BOOK REVIEWS

R. Baxter Miller, ed. *Black American Literature and Humanism.* Lexington: The University Press of Kentucky, 1981.

This volume of essays on humanistic themes in Black American literature might well influence the direction of Black Studies for some time to come. The caustic Afro-American literature of the sixties is being displaced by a more benign, but no less committed narrative and criticism; the creative efforts of Ernest Gaines, Alice Walker, Toni Morrison, and Alice Childress—a contributor to this text—come to mind.

The book is a collection of lectures delivered at the University of Tennessee, Knoxville during the winter of 1978 under the auspices of ACLS. The session was organized and the text edited by R. Baxter Miller, Director of the Black Literature program at UTK. The methodological resolve was "to emphasize commonality" without "abolishing diversity," one of the classic drives of humanistic scholarship.

Throughout the sixties and much of the seventies, Afro-American writers pursued a narrow course charted along militant nationalist lines. Such an approach was understandable, even imperative at the time, because black culture was all but excluded from the traditional curriculum. To make themselves heard, black writers and scholars forged a solidarity that threatened to turn exclusive. Fortunately, as this volume attests, such stridency seems behind us now.

Miller's introduction attempts a new, more flexible definition of humanism. The term, Miller feels, was distorted in the reactionary philosophy of Irving Babbitt and Paul Elmore More which was passed on intact to the Agrarians and the New Critics. The scholars here assembled "define humanism from an Afro-American perspective," and a fully human, culturally liberal one it is.

In "Knowing the Human Condition" Alice Childress reminds us, as she does without fail in her novels, that "ordinary people," even the "poor, lost, and rebellious," are vital subjects for the humanist who must resist the current trend of reducing such folk to statistics or points on a graph. Actually, "folk" is a key word in the collection, for most of the scholars rightfully consider folk interests the foundation for the new humanism.

The authors celebrated here offer no surprise: Langston Hughes in Richard K. Barksdale's "Langston Hughes: His Times and His Humanistic Techniques" and Hughes' protege, Gwendolyn Brooks, whose poetry is discussed at some length in George E. Kent's "Aeshtetic Values in the Poetry of Gwendolyn Brooks" and R. Baxter Miller's "Does Man Love Art? The Humanistic Aesthetic of Gwendolyn Brooks." The pervasive influence of Brooks on young Black writers—less surprising than the impact she once had on Don Lee, Etheridge Knight and the more radical poets of the sixties—offers further testimony to the enduring power of the First Lady of Black Literature.

Hughes and Brooks share a common concern for the "artistry and energetic struggle which go into the so-called ordinary lives of individuals attempting to ward off chaos and to order existence," particularly in Hughes' adaptation of blues form and black dialect to poetic expression, his "orature" as Barksdale calls it rather enigmatically, and in Brooks' anatomy of black cultural life in the ghetto of South Chicago, her beloved "Bronzeville."

Women, always strong contributors to the traditions of Afro-America, are well represented in this collection, particularly in Trudier Harris' "Three Black Women Writers and Humanism: A Folk Perspective." Ms. Harris takes as her theme a pronouncement of Ralph Ellison, one of our most distinguished humanists:"Negro folklore, evolving within a larger culture which regarded it as inferior, was an especially courageous expression. It announced the Negro's willingness to trust his own experience." Discussing three novels by Sarah Wright, Alice Walker, and Paule Marshal, Ms. Harris contends that their respective heroines, "like their folk counterparts, often reject Christianity in favor of a more exacting and humanistic realism."

Professor Miller had attempted to include creative as well as critical writers in his symposium. Michael Harper discusses his poetic technique in an autobiographical sketch that credits jazz (Bessie Smith, Charlie Parker, and John Coltrane), literature (Tolstoi, Richard Wright, and James Baldwin), and family (particularly a hip grandfather) as the major inspirations for his work.

The most contentious and, for me, trenchant of all the essays is Chester J. Fontenot's "Angelic Dance or Tug of War? The Humanistic Implications of Cultural Formalism." It might stand as a manifesto for the entire volume. Fontenot invites his colleagues to "see Black writings first as creating cultural **mores** and values and second as reflecting social and ideological forces." He reviews the varieties of twentieth century formalism and finds them wanting. Eschewing alike the dilettantish aestheticism of the New Criticism and the sociological aridities of Marxist analysis, Fontenot would revive the concept of **umanista** developed by its Renaissance forebears. He would place Black Literature where it has truly belonged all along, in the mainstream of western humanism. Indeed, the entire volume attests eloquently to such an identification.

James Andreas, Ph.D.

Harriette Simpson Arnow. *Seedtime on the Cumberland.* Lexington: The University Press of Kentucky, 1983.

. . . . The eight-rowed flint in Christian County . . . along with the children's playthings, rest forever unviolated under the waters of the Cumberland.

Historians, like the damned up waters of the Cumberland, left hidden the story of the common man in the "Old Boot." This is the story Harriette Arnow has unearthed in *Seedtime on the Cumberland.* She delves into ar-

cheology to speculate as to how and why the river and the Cumberland soil were formed, covering all kinds of precise facts. Just when one thinks she has turned historian, she inserts a personal experience as a teacher, a housewife or a gardener that lends the warmth not found in textbooks. The book itself begins with vague memories of stories she heard in childhood about her ancestors, the Civil War, the land and the river:

"And just as it ran through the stories, so did the Cumberland, though far below us in the valley, run through the days of our lives. We watched it, frozen or flooded, or in pool, daily from our front yard; played in it; swam in it; and groped through its fog. Many sounds drifted up from the valley that held Burnside and the river . . . There was among all these sounds only one that never stopped, constant, yet forever changing—that of the Cumerland racing down Smith Shoals just over the hill from our home."

We have learned from historians of the woodsmen, the long hunters, the British, the French, the Indian braves, but Arnow impressed me with her detailed contrast of Cherokee women to the white wives of borderers while she related facts of the signing of a treaty which gave the Indians a few wagonloads of goods for twenty million acres of land:

> Many of the Indian women dressed in the manner of white women but no sunbonnets or housecaps, and usually barefeet or moccasins. Wives and mistresses of the traders would have been resplendent in silks and satins of the latest fashions; beautiful, for according to most who saw them, all of the Cherokee women had "features formed with perfect symmetry and countenances cheerful and friendly," and were "tall, slender, erect, and of a delicate frame, moving with grace and dignity."
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> Compared to these, the wives of the men of Watauga would cut a poor figure. Many, had they been there, which is doubtful, could have walked with but little grace; those not pregnant would have been suckling a young one with a toddler or two clinging to her skirt. The borderer's wife never had the time for hunting trips with her husband or jaunts to listen to a treaty as had the Indian wife. They were, different from the Indian women, voiceless as a group with no female representation in the councils of their menfolk. Yet, it was women such as these who could bear anywhere from six to fourteen children and keep the farm together while the head of the house was gone hunting, or fighting, or trading or politicking, who had forced Attakullakulla to get what he could for the land.

Another passage about Attakullakulla, the proud chief who had earned the name Little Carpenter for his building, cementing, mending the relations between English and Cherokee, concerned children:

> Attakullakulla could look into the faces of the children racing hither and yon, and see the influence of the white man, for after

four generations of traders, prisoners of war, and soldiers among the Cherokee, there were many children with white fathers, some of these with white grandfathers. Some would be Great Warriors and die fighting the white man, others would die on the March of Tears, little more than sixty years away. A Cherokee baby born that year was George Gist, a grandson of Christopher Gist, guide for young George Washington, a strange man who while pursued by French Indians in the Kentucky woods sorrowed for a dead bird. His grandson, better know as Sequoyah, is remembered, not for the scalps he took, but because he made an alphabet for his people.

At other times the author covers many years and happenings with one sentence such as, "Settlers continued to creep into the Cherokee country like water under a door." Of these she writes, "It is doubtful if the average pioneer thought of himself as an empire builder. He was determined to live, and regardless of how near or far death waited, the Cumberlander lived until he died."

The chapters "Silk Handkerchiefs and Feather Beds" and "Around the Family Hearth" create a bit of nostalgia in the reader. Each awakens the "Miniver Cheevy" in me.

The *Epilogue* sealed the story just as I would like it:

> The first settlers on the Cumberland, like first settlers elsewhere, invented nothing and most certainly not democracy. They pioneered no new system of government or religion or agriculture . . . I found no mind I could hold up and call "the pioneer mind," and I could call "the pioneer." The difference between the first settlers on the Cumberland and the rest of the country was one of degree and not kind. They did not call themselves pioneers; later, other men, viewing them with different eyes, gave the name . . . Our eyes, looking at him across the years, must study him through a maze of modern concepts in sociology and psychology, unknown to the pioneer, but think about us as Cumberland River fog.

Erline Smith Babcock

John Egerton. *Generations: An American Family.* Lexington: University Press of Kentucky, 1983.

John Egerton's purpose in writing *Generations: An American Family* was to determine "whether a true story about continuity and change in four or five living generations of one family would add anything of value to our understanding and appreciation of our evolution as a people." In this book, already celebrated as a classic of oral history research, the answer is a resounding yes. The book is remarkable in terms of the family it reveals as well as in the writing itself.

Egerton is a profoundly good writer. His voice is natural and effortless. His capacity to present experience in personal terms without letting himself intrude or distort a story not his own wins the reader absolutely. We sit with him as he talks with the family without ever needing to turn to look at him; we know he sees what we see. Though much of his narrative concerns change, it is the sense of continuity which dominates. This is all the more remarkable because his methods of presentation vary. At times he moves into first person, letting the family member speak for himself; at times he recreates an older generation in first person; at times he reports his own experience as an interviewer. The brief and rather fragmentary accounts of the lives of recent generations may be explained by the demands of space, but the fragmentation also serves his purpose as mutability begins to prove its power. But even in the face of this change, there are still the old verities he skillfully leaves us with. The result is that this book evokes an astonishing and very personal response in its readers.

Of course, Addie and Burnam Ledford of Lancaster, Kentucky, would be remarkable by any account. In 1977 when Egerton first met them, they were ninety-three and one-hundred-one-years old and remembered generations of their families whose experiences dated back to the time of George Washington. The stories of these lives and those of Burnam and Addie and the three generations after them span the entire lifetime of this nation. While the family now includes nine living children, thirty-two grandchildren, and thirty-nine great-grandchildren, Burnam and Addie are the central figures through whom the family is seen.

Burnam, named for state legislator Curtis Burnam, who was instrumental in passing land legislation, always took an avid interest in politics and has a sense of the family and its relation to a larger arena of human history. Addie describes herself as "a craving woman," one who has ambitions and some skill in business but little opportunity to use it. It seems inappropriate to detail their lives here; let the story unfold as Egerton writes it: Time and circumstance lead the Ledfords to settle in several homes and to work at several callings, but their basic values seem much the same as those of their forebears—a strong sense of family kept alive through storytelling, staunch independence, thorough frugality, and unstinting hospitality. Both Addie and Burnam are effective story tellers with a great gift of clarity, disarming honesty, and with prodigious memories. No one can read Burnam's account of his vision of heaven without being greatly moved, or his belief, voiced in this same passage, that one of God's purposes for him was to tell his life story: ". . . me and Addie belong to the old way. We've always thought about our families, talked about them, tried to remember the old ones. I'll keep on telling the story until I die . . . [Addie] can keep on telling it after I'm gone." That time did come; Burnam, after one hundred and six years and a marriage of seventy-nine years, died in February of 1983. We miss him.

Egerton is also lucid and honest in his conclusions about his book. He feels that he probably knows more about this large family than any one

member presently alive, surely because of his exhaustive research and single-minded purpose as a listener. He also feels that he could never know the family well enough to describe their evolution from generation to generation; while this is perhaps true, he leaves the reader working at it, thinking not only of this family but of many others. His most earnest conclusion is that living elders are vital to a sense of family.

Most of the readers of this journal probably already know this widely acclaimed work. If not, they should be certain to buy two copies while they are about it—one of them to pass around the family for some time to come.

Martha Y. Battle

Neil Isaacs and Rose Zimbardo, eds. *Tolkien: New Critical Perspectives.* Lexington: The University Press of Kentucky, 1981.

Although Tolkien's work, *The Silmarillion,* shone brightly for a few years, the essays of the book, *Tolkien: New Critical Perspectives,* emphasize his major work, the trilogy, *Lord of the Rings.* The critical essays of these *Festschriften* range widely, revealing the remarkable chameleon-like characteristics of the author along with his formidable knowledge of linguistics, especially Old English (Anglo-Saxon).

One of the editors, Neil Isaacs, quotes his other editor, Rose Zimbardo: The "effort to save Tolkien from the faddists and the button makers" must go on. Isaacs also cites the need for a comprehensive Tolkien bibliography, but admits that a good beginning had been made since Christensen's addenda were added to the already published list of the *Bulletin of Bibliography* for July-September, 1977. Issacs emphasizes the importance of Tolkien's scholarship by remarking that separate MLA seminars have been devoted to Tolkien at the national conventions of MLA.

Neil D. Isaacs' essay "On the Need for Writing Tolkien Criticism" indicates a hiatus in criticism that is still to be filled. Isaacs refers to new scholarship in two essays by Kathryn Blackmun, "The Development of Runic and Feanorian Alphabets for the Transliteration of English" and "Translations from the Elvish" as being quite striking examples of Tolkien's literary capabilities and linguistic achievements.

Following many of the fads of modern criticism, some critics try to embody all of Tolkien in one philosophy. Gunnar Urang, for example, tries to limit Tolkien to Existential Phenomenonology in his essay, "Tolkien's Fantasy: the Phenomenology of Hope." However, Isaacs feels that another essay by Daniel Hughes from Mark Hillegas' *Shadows of Imagination* is so influential that it must be included in this collection. Tolkien's vast scholarship in Anglo-Saxon gives us the best translation of the metrical romance, "Sir Gawain and the Green Knight", and one of the superior translations of the Beowulf among other Old English literature. Many of Tolkien's names of persons and places come from Anglo-Saxon sources.

There is little doubt that Tolkien's term "Middle Earth" is a direct bodily transliteration from "Caedmon's Hymn":

*Thorn á middangeard Monncynnes Weard, . . . **

It seems to elude some persons that Middle Earth is the world, the surface of the earth between the dome of heaven and the floor of hell. Therefore, Tolkien is writing both a fantasy and an allegory. The following comment on a recent book, *A Tolkien Bestiary* by David Day, proves the influence of Tolkien upon other authors: "Taking the medieval bestiary as his model, David Day has compiled a lavishly illustrated reference guide to all the fantastical creatures, deities, and landscapes of J.R.R. Tolkien's world."

The book being reveiwed contains essays by Neil D. Isaacs, Lionel Basney, J.S. Ryan, Verlyn Flieger, Rose A. Zimbardo, Daniel Hughes, Patrick Grant, David L. Jeffrey, Paul Kocher, Henry B. Parks, Lois R. Kuznets, Joseph McClellan, and Robert M. Adams.

Each Festschrift agrees that Tolkien's books contain all of the subtlety of fantasy, all of the essence of scholarship—from the child's faery story to Coleridge's *Biographia Literaria*..

Bruno Bettelheim asserts that "a legend ought to be treated more respectfully than a book of history" because a legend contains more truth.

Tolkien: New Critical Perspectives is a choice group of *Festschriften* which is for both the general reader and for the scholar.

**Middangeard.*

William E. Bennett

Frederic D. Ogden, ed. *The Public Papers of Governor Keen Johnson 1939-1943.* Lexington: The University Press of Kentucky, Lexington, 1982.

For the housewife or teenager searching for paperback thrills, a publication of a governor's papers means little or nothing, but for scholars the availability of printed sources creates a happy state of affairs. The age of "papers"—presidential, gubernatorial, private—has made the historian's work simpler. The publications of the Kentucky Advisory Commission on Public Documents are therefore worthy of applause. The Commission has now produced five volumes, each a collection of the public papers of a Kentucky governor. This volume, the fourth in its series, honors the governor who served the state in an era of depression and war, from 1939 to 1943.

Governor Keen Johnson, born in 1896, had humble origins. He was the son of a circuit-riding Methodist minister, attended public schools and two Methodist institutions, and enlisted in the army while in college. He served overseas in 1918 as an infantryman. After his discharge he went into the newspaper business, taking time out to obtain an A.B. degree in

journalism from the University of Kentucky. Democratic party politics attracted his interest in 1932, and he was successful in two state-wide elections: for lieutenant governor in 1935, and governor in 1939.

Keen Johnson was a modest man in a poor state, and he understood the limitations that the latter imposed on him. His inaugural address, which opens this volume, refers to his plan to be a "saving, thrifty, frugal governor . . . I will not make you a spectacular governor, but I will try harder than did any of my predecessors to make you a good, honest governor." He referred to his mandate not to increase taxes, but outlined his priorities: education, health, welfare of the aged, and highways.

How successful was he? One would have to consult other sources to find a clear answer to this question. The book includes many speeches and legislative statements, but the editor's footnotes provide the best indications of the context of the speeches and their legislative results. Most of the footnotes consist of comments taken from Kentucky newspapers. In his valedictory address, on December 7, 1943, Governor Johnson stated that he had kept the pledges made at his inauguration. He had brought the state from near bankruptcy to solvency with a surplus in the treasury. He had built a modern prison, modernized another one, and rebuilt mental hospitals. So much for his self-evaluation.

The organization of the book is topical, which makes it easy for readers to find the messages or speeches that are of interest to them. Any book of presidential papers would include such topics as "Legislative Messages," "Education," "Health and Welfare," "Agriculture," etc. As a wartime governor, however, Keen Johnson's attention had to be given to world affairs as well. Readers who are interested in a governor's transition from parochialism to cosmopolitanism can find a story here. In January, 1940, he urged veterans organizations to try to "keep America from again crossing submarine-infested oceans to fight un-American wars." But in September, 1942, he gave a fighting speech at the Campbell County Fair: "What are we fighting for? We are fighting to prevent dictators destroying these spiritual values that make us a great nation . . . When we win this war, we shall have preserved democracy for ourselves and our children." So went the rites of passage, from isolationist to fighting patriot.

The Public Papers of Governor Keen Johnson is a contribution to our knowledge of Kentucky's history and politics. As noted in a previous review (of Louie B. Nunn's papers), this work will earn the praise and gratitude of historians and political scientists, some of them not yet born.

Harry M. Hutson, Ph.D.

Robert Penn Warren. *Jefferson Davis Gets His Citizenship Back.* Lexington: The University Press of Kentucky.

This book is about one of the strangest and most enigmatic men in American history—Jefferson Davis, the defeated president of the Confed-

erate States of America. In *Jefferson Davis Gets His Citizenship Back* Robert Penn Warren has given a concise analysis of a puzzling figure, one which contributes to a better understanding of Davis and the difficult times in which he lived.

Warren surveys the well-known events of Davis's life, including his education, his first marriage to the daughter of General Zachary Taylor, his life as a planter at Brierfield in Mississippi, his Mexican War experiences, his roles as congressman, United States senator, Secretary of War under Franklin Pierce, Confederate president, and finally, his years of struggle after the Civil War.

The occasion for the writing of this book was the 1979 celebration of the restoration of citizenship to Davis by a special act of Congress. Robert Penn Warren, one of America's greatest men of letters, returned to Todd County, Kentucky, to attend the ceremonies honoring Davis, annother native son of the bluegrass state. From that journey came this reflective essay on the career of the fallen leader of the Confederacy who was "not a modern man in any sense of the word but a conservative called to manage what was, in one sense, a revolution."

Davis was a planter and slavemaster, but as Warren has shown, he was different from many of his fellow slaveowners. "Apparently," Warren states, "he did not conceive of slavery as an eternal institution justified by the Holy Writ—or did not conceive of it that way consistently." He organized Brierfield as a kind of training ground that would help protect the black man, once freed, from being exploited by ruthless white competition.

Davis has a devoted black overseer at Brierfield, and work was assigned according to capacity and taste. Free time was allowed for personal projects for profit, such as animal raising, crafts, storekeeping, and gardening. Discipline was maintained among the slaves by the use of a black judge and a black jury. There was cross-examination of witnesses, and punishment was set by the court and administered by blacks. Davis tried to treat his slaves decently.

It is difficult to assess the kind of president Davis was because the Confederacy was operating under many disadvantages when compared to the Union. But Warren does not hesitate in proclaiming that those historians who say the South would have won its independence if Lincoln had been their president are probably wrong in their thinking. To Warren these historians are engaging in "the wildest of 'ifs'."

However, Warren does admit that Davis should have acted differently from what he did in a number of matters. For example, he could have reorganized the military establishment to give it more flexibility; he could have connected the fatally unconnected rail systems of the Confederacy, and he could have dealt more effectively with the questions of morale and finance. And last, Davis could have shown less favoritism, especially to West Point commanders such as Braxton Bragg.

Jefferson Davis died in 1889 without rancor, wishing all of his fellow citizens well. In death he was defenseless. He had refused offers of pardon while he lived because a pardon could be interpreted to imply forgiveness for wrongdoing. "And wrongdoing was what, in honor and principle," Warren reminds, "he denied." Davis would not repent "of being honest, or recant what he believed to be true." If he were alive today, Warren writes, Davis would probably reject citizenship in the United States, given his belief in the ancient code of honor, chivalry, and states' rights. He could not tolerate the system that exists today.

Furthermore, Warren does not think that either Lincoln or Ulysses S. Grant would "happily accept citizenship in a nation that sometimes seems technologically and philosophically devoted to the depersonalization of men." In their own ways Lincoln and Grant were almost as old-fashioned as Jefferson Davis, Warren concludes.

Robert Penn Warren has written a very fine essay of Jefferson Davis and his times, a work that is worthwhile reading for the scholar as well as for the general public.

Lonnie E. Maness, Ph.D.

Ross A. Webb. *Kentucky in the Reconstruction Era.* Lexington: The University Press of Kentucky, 1979.

When the Civil War began, Kentucky tried to remain neutral, but this was never a viable possibility. After the Confederates occupied Columbus, Kentucky went over to the Union side. However, the state was badly divided: neighborhoods and families fell asunder and furnished men for both sides, with most of the men going into the Union army.

To keep Kentucky in the Union, Lincoln had promised to preserve the Union as it was; in other words, Kentuckians could have the Union and keep their slaves. In *Kentucky in the Reconstruction Era,* Ross A. Webb has detailed the reasons for Kentuckians' becoming disillusioned with Lincoln's wartime policies, their turning conservative during the reconstruction period, and their harshly critical stance toward radical Republican reconstruction policies.

Kentuckians became increasingly concerned over their slave property because of the Confiscation Act of 1862, which provided that rebel property would be confiscated and given to the Negroes. The Emancipation Proclamation of 1863 was most alarming as it freed the slaves in the rebellious states. Kentuckians wondered what would happen next with the slaves in the loyal slave states. Early in 1864, the Federal authorities also began to recruit Negro regiments in Kentucky, an invasion of the property rights of slaveholders. Kentuckians were furious.

Even more troublesome was the imposition of martial law upon Kentucky in 1863. This action was taken supposedly to safeguard the freedom of elections in Kentucky; in actuality, martial law was used to quash the pro-

reforms for both races were achieved (reforms that helped black children as well as white); and Negro testimony in cases involving whites was allowed in state courts. Reforms of a more general nature were also carried into effect.

Kentucky, a loyal state, felt much of the agony that all ex-Confederate states experienced because of reconstruction. The actions of the Federal government in Kentucky made the state Democratic in party for many years to come. Webb has written a most interesting work that is highly recommended for the general public as well as for students of Kentucky history.

Lonnie E. Maness, Ph.D.

Richard M. McMurry. *John Bell Hood and the War for Southern Independence.* Lexington: The University Press of Kentucky, 1982.

There was great drama and romance in the life of John Bell Hood. Thus, it is surprising that it has taken so long for a solid, thorough and understanding biography to be written about his life, especially the role he played in the Civil War. That biography has now been written by Richard M. McMurry. *John Bell Hood and the War for Southern Independence* does a remarkable job on the dashing Confederate general.

Hood was born in Owingsville, Kentucky, on June 29, 1831, but little is known of his early years. Undoubtedly, he learned to fish, hunt, and ride as a young man on his father's 600-acre farm that was cultivated largely by slave labor. It is known that young Hood was prone to fistfights. What formal education he received is not known. However, he acquired the rudiments of learning probably by spending some time at one or more of the local private schools. Then early in 1849 Hood's uncle, who was a member of Congress, was able to secure an appointment for his nephew to the Military Academy at West Point. Graduating from West Point in July, 1853, Hood stood forty-fourth in his class of fifty-two.

Hood remained in the United States Army until the Civil War crisis began. His last duty was with the Second Cavalry in Texas, a state he fell in love with. When Kentucky failed to secede from the Union, Hood decided to enter Confederate service from Texas, "which thenceforth became my adopted land," as he wrote, "a choice that would greatly affect Hood, Texas, and the South."

Hood was thirty years of age when the Civil War began. His leadership of the Texas Brigade in 1862 was nothing less than brilliant in the fighting around Richmond, Virginia. Later Hood commanded a division in Lee's Army of Northern Virginia. As both a brigade and division commander, Hood performed admirably. His forte was the attack, at which he was usually successful as an heroic battle leader.

In 1863 Hood participated in a most commendable way in the Battle of Chickamauga, where he lost a leg in addition to the arm that had been rendered largely useless in the Battle of Gettysburg. After recovering from

people"), confidence men, gamblers, old-time prostitutes (who developed relatively little professional argot because they were likely to be bovine types of low intelligence), dice gamblers, jockeys and moonshiners. One of the most interesting glossaries lists the rhyming slang that has entered the American criminal argot. In rhyming slang, most of which comes from the Cockney dialect in England, "each meaning is expressed by a pair of words the second of which rhymes with the meaning." Thus *garlic and glue* is beef stew, *cinder shifter* is a drifter, and *cheese and kisses* is the "Mrs."—that is, one's wife. The glossaries are fascinating to the word buff, although he may become impatient at the overlapping and repetition of some of the glosses, particularly involving the language of addiction.

The essays are introduced with "double" commentaries by Maurer, one written at the time of original publication and a second added when this collection was being gathered. The editors have supplied a thorough and comprehensive index, and, in keeping with Maurer's own high standards for painstaking accuracy, an almost error-free text. Stuart Berg Flexner has written a foreward for the collection; it is a splendid tribute to Maurer by one of his former students who is himself now an acclaimed language scholar. Following the glossaries is a ten-page epilogue written by Maurer, probably in the late nineteen-seventies, entitled "Social Dialects as a Key to a Cultural Dynamics." By asking, "Why study social dialects?" Maurer moves to a theoretical consideration of the relationship among argot, sub-cultures and the dominant culture. To my mind, Maurer's strength lay in field lexicography rather than in social or linguistic theory, but his observations are always interesting and suggestive.

The general reader will think this book too expensive (priced at thirty dollars) for his personal library, but he will be grateful to Allan Futrell and Charles Wordell for collecting these essays in a book, and he will encourage his librarian to purchase it, thereby making a representative sampling of Maurer's writings accessible to layman and scholar alike.

John McCluskey, Ph.D.

Richrd M. McMurray. *Welcome the Traveler Home.* Lexington: The University Press of Kentucky, 1982.

As a youngster growing up in Indianapolis during the 1940's, I had only the most superficial contact with coal mining. I remember the bushy eyebrows of John L. Lewis staring out from the pages of local newspapers, and I recall on a few occasions seeing pictures of gaunt, grimy, sallow-eyed Appalachian miners, whose thin faces seemed dwarfed by their helmets and carbide lamps. I also remember not liking these pictures, thinking and hoping that the desperate and hungry look were somehow not real.

Of course they were real, but it was not until I read *Welcome the Traveler Home* that I understood the extent of the horrible reality.

Jim Garland was born in Fourmile, Kentucky, on April 8, 1905, the same day the (nearly four hundred years earlier) Ponce de Leon landed

near St. Augustine, Florida, in his search for the fountain of youth. Cynics among us might question any comparison of these two men, but I feel that they were interested in achieving essentially the same ends. Jim Garland wanted decent wages and working conditions so that miners would have the freedom to be youthful while they were young. (He went into the mines at thirteen, and his brothers at fourteen, twelve, and nine.) He suggests that imposed poverty, disease, child-labor, and fear, coupled with the resulting feelings of depression, anxiety, and melancholy made youth an impossibility in the first third of the twentieth century.

To illustrate his point, Garland notes that conditions in the mining areas of his homeland got so bad that people "lost faith in everything—their trade unions, their churches, their government, themselves. They had tried and failed at the only trade they knew; many of their wives were sick from overwork and worry. They prayed for something to happen, addressing a God they thought had forsaken them. Mothers, searching for ways to get food, took their little girls into the towns to sell their bodies. And the fathers, knowing this, sank deeper and deeper into themselves." Jim Garland's search was to find a fountain that would restore some measure of youthful vitality to a diseased and decrepit system.

Garland realized while still a young man that he and the other miners were individually helpless against the corporate powers that controlled the companies, the local politicians and the government. So he and his young wife went north to New York, where he became a writer and singer of protest songs and a fund-raiser and organizer for his *cause celebre.'*

Welcome the Traveler Home is both a memoir and a history whose strength lies in Garland's ability to combine the anecdoctal and the historical into a narrative that is at once engaging and informative. If the book has a weakness, it is one that is simply the result of what it is. As a personal narrative rather than an historical survey, it is sometimes confusing and inconsistent, especially concerning the sequence of events. But, as Thomas Bethell says in an extraordinarily fine "Foreward," "Others can write of these same times with much greater omniscience, with olympian detachment or with passionate outpourings of theory buttressed by long hours in the library. This is a different kind of record entirely."

Phillip Miller

Will D. Campbell. *The Glad River.* New York: Holt, Rinehart and Winston, 1983.

Doops, Kingston, Model T—the names themselves are enough to arouse curiosity, if not interest. All three are young men from the South who share an interest in matters of the spirit and an antipathy towards religion and the state, and they are the main characters in a fine novel by Will Campbell, a man who styles himself a Baptist preacher without a pulpit.

These three men, Doops, Kingston, and Model T, meet at Camp Polk, Louisiana, in 1942, and the friendship they establish there provides a spiritual foundation that sustains them through and beyond the execution of one of them some ten years after their first meeting.

Claudy Momber (Doops), Fordache Arceneau (Model T), and Kingston Smylie are, respectively, an unbaptised redneck Baptist (unbaptised, he says, because there is no Baptist alive to perform the ceremony), a cajun Catholic, and a redbone Catholic—a person of mixed white, Indian, and black ancestry who is from the swamps of Louisiana.

Each member of this trinity has a number of religious experiences that make him profoundly aware of human spirituality and the ways in which the church and state pervert and subvert that spirituality. For Doops the experiences range from an encounter with a Buddhist priest during the war to a meeting with the members of a snake-handling church group. For Kingston the experiences begin with a confession to Doops about his background and end with the burial of Model T. And for Model T they range from an injury during the war (he has half of his face blown off in a land mine explosion and later refuses to have plastic surgery) to his trial, conviction, and execution for rape and murder.

Central to the community is a virgin sanctuary in the middle of the Louisiana swamps, discovered by Model T when he was sixteen years old. The sanctuary consists of a cypress knee Madonna and a pool of water forty feet below the surface of the ground and over one hundred feet deep. It is at this sanctuary that the friends find temporary solace when the world it too much with them, and it is here that Doops and Kingston bring Model T's body for its final baptism.

As fine as this novel is, it is not without flaws. The book is never maudlin, precious, or sentimental, but it draws too heavily on stereotypes in its depiction of the attorneys, both prosecution and defense, involved in Model T's trial.

The prosecutor—Theodore Sikes, Attorney General of Mississippi and always addressed as "General"—is too much the Southern politician. As readers we are led to believe that Sikes knows Model T is innocent, but his WASP mentality, his bigotry, and his political ambitions and paranoia (Joe McCarthy is busy with his witch hunts in Washington) force him into the most obscene possible manipulations of the legal system. The defense attorney is just the opposite. A Harvard graduate and a born and bred Mississippian, he is so appalled at the blatant miscarriage of justice during the trial that he dedicates himself to working, without pay, for the reversal of the conviction. He is successful.

The entire trial, of course, represents the eternal struggle between the letter and the spirit of the law, whether that law be civil, moral, or spiritual. In the trial, as in most collective human ventures, the letter of the law prevails, mostly I suppose—and Will Campbell suggests—because human institutions cannot abide truly spiritual concerns.

Phillip Miller

William Preston Vaughn. *The Anti-Masonic Party in the United States, 1826-1843.* Lexington: University Press of Kentucky, 1983.

Although students of Freemasonry in the United States are well aware of the infamous Morgan case and the anti-Masonic movement of the Nineteenth Century, the friends and relatives of Masons and many Masons themselves are not. They may be amazed to learn that not many decades ago Freemasonry was seen not as a benign safeguard of democracy and source of extensive charity but as an evil thing, hostile to democracy, and indeed criminal in its consequences if not in itself.

Vaughn retells the story of the Morgan case itself briefly and with a commendable objectivity. In view of its consequences, all who have an interest in the American political past should know about it.

In 1826 a ne'er-do-well stonemason named William Morgan was known to have written an expose of Freemasonry, divulging details of Masonic obligations and ritual which Masons had promised not to reveal. Morgan was jailed, more or less on a pretext, and then forcibly abducted by Freemasons. What happened to him after that is not known, but it has been suspected ever since that overly zealous and poorly informed members of the Masonic Order murdered him.

The result was a wave of emotion and agitation against Freemasonry which led to the creation of a political movement and which led thousands of Masons to abandon the order, indeed in many cases to renounce it publicly.

In the years shortly after 1826 when Andrew Jackson was president, anti-Masonry was the natural ally of the anti-Jackson political forces, for Jackson was a devoted Mason and had served as Grand Master of Masons in Tennessee. "Whigs" opposed to "King Andrew" immediately saw the advantages of the anti-Masonic movement and sought to use it. Some consequences were surprising, as when the anti-Masonic Party appealed to Henry Clay, a Past Grand Master of Masons in Kentucky, to lead their movement. Clay wanted to be president, but his cautious statements about Masonry were not clear enough or forceful enough to satisfy the zealots of the movement. They were content to run a former Mason named Wirt, who was never in any real danger of winning the presidency.

Vaughn has described the history of the anti-Masonic Party, as his title indicates. He did not set out to describe the anti-Masonic movement in all its aspects, but this reader was more interested in Vaughn's brief statements about the effects of the anti-Masonic crusade on Grand Lodge meetings, revocations or surrenders of lodge charters and drastic changes in total Masonic membership than in the dreary details of political deals, platforms and efforts. The anti-Masonic movement resulted in immense losses in Masonic membership in several northeastern states.

Anti-Masonry had no force at all in the slave-holding South. Vaughn points this out but makes little effort to explain it. There was no political movement for him to describe where there was no anti-Masonry movement.

This work is of special interest to those concerned in Freemasonry and its relationship to American society. It is a valuable contribution, although of course it is not free of flaws. On page 11 Vaughn mentions that Thomas Jefferson was not a Mason. There is some evidence that he was, although most Masonic scholars consider the evidence less than enough to be considered proof. Vaughn also seems to be unaware of the study, *Let There Be Light—A Study of Anti-Masonry* by Alphonse Cerza, published in 1954 and in a revised edition in 1983 by the Masonic Service Association, Silver Spring, Maryland.

Patrick R. Taylor, Ph.D.

Daivd W. Reinhard. *The Republican Right Since 1945.* Lexington: University Press of Kentucky, 1983.

In this book Reinhard is concerned neither with the Republican party's left and middle nor the party's extreme (radical) right wing. He is instead concerned with the conservative, non-radical part of the Republican Party. This provides him with a difficult problem which he meets only moderately well—the problem of assigning individuals and groups of the Republican persuasion to one category or another. He is left free to ignore those who do not meet his criteria.

The criteria must change, however, as the issues and the personalities changed from 1945 to the 1980s. Reinhard chooses to define his subject area in terms of what the individual Republicans and their combinations were **against** rather than in terms of what they were **for.** The Republican Right was, he says, against changes that were associated with Roosevelt, against Lyndon Johnson's reforms, against "big government" and against what has come to be called "the imperial presidency." Reinhard grants that the Republican Right was **for** certain things such as limited government regulation of the economy, lower and balanced national budgets, lower taxes, strong defenses and some degree of isolationism.

Reinhard also recognizes that the "Radical Right" held some of the same views, but the Radical Right, he holds, is paranoid while the Republican Right is not.

Against that background of definition he traces the adventures of the sane, conservative wing of the Republican Party from the days of Roosevelt's days of domination, when the main hope of the Republican Right was simply the erasure of the New Deal, to eventual victory with Ronald Reagan in 1980. In the long first part of that length of time Republicans successful in national level politics tended to call themselves "liber-

als" or "moderates" while the comparatively unsuccessful Republican Right saw itself as "conservative." It—the Right—scorned the liberals and moderates like Dewey and, later, Eisenhower, as "me-too" copiers of the New Deal tradition. Even Taft did not fully meet the desires of the Republican Right.

For anyone over 40 the book will call back many memories. Some will recall how at the end of the World War II, after twelve years of Democratic supremacy, there was a "ballot box uprising" which gave the Republican Party control of both houses of Congress and made the Taft-Hartley law limiting the power of Big Labor possible. Senator Taft's authorship of the bill made Taft the darling candidate of the Republican Right, although some considered him too far to the left. Fears he could not win the presidency prevailed, however, and it was Eisenhower and not Taft who won the presidency in 1952.

When Eisenhower proved too moderate for the Republican Right and, perhaps, also too conservative for many voters, the Republican Party lost control of the Congress in 1954. Despite the alienation between "Ike" and the Republican Right, the president easily won re-election in 1956. He soon after called for heavy spending and welfare programs which disgusted the Right even more. It was at this time that Arizona's Barry Goldwater became the spokesman for the Republican Right.

Despite the internal divisions, the Republicans showed unity behind Richard Nixon in 1960, but Kennedy, the Democratic candidate, was declared the winner and took office in an extremely close election. The voting record showed that the voters liked Eisenhower but not the Republican Party. The Republican Right insisted nonetheless that the voters would support a genuinely conservative candidate.

Accordingly, in 1964 Barry Goldwater offered "a choice, not an echo," and the American voters overwhelmingly chose Lyndon Johnson instead. Four years of Johnson's personal style, urban riots, and the "Great Society" brought the American people around to supporting conservative programs, and Richard Nixon was elected. His subsequent conversion to Keynesian economics and the Watergate fiasco left him isolated and forced him from office, but since 1964 the American voters have chosen a conservative in every presidential election, rejecting first McGovern and then, after electing a Southern conservative, Carter, the electorate rejected him for the more conservative Reagan in 1980. Reinhard sees the contemporary Republican Party as a loose alliance of the "New Right," whatever that is, the Republican Right, and the Moral Majority, supported by many Democrats.

The author has told his story well. While this book does not read like a popular novel, it will easily hold the interest of any educated reader really interested in politics in America. It is a valuable account of much that has happened since 1945.

The Republican Right Since 1945 is highly recommended for all readers with an interest in the history of American politics.

Patrick R. Taylor, Ph.D.

Paul H. Bergeron. *Antebellum Politics in Tennessee*. Lexington: The University Press of Kentucky, 1982.

The South has generally been regarded as a region dominated by single-party politics, or politics by personal factions taking cover under a single-party label. It is often not realized that from 1835 through 1860 Tennessee and most other Southern states had a vigorous two-party system.

It is this period of vigorous two-party competition which Professor Bergeron examines in this book. Tennessee had been a one-party state since its beginning under the banner of the Jeffersonian Democratic Republicans. One faction was lead by John Sevier and the other, by William Blount. One of the members of the Blount faction, Andrew Jackson, became the first President of the United States from a state not bordering on the Atlantic Ocean.

It seemed that with Jackson in the presidency, the Democratic party in Tennessee was secure, but it was due to two important decisions made by Jackson that a vigorous two-party system developed in Tennessee. The first was his veto of the recharter of the Second Bank of the United States while the second was his insistence that Martin Van Buren of New York be his successor. Neither decision was accepted without question in Tennessee; out of this controversy grew a powerful state Whig party to oppose the Democrats while later the American or Know-Nothing Party served the same role.

The result was that for twenty-five years Tennessee had a two-party system with neither party able to gain a decisive advantage over the other. Bergeron makes the point that the two parties did not represent a clear-cut conflict between social, economic, or geographical interests. While each party had its areas of strength, the differences were marginal. There was a tendency for industrialists to support the Whigs, but many large planters supported them also. The Democrats were more dependent for support from small farmers and merchants, but there was no clear-cut conflict between large and small farmers and agriculture and industry.

Bergeron also maintains that at least in Tennessee the Jacksonians were not the champions of the working class. In the period from 1836 through 1854, twelve percent of the Whigs, but only seven percent of the Democrats, were artisans. On the other hand, in West Tennessee both parties had the same percentage of artisans. Because membership in both parties was extremely stable, voter turnout was extremely high. What all this means will no doubt be debated, but thanks to this painstaking study of a vital period of Tennessee politics, there is now a body of solid facts upon which to base future theories. The text is well provided with charts and graphs showing party divisions while the book also has an excellent biographical essay and index.

John Wittenberg

Bertram Wyatt-Brown, *Southern Honor: Ethics and Behavior in the Old South.* Oxford University Press, 1982.

In the provocative study of Southern culture in the pre-Civil War period, Professor Wyatt-Brown argues the thesis that a complex system of honor was the major binding force of Southern society. Honor was an attribute which everyone strove to possess and maintain, with the loss of honor the greatest disaster which could befall a member of the honor society.

This honor system was extremely complex, filled with contradictions and inconsistencies. The system itself was put together by rather simple people who had more interest in meeting day-to-day needs than in constructing a logical and comprehensive system. Their concept of honor had its origins in the Bible, English folklore, ballads and novels. The system had many aspects which are difficult to associate with the word honor today. Not only could an honorable man possess slaves, but as one bemused contemporary observed, "a man may drink to excess, swear, fornicate, and borrow money with no intention of repaying it, all without loss of honor." His observation does not mean that the system was a sham. What the observer meant was that almost anything could be done within the code, provided that it was done in the appropriate style and met with the approval of the community.

The enforcement of the code was external. Persons did not look to their consciences to determine whether the code had been violated but to signs of approval or disapproval from their social peers. Gaining and maintaining honor meant gaining and maintaining the respect of the community while self respect was dependent upon the respect of others.

While all aspects of life were governed by the honor code, it found its most important expression in the rituals of drinking, gambling and dueling.

Drinking brought people together and established social bonds. Gambling allowed participants to win temporary victories over one another without threatening social tranquility. Dueling was officially deplored by everyone but served the social purpose of controlling and restricting personal violence by guiding it into channels of structure and ritual. It also excluded the socially unworthy and thereby maintained class distinctions. Participation in these activities was not entirely voluntary. Failure to participate in any of these rituals implied cowardice and even antisocial behaviour.

While the honor code was designed to promote social stability and a framework of acceptable behavior, the results were often different from what was intended. The pleasures of drinking were fleeting, winning at cards was at best a temporary victory, and the results of a duel could be most permanent. If dueling limited personal violence, it also promoted it. Many young men fought and died in duels simply because their peers demanded it of them and to decline would ruin their future prospects.

People were often puzzled by the fact that the code did not work as it should, but the code itself was never seriously questioned. Instead of a debate on the values of the system, there developed a general pessimism, a belief that everyone was at the mercy of a morally blind and indifferent fate. The fact that this fate was to some extend self-imposed was usually overlooked.

Southern Honor has been compared to *The Mind of the South* by W.J. Cash. Like Cash, Wyatt-Brown relies upon intuition and feeling for his picture of Southern society. Examples and ancedotes are used to illustrate broad generalizations which the reader must take mostly on faith. Like the earlier work, this book presents a broad thesis, the question of whose validity will certainly arouse curiosity and controversy. Professor Wyatt-Brown has written a book deserving to be read by everyone interested in the colorful and complex history of the South.

John P. Wittenberg