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Book Reviews

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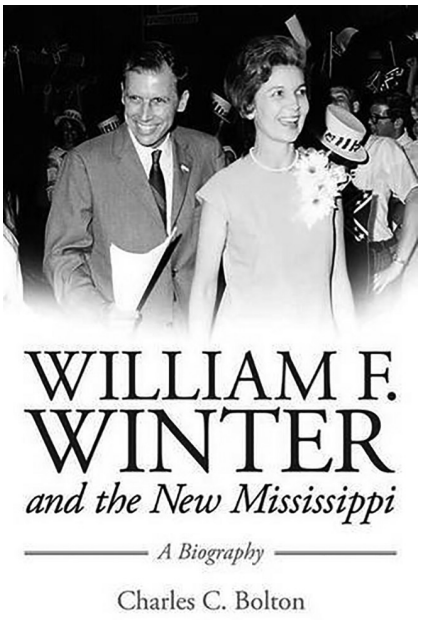
BOOK REVIEWS

William F. Winter and the New Mississippi: A Biography.

By Charles C. Bolton

Jackson: University Press of Mississippi, 2013. Pp. vii, 368. Illustrations, map, acknowledgements, notes, index. $35.00 cloth. ISBN: 9781617037870.

William F. Winter is what happens when a Mississippi politician is concerned with more than just preserving segregation and a racial caste system. Charles C. Bolton pens the first substantive biography of the former governor of the Magnolia State in his book, *William F. Winter and the New Mississippi*. In this work, Bolton offers a thorough, well-researched history of Winter from his birth in 1923, to his continuing public service efforts in the 2000s. In doing so he presents the surprising portrait of a man ahead of his time yet still a part of it.



Today, the William F. Winter Institute for Racial Reconciliation at the University of Mississippi stands as a tribute to Winter's brave and forward-looking stance on race relations in a state infamous for its bigotry. But, as the grandson of a Confederate soldier and the son of a farmer in Grenada, Mississippi, William Winter seemed unlikely to shrug off the racism embedded in the culture.

Bolton presents two main reasons for Winter's relative open-mindedness when it comes to racial issues. First, is his upbringing. Like many other whites at the time, Winter grew up playing with black children. They were the children of the sharecroppers who worked the Winter farmland. As he began attending school, though, the bus Winter rode often passed his childhood friends who walked two miles to a one-room schoolhouse. In these moments, Winter began to realize the unfairness of segregation and the inherent impossibility of "separate but equal."

The second reason for William

Winter's foresight about race was his experience in the military. After basic training in 1943, Winter enrolled in Officer Training School and gained his first experience of full-integration by living with the small number of blacks in the program. He was then assigned to command one of two all-black platoons at Fort McClellan. "Army officials likely picked Winter for this assignment because they believed southern white officers would better know how to deal with black soldiers" (49). Even though Winter displayed paternalism toward his soldiers, he was generally fair and had few troubles with them. Winter's childhood exposure to blacks and his close interaction with them in the military profoundly affected his later stance on civil rights.

Throughout the book, Bolton shows Winter as more reasonable about race than many other politicians and southerners but still captive to the culture of white supremacy that defined the region. Winter often chose political viability over the certain ostracism that accompanied overt alignment with the civil rights movement. In one of his campaigns, he drafted the "Winter Plan for Home Rule and State's Rights" that touted his credentials as a fifth-generation southerner and connections to segregationist senators James Eastland and John Stennis. But, in his first two campaigns for governor, Winter was still seen as too liberal on race for most Mississippians.

One aspect about William Winter's life that deserves more attention in the book is his ambition. Although a scion of the South, Winter's background did not destine him to become governor of the state, nor did he attain his office by accident. Winter, in fact, had the temerity to run for governor two times before he was finally elected on his third attempt. Bolton ably demonstrates that Winter had the bridge-building skills the greatest politicians possess, but he included little information about the steely ambition necessary to persevere in politics over multiple decades and ascend to the highest public service office in the state.

Bolton's work, in fact, leaves much unsaid, but, rather than being a deficit, it is a positive by-product of assiduous research. This biography exposes numerous threads for future historians to pull in examining the life of William Winter. For example, although Bolton mentions Winter's Presbyterian background and his involvement in the church, he leaves the opportunity for others to probe the role his faith played in forming his convictions about race and other public issues. A strength of the book, then, is providing a broad survey of Winter's life that can lead to further areas of study.

William F. Winter and the New Mississippi serves as a requisite and helpful baseline biography of a central figure in modern political history. Any further extended works about William Winter will inevitably access and build upon the data Charles Bolton has compiled.

Jemar Tisby
Jackson State University

Born of Conviction: White Methodists and Mississippi's Closed Society. *By Joseph T. Reiff. (New York: Oxford University Press, 2016. Acknowledgements, illustrations, map, notes, index. Pp. xxi, 384. $35 Hardcover. ISBN: 9780190246815).*

On a warm October day in 1962, four Mississippi Methodist ministers gathered in a fishing cabin and drafted a 565-word statement on Christianity and race relations. This Born of Conviction Statement, as it would become known, was eventually signed by twenty-eight mostly young Methodist ministers. In *Born of Conviction,* Joe Reiff tells the largely forgotten story of the statement and its signers, the Twenty-Eight. Employing rich archival sources, local newspapers, letters, sermons, and even remembrances, Reiff thoroughly documents the context and controversies surrounding the Born of Conviction Statement, arguing that it (and its signers) comprised an "alternative witness" to the white supremacy so entrenched in Mississippi and her churches (xvii). The document was written as a theological proclamation but was, of course, a political one; thus, *Born of Conviction* is both "a Mississippi story and a Methodist story" (3).

The Mississippi story is well known. The response of white Mississippians to the black freedom struggle is usually depicted as monolithic in its commitment to the "Closed Society." But, Reiff argues that the Twenty-Eight offer a significant counterpoint to the prevailing narrative. He maintains that, while activists could be easily dismissed as radicals and outside agitators, white Mississippians could not so easily dismiss their own, particularly their pastors. Through close biographical research, Reiff details the effects signing the Born of Conviction Statement had on the signers and their families. While Reiff argues against the notion that white moderates who advocated some racial inclusion were forced out after they spoke out, finding "more complexity" and even "a crack in the united front of white resistance," the stories of these exceptional men serve in many ways to prove the rule (155, 233). The signers and their families endured harassment, death threats, telephone lectures on white supremacy, burned crosses on their lawns. An armed churchgoer confronted one minister at his parsonage while another's wife was threatened as she lay in a hospital bed. In the end, twenty of the twenty-eight signers left, while almost all considered leaving at some point. No doubt, the Born of Conviction Statement stands as a significant counterpoint to the dominant Mississippi narrative. And yet, the persecution and exodus of the signers affirms their radicalism in the context of white Mississippi in the 1960s. It also demonstrates the statement's prophetic nature while revealing the limits of its pastoral effect.

While *Born of Conviction* is an important Mississippi story, it is, by Reiff's own admission, "a thoroughly Methodist story" (xviii). Reiff painstakingly details the congregations, conferences, and confessions involved, noting a generational shift between younger ministers

trained in elite seminaries and older denominational leaders less inclined to support racial equality. The minutiae regarding conferences, ordinations, appointments, and church elections may bog down some readers, though religious historians will certainly appreciate the ecclesiastical attention and careful research. But, *Born of Conviction* not only provides interesting information about Mississippi Methodism, it complicates the story of Christianity in civil rights-era Mississippi, a conversation begun by Peter Slade, Jane Dailey, David Chappell, Carolyn Dupont, Joseph Crespino, and Charles Marsh.

The strength of *Born of Conviction* is its close reading of the context and controversy surrounding the Born of Conviction episode. The denominational research and biographical detail constitute valuable resources for all those intrigued by "institutional and regional drama"(xviii). However, the focus on the particulars can, at moments, obscure some broader questions. How did the Methodist response differ from other Protestant denominations? Did other denominations have similar statements and controversies? Was the response to similar Methodist statements in other states similar to or different from Mississippi's? What about women's voices? Reiff mentions that in the month following the statement's publication in the Mississippi newspapers, only two letters of support appeared, both penned by Mississippi women. What are their stories? How did the statement and its controversy affect the wives of the signers? Perhaps most significantly, what about black Methodists? Aside from brief mentions of support from L. Scott Allen and Victoria Gray, there is an absence of black voices. Was there a response in black churches or from civil rights activists?

Indeed, it is the sign of a good book to provoke such questions. *Born of Conviction* is a good and necessary book, a work marked by serious scholarship and a dedication to examining the complexity of Mississippi's racial and religious history.

Ansley L. Quiros
University of North Alabama

In Katrina's Wake: The U.S. Coast Guard and the Gulf Coast Hurricanes of 2005. *By Donald L. Canney. (Gainesville: University Press of Florida, 2010. Foreword, notes, index. Pp. xv, 228. $27.50 cloth.)*

In Katrina's Wake explores the efforts of the United States Coast Guard in its response to the 2005 hurricanes Katrina and Rita. Author Donald L. Canney has a long affiliation with the Coast Guard as both a historian and former registrar for the United States Coast Guard Museum, and the work benefits from his knowledge. Through an intensive investigation of official interviews, medal citations, and news service accounts, Canney examines how effective the Coast Guard was in its relief efforts following one of the largest natural

disasters in American history. He ultimately concludes that, because of its decentralized organization and institutional emphasis on individual decision-making, the United States Coast Guard is one of the few government agencies that can point proudly to its actions on the Gulf Coast.

Canney's analysis of Coast Guard efforts is quite extensive and makes use of materials that provide a glimpse of the entire service's efforts. From individual rescue divers breaking their way into flooded attics, to Coast Guard admirals ordering aviation units from across the country to the aid of the Gulf Coast, Canney recounts it all. He also does an excellent job balancing his work by not only exploring the dramatic airborne rescues over the city of New Orleans, but also the Coast Guard's role in containing the environmental impact and the damage to navigation aids across the region.

In Katrina's Wake begins its analysis with the initial rescues made off the coast of Florida and the dispersal of Coast Guard assets on the Gulf Coast outside the region of projected impact. Canney then deftly covers the scope of damage done by the storm, effectively illustrating just how monumental the task ahead of the Coast Guard was. He subsequently highlights the individual efforts of Coast Guard personnel to survey the damage, provide a communications network, and save as many lives as possible. Just as importantly, he pays close attention to the unique legal situation confronted by federal military responders to a civilian catastrophe and all the *Posse Comitatus* Act issues involved. The result is a balanced examination of what the Coast Guard could do, could not do, and where its members went above and beyond the call of duty.

While Canney's work is an excellent study of the Coast Guard's efforts on the Gulf Coast it does suffer from an over-familiarity with the topic at times. A reader not knowledgeable of some of the service's jargon or the geography of the region could get confused, and a map would have been quite helpful considering the importance certain topographical features play in the study. In addition, while not essential, this reviewer would have liked to see a better incorporation of this work into the existing historiography. Certainly, much of the literature on the Gulf hurricanes could be called popular history at best, but some stronger works like Canney's have been published. Examining the historical studies done by the other branches of the military would have only reinforced Canney's thesis. Despite these issues, *In Katrina's Wake* is an important contribution to the budding literature on Hurricanes Katrina and Rita.

Joseph F. Stoltz III
Texas Christian University

Slavery, Race and Conquest in the Tropic: Lincoln, Douglas and the Future of America. *By Robert E. May. (New York: Cambridge University Press, 2013. Acknowledgements, illustrations, maps, notes, index. Pp. xi, 296. $80 cloth, $26.99 paper, $22 e-book. ISBN: 9780521132527.)*

Robert May has produced a well-researched and well-written book on how the United States attempted to extend slavery from mainly the southern United States to Cuba, Mexico, and Central America, which is about half of modern Latin America. The author skillfully uses the well-known Abraham Lincoln–Stephen Douglas debates to demonstrate the complexity of retaining slavery in the southern United States as well as extending this institution to upper Latin America. More impressive is May's ability to examine and analyze the United States' opposing domestic politics in relation to international events such as the Monroe Doctrine, the Clayton-Bulwer Treaty, the annexation of Cuba, William Walker's invasion of Nicaragua, and Lincoln's colonization scheme of African Americans outside the United States, amongst others.

The argument is not that the United States could not expand and control upper Latin America. The United States had already claimed Florida, Louisiana, parts of Mexico and Texas in the name of Manifest Destiny. Moreover, the newly independent Latin American nations, largely weakened by the costly wars of independence against Spain, made the region susceptible to the United States' growing supremacy and dominance in the Western Hemisphere. Rather, the argument centers on whether the United States would receive support if it acquired territories where slavery still existed or whether slavery in the South might be threatened. Nonetheless, southern slave states were ambivalent about the United States' position towards Latin America. On one hand, they realized that if the nations of the Caribbean and Central America were brought into the United States, southern power on the issue of slavery would be enhanced (175). On the other hand, they pointed to political instability and economic decline in the post-emancipation Caribbean, something that could happen to the South if slavery was abolished.

Lincoln is presented as pro-slavery and Douglas as anti-slavery. Lincoln is a gradualist while Douglas is a revolutionary on the issue of slavery. Lincoln is a compromiser while Douglas is an opportunitist. Lincoln is against United States' expansionist ideology, and Douglas is more aggressive and militaristic in acquiring territories. However, both individuals believe in applying the Monroe Doctrine against European powers and extending trade in Latin America (3). What is interesting about these polarized positions is that they determined who would get nominations for political offices and even who would win the presidency. In this regard, May contributes significantly to the study of the literature on nineteenth century United States–Latin American relations

by showing how the United States foreign policies of Lincoln and Douglas shaped domestic events such as secession and slavery. These concepts have not been analyzed before. Most books on nineteenth century United States-Latin American relations tend to focus on broad events.

The book, however, does have some questionable analyses. May assumes that the Caribbean, in particular, would accept the United States' system of slavery if the United States annexed the region. No other place in the world has experienced as many slave insurrections as the Caribbean. Arguably, this revolutionary zeal would have been difficult to suppress. Moreover, the history of continuous slave insurrections in the Caribbean might have inspired slaves in the southern United States to challenge the imposition of slavery on them. This might have led to an earlier emancipation of slaves in the United States and even the avoidance of the Civil War. These thoughts are not well-developed in the text.

May also dedicates more space to Douglas than Lincoln, especially in the middle section of the book, perhaps because Douglas is more radical and sensational than the compromising Lincoln. May provides a vivid account of Lincoln's colonization scheme of Africans outside the United States, mainly in Liberia, Haiti, and the British West Indies. But, he did not really take a position on this issue, even though the colonization scheme is one sore point in the highly admired career of Lincoln. Lastly, some of the background information on Lincoln and Douglas and their relations with various persons, political affiliations, and communities, in particular, are long-winded and distract from the book's main focus.

Nonetheless, the book makes a significant contribution to the study of nineteenth century United States-Latin American relations with regard to Lincoln's duality. May uses an abundance of sources to produce a clearly written and compelling book on internal political discussions in the United States as well as the debates and discourse between Lincoln and Douglas to show how the United States came very close to invading Latin America and extending slavery. Students, professors, and researchers will find this book useful in understanding a relatively unexplored aspect of United States domestic policy towards its southern neighbors in the age of geo-politics, economic expansion, hegemony, colonization, slave resistance, emancipation, and secession. Robert May must be commended for bringing his rich research to the public.

Lomarsh Roopnarine
Jackson State University

Rivers of Sand: Creek Indian Emigration, Relocation, and Ethnic Cleansing in the American South. *By Christopher D. Haveman. (Nebraska: University of Nebraska Press, 2016. Illustrations, preface, acknowledgments, notes on terminology, index. Pp. ix, 414.*

Many excellent books about the Creek Indians have been written. Among the best include works by Michael Green, Claudio Saunt, and Andrew Frank. Christopher Haveman's book *Rivers of Sand* is comparable to other seminal works on the topic. Foremost, he desires to tell the most detailed account of Creek removal possible. By setting a lofty goal, arguably, Haveman succeeds in presenting the most complete, detailed history of Creek removal to date. The author also examines Creek removal through the lens of ethnic cleansing and takes a modern approach to the term by portraying the process of removal as a form of cultural displacement by white Americans. Finally, he argues that Creeks survived in the West by preserving religious and ceremonial practices that served as a foundation for their ethnic identity.

It is easy for a reader to get lost in Haveman's stories about Creeks who were removed and suffered through such a catastrophic event in Native history. Getting lost as such represents a strength of the work. Too often, historians focus on overarching themes to a degree that readers lose perspective of the humanity, or lack thereof, regarding events. For Haveman, the extreme detail included in the stories of individuals keeps the reader hooked, making the book pertinent for scholars and non-academics alike and providing a personal view of the removal experience. To tell these stories, Haveman successfully employs a diverse selection of source materials in his analyses. While the two primary foci of the book are religion and ceremonialism, this reviewer most enjoyed the wealth of cartographic evidence used. The author relies on both modern and historical maps to study routes taken, Federal ineptitude and corruption in the removal process, and even weather problems faced on the journey to Arkansas. Although maps are included in most works about Natives, Haveman digs deeper into cartography and property charts to discover emigrant patterns and better understand individual groups' experiences over the course of different removal campaigns. Further, Haveman explores the meaning of the land in Indian Territory, particularly Arkansas, and how that land symbolized a region of despair for Creeks. In these discussions, the reader is reminded of Jewish stories from Auschwitz and Dachau, genocide and ethnocide committed in sub-Saharan Africa, and ethnic cleansing in eastern Europe. Although Havemen does not discuss these non-Native examples, the reader notices important parallels regarding man's inhumanity to man.

Scholars searching for information about corrupt treaty negotiations will find plenty in Haveman's analysis of William McIntosh's role in the Treaty of Indian Springs.

McIntosh's political maneuvering resulted in a body of individuals, who held little political power and were unrepresentative of the majority of Creeks, signing the agreement. A mob of Creeks exiled McIntosh and his supporters, but such resistance did little to preserve Creek sovereignty in the South. Haveman's chapter entitled "Perseverance, 1837-82" provides links between the pre- and post-removal period and explains how, despite the tragedy of the journey west, Creeks used traditionalism to rebuild and promote communal unity. Haveman seems to show that the amount of acculturation the Creeks experienced following their relocation appears to be less than that of other removed groups, specifically the Cherokee and Choctaw. Further explicit comparison of Creek cultural change and persistence to other removed Native groups would portray better the uniqueness of the Creek experience.

Haveman's *Rivers of Sand* is an excellent book, detailed beyond measure and expressing a unique perspective about Indian removal through the lens of ethnic cleansing. His discussion of removal from the perspective of Jackson's supporters versus Creeks provides new insights into the relocation of Indians of the South to Indian Territory. The book would make a strong addition to a course about southern Natives. Similarly, individual chapters would work well in the context of studying personal stories about corruption, turmoil, and government abuse of Natives. Haveman's extensive use of cartographic data would serve as a good tool in teaching historiographic methods. *Rivers* is an excellent first monograph that proves there is much more to be said about the five most prominent southern Native groups.

Gary C. Cheek, Jr.
Spartanburg Methodist College

Trouble in Goshen: Plain Folk, Roosevelt, Jesus, and Marx in the Great Depression. *By Fred C. Smith (Jackson: University Press of Mississippi, 2014. Acknowledgements, illustrations, map notes, index. Pp. xi, 214. $60.00 cloth. ISBN: 9781617039560.)*

Fred C. Smith invokes the biblical story of the Hebrews living in the land called Goshen, Egypt's eastern Delta, to illuminate the experiences of "plain folk" living in three experimental communities in the cotton South during the 1930s. Smith's deeply researched book traces two New Deal cooperative communities—the Tupelo Homesteads in Tupelo, Mississippi, and the Dyess Colony in Dyess, Arkansas—as well as the Delta Cooperative Farm in Hillhouse, Mississippi, founded by Christian socialists.

Except for those families at Delta Cooperative Farm who had been evicted from a plantation near Earle, Arkansas, most people chosen for the cooperative farms did not come from the area's most desperate. Smith informs the reader early in the book that he believes the South's "plain folk"—meaning white folk—indeed found themselves at

their "lowest reservoir of resources, self-esteem and hope." They, however, ultimately "refused to sacrifice dignity for security, lofty aspirations for mere competence, and free association for regimentations" (3).

The earliest of these three farms, the Tupelo Homesteads, opened its first twenty-five homes in October 1934, in what Smith describes as the "emphatically" New Deal city of Tupelo (28). Tupelo, for example, was the first city to receive electricity from the newly created Tennessee Valley Authority. Tupelo Homesteads was founded on the idea that Southern plain folk should combine a part-time job with owning a cow, hog, and chickens and raising their vegetables. The homes provided electricity, telephones, modern plumbing, and a septic tank.

From the beginning, Tupelo Homesteads was a "solution in search of a problem" (46). With its two-year probationary period and the building boom in Tupelo created by the tornado in 1936, the homesteader could see no advantage in signing a thirty-year mortgage for a house less appealing than those on the market. Furthermore, the homesteaders held fulltime jobs and, like most north Mississippians, grew their own food. Ultimately, Tupelo Homesteads served as a haven for middle-class families to recover from economic upheaval.

Dyess Colony, covering over 16,000 acres in eastern Arkansas, was the largest of the agrarian communities and also one of the most contentious. In what Smith describes as an "instant city" of over 3,000 people, Dyess offered plots of twenty, thirty, and forty acres depending on family size. It included a hospital, a cannery, a community center, a grocery store, and eventually schools. Houses varied from three to five rooms with adjacent privies, water pumps, chicken coops, and barns. Designed with roads stretching out from the community center like a hub and spokes, Dyess reached its peak in the early summer of 1936.

William Dyess, the first head of the Dyess Colony, hoped the colony would become successful enough to enable individual residents to buy the houses and land. Few did. Donald Holley in *Uncle Sam's Farmers: The New Deal Communities in the Lower Mississippi Valley* (1975) attributes the colony's demise to vicious infighting among Arkansas politicians. Smith thinks otherwise. Although he addresses the political climate in the state, Smith insists the more direct cause was "the suffocating weight of government oversight and the restriction of aspirations" (62). Ultimately, most of the Dyess colonists voted with their feet to pursue their own version of the American dream.

Created in the wake of massive evictions in eastern Arkansas, the Delta Cooperative Farm in Hillhouse, Mississippi (also called Rochdale)—the only one of the three farms to include African Americans—began with nineteen black and twelve white families. Rochdale's planning committee placed the two races' homes across the road from each other. They built a sawmill, a dairy, and a local store as well as a community center that

included a library and eventually a medical clinic. The cooperative had a five-member council with no more than three from the same race that assigned work and made rules for the community. Resident director Sam Franklin, a student and protégé of theologian Reinhold Niebuhr, had the power to veto the council.

In an early 1938 meeting, the residents, especially African Americans, expressed profound discontent, having found the management insensitive and tyrannical. In addition, Rochdale trustee William R. Amberson, a physiologist at the University of Tennessee Medical School, accused the minister-trustees—Niebuhr, Sherwood Eddy, Episcopal Bishop William Scarlett, along with former minister and Socialist presidential contender Norman Thomas—of dishonesty in fundraising, a charge the ministers disputed.

According to Smith, the Delta Cooperative Farm and Providence, the spin-off farm eighty miles southeast of Rochdale, were by far "the most radical, romantic, and rational," but they had become "examples of the very institution they hated" (139). Not good businessmen, the ministers focused primarily on spiritual and emotional needs. Rochdale offered a library, health clinic, and engaging speakers, but it always relied on charitable contributions for its sustenance.

Smith admirably mined the available resources, covering substantial ground. He writes well and with clarity. There is, however, a breakdown with Smith's analogy of the communities to the land of Goshen at the end. The Hebrews left Goshen as a people headed to create a nation in the Promised Land, guided by a pillar of cloud during the day and a pillar of fire at night. In contrast, the families at the Tupelo Homesteads, Dyess Colony, and Delta Cooperative Farm drifted off one by one pursuing their individual versions of the American dream.

Elizabeth Payne
University of Mississippi

Builders of a New South: Merchants, Capital, and the Remaking of Natchez, 1865-1914. *By Aaron D. Anderson (Jackson: University Press of Mississippi, 2013. Acknowledgments, illustrations, photographs, notes, graphics, index. Pp. 279. $40 cloth. ISBN: 978-1-61703-667-5.)*

An editor once said, "Don't bury your story in the details." However, in *Builders of a New South: Merchants, Capital, and the Remaking of Natchez, 1865-1914* by author Aaron D. Anderson, the story is in the details. Anderson's telling of a slice of American history, expertly weaves the extraordinary influence that Natchez, a small city in southwest Mississippi, had on this country's economic, political, and social strata. As a resident, I know how Natchez and its citizens believe their 300-year-old city has been overlooked in the annals of American history. Anderson brings to life with amazing detail how Natchez should take its rightful place in

the shaping and reshaping of the American economy before and after the Civil War and into the footsteps of the twentieth century.

Those who thirst for a scholarly tome developed by an intense researcher will find joy in Anderson's book. Those who thirst for knowledge of southern growth and dominance in the economic world will find riches in Anderson's book. Those who seek to understand southern culture and survival will be rewarded in Anderson's book. In his cover notes, noted historian and author Ronald L. F. Davis states: "Aaron Anderson has written a nuanced and detailed study of how the postbellum merchant system originated, operated, and impacted the peoples of the Natchez District in the lower Mississippi River Valley. Based on thousands of sharecropping contracts and a massive array of public and private records, Anderson brings to life the Natchez District's mercantile community in vividly written chapters, including its black farmers, townspeople, and their families." Not a page goes by without Anderson's interlocking his extraordinary research with an anecdote about individuals who affected or were affected by that data.

Seventeen pages of historic photographs enhance Anderson's work by depicting people, places, and things that figure prominently in his illuminating book. One of the outstanding qualities of *Builders of a New South* is Anderson's "following the money" technique as a page-by-page illustration of the repeated rise and fall of the Natchez District fortunes and, thus, the fortunes of the South and nation. On a more personal note, I live in and among the notable names and places he so expertly describes. I walk the streets where the nabobs, their underlings, and even slaves once lived. Even so, I gained an immense knowledge of this community I call home.

What I appreciate is that Anderson is not an apologist for the Confederacy; he does not excoriate the southern wealth class, nor does he attempt to supply the reader with a compass to "how" the reader is to feel about the economic and social order. Anderson instead presents a rich tapestry of people, places, and things, along with a healthy order of substantiation from credible sources. True, Anderson's work is not a novel competing with *Gone with the Wind* for conversation at the dinner table. It is an in-depth body of work about a place—Natchez, Mississippi—and a time—1865-1914—when wealth, like the Mississippi river itself, wound its way to and fro through our nation. And, like the river's backwaters, floods, and power, Anderson presents the heights, depths, and consequences of the Natchez District, an amazing place, an important place, a storied place in American history and economics.

G. Mark LaFrancis
Natchez, Mississippi

Adventurism and Empire: The Struggle for Mastery in the Louisiana-Florida Borderlands 1762-1803. *By David Narrett. (Chapel Hill: The University of North Carolina Press, 2015. Acknowledgements, illustrations, notes, index. Pp. xi, 365. $45 cloth, $44.99 e-book. ISBN: 978-1-4696-1833-3.)*

Adventurism and Empire reveals political and economic dominance not by an empire but by the adventurer. Narrett examines West and East Florida territories, from the beginning of the Seven Years War through the American Revolution up to the Louisiana Purchase, when he believes "intrigue" dictated colonial relationships and events. Similar to other imperial borderlands, the region was a political mess; the British, Spanish, and then the United States vied for imperial dominance, and various groups, whether Native American or European, never had complete control. He argues adventurism paved the way for settlement and commerce. Whether colonial official, freebooter or entrepreneur, it was self-interested adventurers who preyed on imperial confusion and controlled the region by building relationships with competing empires or groups.

Divided into two parts, Narrett writes the history in a chronological format. In Part I, which spans the period of 1763 through 1787, he studies British-Spanish rivalry and American interests to control the Mississippi Gulf region. Considering various events such as the American Revolution, Mississippi and Gulf Coast history are seldom understood apart from U.S. history or a greater North American historical narrative. In Part II, Narrett begins with the replacement of the Articles of Confederation with the U.S. Constitution up to the Louisiana Purchase, which contains the most convincing evidence. As James Wilkinson and William Augustus Bowles replaced rogue politicians, such as George Rogers Clark and Thomas Green, Wilkinson, like many other adventurers, would pledge loyalty to one nation ahead of the other if it meant financial profit. Narrett argues Wilkinson had the foresight to imagine other more profitable arrangements. For every other adventurer who followed, self-interest and enlightenment philosophy validated their exploits.

Adventurism and Empire is relevant to the study of Mississippi and a necessary addition to the field of borderlands history. Narrett's work fits well with Dennis Mitchell's *A New History of Mississippi* (University Press of Mississippi, 2014). Narrett helps us see Mississippi and the greater Gulf South as parts of a dynamic and more complex process. Previous histories have forgotten that Mississippi was a borderland, and evidence exists today of a borderlands people there. Mississippians stood at the nexus of British, Spanish, African, and indigenous histories. Narrett's book complicates our understanding of a borderlands historical tradition that over-emphasizes a particular time and place, *por lo tanto, las fronteras del sudeste desaparece*. Narrett's study expands upon our understanding of a group of characters, who

apparently commanded a region.

Jessica DeJohn Bergen
University of Texas at El Paso

Empty Sleeves: Amputation in the Civil War South. *By Brian Craig Miller. (Athens: University of Georgia Press, 2015. Illustrations, acknowledgments, appendix, notes, index. Pp. xvi, 257. $79.95 cloth, $29.95 paper. ISBN: 0820343327.)*

In this new work, Miller adds to the growing literature on Civil War medicine and fills in a major gap by using gender as the focus of the analysis. While many recent works focus on various aspects of Civil War medical history, from intellectual history to the roles of women and medical care for United States Colored Troops, none use gender, and particularly masculinity, as the main focus of the analysis. Furthermore, Miller focuses on Confederate medical care, while most works on Civil War medicine devote much of the analysis to medicine in the Union Army. The work, therefore, makes a significant contribution to the literature on the Civil War.

Miller describes the impact of amputation on surgeons, patients, female caregivers, and state governments during both the Civil War and the post-War era. In particular, he argues that the high rates of amputation created a "permanent class of disabled and dependent men" that relied on women and eventually state governments for support (4). And, amputees initially feared that they had sacrificed their manhood, since the white male physique formed a key aspect of masculinity prior to the War. Dependency and Confederate defeat also undermined established ideas of masculinity, and both amputees and southern society struggled to reconcile the reality of amputation with accepted gender roles. Eventually, both amputees and society accepted amputation as part of a new definition of manhood, and gender roles began to shift as women assumed the role of caregiver and provider for dependent men. Finally, Miller argues, state governments slowly began to accept their obligation to provide for amputees, which resulted in many "succumbing to poverty" before they received any aid from the state (172).

The work is well-written, clearly organized, and includes a wide-ranging evidentiary base, which is especially impressive given the dearth of surviving records related to Confederate medical care, and the book's narrative effectively defends the major arguments, as Miller includes ample evidence for every aspect of his thesis. In addition, despite discussing the intricacies of amputation and other medical procedures, the work is free of technical or medical jargon, making it accessible to readers with no knowledge of Civil War medicine, and the introduction lays out the argument in a way that makes it easy to understand and follow.

The work does have a couple weaknesses. It could include more material on the role of slaves and, after the War, of freedmen in caring for amputees and whether their role as caregivers did anything to change

racism in the South. It could also include more on the role of amputees in Confederate memory during the twentieth century, particularly during the 1960s centennial commemorations and whether amputation and changing ideas of manhood played any role in Confederate or Lost Cause memory after the veterans passed away.

Despite these weaknesses, the work makes a crucial intervention in the historiographies of Civil War medicine, masculinity and manhood, gender roles during and after the War, the Confederacy, and early Civil War memory. Focused on the Confederacy as a whole, the work also includes ample material on Mississippi soldiers and their experiences in a state that enacted one of the most wide-ranging prosthetic limb programs in the former Confederacy. The work, therefore, is useful for anyone, including both scholars and general readers, seeking to understand the importance of amputation to gender, memory, and medical care in the Confederacy, and is essential for understanding the impact of medical care on the South not only during the Civil War, but for the late-nineteenth century as a whole.

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Signposts: New Directions in Southern Legal History. *By Sally E. Hadden and Patricia Hagler Minter, eds. (Athens and London: The University of Georgia Press, 2013. Acknowledgements, illustrations, index. Pp. xi, 480. $69.95 cloth, $26.95 paper, $26.95 ebook. ISBN: 978-0-8203-4499-7.)*

Over the course of its history, the American South has been a region of great disquietude. In terms of its culture, ideology, politics, and sociology, the region seems to turn to its past as both metaphor for the present and the prism through which it sees its future as past and prologue. Hadden and Minter's anthology of southern legal history reveals a jurisprudence wrapped and tangled within the web of all the old and persistent problems of genocidal native removal, racial domination, genderized patriarchy, and class structure as it continually shaped, defined, and redefined the contours of human and social relations. Surely the region's current onslaught against voting rights, immigration rights, and workers' rights is unmistakably aimed at overturning legal precedents and case law that have helped to make the region a place of new possibilities for nearly fifty years. *Signposts* is both apt and accurate for the title of Hadden and Minter's edited volume on "new directions in southern legal history."

The volume is a collection of seventeen essays that provides a kaleidoscopic tour through an American South trembling and jerking through the fits and starts of a history ever constrained by

parochialism and a countenance of a conflicted mass personality. Hadden and Minter approached the task of assembling and editing the volume with the understanding that the region is at once embracing and denying its history. The American South recognizes that it has changed in some very important ways, yet it denies that the change is the result of any internal reckoning. Even with these essays on southern legal history, that which can be identified as southern is caught in an identity crisis and a crisis of self-concept as the region fails to realize its ideology has come to nationalize it in the rest of the country. *Signposts* may be one medium by which the American South can take a Janus look at its twenty-first century face, not just about whether and why the old problems are so persistently new, but whether scholarship—legal history and otherwise—is new enough and critically focused enough to reorient scholarly attention to how change was actually made in the South over the last one hundred and fifty years.

With their poetic suggestiveness and the bluntness of their subject matters, the essays in this volume are an invitation into the framework that Hadden and Minter organized into three parts. Although Hadden and Minter do not provide an introductory statement to each part, they have organized the essays to reflect the evolution of change in southern legal history. In Part I, "Colonial and Early National Legal Regimes," we learn that the laws in the early Spanish South—particularly Florida and Louisiana—represented the rather broad cultural differences that shaped adjudication. We also learn culture was at play in eighteenth century South Carolina and Virginia, but with far more rigidity. In the nineteenth century, the body politic is unsettled by issues ranging from the removal of native peoples, free white women's claims to property rights, lynching, secession, Reconstruction, and homestead exemption.

Southern legal regimes had to confront evolving, protracted popular demands for adjustment and change in human and social relations. Although these issues were couched in arguments over constitutionalism, federalism, sovereignty, and citizenship, they reflected a South steeped in slavery, racial domination, white male privilege, and the ideology of whiteness. Southern law supported slavery as well as lynching and upheld de facto practices that forbade the violation of the codes of racial etiquette on both sides of the color line. The essays in Part II, "Law and Society in the Long Nineteenth Century," make clear that the southern legal system was supported and sustained by an economic and social life proffered by slavery and the Protestant ethic. When the American South evolved into the twentieth century, as the essays illustrate in Part III, "Constitutionalism, Civil Rights, and Civil Liberties," the old problems that framed the region in the eighteenth and nineteen centuries reached a new nadir in their persistence and ossification. The precarious status of free white women, racial spatial rationalization,

segregated public education, the misuse of political reapportionment, and the often violent challenge to the civil rights movement were ever present in southern legal discourse on change, racial adjustment, resistance, and reconciliation.

Hadden and Minter are quite timely in editing this volume. The June 2013 U.S. Supreme Court decision in *Shelby County v. Holder* found Section 4 (the coverage formula) and Section 5 (the preclearance requirement) of the Voting Rights Act of 1965 to be unconstitutional, thereby giving southern states new reign in reinstating old practices and procedures of voter discrimination. Along with their contributors, Hadden and Minter have provided us with an understanding of the continuity in southern legal history. They inform where to focus efforts to understand why the South's cultural, economic, political, and social problems are so intractable and why case law is still unsettled on such matters. An introductory statement at the beginning of each part of the volume would have been quite instructive and a summary conclusion would have provided a sorting of the dominant historical issues shaping southern legal history. Nevertheless, Hadden and Minter have provided a volume that should be used in the study of southern politics, Black politics, women politics, and southern history. The essays in *Signposts* lay forth a substantive historical groundwork and give "new directions" to future research on how southern legal history should be studied.

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The Color of Christ: The Son of God and the Saga of Race in America. *By Edward J. Blum and Paul Harvey. (Chapel Hill: University of North Carolina Press, 2012. Pp. 325. $32.50 Cloth. ISBN: 9780807835722.)*

In this book, historians Edward J. Blum and Paul Harvey have mined more than three hundred years of history to produce a sweeping narrative that demonstrates the ubiquity of religion and race in American society. Illuminating the prevalence of religion and race throughout the history of the United States is only a small part of the book's interpretive purpose and perhaps an unintended one at that. Indeed, Blum and Harvey have much grander ambitions for their book than simply cataloging historical episodes where race and religion have been conjoined. In fact, the two historians argue, it is, in examining those instances when race and religion have operated simultaneously, that the inextricable ties between the ideas are clearly revealed. According to Blum and Harvey, in the American setting race has always contained spiritualized elements, and religion has always been racialized. To study one of these ideas in isolation from the other is to short-change them both; only by considering religion and race in concert can we fully appreciate the depths of either.

If these claims appear bold,

they are matched by the vehicle Blum and Harvey have chosen to substantiate them: the purported Son of God himself. Blum and Harvey construct their thesis about the nature of race and religion in the United States by culling together an extensive collection of visual representations of Jesus that have spanned almost the entirety of American history. These myriad Jesus images are central to Blum and Harvey's analysis because "showing how Americans imagined and depicted Jesus Christ's body, skin tone, eye color, brow shape, and hairstyle, reveals…the power and malleability of race in our history" (7). Questions of power—who holds it and how it is wielded—constitute the heart of Blum and Harvey's analysis. By focusing on images of Jesus, the two historians ably and convincingly bring to light "the creation and exercise of racial and religious power," while simultaneously revealing "how that power has been experienced by everyday people" over time (13).

In many respects, *The Color of Christ* follows the chronological contours of traditional American history with the book's nine chapters covering such standard periods as the colonial era, the early Republic, the Civil War and Reconstruction, and so on. Blum and Harvey persuasively demonstrate that throughout these various periods of history, different racial images of Jesus were employed by different racial groups to different ends. In methodical fashion Blum and Harvey show—most often with words but also in nearly two dozen illustrations—that over time in America, Jesus has been physically represented in various shades of red, black, and white. The two historians argue that ultimately, "the race of Jesus. . . had little, if anything to do with what he actually looked like" (203). Instead, at stake in these competing images of the Son of God are issues of authority and agency, supremacy, and survival. Blum and Harvey suggest that by imagining Jesus in their own (colored) image, different racial groups have simultaneously asserted and undermined power. According to Blum and Harvey, it is in these contestations over the bodily representation of Jesus that we can begin to see the spiritualized nature of race and the racialized nature of religion in the United States. While they thoroughly document how racial minority groups have challenged white supremacy by embodying Jesus in their particular skin tone, Blum and Harvey provocatively conclude that "Jesus will probably remain white for most Americans, because that Christ is but a symbol and symptom of racial power yet to be put fully to death" (277).

While the chronological periodization in Blum and Harvey's synthesis follows the conventional standards, the groups included for analysis during each period is strikingly new. Indeed, a signal contribution of this book is Blum and Harvey's inclusion of Native American and Mormon voices throughout their work, which pushes the boundaries beyond the traditional

black-white-Protestant Christian-frame most often employed in American religious histories. By including Native American and Mormon visions of Jesus—and extending them throughout the whole of the book—Blum and Harvey add layers of complexity to the history of the United States, both religious and otherwise.

Although *The Color of Christ* was published by an academic press, the book was clearly written with the general reader in mind. Blum and Harvey are especially adept wordsmiths and maintain an almost breakneck pace throughout, a predictable consequence of trying to capture more than three hundred years of history in less than three hundred pages of text. At times, however, the book's fast pace works to its detriment. Blum and Harvey include so many examples in their narrative that they sometimes fail to adequately analyze them. This is but a minor mark against an otherwise outstanding book that should be read by anyone with an interest in the tangled history of religion and race in America.

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