, stepped into the gap and drove the creation of new economic and labor arrangements, most notably, sharecropping. These merchants were innovative in business, took advantage of any opportunities that presented themselves, and always kept their eyes on the lucrative profits awaiting them in the postwar economy. Anderson writes that the Natchez merchants were "good businessmen" who saved the local economy when it desperately needed rescuing. "No other group," he contends, "was as responsible for the economic health of the town and its hinterland as were the merchants, who invested in land, railroads, cotton mills, and numerous civic undertakings over the years" (p. 219).

The mercantile class of Natchez found itself in the right place at the right time. The crumbling of the Old South under the weight of war and abolition presented a whole host of economic opportunities. Nowhere was this reality more evident than in the development of sharecropping. Anderson does not view the development of sharecropping as being primarily the result of mutual negotiation between former slaveowners desperately seeking workers and their former slaves who craved land and independence. Instead, the merchants used the power of granting credit and new crop lien laws to push the South toward a system of sharecropping and continued high levels of cotton production. In Anderson's version of the sharecropping arrangement, indebted planters and the new market of freedpeople both found themselves at the mercy of mercantile leaders who controlled access to goods and credit. With King Cotton still firmly on his throne after 1865, thanks to the actions of the Natchez merchants, these businessmen accumulated great wealth and status in a new South built on an old, familiar white fabric.

Being a Natchez merchant meant more than simply running stores, granting credit, and running the local economy. The mercantile elite created strong familial, social, religious, and political ties within their community, and, although they constantly followed the next path to the next dollar, they dedicated a great deal of their efforts to enhancing social connections and community uplift within Natchez. The stories of local families and their myriad works within Natchez add a personal touch that is often missing from economic and business history. Herein lies one of the greatest strengths of *Builders of a New South*: balancing the quantitative side of the history with the qualitative evidence. Anderson succeeds in keeping his study attuned to the families and individuals who made decisions that had positive and negative effects upon the people of Natchez. He does not overwhelm readers with statistical data and quantitative analysis, which will be appreciated by those looking for a more narrative style of economic and business history.

Anderson's appraisal of the merchant is largely positive, although he is clear to acknowledge their shortcomings. Merchants never broke themselves or the region's economy from the cycle of dependency on cotton. For all the foresight and keenness of the Natchez merchants, they willfully remained wedded to "an unstable and pernicious system, built upon the backs of the unfortunate and predicated upon an unsustainable, dangerous business" (p. 197). By the early twentieth century, cotton prices spiraled downward and the boll weevil marched throughout Louisiana and Mississippi, leaving behind a path of economic devastation and grinding poverty, especially for African Americans. Anderson demonstrates that the mercantile elite exploited black sharecroppers and fueled the southern addiction to cotton, which ultimately came back to haunt everyone, including "the king's attendants" (p. 197). By the 1910s, the leaders of the New South stared

ahead at a world of uncertainty and economic decline, yet that world was made by their own hands.

Without question, the Natchez merchants were a critical component in the creation of the New South. On too many occasions throughout the book, however, Anderson presents them as the only or "true" builders of a New South (p. 220). This study does not pay enough attention to the ways whites and blacks outside the merchant class remade the region after the Civil War. The story of race in the building of the New South is often subsumed in Anderson's book by the matters of dollars and cents. This is unfortunate because, to a large extent, the creation of a New South was largely predicated on race. *Builders of a New South* presents a clear, straightforward story of economic growth and decline when the building of the New South was much messier and more complicated than the book suggests.

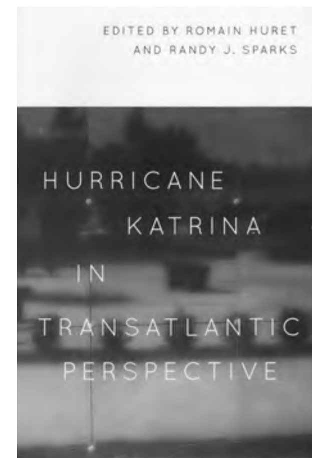
These concerns notwithstanding, Aaron Anderson has delivered a superb work on an important place and time in the South's history. Scholars interested in the study of Natchez, the New South, and economic history will benefit a great deal from his thorough research and clear writing. Important people come to life in this impressive book. Just how important those merchants were has been and will continue to be a subject of debate among historians of the New South.

--Charles Westmoreland

**_Hurricane Katrina in Transatlantic Perspective_. Edited by Romain Huret and Randy J. Sparks (Baton Rouge: Louisiana State University Press, 2014. Pp. vii + 197, contributors. $29.95, paperback).**

When it comes to weather-related hazards, the Delta has the unfortunate distinction of being a very deadly place to live. Tornadoes, floods, and tropical storms, too often combined with poverty and its ills (fragile housing, crowded conditions, disability and illness, etc.), result in higher-than-expected fatality rates. Since the advent of warning systems and extensive media coverage, nowhere, and at no other time, was this more evident than when Hurricane Katrina struck Louisiana and the Mississippi Gulf Coast in late August of 2005.

Co-editor Romain Huret identifies three themes in his "Introduction" to *Hurricane Katrina in Transatlantic Perspective*: the event itself, the racial/ideological perspective, and Katrina's legacy. As this book was published nearly ten years after Katrina, some description of what it purports to add to the plethora of books, journal articles, documentaries, special editions, and films already in circulation about the event seems in order, but is not found in the Introduction. Further, the "event itself"—not clearly defined, since the natural event, a hurricane, seems far less important than the failures that followed—is not the clear focus of any chapter. Most chapters set a historical backdrop within various subdisciplines, leading up to the hurricane and its aftermath, especially the anti-government, pro-free market neoliberal political/institutional milieu into which Katrina slammed. The post-Katrina legacy, a broad term and easy catch-all, includes chapters that revolve primarily around decisions regarding housing and services for local victims and those evacuated, and recovery of the economy—especially tourism and associated cultural forms—primar-



ily their effect upon the less well-to-do in the city.

Campanella's chapter most closely relates to the event, if only by the tragic numbers. It describes the geography of victimization: historical settlement patterns, focusing especially on elevation, among black and white New Orleanians and the resulting non-disproportionality of both fatalities and affectation by flooding among black residents. Equally believing in techno-fixes (levees, drainage systems), he claims both races "proportionately" eventually settled in harm's way. As blacks wound up in eastern areas "more at-risk of hurricane-induced surge flooding," which "led to more black flood victims than did . . . topographic elevation," one wonders how this settlement pattern was proportional; in areas where "harm" is more harmful, it disproportionately affected African Americans.

The second theme, the ideological/political milieu of pre- through post-Katrina, is threaded throughout nearly every chapter. Huret focuses on a massive meltdown of every agency at every level, pointing out it was at the time the federal government's role to make needed decisions due to restructuring of FEMA and the Department of Homeland Security by the Bush administration following 9/11, but no one at any level seemed to know whose task was whose before, during, or after the hurricane, resulting in many deadly mistakes. Diamond describes a culturally embedded racism and a neoliberal focus, institutionally and more recently among middle-class African Americans, as contributing to the lack of mobilization in the face of widely publicized social injustice exposed by Katrina. Anyone protesting the treatment of poor African Americans were accused of 'playing the race card;' thus only charity replaced the (rightful) place of government to address the disaster and the needs of poverty-stricken citizens. Lovell's chapter opens with an unfortunate glaring error (floodwaters overtaking residents "on the morning of September 28, 2005" rather than August 29) but goes on to describe the neoliberal-unfriendly history of Charity Hospital, founded on the idea that all people deserve health care, and its unfortunate and controversial demise after Katrina. Given that Charity was not badly damaged and despite broad-based efforts to refurbish and reopen the hospital, Lovell like several contributors, describes the storm as a (welcomed, by some nefarious persons) wrecking ball and deplores the use of disaster funds to 'fast-forward' ambitious neoliberal plans for upscaling neighborhoods (and in this case, privatizing health care). Adams's chapter describes, as do countless others since 2005, how Katrina ripped the mask off of the poverty-stricken underside of New Orleans, but places his rendering in the historical fact of the advent of a pre-Katrina tourist-oriented economy which requires that mask be slammed right back on if the city is to regain its place as tourist haven par excellence. Potential tourists must put aside images of anarchy, crime, looting, dead and dying poverty-stricken faces. Security was used to undertake replacement of the "projects" (and Adams argues these were not the traditional multi-story projects once thought to foment crime), but more likely an excuse to privatize housing; tourism necessitates a return to invisibility of poor, mostly black service personnel to back rooms, quashing memories of those desperate, needy images. Le Menestrel's chapter also hits on the theme of decision makers choosing destruction of public housing as blatantly discriminatory, while officials often chose to focus on concrete memorials to the storm. She describes the "Lower Nine Monument" to homeownership (the American Dream) even as homes were demolished without the owners' knowledge and money to rebuild in the Lower Ninth Ward had not been forthcoming from officials attending.

Le Menestrel's chapter also, however, brings to light with its theme of commemoration—perhaps the best thread tying together this volume, as well as a motivation for its publication. In quoting journalist Jordan Flaherty's 2006 question "How do you commemorate . . . some-

thing that is still happening," Le Menestrel alludes to the "endless character" of Katrina, still ongoing despite passage of nearly ten years (p. 156). Her definition of scholarly conferences and publications as a form of commemoration, lending expertise in understanding to aid in the healing process, is the entire book's *raison d'etre*. The chapter in general addresses the coping/mourning process in New Orleans as manifested in concrete and symbolic, official and grassroots commemorative forms. Several of her examples—second-line marches as symbolically taking back the streets by dispossessed victims; musical expressions of memory and support; Mardi Gras; photo collections—are addressed elsewhere herein, chapters otherwise more difficult to place into the editors' three themes.

Raeburn's chapter examines Katrina's effect on black brass bands, a musical form all but synonymous with New Orleans. The return and success of musicians is seen as a "barometer of the city's recovery" and numerous charities remain dedicated to their continued well-being (p. 139). Raeburn further underscores Katrina as a catalyst for both traditional and younger, more hip-hop-influenced bands to meld their styles, both sides comprehending that music, traditional or new, commercial or "street," heals, and must be as fluid and resilient as the city in reinventing itself. Sparks's chapter on Mardi Gras covers the "damned-if-you-do, damned-if-you-don't" dilemma facing the city in early 2006: as Mayor Nagin expressed it, "There they go again, partying when they have serious challenges" (p. 186). Reiterating another theme (the idea that New Orleans doesn't really produce anything but "moments," often for tourists), Sparks describes Mardi Gras as the daddy of all moments, "in the DNA" of its residents, rendering it a necessity and a hilariously satirical catharsis for the rage and sorrow of the populace, with or without tourists present. Kempf's chapter analyses and places into historical context the iconic images—those Adams describes as images people must shake—of Katrina. Kempf finds these images, while displaying themes common to all disasters, unique in the juxtaposition of images representing continual rebirth of the US (due in part to the American "can-do" attitude toward conquering the environment, perhaps nowhere more evident than in New Orleans), and those that display a nation alien to most Americans.

God as causal agent—rather than a bumbling bureaucracy—sets Boyden's chapter apart a bit. Divine retribution is a special category of blame-mongering that flies after every disaster: some transgression has brought on God's wrath. In this case, one obvious target was Southern Decadence, a gay event set to take place days after Katrina. Coverage of this topic, a bit tongue-in-cheek, is refreshing in a book that otherwise stirs up outrage even ten years later; while it offers no concrete criticism that could be acted on and no help to those most affected, it (perhaps unfortunately) simply reminds readers that retribution narratives are part of a culture many Americans adhere to, within not only the Delta, but as far afield as Philadelphia and beyond. If victims "asked for it," then Americans can feel guiltless about non-response.

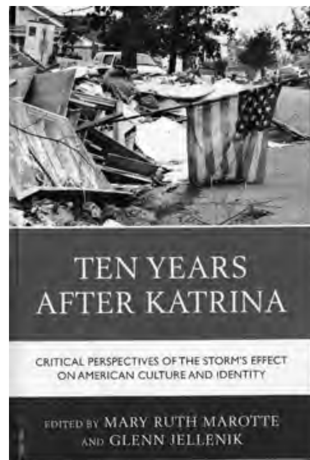
The book is generally a fine read for those with at least a basic pre-existing knowledge of the events that took place in New Orleans (notably, this is not a perspective inclusive of the Mississippi Gulf Coast) when Katrina struck. In that past works have documented its devastating effect on African Americans and the poor/elderly/disabled, the ineptitude of bureaucracy at every level, and hazards researchers (the volume's most likely intended audience) have made very clear for decades that "natural" disasters are anything but natural, most of the chapters do, to a varied extent, cover familiar ground. Some, in fact, are nearly identical previous works, by the same authors. A large part of Campanella's, for example, is published in a special Katrina edition of the *Journal of American History* in 2007; that particular special edition covers many other themes in the volume at hand, including the music and Mardi Gras

angles. The "transatlantic" perspective is not especially prominent; the arguments are generally the same as those of most American scholars, much of it a neoliberal critique. This volume is best described as a fine, ongoing commemoration of the lives destroyed by Katrina, and a reflection of a worldwide desire to see a unique city and its inhabitants—rich, poor, black, white—recover and thrive, and in that, it does an excellent job.

--Mary Sue Passe-Smith

## *Ten Years After Katrina: Critical Perspectives of the Storm's Effect on American Culture and Identity.* Edited by Mary Ruth Marotte and Glenn Jellenik. (Lanham, MA: Lexington Books, 2014. Pp. vii-xiv + 237, index. $90, hardback)

This year marks ten years since Hurricane Katrina, the costliest natural disaster in the history of the United States. Mary Ruth Marotte and Glenn Jellenik's work, *Ten Years After Katrina: Critical Perspectives of the Storm's Effect on American Culture and Identity*, is a collection of essays that attempts to process how our national and individual responses to the hurricane changed the United States as a culture. As they pointedly explain in their introduction, these responses are still raw: "Ten years of chronological distance from the hurricane is not enough for us to forget the images of floating bodies, images that captured and continue to capture the terrible nature of Katrina and the shame of how and why America abandoned so many people affected by the storm" (p. vii). Since the storm, the Katrina experience has been the subject of novels, photographic collections, films, television shows, and creative non-fiction works in order "to construct a coherent narrative out of the chaos and wreckage of a cataclysmic event" (p. viii). This anthology collects the scholarly responses to this body of artistic work. It is the first anthology to do so, which stands in contrast to the multiple anthologies that exist concerning the literature of 9/11. As such, *Ten Years After Katrina* is a needed work to help us understand why the United States as a nation went so wrong with Katrina, and why we continue to bury our responses to the storm in the back of our national consciousness.




This collection of scholarly essays is divided into two parts. The first part responds to testimonial works that seek to process the trauma of Katrina. The second part examines works that center on Katrina's effects on racial, socio-economic, and regional identity. The texts discussed are wonderfully diverse—from graphic novels like Josh Neufeld's *A.D.: New Orleans After the Deluge*, to television shows like David Simon's *Treme*, to hip-hop responses by Kanye West, Mos Def, and Jay Z, to Jesmyn Ward's novel *Salvage the Bones*. Such diversity of texts is noble and pertinent to expanding academic ideas of where culture lives and is created in the United States. As well, the inclusivity of the Katrina-based texts discussed give us "a vast and complex creative memory bank for testimony on Katrina, as well as the beginnings of an understanding of how American culture has been and continues to be shaped by this disaster" (p. xiii).

The strongest essays in this collection teach the reader how cultural memory is formed through the genre-breaking interweaving of auto-ethnography, art, and politics. For example, by looking at the unnamed and un-cited

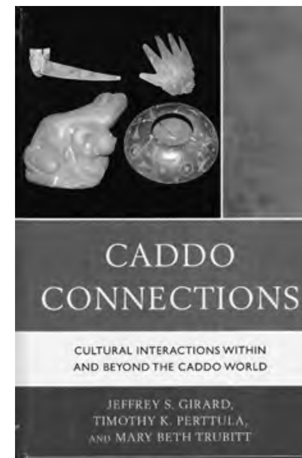
sources of Robert McDaniel's poetry collection *Saltwater Empire*, Joseph Donica—in "Disaster's Ethics of Literature: Voicing Katrina Stories in the Digital Age"—deconstructs the politics that continue to silence Katrina victims. As Donica points out, McDaniel borrowed liberally from the words of victims in Abe Louise Young's *The New Orleans Disaster Oral History and Memory Project*, yet "McDaniel contacted neither the project nor the survivors," thus calling into question the ethics of how artists and writers represent the voices of the dispossessed (p. 4). In "Bearing Witness to the Dispossessed: Natasha Trethewey's *Beyond Katrina: A Meditation on the Mississippi Gulf Coast*," Eloisa Valenzuela-Mendoza sees how our preservation of traumatic memories should be an archive, rather than just those memories of mainstream representations, that avoid a "method of preservation [that] creates a 'hierarchy of memories,' and within this system certain remembrances are lost, or disregarded" (p. 73). Trethewey's genre-breaking work of personal narrative, poetry, letters, photographs, and essays seeks to create this new form of archive that does not privilege one form of experience-recording over another, but rather "suggests that the story of recovery continues past the bounds of the text, and implicates the witness/reader in the progression of the story, and the preservation of memory" (p. 87).

Though there are a number of comparisons of Katrina literature to the literature of 9/11—for example, A. G. Keeble's "An Aggregation of Political Rhetoric in Zeitoun"—there is very little in this anthology that contextualizes Katrina literature within a larger literary and artistic history of the United States. While Katrina was a regional event, the effects have not been regional, but involved a mass migration of displaced people into the Upper South and Midwest, many of whom never returned to the Gulf Coast. Their stories still exist and are now shaping the United States in ways we have yet to know. Marotte and Jellenik's collection gives us an important, needed, and forward-thinking start to understanding how Katrina has shaped us, and how the shame of our national reaction to the storm deserves to be uncovered, examined, and prevented from ever happening again.

--Erin C. Clair

## *Caddo Connections*. By Jeffrey S. Girard, Timothy K. Perttula, and Mary Beth Trubitt. (Lanham, MD: Rowman & Littlefield, 2014. Pp. v-xi + 133, references cited, index. $85, hardcover)

Southeastern archaeologists and historians are certainly familiar with the site of Spiro and its Great Mortuary, situated within the Caddo Area. The recent publication *Caddo Connections: Cultural Interactions Within and Beyond the Caddo World* provides an important and valuable synthesis of archaeological and ethnohistorical information emphasizing the nature of diversity "within and beyond the Caddo World", the origins of this diversity, and how it developed in the Caddo Area into what is defined as Caddo culture. Located within east Texas, southeast Oklahoma, southwest Arkansas, and northwest Louisiana, the Caddo Area was originally defined primarily on broad similarities in ceramic decoration and spatial linkages with historically known Caddo peoples who occupied the region. *Caddo Connections* highlights that while similarities have



been used to define the Caddo Area, an updated examination of archaeological data demonstrates significant cultural diversity within the region as well as multifarious social and economic interactions with neighboring groups and individuals living in the greater Mississippian Southeast, the Southern Plains, and further to the Southwest.

The book is organized into five chapters and represents a significant level of detailed information combining older and more recent research. Chapter One sets the stage, so to speak, with an informative and very interesting presentation of the history and theoretical scope of what has become Caddo archaeology. Investigations in the region began in the late nineteenth century and by the 1940s developed into a distinctive study of Caddo Area archaeology. This was spearheaded by a series of scholars from the four-state region and the creation and development of the Caddo Conference. As the authors mention, the Caddo Conference is still very active and provides a productive forum for archaeologists, historians, and Caddo people to present research and discuss Caddo archaeology, tradition, heritage, and culture (see www.caddoconference.org). Chapter One also offers an often-overlooked discussion on the developmental background and theoretical framework from which we examine the Caddo Area today. To this end, the authors offer clarity with the shared definition of the term *Caddo* (ethnic group, archaeological area, and linguistic group), the theoretical development of the Caddo Area temporal and spatial taxonomic designations, and specific challenges with these designations as old archaeological data are reanalyzed and new data collected that elucidate a better understanding of cultural variability and diversity throughout the Caddo Area.

The "meat" of the book is in Chapters Two, Three, and Four and is organized chronologically. This section begins with a presentation on Caddo origins and regional interactions during the Formative (A.D. 900–1050) and Early (A.D. 1050–1200) Periods (Chapter Two). In Chapter Three, the authors provide an evaluation of the distinct Caddo cultural developments and elaborations during the Middle (A.D. 1200–1450) and Late (A.D. 1450–1700) Periods. Following these, Chapter Four focuses on European interaction (A.D. post-1542–1830s), implications, and cultural adaptation.

The approach of the book is multiscalar and macroregional. The authors explore how and why intra-Caddo Area diversity developed by examining cultural linkages and exchanges with neighboring groups on a regional scale and how these exchanges are visible in the material corpus at a localized archaeological site scale. An insightful discussion of the trade and exchange of imported marine shell provides an example of the nature of macroregional economic interaction and cultural transmission. Throughout the book, the authors examine the shared yet distinctive cultural expressions related to mortuary treatment, mound center settlement patterning and architecture, and ceramic decoration and treatment that developed ca. A.D. 900 into Caddo culture. Importantly, the authors include a highly detailed and crucial analysis of cultural change and adaptation as a result of European encroachment. They outline the dynamism of social and economic relations between the historical Caddo peoples and the Spanish, French, and Euro-Americans.

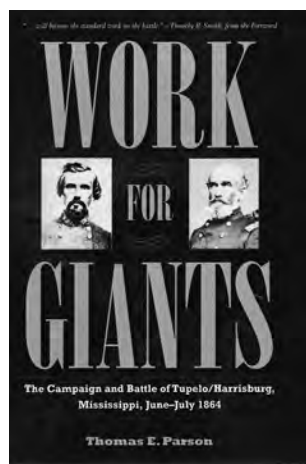
*Caddo Connections* is a well-written synthesis of Caddo archaeology and culture by three respected and highly knowledgeable scholars of Southeastern archaeology, in general, and Caddo Archaeology, in particular. As the authors state, "a major theme of this book is to portray the Caddo Area as a culturally diverse region lacking overarching political or social institutions that served to integrate it into a homogeneous culture entity" (p. 30). In this light, they have succeeded in providing a current synthesis of the diversity of cultural elaboration that defines the Caddo Area as well as evaluating important connections, not only within the Caddo Area, but also macroregional interactions with neighboring ecologies, mate-

rial culture, and peoples. As such, *Caddo Connections* serves as an excellent reference on the current understandings of Caddo archaeology and culture and is highly recommended.

--Duncan P. McKinnon

## *Work for Giants: The Campaign and Battle of Tupelo/Harrisburg, Mississippi, June–July 1864.* By Thomas E. Parson. (Kent, OH: Kent State University Press, 2014. Pp. xi-xix + 301, appendix, notes, bibliography, index. $39.95, hardcover)

In *Work for Giants*, Parson challenges the alleged truism that history is written by the victors by arguing that the history of the 1864 Battle of Tupelo/Harrisburg, Mississippi, has been largely written by the defeated and their historians. Parson explores how the South has thus far won the battle of words to present this devastating loss as a victory. Detailed and vivid, Parson's account shuns hero worship and romanticism to deliver a balanced and responsible study of this controversial battle.




Drawing on his extensive experience as a historian and battlefield park ranger, Parson enlivens this account with evidence from documents and from the field. In the opening chapters he adroitly manages the chaotic events that prompted this raid into northern Mississippi, and throughout the account he provides brief, relevant biographies of several key commanders. He also displays a generous and deft use of sources as he invites all who experienced, witnessed, or studied this battle—from the highest-ranking general to the dustiest private, from a diarist killed in battle to historians reading in quiet libraries—to have a voice. For example, when recounting an ill-conceived Confederate charge, Parson calls several witnesses to construct a well-rounded perspective. Parson notes that one commander of the charge, General James Chalmers, "refused to admit he had been defeated by the enemy" (p. 206). He then allows Confederate private John Hubbard to observe, "'[W]e retreated with no attention to order. To save individual life was now all that could be expected of the living'" (p. 207), and while describing the aftermath of the charge, Parson turns to Private Sidney Robinson of Illinois who wrote, "'Here the Rebs lay scattered around like Pumpkins in a field'" (p. 211).

Parson refuses to indulge in hero worship or in glorification of war. Although his evidence requires him to hand the South and Nathan Bedford Forrest a defeat, he objectively notes the strengths and weaknesses of the generals and avoids mythmaking or unfounded praise. Parson does not hesitate to express respect for the bravery, dedication, and compassion displayed by soldiers of all ranks, but he refuses to portray war as thing of beauty or grandeur. Indeed, he often allows witnesses of battle to narrate the horrors of war, such as when a Minnesota private describes his encounter with a wounded Confederate: "He first received a wound through one lung and tried to leave the field, but was hit by a bullet in one thigh. Still trying to get off the field, he received another bullet through the other lung, but was still able to crawl. A bullet through the other thigh caused him to cease his efforts to leave the field" (p. 210). When the task of description falls to Parson, he delivers brutally bare and honest lines that rival the combat prose of such masters

as Ambrose Bierce or Tim O'Brien. For example, when he relates one soldier's immediate fate when attempting a charge, he says, "he was hit by a round of artillery, a solid shot, which tore his leg off and threw his body into the dust" (p. 196), and he describes the scene following the battle by stating that the dead "lay in every conceivable position, and wounded men were scattered where they had fallen or were gamely trying to crawl away" (p. 208).

Parson's detailed and objective approach results in a persuasive correction of the history of this raid. He dedicates a chapter to each phase of the armies' movements and follows this thorough reconstruction with two chapters assessing historical perceptions of this campaign. In the closing lines of the penultimate chapter, Parson cuts through 150 years of debate by summarizing the success of this raid led by General A.J. Smith: "His enemy was never sure where he was going, could not defeat him when he stopped to fight, could not drive him away till he was ready to leave, and could not detain him when he chose to depart" (p. 274). In his final chapter, "A Second Battle," Parson flanks a quagmire of controversy by listing and responding to ten central points of historical contention, such as the alleged timidity of Smith's advance and the degree to which Nathan Bedford Forrest was responsible for this Sothern defeat.

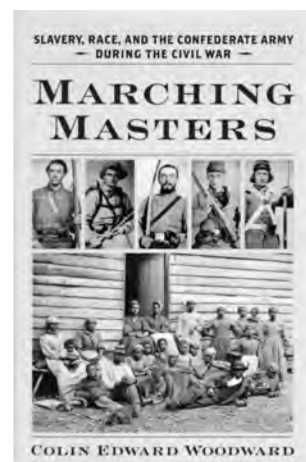
Parson observes that at one point in battle, Iowa artillerymen were firing 12-pound Napoleons that recoiled nearly twenty feet and had to be rolled back into position, and he notes that one of these men later wrote that "this was work for giants" (p. 194). This book and other such instances of historical correction are also work for giants, for inheritors of history must be willing to set aside regional or national biases in order to objectively weigh received history against the many voices of historical record.

--Phillip Howerton

## *Marching Masters: Slavery, Race, and the Confederate Army During the Civil War*. By Colin Edward Woodward. (Charlottesville, VA: University of Virginia Press, 2014. Pp. ix-x + 210, notes, bibliography, index. $33.16, hardcover)

It is ironic that, in spite of all the recent historiographical inquiry into the divergent racial attitudes of Union soldiers and northern political leaders, Confederate attitudes about race and slavery are under-analyzed as a primary factor of influence upon the development of Confederate national identity and especially the southern war effort. Despite the fact that the Confederacy's own documents place slavery at the forefront of the secession movement, genealogical apologists continue to portray slavery as a peripheral consideration to the outbreak and expansion of the Confederate war effort. Likewise, many historians remain enamored with explanatory euphemisms about States' Rights and the common soldier's defense of hearth and home, and downplay the significance of slavery as a defining force that shaped not only the outbreak of war, but also its character and intensity.

That void, however, is beginning to close. Influenced by the work of James M. McPherson and Chandra Manning, as well as the methodologies and arguments of New Social History and New Civil War History (which analyze relationships between soldiers and society), Colin Edward Woodward's *Marching Masters: Slavery,*



*Race, and the Confederate Army During the Civil War* is a much-needed addition to our understanding of this complex part of our nation's most complex event (i.e. the role of race and slavery as definitive antebellum social factors that continued to evolve and influence political and military issues during the Civil War). As Woodward states, "to remove slavery from the Confederate mindset depoliticizes the most political of events—warfare" (p. 5); in other words, the South's antebellum obsession over slavery as a fundamental cornerstone of southern society only became more entrenched during the war.

Woodward analyzes the importance of slavery to the growth of the secession movement; how the South's class structure influenced relations between slaves, slaveholders, and non-slaveholders; early military use of and dependence upon slaves as manual laborers; the increasingly intensified Confederate reactions to the North's policies of emancipation and the enlistments of free blacks as Union soldiers; the South's internal debate over the enlistment of slaves as soldiers and the fundamental misunderstanding about the supposedly intimate pseudo-familial relationships between masters and slaves; as well as the war of words to expunge slavery as the primary cause of the conflict that characterized the post-war era.

Woodward argues persuasively for the need to understand the role of slavery in relation to the lives of Confederate soldiers in order to properly understand the institution's peculiar and particular influence on the outbreak of the war and the development of Confederate political and military strategy. He looks at slavery in relation to the creation of Confederate identity and its influence on the way Confederates fought (both in terms of grand strategic decisions and individual soldier actions on the battlefield), arguing that defense of a society based on an entrenched racial hierarchy was central to the formation of the Confederate nation.

Woodward's research is founded on extensive use of thousands of letters written by a multitude of Confederate soldiers and officers, serving in the Eastern and Western Theaters, to provide what he describes as an anecdotal cross-section of opinions and beliefs expressed throughout the war's length and across its many regions. As a result, Woodward shows just how frequently and passionately Confederate soldiers wrote about and defended slavery as a necessary characteristic of southern society; they viewed slavery as a just and righteous institution, even if they did not personally own slaves. In other words, even the average non-slaveholding rebel recognized slavery's fundamental importance as the socio-economic cornerstone of southern society and understood that defeat meant the collapse of the South's established social order (and their tentative place in it); they enlisted and fought to preserve that social order, and those beliefs only intensified as the war progressed.

Woodward makes this perceptive connection through his examination of slavery's influence on the overall nature of Confederate war strategy, arguing that a fundamental defense of slavery lay at the heart of such policies as the 1862 Confederate Conscription Act and the Twenty Negro Law, as well as attempted territorial expansion via military campaigns into pro-slavery states that narrowly remained with the Union in 1861. Woodward shows that, as the war progressed, defense of slavery remained as meaningful to the Confederate nation and soldiers as it had been in the earliest days. By 1864 such Confederate policies as non-recognition of blacks as Union soldiers or prisoners of war resulted in increased incidents of Confederate atrocity, from the Fort Pillow massacre committed by Nathan Bedford Forrest's troops to the frenzied killings of black soldiers trapped in The Crater by Robert E. Lee's army.

Recognizing that removal of racial attitudes from any Civil War study removes that population from the era's defining social characteristic and, thus, any true understanding of that society's core values, Woodward also examines racial attitudes in the South as a whole. While

Woodward acknowledges that some rebel attitudes undoubtedly changed during or after the war, the majority did not significantly alter their fundamental beliefs about racial inferiority or the South's right to preserve and extend its peculiar institution. Such ideas gained fuller expression as part of the post-war Lost Cause mythology, in which collective denial of slavery as a primary cause for secession and war took center stage.

Woodward forcefully throws down the gauntlet early in *Marching Masters*, declaring that "the conflict that erupted over a debate over slavery demands that historians examine how the South continued that debate in wartime" (p. 5). With *Marching Masters*, Woodward helps put to rest many of the superficial and shop-worn euphemisms or apologies that have previously masqueraded as explanations for how and why the Confederacy shaped itself and its war effort.

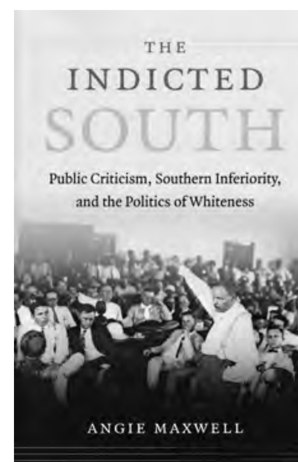
--Robert Patrick Bender

## *The Indicted South*. By Angie Maxwell. (Chapel Hill: University of North Carolina Press, 2014. Pp. ix-x + 233, epilogue, notes, bibliography, index. $34.95, paperback)

This fascinating book argues that a "heritage of inferiority" (p. 3), exacerbated by moments of intense public criticism, shaped the racial identity of white southerners. While people commonly associate racial oppression with southern whiteness, the author contends that this trait became only one in "an intricate web of inseparable strands" of an identity that eventually included "rigid stances on religion, education, the role of government, the view of art, [and] an opposition to science" (p. 4). This identity construction was an ironic exercise in "othering" that pitted white southerners against black southerners and the South against the nation. Evidence for the thesis comes from numerous secondary sources and several manuscript collections with materials relevant to the 1925 Scopes trial, the literary endeavors of the Agrarians, and massive resistance to school desegregation in Virginia. By the author's estimation, these three episodes included "a transformative element of cultural anxiety . . . that resulted in a collective about-face, often characterized by retreat or denial" (p. 6).

To subscribe to this thesis, readers must first accept that a collective inferiority complex can exist. A few pages of the introduction are devoted to individual and group psychology, particularly the work and influence of Alfred Adler (1870–1937), an Austrian medical doctor and psychologist. The author also cites more familiar commentators on the South, such as W. J. Cash and John Shelton Reed, to establish inferiority as a viable approach for understanding white southern identity. Readers must also accept the generalizations that inevitably arise when scholars speak of group identity formation, but various exceptions to the author's general assertions are regularly (if incompletely) acknowledged in this work.

The first three chapters briefly recount events surrounding the infamous Scopes trial but focus primarily on the popularity of William Jennings Bryan among white southerners, the intense media scrutiny of Dayton, Tennessee, and the activities of Christian fundamentalists. The trial notably coincided with a proliferation of mass-circulation periodicals and expanding radio audiences, trends that dramatically increased the impact of public criticism and, the author



notes, "blurred the lines between individual, regional, and national identities" (p. 4). Thus the author imagines the Scopes trial less as a battle between science and religion and more as a regional conflict between the South and the nation. The author finds that negative publicity triggered an inferiority complex that readers may or may not perceive. White southerners were much more likely to sympathize with the anti-evolution forces, lament the widespread ridicule, and write defensively, but the degree to which they incorporated such criticism into a collective psyche remains unclear. The author contends that Christian fundamentalists retreated from society after the Scopes trial, an assertion that diminishes how numerous states subsequently adopted restrictions on the teaching of evolution.

Questions about the presence and influence of a collective inferiority complex appear even more applicable as the book progresses to discussions of the Agrarians and Virginia segregationists. One Agrarian, Donald Davidson, made the book's most explicit assertion about the existence of a southern inferiority complex in an undated and unpublished essay. While the author notes a personal or collective inferiority complex in Donaldson and his literary compatriots, one might alternatively see nothing beyond their intense desire to win admiration. As young writers, they eagerly sought critical acclaim, sending a collection of their poems to one of the South's fiercest critics, H. L. Mencken, whose essay "The Sahara of the Bozart" (1917) they accepted as a challenge to produce notable literature. But their need for outside affirmation diminished over time, especially as they developed their own outlets for publication and formulated the New Criticism. The author asserts that the publication of *I'll Take My Stand* was a response to a "crippling sense of cultural inferiority" (p. 128), but the next paragraph explains how the contributors "sought recognition for the superiority of white southern culture" (p. 129).

This tension between cultural inferiority and white southerners' arguments for the region's superiority also existed in Virginians' defense of school segregation. In this section the author suggests that "the drive for superiority is an effort to cope with a sense of inferiority" (p. 191). From this perspective, one cannot easily distinguish between an inferiority complex and the belief, fervently and frequently expressed by many white southerners, that the South's practice of racial segregation offered a superior way of life. While moderate plans to slowly desegregate schools in Virginia briefly held some promise, James Kilpatrick, editor of the *Richmond News Leader*, used documents such as the *Federalist Papers* to help convince white southerners that the doctrine of interposition could delay or even prevent school desegregation. The author stresses that white southerners were eager to hear this message because of the media ridicule that accompanied massive resistance to the *Brown* decision.

This compelling book invites further discussions about definitions of the South, the evolution of white identity, and the persistence of "southern" as an adequate descriptor. Perhaps W. E. B. Du Bois was more broadly correct when he said, "The truth is and we know it: Dayton, Tennessee, is America" (p. 64). Aimee Semple McPherson was an outspoken critic of evolution and strong supporter of William Jennings Bryan from her church in Los Angeles. In the introduction to *I'll Take My Stand*, the Agrarians acknowledged the presence of "sympathetic communities everywhere" with whom they "would be happy to be counted as members of a national agrarian movement." And, of course, white supremacy was most notorious in the South but has never been bound to one region.

In an era when most readers of this journal accept evolutionary biology as fact, largely reject agrarian lifestyles, and nominally approve of racial integration, we may struggle to distinguish between an inferiority complex and the genuine belief that "the southern way of life," however it may be defined, was better than so-

cial mores in other regions of the country. Readers may sometimes differ with the author's interpretation of events or occasional references to the present, but the idea that southern whiteness has been shaped by negative cultural feedback deserves careful consideration.

--Barclay Key

## *Race and Ethnicity in Arkansas: New Perspectives.* Edited by John A. Kirk. (Fayetteville, AR: University of Arkansas Press, 2014. Pp. vii-xvii + 164, notes, contributors, index. $24.95, paperback)

When the public thinks of race and ethnic relations in Arkansas, probably only three events come to mind. Individuals may first remember the pivotal and powerful moment in history when the Little Rock Nine were escorted into Little Rock Central High School, representing one of the first forced desegregation measures to take place since the *Brown v. Board of Education* decision. People may also remember media attention of the gang wars and violence between the Bloods and the Crips, who started out as notoriously violent street gangs in Los Angeles but spread through the American South into Arkansas. Finally, racialized attention on Arkansas came with the election of former governor, Bill Clinton, as the 42nd President of the United States, who was characterized by some media outlets as the "first black president." While these snippets into Arkansas's race and ethnic relations history are helpful, they do not effectively explain the complexity of the social, political, and economic relations that came about since the very inception of this southern territory and later on admission as a state in 1836.

In *Race and Ethnicity in Arkansas*, John Kirk puts together a quintessential set of academic readings primarily explaining the historical progression of race and ethnic relations in Arkansas. This important volume also provides three well-written parts with new and little-known information about race and ethnic relations throughout Arkansas's history. While the book focuses a little too heavily on black-white relations, Parts I and III present a nice focus on African American experiences with slavery, emancipation, migration, and resistance. Part III is an excellent section that highlights the persistent, violent, and institutional ways whites encouraged racial apartheid to disenfranchise African Americans on every level of economic, political, and social life. Finally, and most refreshing for a volume focusing on race in the context of a southern state, several authors do well in providing a discussion on the transformation of the discourse about race relations in Arkansas with the arrival of Latino and Asian populations as far back as the 1940s through the *Bracero* Program.

From a social science perspective, there are several important contributions to highlight throughout the book. First, most of the readings in Part II are excellent in reminders of white resistance to African American inclusion. I particularly find the discussion provided by Lancaster on "sundown towns" and the "racial cleansing" to be an important piece in exposing the viciousness of white supremacy and this population's overt use of violence and power. Second, readers of this volume will enjoy the biographies presented in Part III by White and Key's chapters concentrating on those who worked to correct the racial injustices faced by African Americans in Arkansas. Probably the

most current and interesting discussion of race and ethnic relations presented in this volume occurs in Part IV with the chapters focusing on Latinos and Asians. For example, the chapters by Guerrero and Bowman clearly point out that while Latinos and Asians face some racialized odds in Arkansas, they may do better economically as entrepreneurs and laborers than their African American counterparts.

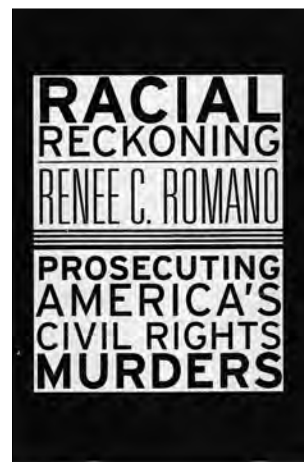
While the volume is a great contribution to understanding race and ethnic relations in the American South, there are a few items missing, such as the current explanation of African American experiences in Arkansas. One is left with the question of what happened to this group after the civil rights era. More specifically, have there been any economic or political successes for this group in the context of a supposed post-racial America? The book also leaves you wondering about the relationships between non-white groups. Has the injection of more non-black and immigrant populations led to clear economic strains for African Americans and maybe some whites? What about the public and political reactions from the entire state to the increase of foreign immigration to the area, which, in other southern states, has been met with racist nativist fears and policies? Finally, there is little criticism of the various social structures that continue to encourage white dominance in Arkansas, despite more racial and ethnic diversity. However, such questions may be left unanswered because the book is primarily written by historians who may not be interested in them.

The strength of this work rests in the fact that it provides more exhaustive information on race and ethnic relations, which moves beyond the standard black-white dichotomy explanations. More important, the readings often take you through some pivotal historical points through the eyes of racial and ethnic minorities as they saw it in Arkansas. This edited volume would be a great addition to any student or professional's library who wanted a more in-depth examination of race and ethnic relations in Arkansas, with broad implications of relating its contents to social trends across the American South and the rest of the United States.

--Cameron D. Lippard

## *Racial Reckoning: Prosecuting America's Civil Rights Murders.* By Renee C. Romano. (Cambridge, MA: Harvard University Press, 2014. Pp. 207, notes, acknowledgements, index. $35.00, hardcover)

Renee Romano's 2014 book, *Racial Reckoning: Prosecuting America's Civil Rights Murders*, chronicles the attempts to prosecute perpetrators of the murders of black people and their white allies in the civil rights movement in the 1950s and 1960s. She tells the story of successful and unsuccessful prosecutions with an underlying thesis of the role white supremacy played in the murders. Romano demonstrates that these murders were an attempt to uphold the status quo in the South of the oppression and repression of blacks, and the collusion of the "criminal legal system" that initially denied any justice and then gave only partial justice to the families of the murdered. The book is timely as the murders of black men and women by the police in various states in 2014 and 2015 have been publicized, often through social media, rekindling and expanding the conversation about the devaluation of black



lives in a society that despite its protestations continues to desperately hold on to the tenets of white supremacy.

Professor Romano's book is an excellent resource on the history of the murders committed in the 1950s and 1960s. Her book is very well researched and provides the reader with little known facts about the murders, the attempts at prosecution, or lack thereof, at the time of the murders, and the reopening of cases by prosecutors particularly in the early 2000s. Some of these reopened cases led to the conviction of what at the time were "old, feeble white men" who no longer appeared to be dangerous yet most of whom still embraced the venomous racial hatred that led them to murder their victims. Romano also highlights throughout the book the contradictions in the investigations and trials of the perpetrators of these murders. A major contradiction continues to haunt those who seek to obtain racial justice today—the view that this is a post-racial society and that the racial animus and oppression that existed in the '50s and '60s is no more. This contradiction is fed, as Professor Romano aptly points out, by the willingness of whites and government at all levels to place full responsibility on these "old white men," members of the Klan, and the Klan itself, denying any culpability. Thus, they reenact a theme that is all too present today of letting the poor and marginalized take full responsibility for acts that were encouraged and supported by the well-to-do and powerful. They deny that the white community as a whole sat by and supported the murders by its silence, at best, and the government at all levels encouraged them by failing to act. This failure to "own" the problem has led to the continuation of white supremacy by not examining the attitudes and institutions, such as the police, prosecutors, judicial and elected officials, who were in either active or passive collusion with the perpetrators. This distancing from the acts of the perpetrators committed another crime against black people—that of seeing the convictions that did occur as evidence of the end of racism and whites, symbolized by white male prosecutors, as the heroes of this story.

Although Professor Romano criticizes this myth of white male heroism several times in her book, she is guilty of making the same error. Several times in her recounting of the history of these murders and the investigations and prosecutions that followed, she mentions black voices that were on the frontlines advocating for fair investigations and prosecutions of the perpetrators, yet other than the most famous advocates for the prosecution of the murderers of their loved ones, Myrlie Evers Williams and Mamie Till Mobley, those activists are virtually nameless. Romano speaks about the limited justice provided by the trials—justice for the families of the victims whose perpetrators, or some of them, were convicted. Yet, she focuses only on those victims as well. She talks about these murders as racial terrorism, yet she provides virtually no description of what this terrorism really is—how it affected the lives of black people and their allies who were not murdered. She, thus, unwittingly reinforces white supremacy by focusing almost exclusively on the white male villains and white male heroes. Indeed, she passes up a significant opportunity to point out that the reason why the prosecutors were all white men is itself a product of racism—through the discrimination against blacks in the legal profession.

The timeliness of this book also leads to what can be viewed as a weakness. Ironically the book was published at a time when the mass incarceration of blacks and murders of blacks by the police have been the major topic of discussion, particularly since the 2010 publication of Michelle Alexander's book, *The New Jim Crow*. Professor Romano could have linked her argument of how the denial of responsibility for these murders by whites and governments maintained white supremacy to the assault on blacks by the police and criminal legal system leading to disproportionately higher numbers of blacks that are incarcerated and murdered by the police.

The overall value of Professor Romano's book outweighs the problems seen in it. Her depth of research and her often moving prose, such as "the backhoe that dug up the earth around Till's casket was, quite literally, excavating the past," make the book a moving read of a painful subject that haunts the South and the entire United States today. Her book underscores the criticalness of debunking the myth of white supremacy that is entrenched in this society. There is an urgent need to create strategies for local, state and federal governments and the many whites who disavow their role in white supremacy, to take responsibility, joining in the work to dismantle white supremacy.

--Adjoa A. Aiyetoro

## *Strong Inside: Perry Wallace and the Collision of Race and Sports in the South*. By Andrew Maraniss. (Nashville, TN: Vanderbilt University Press, 2014. Pp. ix-x + 417, acknowledgements, notes, bibliography, index. $35, hardcover)

Andrew Maraniss comes by his writing gene honestly. He's the son of the Pulitzer Prize-winning author David Maraniss, an associate editor at *The Washington Post* who wrote one of the best biographies of former President Bill Clinton, *First in His Class*. David Maraniss won the Pulitzer Prize for national reporting in 1993 for his coverage of Clinton's 1992 presidential campaign.

Andrew Maraniss received the highly competitive Fred Russell-Grantland Rice Scholarship to Vanderbilt University in Nashville, Tennessee. The four-year scholarship for prospective sportswriters is sponsored by the Thoroughbred Racing Association. He graduated in 1992 after earning the school's Alexander Award for excellence in journalism. Maraniss worked for Vanderbilt for five years, handling media relations for the school's basketball team. He then tried his hand at media relations for a professional team, working for what's now the Tampa Bay Rays during the baseball team's inaugural season. Maraniss is now a partner in a Nashville public relations firm. *Strong Inside* is his first book, but you can't tell by reading it. Maraniss has a fluid writing style that keeps the narrative moving even though the book runs for 417 pages and contains an additional 28 pages of footnotes.

*Strong Inside* is the story of Perry Wallace, who enrolled at Vanderbilt in 1966 and became the first black scholarship basketball player in the Southeastern Conference. In an era of 24-hour cable television channels devoted to sports and websites that update sports stories by the minute, it's hard for younger readers to understand that the story of what Wallace went through hasn't been told until now.

Wallace was an overachiever from the start. He had a double major, graduated from law school and went on to become a college professor. He came of age at a time when the civil rights movement was roiling the South. As an elementary school student in Nashville, Wallace was often accosted by white children as he walked to school.

In 1989, Maraniss read an article about Wallace by Dave Sheinin, who now works at *The Washington Post*. Maraniss later called Wallace and interviewed him for a term paper for a black history class. As editor of the school newspaper, the *Vanderbilt Hustler*, Maraniss wrote several columns about Wallace. Maraniss stayed in touch with the basketball pioneer

through the years and then spent eight years writing and researching the book.

"Perry Wallace, an asthmatic kid who had been taught by his parents to stay out of trouble, had to walk to elementary school," Maraniss writes. "And to get there, on his way from Cass Street to Elliott Elementary, he had to walk through white neighborhoods, past white schools. Sometimes the white boys threw rocks at him. Sometimes they called him names. Sometimes a carload of teens sped by, throwing things, and calling him names. And at least one group of punks surrounded him and threatened him with a knife. In those moments, Wallace later recalled, he 'had to figure out the basic law of the jungle. It was fight or flight. It was classic and it was raw.' Sometimes he fought, sometimes he ran. Sometimes he took the bus, just to avoid the hoodlums. But even that plan didn't always work" (p. 11).

Wallace was the youngest of six children and a straight-A student who would go on to become his high school's valedictorian. In addition to being an outstanding basketball player, Wallace played the trumpet and enjoyed math and science courses. He entered kindergarten the year that the US Supreme Court made its landmark *Brown v. Board of Education* decision. He watched sit-ins at downtown Nashville lunch counters as the civil rights movement heated up, entered high school a few weeks after the Rev. Martin Luther King Jr.'s "I Have a Dream" speech, and was in high school when Congress passed the Civil Rights Act of 1964 and the Voting Rights Act of 1965.

Vanderbilt, founded in 1873, liked to think of itself as the Harvard of the South, but the school was slow to integrate. "The three pillars of old-money Nashville, they used to say, were the Belle Meade Country Club, the Chamber of Commerce and Vanderbilt University," Maraniss writes. "There was a good deal of truth to this, and more than a few of the city's power-brokers pledged allegiance to not just one of these institutions but all three. It was an uncomfortable distinction for Vanderbilt at times, considering the school had—to varying degrees and with a few notable false starts along the way—been a bit more cosmopolitan and forward thinking than its neighbors" (p. 49).

Vanderbilt had initiated a policy in 1953 of admitting blacks only to graduate programs such as the Divinity School and the Law School. Black graduate students weren't allowed to live in dorms or eat in the school cafeteria. One thing that makes Maraniss's book interesting even to non-sports fans is the fact that it's as much a history of the civil rights struggles in the South as it is the story of the first black basketball player in the SEC. With the skills of an experienced historian, Maraniss delves deeply into the mindset of Vanderbilt Chancellor Alexander Heard and head basketball coach Roy Skinner.

Skinner wanted badly to be able to beat the University of Kentucky and its legendary coach, Adolph Rupp, on a regular basis. He thought that a player of Wallace's ability might give him an edge, especially since Rupp was ignoring Kentucky President John Oswald's request that he recruit black players. Wallace had just helped lead Pearl High School to the 1966 Tennessee state championship over Treadwell High of Memphis to complete an undefeated season and win Tennessee's first integrated state basketball tournament. Before the game, Pearl head coach Cornelius Ridley had told his players that they were representing every black household in the state. Gov. Frank Clement presented Pearl players the trophy at the end of the game. Later that night, most of the Pearl players watched the black Texas Western team beat Rupp's all-white Kentucky Wildcats to win the NCAA title.

Pearl had gone 31-0 during the 1965-66 season and had a 43-game winning streak that dated back to Wallace's junior year. Wallace, who was recruited by more than eighty colleges and universities, made the decision to sign with Vanderbilt in May 1966, desegregating athletics in the Deep South. He was forced to contend with not only taunts from the fans but fouls on

the court that were never called. His coach advised him to "learn to duck."

Even though they cheered him when he was on the court, Wallace's classmates at Vanderbilt often ignored him in class. Cheerleaders at places such as Ole Miss and Mississippi State would lead racist chants when Wallace played. Wallace never retaliated against the players who fouled him or those who yelled at him. He ended his career as the captain of the Vanderbilt team and a second-team All-SEC selection. Wallace earned his bachelor's degree in engineering from Vanderbilt in 1970 and graduated from Columbia University's School of Law in 1975. He was an attorney in the U.S. Department of Justice during the Carter and Reagan administrations and is now a law professor at American University's Washington College of Law in Washington, D.C.

"The real victory is in fighting for the proper human values and then bringing them even to those who had been hateful and recalcitrant," Wallace told Maraniss. The author articulates throughout *Strong Inside* the things that motivated and drove this quiet, thoughtful man.

--Rex Nelson

## *This Ain't Chicago.* By Zandria F. Robinson. (Chapel Hill, NC: University of North Carolina Press, 2014. Pp. ix-xii + 198, notes, bibliography, index. $29.95, paperback)

What would the South be without African Americans? What would African Americans be without the South? These are two overarching questions the author attempts to answer throughout *This Ain't Chicago: Race, Class, and Regional Identity in the Post-Soul South*.

*This Ain't Chicago* is an essential book for understanding the diversity of African Americans and the southern region. Zandria Robinson, a sociologist, merges cultural studies and urban theory to tackle a broad spectrum of cultural shifts that have occurred since the Civil Rights Movement in America. She ably employs ethnographic interviews to drive her main points and to personalize her thesis of showing how place intersects with race, class, gender and regional identities and differences. Overall, this is a well-crafted interdisciplinary work.

Robinson, a Memphis native, situates her research in the city. She proves to be well acquainted with the historical, political, and cultural variations of this metropolis. Memphis has long served as a melting pot for migrants sojourning from rural areas north and south of its borders—it is also the gateway many black southerners traveled en route north during mass exodus periods. She posits that Memphis is neither Old South nor New South, "having little of the Old South history of the Confederacy and even less of the glitzy shine of the New South" (p. 26).

The book's title derives from southern African American informants who distinguish themselves with a sense of superiority from black people who moved to Chicago; they indicate that true and authentic black identity is rooted in the South: "While my respondents readily recognized the southernness of a place like Chicago, home to many of the close and distant kin and the descendants, two or more generations removed, of migrants from the Mississippi Delta, Chicago was frequently othered as No'f, often standing in for blackness gone awry" (p. 25).

Her work underscores a sense of black

southern pride and explains the various levels to which the South is constructed, experienced, and performed by post-civil rights generations of black Americans. *This Ain't Chicago* expands readers' geographical understanding of the South by explaining how the region has evolved to become the most integrated part of the country in more modern times.

In the initial chapter "Finding the Black South," the author unearths the long-held negative stereotypes and myths about the South and Southerners. Robinson examines the varied ways the region has been represented and portrayed via media, academics, and entertainment. She focuses on how popular culture has framed the understanding of Southern black identity: "To reconcile representations of black southern identity and the lived experiences of post-soul southerners, I retrace the idea of the black South, and the South as an artifact of black collective memory, in black arts and letters and black public culture" (p. 33).

In the three proceeding chapters, the author highlights how Southerners adapt to the changing cultural landscape of the region due to the influx of immigrants, the dismantling of legalized racial discrimination, post-civil rights racial tensions, and the increased migration of blacks from northern cities.

Overall, this book is a necessary read for all Americans in understanding how the cultural landscape in the South has changed over the past fifty years while providing a prophetic glimpse of the shifts to occur in post Obama America. "Thus, Black southern lives can tell us much about not only the character of life in the South but also the nature of black life across the United States and in marginalized black communities globally" (p. 197). Robinson truly leaves no stone unturned as she explores the dynamics of race, class, gender, and sexuality in America. The vibrant prose and her keen cultural eye are timely and unprecedented.

The book's conclusion is particularly valuable and insightful. She poses the questions as to what will be the future of the South as the racial demography changes? And what will be the demise of those who have contributed to the development the region? Her work ultimately encapsulates the rich growing body of new black Southern studies and is a worthy contribution to the field.

--Jajuan Johnson

## *Womanpower Unlimited and the Black Freedom Movement in Mississippi.* By Tiyi M. Morris. (Athens, GA: University of Georgia Press, 2014. Pp. ix-xvi, + 178, epilogue, notes, bibliography, index. $24.95, paperback)

Tiyi Morris's book, *Womanpower Unlimited and the Black Freedom Movement in Mississippi* introduces the reader to an extraordinary group of women who founded a Civil Rights support group, Womanpower Unlimited, in Jackson, Mississippi. While most of the Civil Rights discussion is male-dominated, Morris's book is strictly focused on the grassroots activism, community mothering, and behind-the-scenes work of founding members Claire Collins Harvey, A.M.E. Logan, and Thelma Sanders.

Contrary to popular thought, not all Mississippians were sharecroppers in the state's Delta region during the height of the Civil Rights Movement. Some lived in urban areas such as Jackson, Mississippi, and these areas had

unique challenges to real racial progress. For example, Morris details specifically why some black middle-class members, such as teachers, were hesitant to become involved with the Civil Rights Movement or even contribute to the groups. They were afraid of retaliation from the white-dominated school boards who often threatened black teachers with termination for involvement with those groups. In addition to introducing readers to an urban Civil Rights Movement in Mississippi, Morris places the Mississippi movement within a national and international context. Such projects as Vermont in Mississippi and the Mississippi Box Project were Northern-based support groups which made extensive monetary and material donations to Mississippi families and Civil Rights organizations. Some Northern women were invited to work with Womanpower, and they accepted. Undoubtedly, the national reach of the organization through such "interactions exemplified the necessity of connecting local and national movement activism that Harvey hoped would emerge when she invited northern women to work in the state" (p. 129). One such woman, Ruth Baston, was already prepared to work in Mississippi due to her own struggles with Boston's racial divisiveness and white resistance to school integration; thereby, Mississippi was not seen by all Northern women as a foreign land inside the United States.

Historically, black women activists supported broad-based agendas with grassroots organizations with an ultimate goal of achieving the beloved world community. This meant addressing oppression locally, nationally, and internationally. The founders of Womanpower understood that there is a link between militaristic threats overseas and racial oppression at home. Morris places the struggle in Jackson, Mississippi, within an international framework by devoting an entire chapter to Womanpower's involvement with international, Cold War politics. The chapter, "'We Who Believe in Freedom,' International Cooperation and Peace Activism," details the stance of Womanpower's members on the nuclear arms race and Claire Collins Harvey's trip to the Soviet Union at the height of disarmament negotiations between the United States and Russia. Harvey flew overseas to participate in the Women Strike for Peace event in which she marched with women from all over the world. The involvement of black women in international politics was the next logical step for black women activists. This is particularly true of Harvey: "First, her participation and perspective were shaped by her ideology as a Black woman. Second, she believed in the unity among humankind and the responsibility of every individual to bring this into fruition" (p. 88).

One of the strengths of this book is that it began as a dissertation, according to the acknowledgements. It provides the audience with a fair amount of carefully-researched, biographical information of each member in order to situate the members' socio-economic status within their respective Mississippi communities. The book also includes pictures of the members in multiple roles: as mothers and grandmothers, boutique and beauty shop owners, wives, political activists, and international delegates. The epilogue focuses on the lives and deaths of the founding members, post Civil Rights Movement era, and their individual and collective legacies inside Mississippi and the rest of the country. There is also very specific detail on the women's struggles to involve white women in the Movement and their punctuated victories in that endeavor. Chapters Four and Five are devoted to the involvement of white people in the Jackson movement. Because Mississippi is portrayed as the "closed society," Morris's inclusion of inter-racial cooperation goes against traditional thinking concerning white and black people in Mississippi and white, Northern involvement with the Movement.

Because this book is so thoroughly researched, there is only one problematic area in the reading. In Chapter Six, "'When There was a Need': Ministering to the People," Morris

takes the reader to Womanpower's involvement in the Mississippi Delta movement. Like most students of the Civil Rights Movement in the Mississippi Delta, Morris spends much page space detailing the abject poverty of black people in the Delta. At times, the reader is lost in the poverty and Womanpower members cannot be found. While she portrays the Mississippi movement as part of a national movement for Civil Rights, in this chapter, she somehow manages to imply the state's racial relations, even today, are somehow exceptional. She explains that on the 25th anniversary of the Box Project, a group of black and white women stopped in Tchula, a Delta town. She writes, "the stop was brief as it was getting dark and it was Mississippi" (p. 258). Perhaps this was a bit of sarcasm or irony from the women, who were traveling in 1988, or for Morris, but it does harm the book. It negates Morris's point that any progress at all was made in Mississippi by the women during the Civil Rights Movement. Also, she dismisses the many monuments and building names dedicated to black Civil Rights martyrs and workers in Mississippi, such as Medgar Evers, as mere superficial acknowledgement by a white-dominated, Southern government rather than the results of hard-fought battles inside the state for acknowledgment of African Americans' contributions to the state's progress.

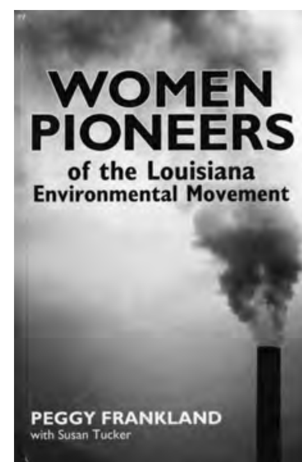
Ultimately, the reader of this book gains a deeper understanding of the complexities of the Civil Rights Movement in Mississippi, nationwide, and internationally. It is not a book which revolves around one man's story, as many Civil Rights narratives tend to do. Instead, it focuses on the role of women and local people.

--LaToya Jefferson-James

**_Women Pioneers of the Louisiana Environmental Movement._ By Peggy Frankland with Susan Tucker. (Jackson: University Press of Mississippi, 2013. Pp. ix-xxv + 224, notes, index. $36, hardcover)**

*Women Pioneers of the Louisiana Environmental Movement,* by Peggy Frankland with Susan Tucker, is a motivational and heartbreaking oral history of the women who were unexpectedly imperative to the Louisiana Environmental Movement. These women come from humble backgrounds, and most of them are reluctant to identify themselves as environmental activists, as they feel their actions are simply natural acts of family and community responsibility. Throughout the book, this type of motivation serves to answer questions of why these women took on these monumental battles in order to preserve the environmental integrity of their communities.

Many stories or histories of female environmental activists focus on maternal inclinations and instincts. However, the women being profiled are not all motivated by their children, nor are they all mothers. Frankland purposefully reminds her readers that this movement is not restricted to any one demographic and adroitly creates an inclusive oral history: "They are black and white, working class and wealthy, school teachers, secretaries, pharmacists, housewives, small business owners, civil servants, nuns, and housewives. Some were mothers, some single, some widowed" (p. xxii). The inclusivity Frankland produces expresses the importance and pervasiveness of the Louisiana Environmental Movement. Through this inclusivity, Frankland provides these advocates and activists with the autonomy that has



been challenged and threatened during their battles against government and industry: "I [Frankland] chose the oral history format because, although many of the women have been interviewed countless times, they had never had an opportunity to tell their stories in their own words" (p. xxiii). As a result of Frankland's efforts to preserve the authenticity of these oral histories, readers, whether well-versed in eco-activism or not, are provided with a balanced and authentic view of the movement.

To that end, Theresa Robert, a founding member of Save Our Selves (SOS) and Louisiana Environmental Action Network (LEAN), is one of the women who contributes her perspective on the fight for environmental responsibility throughout Louisiana (p. 49). Robert perhaps sums up what is poignant and powerful about *Women Pioneers of the Louisiana Environmental Movement* as she states, "We women have a strong bond with our children and the next generation. We are emotional, and nurturing—the very assets that make us most effective. I have become close friends with many people in my community. We are black and white, rich and poor. I think that is what is special about the environmental movement; it crosses all boundaries. We are all God's children and these are bonds that will never be broken" (p. 53). Robert's reflection on her Christian-based, community bonds surpassing differences in race and socioeconomics and her acknowledgement of the role of a higher power speak to the religious overtones that drive much of the activism in this movement. While religion is highlighted as a motivating force for many of the activists in this book, it does not motivate Frankland's overall message, which is still firmly based in the scientific, economic, and political complexities facing Louisiana, and many other ecologically diverse communities. The juxtaposition in the role of religion in this ecological battle with the governmental and industrial forces provides a realistic dimension, showing the different motivations that are in play.

While *Women Pioneers of the Louisiana Environmental Movement* largely does focus on women, Frankland includes the oral histories of several men. This helps to develop the overall narrative and provides useful context with which to understand and further appreciate the role of each woman included in this oral history of environmental activism. While Frankland states early on that women, not exclusively mothers, would be included in the book, the focus on the obligation to protect, born in motherhood and the power of maternal caretaking, is persistent throughout many of the women's narratives profiled in *Women Pioneers*. Reminiscent of Bell's *Our Roots Run Deep as Ironweed* in this way, the oral histories presented in this book focus largely on how the instinct to create a safe environment for children motivated the eco-activism of the majority of these women. The men interviewed often acknowledged their mothers as an inspiration for their activism. While activism that does find its origins in maternal instincts cannot be discounted for its passion and efficacy, more female voices that are not grounded in motherhood would perhaps provide added depth to this oral history of activism.

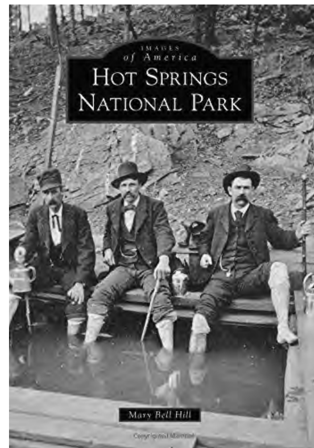
Still, Frankland strikes an effective balance with the various motivations portrayed in *Women Pioneers*, showing her audience that the environmental movement represents personal battles, and the emotion and passion elicited by this personal conviction and connection does not diminish the urgency and results of the Louisiana Environmental Movement. As Wilma Subra, an environmental scientist born and raised in Louisiana, concludes, "Historically, grass roots movements have short lives. The Louisiana movement has lasted more than thirty years. The women and men in this book set the process in motion that has led to the huge environmental awareness that is now in Louisiana. Their care-giving extended from a personal to a public space. There is every reason to be proud of them and build on what they began" (pp. 240-241). While it

would be arguably beneficial for more attention to be paid to the female non-mother in environmental activism, Frankland skillfully introduces her readers to the complex and crucial oral histories of the Louisiana Environmental Movement.

--Megan E. Cannella

## *Images of America: Hot Springs National Park.* By Mary Bell Hill. (Charleston, SC: Arcadia Publishing, 2014. Pp. 127, bibliography. $21.99, paper)

Reviewing this superbly illustrated book has placed this reviewer, a native of Hot Springs National Park, Arkansas, in a serious quandary. On the one side, the book is filled from start to finish with rare, fascinating, and delightful pictures of Hot Springs from its most rustic beginnings, through its reign as "America's Spa," (p. 41), its decline, and current efforts at a renaissance. However, on the other side, as excellent as these photographs are, they are admittedly most meaningful to readers like this reviewer who are either natives or very familiar with the city's past and present, and even more to the point, familiar with the many landmarks, buildings, and trappings which define a city, any city, and which disappear, change, and evolve over time. Only those who remember, perhaps fondly, this building or that place or what once was can fully appreciate the transformation to what these elements are now.




After the general introduction, the body of the book is divided into four chapters stressing the different eras alluded to earlier. A one-page overview heads each chapter which is then filled with photographs, as if one is turning through a family album, but with far better documentation. Every photograph is provided with a brief, clear explanation or insight to place the building, site, or person into its proper historical context. This feature is helpful to the reader, whether familiar with Hot Springs or a newcomer. Even the most dedicated native of Hot Springs will appreciate the author's jogging of memories and revealing of long lost landmarks which were once oft spoken of but which few actually remember seeing personally.

Nevertheless, one failing of the author is the lack of any apparent theme, order, or direction in the placing of the many pictures within each chapter. Perhaps there were so many from such varied subjects the author simply placed them as she found them or found space to include them. In this sense the book is very much like the aforesaid family album with pictures of places, events, people, building, etc., often placed in seeming juxtaposition. At least one can say it is not dull, as the reader never knows what to expect on the next page.

So then, as one who has viewed this book from front to back, enjoyed it, and appreciated the immense effort it took to gather, edit, and annotate several hundred illustrations, can this reviewer recommend the book to all who might consider it? Or should it be recommended with caveats? With due thought, it will have to be the latter.

If one is reading this review as a Hot Springs native or oft visitor, then this volume comes highly recommended as a means to awaken feelings of nostalgia and fond memories of historic roots and past glories. On the other hand, other potential readers should understand that, while filled with quaint and curious photographs which will be of passing interest to city

historians or antiquarians, said illustrations will carry much less meaning or significance if there are no associative memories attached to these arcane images. Pardon one last observation; if the reader enjoys looking at very old pictures of rustic, bygone days, then the photographs provided in the book's first chapter might be worth the steep price of admission. The pictures of Hot Springs from the 1830s onward through those unregulated early years can only be described as amazing, and those early visitors intrepid. As one contemplates the sheer crudeness of the facilities and difficulties those earliest visitors encountered, one can only wonder how Hot Springs ever became what it is today. This aspect of the city's past is truly the most enthralling and will probably titillate or amuse even the most casual of readers, and be treasured by the city's sons and daughters.

It is a fair point. This reader thoroughly enjoyed the book but has to honestly observe, "Would I say the same for any of the other hundreds of volumes in this series, say Altoona, Iowa, or Spokane, Washington?" I leave it to the gentle reader to make his/her decision.

--Paul D. Haynie

## *Mr. Gordon's Blues.* By Gordon Osing. (New York: Spuyten Duyvil, 2014. Pp. 31. $10.00, paperback)

*Mr. Gordon's Blues* is a long poem in nine cantos. It's a kind of love letter to the blues and jazz, but also to art, in general, and the natural world. The book opens with several quotes by various poets, songwriters, and writers on real versus imagined experience, culminating in Kris Kristofferson's line from the song "Me and Bobby McGee," "Freedom's just another word for nothing left to lose." Osing seems to be arguing for the authentic life with these quotes, and with his poem. Though he focuses on art, he uses it as a means of amplifying experience. Similarly, each canto begins with a quote. The first quote has to do with the stylization of desire and using that desire as an impetus toward achieving sometimes different goals.

Osing's poem is often philosophical, reading somewhat like stream of consciousness. He opens Canto I with an image of himself, waking in the very early morning. "I can't stop thinking," (p. 1) he says. Perhaps he is lamenting his inability to simply experience life without constantly evaluating it. He describes his life as a dream, referencing other, familiar poems, jumping from idea to idea much like fevered dream imagery. One thing he thinks about is music: "Old Bluesmen laughing and dancing like ghosts/in Posada" (p. 2). He muses on the culture that produced blues and jazz: "The heart has to go somewhere or die,/so it wants to keep dancing" (p. 2). His musing covers music, literature, his parents, and various aspects of popular culture. It's comforting, this place of memory. "I can live in this world between/life and sleep," Osing says (p. 2). And this passion for music and art shifts to a consideration of love, toward the end of the canto.

Canto II focuses on language and intent. "Often enough, just as I have it, the word/escapes me," (p. 4) it begins. Osing meditates upon the frailties and shortcomings of language trying to get at real, deeper meaning. "Body wanders life. A self,/wanders between accidents of attention" (p. 5) he states. And later, "A center is anywhere attention gathers" (p. 5). Just as words can come and go, seemingly at random, when we need them, significance is equally random, he seems to be saying. It is simply our perception of what is important drawn from very limited information.

In Canto III, Osing meditates on the blues and jazz as a kind of spirituality, a religion. He describes the faith of an older generation and laments that modern people don't have the surety of that faith:

We do, however, have the blues.

What to do until the doctor comes, what to

do
when he ain't coming, what to do when
there is no doctor: that's where we're at.
(p. 8)

Later, Osing examines what faith really means. "It's ourselves we pray to, looking/into clasped fingers bedside as children" (p. 8). And later:

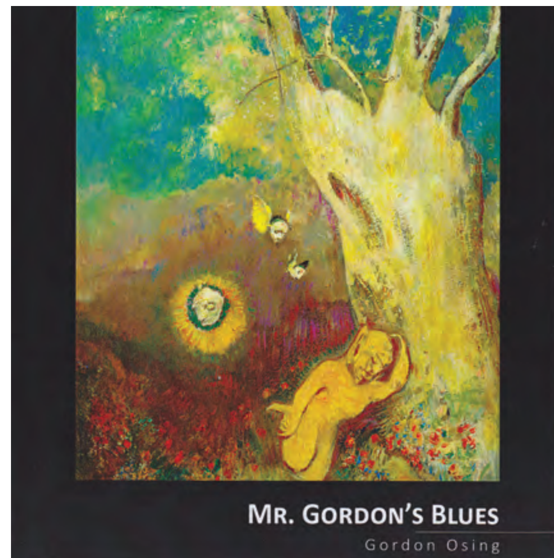
If a god
wants your soul, give it to him, but
make it gamboled joy and contradictions.
You go to Heaven like you go to Hell,
alone, praying the lord likes performances.
(p. 9)

In Canto V, Osing has shifted to his own mortality. It begins, "I have heard that getting old you forget/one thing at a time until nothing's left" and later, "Like it or not,/all hearts leak like sieves" (p. 16). Getting older, for Osing, is about losing parts of oneself, be it memories or more physical changes. All that remains is the art we've created. Osing always brings his musings back to the lessons of the blues singers and performers, lessons of courage in the face of adversity and cultural oppression, and lasting art sparked against the background of the long night. In Canto VI, he states:

Love the magic for all you're worth,
for all that is undone, and all that's left
are motions toward and motions from
moment-things. Walk, don't run. (p. 22)

This, then, is his lesson: the desires of the mind are constant, but they can be quieted long enough for one to immerse oneself in life and experience. This is the way to joy.

--CL Bledsoe




# Contributors

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Brooke Bennett is a senior undergraduate honors candidate studying English and Gender Studies at the University of Arkansas. Her thesis encompasses a feminist analysis of AMC's *The Walking Dead*, and she plans on obtaining a PhD in Film and Media Studies.

Kelsey Berkel is a first-year graduate student, pursu-