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The second volume of this biographical project will certainly be welcomed by historians, genealogists, and others with a serious interest in Virginia history. Published three years after the first volume, it meets the same high standard established by its predecessor and will leave its users hoping that future volumes arrive at a more rapid pace. Containing 452 entries written by 247 contributors, Volume Two clearly reflects the editorial determination that the DVB will be comprehensive in its coverage of those Virginians who, regardless of race, gender, or occupation, made a significant impact upon the state, region, or nation. Beginning with Anna Bennett Bland, an interesting and significant seventeenth-century woman involved in the legal battle which resulted in the Virginia General Assembly losing its status as the final court of appeals in the colony, to James Cannon, a Methodist leader important in the battle for temperance and in other religious and political issues at the beginning of the twentieth century, Volume Two of the DVB includes Virginians from politics, religion, science, the arts, education, sports and entertainment, and virtually any other field in which an individual can influence the society in which he or she lives. To merit inclusion the individual must have lived a "significant portion of his or her life in Virginia," which is defined to include both Kentucky and West Virginia prior to the creation of those states.

Any abbreviated list of individuals included will probably describe the interests or idiosyncrasies of the reviewer as much as it reflects the comprehensive nature of the volume. Such names as Daniel Boone, Harry F. Byrd and his many important ancestors, the numerous Burwells and Cabells of note, and Norborne Berkeley, Baron de Botetourt, will already be at least generally familiar to most students of Virginia history even without consulting the DVB. These historical figures certainly warrant and receive substantial treatment. But one cannot appreciate the richness of the DVB, as well as its usefulness, merely be looking for the entries devoted to such well-known figures. Only by examining, for example, the entries for Robert J. Boland, who was born a slave in 1850 but later became a prominent physician and leader in the African American community, and James Albert Bonsack whose invention of the "cigarette-rolling" machine made the modern tobacco industry possible, and the numerous women "civic leaders" such as Mary Alexander Whitworth Calcott, who worked for racial harmony and education for all, do we fully understand the DVB's value as a tool for use by serious students of Virginia history. A classified index of biographies is available online at the Library of Virginia website, permitting users to sort biographical entries in a number of useful ways, such as by chronology, by race, and by gender.

A project of this magnitude depends heavily upon the dedication and competence of the editor and assistant editors as well as the resources and determination of the organization responsible for producing and publishing it. Clearly the DVB is in good hands, as one cannot help being impressed with the second volume’s overall quality and of the many entries written by the assistant editors. Adequate funding and good fortune permitting, the
Library of Virginia will continue to sponsor publication of this invaluable historical and genealogical aid and researchers will hope it can do so in the future at an accelerated pace.

Raymond C. Bailey
Northern Virginia Community College


Most Americans, perhaps from such sources as *Mr. Smith Goes to Washington,* think of a “filibuster” as a parliamentary tactic to impede the legislative process. The term, however, had a different meaning when it first appeared in vocabulary of Americans in the decades before the Civil War. “During that period,” explains historian Robert E. May in this book, “the word generally referred to American adventurers who raised or participated in private military forces that either invaded or planned to invade foreign countries with which the United States was formally at peace.” (xi) In 1850 and 1851, for example, Narcisco Lopez unsuccessfully attempted to overthrow Spanish rule in Cuba. And in 1856, William Walker, perhaps the best known of the filibusters, invaded Nicaragua and set up his own government only to see it overthrown the next year. American filibusters also invaded Mexico and targeted Canada, Hawaii, and Ireland as well. Yet antebellum filibustering was a failure. After returning to Central America several more times, Walker was finally shot by a Honduran firing squad in 1860. More than fifty of Lopez’s men were captured and executed as pirates. And Henry Crabb, who led a filibustering army into Sonora country, met a more grisly end. He was beheaded by Mexican authorities, who preserved his head in an earthen jar of vinegar.

Historians have long recognized the role of the filibusterers in the coming of the Civil War, but May adds a valuable qualification to the conventional wisdom that explains filibustering in terms of the desire of many southern slaveholders for territorial expansion. May argues that the filibusterers did not have disunionist intentions, although he acknowledges the proslavery bent of filibusterers like John Quitman of Mississippi and the Knights of the Golden Circle. He is less inclined to see the Democratic administration of President Franklin Pierce as enabling the filibusterers. Although Pierce formally recognized Walker’s regime in Nicaragua, his government made many sincere attempts to stop filibustering expeditions. May also explores the diplomatic consequences of filibustering. With compelling evidence carefully weighed, he suggests that filibustering efforts brought the United States and Spain to the brink of war and strained Anglo-American diplomacy that dealt with the isthmus of Panama. May also argues that by both arousing European suspicions and Central American nationalist stirrings, filibusterers ironically may have impeded the very process of territorial expansion they sought to inspire.

The most interesting parts of this book move beyond the traditional concerns of historians—the political and sectional implications of filibustering—to the social and cultural context of this activity in mid-nineteenth century America. Americans in the 1850s, for example, seemed fascinated by Walker and his associates. News-
papers gave filibusters extended coverage and theatrical performances celebrated filibustering, like the 1850 Philadelphia production of "The Invasion of Cuba" as well as songs such as "The Filibuster Polka." Most intriguingly, May suggests that filibusterers constituted "a distinct, if often overlooked, antebellum American subculture" (111). Correcting the conventional association made by historians between filibustering and the South, May demonstrates its strong roots in northern cities. Filibusterers recruited from an urban male underclass created by the rise of industrialization in the cities. And May shows the similarities between filibustering and other forms of urban male culture of like boxing, gambling, and volunteer fire companies. Future students of filibustering might probe further into the links between filibustering and the urban class formation in the North, especially regarding the construction of racial identities.

Though May makes a creative and convincing case for the pervasiveness of filibustering in America during the 1850s, the author is less clear on its importance. The numbers of people involved in filibustering, even including those on its margins, seem small. Similarly, even if the State Department spent an "inordinate amount of time" (216) on filibustering, as May says, what was its weight relative to other diplomatic issues? Finally, even if filibustering was discussed during the secession crisis, how critical did it prove to be in the deliberations of Republicans, secessionists or moderates at the time? Nonetheless, Manifest Destiny's Underworld is a very good and important book—strongly researched, creatively approached, and carefully argued. It should deservedly become the standard work on antebellum American filibustering.

Mitchell Snay
Denison University


Struggle for the Heartland is part of the "Great Campaigns of the Civil War Series" being published by the University of Nebraska Press. Like the other volumes in this series, this book provides a synthesis of recent scholarship and attempts to place military campaigns within a larger political and social context. Stephen Engle, author of biographies of Franz Sigel and Don Carlos Buell, focuses on the campaigns in 1862 that began with the Union advance against Forts Henry and Donelson and ended in late May 1862 with the seizure of the important rail juncture of Corinth, Mississippi.

The winter and spring campaigns of 1862, Engle argues, reflect the inability of the Union high command in the western theater to work together effectively. Major Generals Henry W. Halleck and Don Carlos Buell "failed to encourage productive relationships," states Engle, "which precluded them from effectively harnessing the strengths of their forces and seizing important strategic opportunities sooner." (xviii) While these principal Union commanders repeatedly refused to cooperate, subordinates such as Ulysses S. Grant took the initiative to engage the Confederates and seize key points. Grant succeeded in part because Jefferson Davis did not recognize the significance of the vast region between the Appalachians and the Mississippi River. The Confederate president therefore failed to give General Albert Sidney Johnston the resources needed to defend the region and Johnston in turn left the defense of important points to incompetent subordinates. Johnston's abandonment of middle Tennessee after the disasters at Forts Henry and Donelson demoralized the region's populace and dealt a serious blow to Confederate logistics, but the southern army managed to regroup and attack at Shiloh.
The withdrawal of the Confederate Army after Shiloh to Corinth offered Halleck an opportunity to pursue and inflict more damage on the southerners. Halleck believed that the next big battle in the western theater after Shiloh would be at Corinth, but his glacial advance against the town allowed the Confederate forces to effect a withdrawal. In the process of evacuating Corinth, the Confederates surrendered a significant southern railroad (the Memphis and Charleston) and all of western Tennessee. In the wake of the Union Army’s stunning seizure of vast stretches of the Confederate heartland, Engle writes that the struggle in the region “became more accurately a people’s war” (xx). The frustrating efforts of federal troops to deal with recalcitrant southern civilians and guerillas challenged northern beliefs in a limited war. Union generals and common soldiers realized that a policy of conciliation would have to end and that their armies could be used as instruments of civil policy. The actions of these soldiers helped usher in an acceptance by the Lincoln administration of harsher policies, including confiscation and emancipation.

Readers looking for detailed tactical studies of the battles of Forts Henry and Donelson or Shiloh will probably be disappointed in this book. They should turn instead, as Engle suggests, to recent works by Benjamin F. Cooling or Larry Daniel. Anyone looking for an introduction to these important campaigns that examines the decisions and actions of high-level Union and Confederate generals and politicians can find no better place to start than Struggle for the Heartland.

*Keith S. Bohannon*

*State University of West Georgia*


Earl J. Hess, the author of several well-received books on the Civil War including a study of Union soldiers in combat and another on the Battle of Pea Ridge, now takes on one of the best known and thoroughly described incidents in the War. Although a number of recent books have taken new and innovative approaches to analyzing Pickett’s Charge, Hess has chosen to pursue a traditional approach in his research and presentation. He explicitly says that the book is grounded in the “old military history” rather than the new, a stance that takes more than a little courage for an author to advertise these days. Some might ask: Is there a need for one more book on Pickett’s Charge? Hasn’t that been done? But in the mind of this reviewer Hess has provided a book well worth reading, even if one is familiar with Gettysburg and Pickett’s Charge. Indeed, Hess demonstrates in this book the value of a traditional approach to military history for producing a compelling narrative of a grand event that captures its inherent drama.

Hess has succeeded in producing a narrative that draws the reader into a dramatic historical moment. By turning to a large body of primary materials that were not used by previous scholars of Pickett’s Charge and by broadening his focus to include the Union troops who repelled the assault, Hess offers a reconstruction of the attack that is both new and compelling. Further, he cuts through accretions of myth and legend to present a highly credible narrative of what actually happened that July day, achiev-

In the seventeen years since the authors contracted to write this book, probably twenty works have been published on Jefferson Davis’s life, his discordant administration, and the last days of the Confederacy. Now, at the pinnacle of their careers and narrative powers, Herman Hattaway and Richard E. Beringer, both distinguished Civil War historians, have produced not a biography of Jefferson Davis but a biography of Davis’s administration. Dramatically, they intertwine the life and death of the Confederate government with that of Jefferson Davis, its first and only president. Thoroughly familiar with the extensive number of manuscripts and documents of the period dealing with Davis and the Confederacy, Hattaway and Beringer also spice their work with ample quotations from recently printed secondary works they admire, including William C. Davis’s five books on Davis and his administration, William Cooper, Jr.’s, *Jefferson Davis: American* (2000), and Felicity Allen’s *Unconquerable Heart: Life of Jefferson Davis* (2000).

Hattaway and Beringer found the classifications of leadership made famous in James David Barber’s *The Presidential Character: Predicting Performance in the White House* (4th ed., 1992) a useful tool in their analysis of Davis, whom they view as an “American president.” (xviii) Davis, they maintain, typically demonstrated Barber’s “active-negative” leadership qualities, portraying him as a perfectionist unable to achieve his impossible goals. A States’ Rights advocate who typically deferred to constitutional restraints, Davis as Confederate president readily yielded to revolutionary necessities, but he failed to inspire similar compromises in his fellow southerners, even those needed to achieve victory. Great intelligence, general likeability, and lessons learned through experience were all qualities that should have made Davis an effective President. But they seemed useless to the beleaguered Confederate leader in crisis after crisis throughout the war. Davis’s well-known failures resulted from his micromanaging all departments that led to widespread disorganization in the Confederate government, a characterization that Hattaway and Beringer’s make perhaps most clearly in their chapters detailing Confederate military defeat. Loyalty, a characteristic that subordinates surely admire in leaders, became a grievous fault when Davis evaluated his generals. His support for Leonidas Polk, despite numerous military blunders on battlefields west of the Appalachians, ended only with Polk’s death. Similarly, Davis’s support for the incompetent Braxton Bragg was as tenacious as was his loathing for the eminently more talented P. G. T. Beauregard.

Like most historians who have evaluated Jefferson Davis, Hattaway and Beringer see him as a tragic, almost heroic figure and they doubt that anyone could have forged a successful Confederate
government. But at war’s end, generals and politicians, scrambling to deflect criticisms from their own failures in judgment, quickly placed blame for the collapse of the Confederate government on Davis’s shoulders. Denunciations, however, only energized Davis to rise from the ashes of his Civil War reputation to become the embodiment in the “Lost Cause.” An unabashed conservative to the end, Davis never asked if support for slavery and secession had been wise nor whether commencing a war that laid the South low for generations had been a mistake. Instead, he proclaimed in a speech shortly before his death that, given the chance, “he would do it allover again.” (443)

Marion B. Lucas
Western Kentucky University


No person receives more unqualified commendation among Baptists of all stripes than the mythically paradigmatic missionary from Virginia, Charlotte Digges Moon. This book now allows every person the chance to decide for oneself whether the aura surrounding her name should be considered hype or justified. With the help of several sympathetic historians and archivists, Harper has collected over three hundred letters dating from 1870 to 1912 that he has divided into four categories: the “Tupper Years, 1873-1893” (1-169), “Foreign Mission Journal Entries” (171-262), “The R. J. Willingham Letters, 1893-1912” (263-384), and “Letters to Family and Friends.” The last eleven pages of text contain letters from those who were near the events surrounding the last weeks of her life. One helpful bibliographical feature is a notation following those letters that were printed in the Foreign Mission Journal. A brief introduction at the beginning of the book plus short introductions to each section help the reader establish context for each group of letters. The content of the primary sources is rich indeed and has implications for the study of sociology, anthropology, ethics, theology, missiology, cross-cultural communications and other disciplines. In short, this collection of letters will be a valuable source of inspiration and scholarly study for many years to come.

While the editor makes clear that not all letters collected could not be included in this edition, perhaps a second edition could contain some of the material that Moon wrote prior to the Civil War. Her essay, for example, on “Grecian Literature” written for C. H. Toy at the Albemarle Female Institute, certainly would be interesting to readers as evidence of an obviously talented writer too much committed to a florid style in her student days. Also letters currently archived at the University of Virginia that she wrote before and during the Civil War would help complete a picture the development of Lottie Moon’s character. A few editorial additions, much easier to suggest than to execute, also might enhance a second edition. The index should be enlarged. For example, no entry for C. H. Toy appears in the index though he is referred to several times in the letters, even if not by name. And Ida Taylor, a missionary who greatly aided the ministry of Miss Moon, appears several times in letters and has no entry in the index. Also identification of several persons, events, and ideas in footnotes would increase the usefulness of the volume. In an autobiographical letter to a niece, for example, Moon refers to the influence of the views of Alexander Campbell, who was an important figure in many Baptist controversies in Virginia, but probably not a familiar figure to the average reader. (434). And when Moon writes, “A Boxer proclamation was put up on Mr. Stephen’s door recently saying that his house was to be burned” (306), an editorial note concerning the Boxer Rebellion might be helpful. Finally, in letters concerning T. P. Crawford, an editorial intervention describing the
Gospel Mission Movement would provide historical context and significance. Despite these limitations, this volume well executed, valuable to researchers as well as to general readers, and hints at tantalizing possibilities for expanded usefulness should another edition emerge in the future.

Tom J. Nettles
Southern Baptist Theological Seminary


*Close Harmony* is an entertaining, colorful, cogent, well-researched, and scholarly examination of the development of the most influential form of American gospel music. This book is also a labor of love, as the author grew up in and was shaped by this culture. Labeling southern gospel “the best-kept secret in America,” Goff convincingly shows how this musical style “both borrowed from and contributed to the larger musical culture of America.” (xii). He clearly documents the cross pollination of southern gospel with both country music and black gospel.

The story of southern gospel begins with shape-note music, a form of notation that used seven distinct symbols for do, re, mi, fa, sol, la, and ti. This style took hold in the rural South in the second half of the nineteenth century and, employing shape-note “singing schools,” whole generations learned to sing gospel songs. The efforts of James David Vaughn and Virgil Stamps at the turn of the century turned shape-note music into an industry. They put together quartets that toured the region, promoting the shape-note songbooks of their respective publishers. With the advent of radio, television, record albums (78s, 45s, and 33 1/3s), and non-participatory concerts, professional quartets arose that were not tied to publishers and whose members wrote and performed their own music. In the 1960s, the importance of ministry replaced the growing emphasis on entertainment as a number of quartets began to hold concerts in local churches. The Couriers, in particular, added preaching and personal testimony to their singing and had altar calls at the end of each concert.

By the 1980s, questions had begun to arise over the construction of a Gospel Hall of Fame and over how far gospel music could change in terms of style and dress and still be considered legitimate gospel. These questions in turn led many older performers who had begun their careers in the 1930s, 1940s, and 1950s to create their own distinct branch of gospel music and to organize themselves into the Southern Gospel Music Association. Moreover, the annual National Quartet Convention as well as the Bill Gaither *Homecoming* series aided the growth in popularity of southern gospel music. The SGMA tied itself to conservative churches as well as a conservative social and political agenda. For conservative evangelicals, southern gospel “spoke to their fears and reassured their faith” and what many once considered entertainment now stood for evangelism. (281) But throughout the development of southern gospel, criticism was ever present, including charges that groups sought to entertain rather than minister, sang watered-down lyrics, dressed inappropriately, employed secular instruments (drums, electric guitar, and bass), used jazz/boogie or rock musical styles, and gave into worldly temptations (drugs and alcohol). As Goff points out, the dress, lyrics, and musical sound of many gospel performers was a major reason that the industry’s founders split off and created the SGMA.

For those familiar with the gospel quartet tradition, the short biographies included in this book of many groups and influential performers will make for fascinating reading. The reader can follow the careers of the Stamp, Lefever, Speer, Carter, Blackwood, and Goodman families as well as the exploits of prominent quartets like the Statesmen, Oak Ridge Boys, Jordanaires, and Plainsmen. How-
ever, for non-aficionados, the scores of names and the constant lineup changes in the quartets can become confusing. The book’s only major flaw involves the section on Christian rock. Goff overlooks the two most influential critics of this musical genre, Jimmy Swaggart (among the Pentecostal-charismatic wing of evangelicals) and Bill Gothard (among Fundamentalist and conservative believers). And while the author rightly notes that one-time critic Bob Larson “had mellowed his views with respect to at least some forms of contemporary Christian music” by the late 1970s, Larson went much further in the early 1990s. (366-67) In 1992, he issued a video entitled The Metal Connection, in which he interviewed the lead singers of a number of Christian speed and thrash metal bands and then included several of their musical videos. In spite of this minor problem, Goff’s book is a welcomed addition to a growing literature on the influence and development of gospel music in America.

W. Terry Lindley
Union University


“Ticks and bed bugs; fleas and rattle snakes! This is a hard region,” wrote a Methodist Sunday school teacher traveling through North Carolina after the Civil War. Indeed, setting up sabbath schools was a difficult task and historians have often overlooked it and how these schools affected the people of the past. But Sally McMillen’s study of the rise of white and black Sunday schools in the South during the fifty years after the Civil War goes a long way in correcting such neglect. Wading through an enormous amount of primary material, including religious journals, newspapers, diaries, and personal letters, McMillen discovered that Sunday schools were more than an hour of moral education; they were institutions of hope that reflected changes in southern views of children, female educators, northerners, and bureaucratic management. To their proponents, Sunday schools could uplift a region devastated by total war and inspire sectional pride in a people defeated; they could nourish a generation of children distraught by mass fatherlessness; and they could assuage the denominational and racial animosities that wrenched the South.

McMillen begins her study with the collapse of the Confederacy. The end of the war meant catastrophe for southern whites and triumph for northern whites and African Americans. The northern invasion of the South, however, did not end with the war. Yankee missionaries flooded Dixie hoping to organize schools and orphanages. Groups like the American Sunday School Union sought to build a new South, one of sectional, racial, and religious peace. But much like northern efforts to politically reconstruct the South, Yankee control of sabbath education was temporary. As a way to redeem their section, southerners took the moral education of their children into their own hands. They formed new schools and organized their own publishing houses that they used to market a curriculum, chalkboards, magazines, and other religious paraphernalia. At the end of the century, these Sunday schools joined the growing tide of modernization in which “efficiency” and scientific management became universal gospels. Age-based, graded classes replaced classrooms comprising various ages; prizes and medals supplanted pats on the back; seminaries offered courses in Sunday school pedagogy and theology; and conferences and retreats taught Sunday school instructors the best methods to train their pupils.

Yet for all Sunday schools accomplished, they did not overcome racial animosities. As McMillen clearly shows, whites and blacks emphasized dif-
different material in their classrooms. White teachers focused on temperance, respect for parents, and general morality and by and large kept quiet on issues of race and racism, at least in their published teaching material. Black teachers, however, were not silent. They taught young African Americans to be proud of their race and they assailed white supremacy while denouncing segregation and lynching. Southern African Americans saw control over their Sunday schools and publishing houses as a means of social, political, and religious elevation. In the end, sadly, Sunday schools did not quell racial hostilities. By 1900, products of white southern Sunday schools like Thomas Dixon, Jr., and Theodore Bilbo espoused a virulent form of racism that encouraged violence against African Americans.

McMillen is at her best when connecting the rise of Sunday schools to broader trends in postwar society. For instance, she notes that many northerners believed that Sunday schools and religious faith could help reunite the region. This point fits in well with a newly rekindled historical debate among scholars like Gardiner Shattuck, W. Scott Poole, Kent McConnell, and myself regarding the complex influence of religion on national reconciliation and sectional distinctiveness. Furthermore, McMillen demonstrates that Sunday schools—like common schools and benevolent societies—offered middle-class women a socially acceptable venue for their energies. Indeed, women fundamentally drove and shaped much of nineteenth-century religion and education.

This reviewer disagrees with only one point in McMillen’s analysis. She suggests that historians have over-emphasized southern animosity toward northerners and Yankee schoolteachers immediately following the war. “Certainly they encountered some resistance,” McMillen writes, but for the most part, southern whites initially accepted northern teachers. (38) This is a highly questionable reading of the postwar atmosphere. Any reading of missionary letters shows that northern teachers received hostile responses all over the South from the very moments they entered the region. Southerners cursed at, pelted with rocks, fired at with revolvers, and generally despised northern schoolteachers. In one case, a group of assailants kidnapped and beat a Yankee teacher then shaved half of his head while painting much of his face black. Some resistance, indeed. Nevertheless, McMillen’s study is a good one and should interest students of religious education and the post-Civil War South.

Edward J. Blum
University of Kentucky

James E. St. Clair and Linda C. Gugin.

On June 24, 1946, D. Lawrence Groner, chief justice of the United States Court of Appeals, swore in his former colleague and long-time friend, Fred M. Vinson, as the nation’s thirteenth chief justice of the United States. President Harry S. Truman joked that Vinson’s appointment was “lucky for the U.S. and lucky for Vinson.” (156) Observers of the Supreme Court then, and scholars of the Court since, would disagree, arguing that Chief Justice Vinson was not lucky for the Court or the country. Since Vinson’s unexpected death on September 8, 1953, and the rise of the Warren Court to almost
mythical proportions, Vinson and his Court have almost disappeared from sight. Professors James E. St. Clair, an associate professor of journalism, and Linda C. Gugin, a professor of political science, both at Indiana University Southeast, have enriched the literature of Supreme Court history with this work and, in the process, have rescued Vinson from his clouded historical reputation. Neither a vindication of Vinson as chief justice nor an apology for Vinson’s weaknesses, this volume provides the general public and scholars the best assessment now available of Vinson in the context of his entire public career.

Vinson arose from the hardscrabble hills of eastern Kentucky and was driven by a need to succeed both in the classroom and the athletic field. Indeed, he played shortstop in high school and at Centre College and flirted with the idea of playing professional baseball rather than pursuing a legal education. Blessed with a powerful memory, he completed his undergraduate and legal studies at Centre College and returned home in 1911 to Louisa, Kentucky, to practice law. After establishing himself in his community, the political bug bit him in 1921 and he ran for the position of Commonwealth Attorney for the 32nd District. He won. And in the next few years he served two terms in Congress as a Democrat, but losing his seat in the 1928 election but regaining it in 1930. He then threw himself whole-heartedly into the policies of President Franklin D. Roosevelt and the New Deal. As a congressman, Vinson gained a reputation for his ability to mediate between feuding persons, his interest in tax law and tax policies (he worked on the Social Security Act of 1935), and his loyalty to FDR. In fact, it was Vinson who introduced into the House of Representatives FDR’s 1937 plan to reorganize the federal judiciary, which was correctly perceived as a “court-packing” plan. In 1938, as a reward for his services, FDR appointed Vinson to the Court of Appeals for the District of Columbia. Many lawyers/politicians would have found the federal bench much to their liking, but Vinson missed the camaraderie of the rough and tumble world of daily politics. As a result, when in 1943 Roosevelt asked him to leave the bench and become the head of the Office of Economic Stabilization (OES), Vinson readily agreed. In 1945, “Available Vinson,” as he was sometimes called, became Director of War Mobilization and Reconversion and, later that year, his good friend President Harry Truman appointed the Kentuckian to be the secretary of the treasury. Noted for his ability to calm troubled waters and his willingness to serve the president, as well as for having the confidence of Truman (the Trumans and the Vinsons vacationed together regularly), Vinson was Truman’s choice when the chief justiceship of the Supreme Court became available on April 22, 1946, after the sudden death of Harlan Fiske Stone.

Had Vinson’s career ended as secretary of the treasury, his reputation as one of the United States’ most talented and dedicated civil servants would have been secure. But his tenure as chief justice was not as smooth and “lucky” as either Vinson or Truman expected. FDR’s appointees, especially Associate Justice Felix Frankfurter, considered Vinson a political crony, unworthy of the high bench. In one conference, the haughty Frankfurter so enraged Vinson with his attitude and condescension that the chief justice had to be restrained from assaulting his colleague. Also, in a time of social and cultural change, Vinson’s judicial instinct and traditions limited his and his Court’s responses to the changing world. His jurisprudence emphasized
"judicial restraint and adherence to precedent" (277), hampering the Court in dealing with the rising number and complexity of due process cases, especially in the field of race relations. As a result, instead of uniting a disparate Court as Truman had expected, Vinson’s appointment to the Supreme Court divided the justices and set them to feuding.

In presenting this story, St. Clair and Gugin have produced a notable work in the field of judicial biography that neither glorifies Vinson nor allows him off the hook for his shortcomings. This work will stand as the definitive work on Vinson for a long time, and it is recommended for general readers, scholars of the twentieth century, and undergraduate and graduate libraries.

_Thomas C. Mackey_  
_University of Louisville_


Robert Armstead, an African American coal miner who labored in various locations throughout West Virginia, tells journalist S. L. Gardner a compelling story detailing his life and how he worked his way up from general mine laborer to foreman. Along the way he overcame prejudice and discrimination, witnessed mechanization of the mining industry, experienced several episodes of unemployment, saw women enter a traditional male occupation, and was one of the first African American miners to move into the ranks of management before his retirement in 1987. Readers in general will find _Black Days, Black Dust: The Memories of an African American Coal Miner_ fascinating because the story is told by a common laborer pursuing and eventually achieving the American Dream of steady employment, a decent income, job stability, home ownership, and a sufficient retirement. The occasional setback, including divorce, job loss, and prejudice the author experienced makes his life story more meaningful to the average American who has endured under similar experiences.

Scholars will find much within this book to aid their research and study. _Black Days, Black Dust_ represents grass roots history. It is the story of coal during the middle decades of the twentieth century (1927-1987) told by a participant personally affected by technology, management styles, safety rules, unionization, and other changes that transpired during these years. To read about the various changes that occurred in the mining industry in a book written by a university professor who probably never spent a single day digging coal underground is one thing, but it is quite another to receive much of the same kind of information from an individual who lived through these events. Equally fascinating is Armstead’s recollection of life both as a child and adult in various company towns throughout West Virginia. Especially insightful is the author’s perspective on prejudice and discrimination. Yet, despite the hardships, Armstead and countless other African Americans endured, ignoring prejudice in order to make a better life for themselves. Readers can almost feel the strong emotions that Armstead and other African Americans experienced when they cheered black sports heroes like boxer Joe Louis, track star Jesse Owens, and baseball player Jackie Robinson when they broke down the color barrier prevalent in American society.

Missing from the book, however, is detailed information about the Civil Rights Movement of the 1950s and 1960s from the perspective of African American miners in West Virginia. And indeed readers are left wondering if African American coal miners participated in this monumental twentieth century struggle. A chapter about the reaction of the author (and of black Appalachians in general) to the accomplishments of Dr. Martin Luther King,
Jr., and others as they dismantled Jim Crow segregation throughout the South would have been a welcome supplement to Armstead’s story. A list of suggested resources contains only a few books and journal articles on the coal industry in general and African American miners in particular when literally hundreds and perhaps thousands of sources are available. Inclusion of a more comprehensive bibliography would have aided readers engaged in research. But the glossary of mining terms included thoughtfully in the book is a wonderful addition. Such words, used commonly within the mining industry but unknown by the general public, are defined and this feature will prove particularly valuable to readers who are unfamiliar with the mining industry.

Overall, this book adds to the knowledge of coal mining and will supplement works on African American miners such as Joe William Trotter’s Coal, Class, and Color: Blacks in southern West Virginia, 1915-32 and Ronald L. Lewis’s Black Coal Miners in America: Race, Class, and Community Conflict, 1780-1980. While not academic in the traditional meaning of academic, Black Days, Black Dust: The Memories of an African American Coal Miner provides a look at the mining industry from the perspective of a common insider. It is to be highly recommended to readers interested in Appalachia, its people, and the coal industry.

Doug Cantrell
Elizabethtown [Kentucky] Community College


Between 1991 and 1993, a weekly drama starring the actors Sam Waterston and Regina Taylor appeared on NBC. I’ll Fly Away, set in a small town in Georgia, chronicled the contradictions and confusions of the early 1960s southern landscape by focusing on the lives of Forrest Bedford (Could he have been named for Nathan Bedford Forrest, founder of the Ku Klux Klan?), local district attorney, his three children, and their housekeeper, Lilly. This series, critically acclaimed but not surprisingly short-lived, featured finely drawn characters, intelligent dialogue, and story lines that reflected the depth of human relationships set against the backdrop of a changing South. We saw complex southerners, sometimes tortured by the past, but also facing universal fears and concerns—about race certainly, but also class, gender, and generational issues. The protagonists, not perfect by the standards of the 1990s or the 1960s, wrestled week after week with the concerns of everyday life and with the ethical dimensions of that time and that place. It was wonderful television and after two seasons, it was over. For the first time in a long time I was reminded of I’ll Fly Away when I picked up Allison Graham’s Framing the South. She helped to put my favorite television series into a context that is as contradictory and complex as the society it sought to portray, and thereby unravel the many stereotypes of southern character presented on film and television in the twentieth century. This is a huge task that the author undertakes with authority, a breadth of cultural knowledge, and imaginative scholarship.

From America’s first southern film, D. W. Griffith’s The Birth of a Nation, that opened in 1915 to the 1994 commercial blockbuster Forrest Gump, the South has been a mainstay of Hollywood storytelling, a land of “mammies, mobs, mockingbirds, and miscegenation.” In the mid-1950s, television invaded the movie industry’s territory, and thereafter advertisers fearing the backlash of southern consumers shied away from programs depicting a biracial South and instead concentrated on exploiting the image of the “good hillbilly.” One of the most popular and commercially successful television programs to focus on likable, kind and
simple southern yokels was, of course, *The Andy Griffith Show*. It originally ran on CBS from 1960 to 1968 and has been in syndication in the decades since. Griffith, a graduate of the University of North Carolina at Chapel Hill, began his career as a comedian in the 1950s, performing on the nightclub circuit. There he posed as a naive hillbilly encountering culture—both high and low—outside his southern home and community for the first time. Discussing Hamlet with his audience, the son of the Tarheel state observed: “It’s a pretty good show and the moral of it is, though, I reckon, if you was to ever kill a fella’ and then marry his wife, I’d be extra careful not to tell my stepson.” (100) According to Graham, Griffith was an expert at depicting the “normal hillbilly” but his “canny manipulation of mainstream prejudices often eluded critics.” (101) It was also impossible to reconcile his “natural” acting ability with his masterful portrayal of the demented demagogue Lonesome Rhodes in Elia Kazan’s 1957 film *A Face in the Crowd*. But in 1960 the premier of *The Andy Griffith Show* and Griffith’s familiar, easygoing sheriff character, Andy Taylor, assured audiences once more that the southern hillbilly remained as harmless as they had thought. Graham devotes quite a bit of space to Andy Griffith and his fictional world of Mayberry, loosely based on Griffith’s hometown of Mt. Airy, North Carolina, understandable given that the author interviewed him extensively along with a number of other media figures of the 1950s and 1960s.

This is a fascinating book, a product of varied and prodigious research that never fails to invoke a memory, and often a question, in the reader’s mind. Most important, it raises the timely issue of media influence on popular opinion. Graham contends that the media has as big a role in creating and shaping an image as in documenting it. *Framing the South* confronts that issue in a creative, thought provoking, and ultimately successful way. In an episode of *I’ll Fly Away*, a stalwart older attorney assures the up and coming local district attorney, Forrest Bedford: “What people really desire in a changing world is not freedom but security.” Allison Graham shows us that even as the media may have provided us with comfortable images of small-town Mayberry, the specter of civil rights injustice and violence was not far behind.

Margaret A. Spratt
California University of Pennsylvania
To the Editors:

I read with interest your article on the Cincinnati Union Terminal in the Fall 2002 issue of *Ohio Valley History*. However, there are two significant omissions in it.

The *Save the Terminal* committee, which was formed by Mayor Ted Berry, did far more than raise the funds to remove and transport the murals to Greater Cincinnati/Northern Kentucky Airport. It staved off threats to completely demolish the building and replace it with other proposed venues, including modern office buildings. It also tried to prevent the destruction of the concourse. In that respect, architects George Roth and Carl Strauss and I flew to Atlanta to meet with upper management of the Southern Railroad in an effort to convince them to lower the grade of the new piggyback facility rather than demolish the concourse. Unfortunately, the values of history and of the ability of CUT to be more capable of adaptive reuse with the large rectangular building remaining a part of it did not prevail, and the concourse was destroyed.

After that, the committee raised the funds to at least save the murals, except for the large one at the end of the building. It is fortunate that we at least saved these works of art, but like the Albee’s facade tacked onto the side of the convention center, they are not really history because they are no longer part of their original environment.

The other omission concerns the City’s acquisition of the building in 1975. The City acquired the CUT, I believe with federal Transit funds, for the purpose of placing a new operating division for SORTA (Queen City Metro) in it with a new major maintenance facility on the adjacent property north of the terminal. The Urban Mass Transportation Administration (today’s FTA) provided a $10 million grant for this purpose. At that time, Amtrak was still operating passenger service from CUT.

The program called for converting the ground-floor garage into a 300-bus operating division and using concrete aprons on the north and south sides of the building for moving buses into, out of and through the garage. The operating division offices and driver facilities as well as the bulk of QCM’s admin-
istrative offices would be located on the mezzanine level where all the old locker rooms had been. Top management offices and the board room would have been placed on the concourse level, utilizing the historic CUT President’s office, CUT boardroom and adjacent offices. All historic attributes of the building would have been retained but there were no federal funds in the grant to address the needs of these historic areas. Amtrak would have been retained in CUT. The feasibility analysis and preliminary design began in late 1975 and continued into 1976.

However, during this time, City Council introduced a new actor into the process when it mandated the inclusion of the School for Creative and Performing Arts in the study. The preliminary planning process continued with the three functions in the building, but Amtrak was the first to go, relocating to a little structure under the viaducts on West River Road. As the effort continued, endeavoring to provide for all fire and safety requirements of two dissimilar activities while retaining the historic authenticity of the building, the cost estimate went from $10 to approximately $14 million. UMTA advised the City and SORTA that we could do as we want but that no additional federal funding would be available for the extra costs. As SORTA’s Director of Engineering, it became my sad task to recommend that the project was no longer feasible in the CUT and should be moved. The project was relocated to the abandoned Railway Express Agency site north of the old mail handling building and resulted in the Queensgate Operating Division and major maintenance facility that now operate from there.

Only then did the City turn its attention to other developers.

While I recognize that your history was relatively short, I believe that these two items should have been included because of their significance. Moreover, there are a large number of people in this community who were a part of the events and who will note their absence in your history.

Very truly yours,

John C. Niehaus
Cincinnati, Ohio
Upcoming Events

Filson on Main

New Exhibit to Open on Main Street in Louisville, Kentucky, May 2003

The Filson Historical Society announces the creation of a new exhibit, "Lewis and Clark: The Exploration of the American West," to open May 2003 at 626 West Main Street in Louisville, Kentucky. The exhibit will feature The Filson's nationally recognized Lewis and Clark Collection and will tell the story of the Lewis and Clark Expedition through portraits, artifacts, letters, diaries, documents, books, maps, newspapers, and photographs.

Louisville, Kentucky, played an important role in the legendary journey west that took place between 1803 and 1806. William Clark, expedition co-leader, lived in Louisville with other members of his family. Meriwether Lewis came to Louisville to meet Clark on October 14, 1803, thus forming one of the most famous partnerships in American history.

For more information about the exhibit, call The Filson at 502-635-5083.

The Filson Historical Society Gertrude Polk Brown Lecture Series presents


Thursday, June 5 at 6:30 p.m.
The Fine Arts Center at Ballard High School
6000 Brownsboro Road, Louisville, Kentucky

The Filson welcomes the next lecturer in the Gertrude Polk Brown Lecture Series, Pulitzer Prize winner Rick Atkinson. Atkinson will discuss the first volume of his monumental trilogy about the liberation of Europe in WWII. This volume tells the riveting story of the war in North Africa. Atkinson is a former staff writer and assistant managing editor at The Washington Post and the bestselling author of The Long Gray Line.

Tickets are $10, free for members of The Filson Historical Society. Send ticket requests and payment with a self-addressed, stamped envelope to: GPBL Tickets, The Filson Historical Society, 1310 S. Third Street, Louisville, KY, 40208.

Sixth Annual Distinguished Historian Lecture

Thursday, May 8, 2003, at 7:30 pm
Dr. David Blight, Yale University
The Problem of Slavery and the Civil War in American Memory

Dr. Blight's talk is based on his 2001 book, Race and Reunion: The Civil War in American Memory that has won seven major awards including the $50,000 Lincoln Prize, the $25,000 Frederick Douglass Prize and the Bancroft Prize from Columbia University.

The lecture, free and open to the public, is presented by the Cincinnati History Advisory Board, Cincinnati Museum Center.
The Filson Institute for the Advanced Study of the Ohio Valley and the Upper South invites you to attend the

Spring 2003 Academic Conference, May 16-17

"Constructing and Reconstructing a Region: 21st Century Approaches to the Ohio Valley's History"

The Filson Historical Society, Louisville, Kentucky

Conference Convener: Christine Heyrman, University of Delaware

The Filson Institute for the Advanced Study of the Ohio Valley and the Upper South will host a two-day academic conference to examine the ways the region has been historically viewed over time, from the seventeenth century to the present. The conference will also look at new historical approaches that can change our thinking of the region’s past.

Nine sessions, with two papers presented per session, will explore a variety of topics including the exploration and settlement of the Ohio Valley; the Civil War and the Lost Cause; emancipation and the migration of African Americans; race and the 1960s in Louisville; gender roles; religion; and regional identity. Presentations of particular interest will be those that fill in gaps in the region’s current scholarship.

The Institute defines the Ohio Valley region through the exploration of key themes rather than geographical definitions. At the center of the region’s identity problem is the valley’s role in history as a borderland between native groups of people and trans-Atlantic migrants, as well as between the East and West, and the North and South.

Admission is free. For registration information, please call The Filson Historical Society at (502) 635-5083.

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