

Reviews

The Color of Christ: The Son of God and the Saga of Race in America, by Edward J. Blum and Paul Harvey. Chapel Hill, NC: The University of North Carolina Press, 2012. 336 pages. \$32.50, cloth.

In their book, *The Color of Christ*, Edward Blum and Paul Harvey do a masterful job of reviewing the history of the development in the United States of what Jesus is perceived to have looked like. They begin with the sustained influence of a fraudulent medieval document purportedly written by a first-century Governor of Judea (The Pubulus Lentius Letter). Blum and Harvey cover all bases—historical, theological, social, and geographical—as they make the case that cultural norms have influential, even determinative impacts on the physical representations of Christ that have gained greatest popularity.

Especially emphasized is the way that American Christians slowly came to accept the image—still commonly exhibited today—of a tall Jesus with long, light-brown, wavy hair; Nordic facial characteristics; light skin color; and often blue eyes. Blum and Harvey note the irony of this development not only because Jesus was born in Israel, but also due to the fact that many iconoclastic Protestant settlers were initially, and for decades thereafter, opposed to the creation of any images of Jesus. This all changed in the nineteenth century as Protestant (and many Catholic) churches began to use images of a “white” Jesus to nurture faith in younger generations and to provide differentiation between the skin color of immigrants from northern and western Europe as well as the indigenous Native Peoples and African slaves. The “white Jesus” image was supported by the Church of Jesus Christ of Latter-day Saints based on visions of Joseph Smith and sections of the *Book of Mormon*.

American Christians had a hard time accepting the idea of a dark-skinned Jesus. A history of anti-Semitism also made it difficult for many Americans to accept the notion that Jesus may have looked Middle Eastern. With rising concern about immigration from southern and eastern Europe in the early twentieth century (resulting in discriminatory quota acts passed by Congress in the 1920s), there was also even an aversion to a Jesus that might look Italian or Portuguese. And so, mainstream America came to accept an image of Jesus originally drawn by people like Henry Ward Beecher (in 1871) or Warner Sallman (in 1941) that reflected exactly what a handsome, energetic, light-skinned American with Scandinavian roots purportedly might look like. The only unique unfashionable (at the time) feature was Jesus’ long, flowing head of hair, combed down the middle, and his flowing white gown.

The book not only explores racist and imperialistic foundations for accepted impressions of Jesus, but also alternative responses that have, especially since the 1960s, provided

a more realistic sense of what Jesus likely looked like (for example, the short, dark-skinned, broad-nosed, dark-eyed figure who appeared on the cover of *Popular Mechanics* in 2002). Alternative images were not completely unknown earlier, for example, in the African American community. Blum and Harvey thus devote considerable attention to an exploration of the way that Africans in America, both during the slave era and thereafter, developed their own Jesus images. Many slaves developed personal relationships with Christ, and they started defining him in their own terms, often combining an emphasis on the “suffering servant” with the liberating power of Jesus’ teachings. Blum and Harvey also note changes in mainstream evangelical Protestant perceptions during the past half-century. In his 1999 autobiography, for example, Billy Graham states definitively, “Jesus was not a white man.” As early as the 1850s, Harriet Beecher Stowe showed an (albeit white) Jesus disapproving of a slave whipping.

This reader would have liked to see more attention given to contemporary anthropological studies of what first-century Palestinians looked like, but this is not the primary emphasis of this book. Rather, it explores how the issue of race—the defense first of slavery, later of segregation and anti-miscegenation laws, and theories of intellectual inferiority—caused Jesus, to this day in many contexts, to be seen as Warner Sallman saw him in the 1940s. With reference to pedagogy and curriculum development, the book, although not written for a pre-collegiate audience, provides impressive scholarship with hundreds of examples that can be effectively utilized by elementary and secondary instructors when teaching about ethnic relations in general. There is a wealth of factual information as well as analysis that can be transformed into lesson and unit plans, including paintings, drawings, and numerous examples from American history. The book can be used as an important, helpful reference for any grade level, at different levels of cognitive understanding. In general, this is an excellent account of something that all teachers and students will have interest in due to the influence of Christian churches of various denominations on American life in general.

Fresno Pacific University

Rod Janzen

Boardworks High School U.S. History, by Boardworks Education. Brooklyn, NY: Boardworks, 2012. \$1499.00, CD-ROM (for fewer than 500 students enrolled).
Boardworks High School World History 1450-Present, by Boardworks Education. Brooklyn, NY: Boardworks, 2012. \$1499.00, CD-ROM (for fewer than 500 students enrolled).

Boardworks Education has designed a comprehensive software package consisting of presentation materials for courses in both United States history and world history. This software works effectively with interactive whiteboards, classroom projectors, and individual computers; as such, this resource is appropriate for use with both whole-class and individual student instruction. The software is organized as a series of slideshows covering each instructional unit of study. Teachers will find that this software contains a wealth of information and will appreciate that the instructional content is aligned with specific state standards for most states. Students will enjoy the interactive games, quizzes, and animations embedded in the software. Additionally, with the exception of some Flash interactive programs embedded within the software, each slideshow can easily be edited to meet the requirements of local school standards and the needs of every teacher.

After navigating through the software, reading the slides, and testing the interactive features, it is apparent that this resource was designed by educators. The method of

presenting course content throughout the slideshows reflects the designers' focus on implementing current understanding of how students learn, as students are continually provided visual cues to aid in processing and retaining information. An example of this focus is seen in way thematic icons are paired with non-linguistic representations, such as a dollar sign to represent economics and business and an eagle clutching arrows to represent war, diplomacy, and foreign policy. Additionally, the graphic organization of information on the slides helps students develop skills of categorization, cause and effect, and classification. The objectives of each section are clearly displayed throughout, and assessments built into the software measure student progress against the objectives. Furthermore, the assessment portions of the software challenge students to utilize higher-order thinking and other information processing skills. Teachers and students will also see great value in the animations, which provide students with the visual context and background information necessary for learning.

Perhaps the greatest feature of the software is that it will help students and teachers in states that are transitioning to the Common Core. This transition requires students to analyze and evaluate information rather than simply recognize and repeat data. Common Core changes the way students are assessed, by shifting assessment focus from multiple-choice exams to constructed response. The software's assessments and interactive tasks, such as analyzing primary sources, are geared to enhance the critical thinking skills that students will need to succeed on Common Core assessments.

Boardworks High School U.S. History and *Boardworks High School World History 1450-Present* are excellent resources for high school classroom instruction, but they could also be utilized as a tutoring or credit-recovery tool for individual students. While students will likely be the primary beneficiaries of using this software, both new teachers and new-to-the-subject teachers will find this software to be an extremely helpful supplemental resource due to its user-friendly format, expansive teacher notes, and strong visuals. The software would also be appropriate for use in a social studies methods course for pre-service teachers, as the objectives are well written and the material is well organized. Regardless of which use is appropriate for an individual institution, this resource would be a perfect addition to any school's professional library.

West High School, Knoxville, Tennessee

Rich McKinney

Western Civilization: A Global and Comparative Approach, Volume I: To 1715, by Kenneth L. Campbell. Armonk, NY: M. E. Sharpe, 2012. 496 pages. \$47.95, paper. *Western Civilization: A Global and Comparative Approach, Volume II: Since 1600*, by Kenneth L. Campbell. Armonk, NY: M. E. Sharpe, 2012. 520 pages. \$49.95, paper.

Kenneth Campbell's *Western Civilization: A Global and Comparative Approach* provides a new perspective on the study of Western civilization. A benefit of Campbell's work is the single voice of the author and his consistent approach to each historical period covered in the text. Each chapter is arranged in a logical and fluid manner that incorporates a historical comparison between European and either an Asian, African, North American, or South American nation's history. In the preface, Campbell acknowledges that not all aspects of European history will be covered, because that is not the purpose of his text. His historical narrative emphasizes the impact of religion, society, and certain events he deems of greater importance, referred to as "the shaping of the past." Emphasizing this theme, "The Shaping

of the Past” is a segment in most chapters that examines a significant individual, idea, event, or series of events that symbolize an era (e.g., the assassination of Henry IV, Martin Luther’s break with the Church, the Beatles’ *Sergeant Pepper’s Lonely Hearts Club Band*). Campbell’s seamless integration of timelines, primary sources, maps, illustrations, and comparative studies of various civilizations enable both collegiate and upper-level high school students to better understand Western civilization in a global context.

Western Civilization: A Global and Comparative Approach meets the growing demand for a concise and erudite text to guide students through the vast history of Western civilization from the agricultural revolution (10,000 to 5,000 B.C.E.) to the Arab Spring of 2011. Campbell’s emphasis on religion, on society, and on his own “The Shaping of the Past” segments does not marginalize the traditional focus of political, military, or cultural accomplishments, but instead incorporates their impact on a larger swath of Europe and the world. His concentration on religion is inclusive to all faiths on a global scale (early polytheistic religions to Judaism, Christianity, Islam, Buddhism, and Hinduism) and examines the levels to which each faith was persecuted or tolerated in society. The use of religious comparisons between the West and the East is an underlying theme that is investigated through religious practices, beliefs, art, and architecture. Campbell’s largest umbrella category is “Society,” in which he attempts to synthesize the broad developments and relationships of individuals, groups, and organizations in an everyday way to illustrate their connections and disconnections. “Society” also includes the role of women throughout the ages. In both volumes of his work, Campbell is successful in highlighting either individual female historical figures or the contributions of women in a certain era. His best work is found in the second volume of *Western Civilization*, where he illustrates the impact of the common woman on society through labor, activism, home life, and the emerging sexual liberation movement of birth control and growing equality. His apportionment of gender, politics, warfare, culture, art, architecture, and intellectual advancements demonstrates to the reader the complexities of society, thus further reinforcing the overall importance of society as a whole in the study of history.

Campbell’s creative phrase “the shaping of the past,” is his own colloquialism for transformative moments in history that may or may not be recognized as significant when they occurred. “The Shaping of the Past” segments, present in most chapters, highlight an idea, event, or individual that has shaped history either immediately or over time in a subtle yet recognizable manner. In his first chapter of volume one, “the shaping of the past” focuses on the agricultural revolution that occurred between 10,000 to 5,000 B.C.E. Campbell explains how the slow creation of an agrarian society based on the major waterways of Africa, Asia, and Europe advanced civilization through the development of language, communities, and the growth of civilization. Throughout volumes one and two, Campbell reinforces the importance of society and of the similarities that continued to simultaneously develop between these areas of the world. “The Shaping of the Past” segments delve deeper into the lives of Jesus (vol. I, ch. 4), Muhammad (vol. I, ch. 5), Lech Walesa (vol. II, ch. 15) and many others, as well as into events like the military transformation in the Hundred Years War (vol. I, ch. 8) and popular culture events such as the Beatles’ *Sergeant Pepper’s Lonely Hearts Club Band* (vol. II, ch.13). Campbell’s colloquialism of “the shaping of the past” can provide an instructor with departure points for discussion and debate regarding the validity or importance of the author’s well-thought points.

The global and comparative aspects of Campbell’s text tie together the overarching themes of religion, society, and “the shaping of the past.” The author dedicates a segment of each chapter to comparing the events of Western civilization with similar situations in Africa, Asia, North America, and South America. Campbell’s analysis of the similarities between societies and continents introduces the reader to the possibilities that our global development is not as foreign as some may perceive. His emphasis on the global

commonalities of religion and society provides a starting point for students to attain a greater understanding of Western civilization and the world.

Campbell's multi-volume textbook additionally provides educators and students with a wonderful sampling at the end of each chapter of review questions and a balanced "further reading" section that includes recent and traditional scholarship. His text also contains numerous websites within the chapter for photos, art, maps, and primary sources, along with more web-based resources in the conclusion. Kenneth Campbell's *Western Civilization: A Global and Comparative Approach* is a well-researched and well-written text that is suitable for a Western civilization, European history, or comparative history course at the college and high school levels.

Camden Catholic High School, New Jersey

David Reader

Baldwin of the Times: Hanson W. Baldwin, A Military Journalist's Life, 1903-1991, by Robert B. Davies. Annapolis, MD: Naval Institute Press, 2011. 416 pages. \$32.95, cloth.

In this volume, Robert Davies explores the life of "The Dean of American Military Analysts," Hanson W. Baldwin. He was the first American to be given the sole duty of analyzing military news for a major newspaper. He also championed placing military reporting and analysis in political, social, and economic context. Wars, he argued, broke out—and were fought—because of political, social, and economic matters, and thus must be analyzed in the same. Baldwin's life and career, according to Davies, not only exemplifies true objective journalism, but his writing also explored key issues and debates at the intersection of military policy and military analysis, particularly questions regarding national security, secrecy, freedom of the press, and journalistic responsibility.

Davies organizes the book well, giving one-third to Baldwin's life pre-WWII, one-third to WWII and Baldwin's establishment as a reputable analyst, and one-third to his post-WWII career. The writing style is very clear and readable, mixing anecdote and analysis. Throughout the book, Davies uses Baldwin's life and interactions with editors, officers, and politicians to explore sensitive questions such as: Where is the balance between freedom of the press and censorship in the name of national security? To what extent can the press and good PR serve to show the public the need for a military, and when does military PR become propaganda? How does a reporter (or historian) maintain objectivity while also remaining patriotic? In all these cases, Davies argues that Baldwin's life addressed each question fairly, honestly, and correctly.

Davies' admiration for his subject is clear from the very start, but at one point, Davies breaks through the narrative with an interjection given in first person. While such passion and interest is at the core of writing biography, this obvious bias, coupled with the book's general depiction of Baldwin, make Baldwin a little too good to be true. The two instances in which Davies addresses Baldwin's two major character flaws (his objection to women's suffrage and his assessment of black Americans) are briskly acknowledged and then the narrative moves on. Another critique is that several chapters read less like Baldwin's biography and more like a general military history survey with Baldwin snippets thrown in as commentary—turning him into a passive observer rather than as the "dean" analyzer of those events. Context is, of course, necessary, but there comes a point when the context overwhelms the subject. The last critique that must be mentioned is that in several instances, Davies has spliced together the narrative in a way that makes it seem like

Baldwin's writing was the sole and direct cause of major actions and events. There are no bridges connecting the event and Baldwin's role in it. For example, Baldwin "advocated that America teach its troops how to meet the rigors of imprisonment." The next sentence reads, "A few years later, the U.S. Army printed a booklet advising prisoners of war about what to expect" (p. 228). In another instance, Davies describes Baldwin's article on the weakness of American tanks in WWII. The next sentence reads, "In March 1945, a new American tank, the T-26, or Pershing, was distributed" (p. 184). Such wording hints that Baldwin was the sole driving force, but gives no further evidence other than *post hoc ergo propter hoc*. In another instance, Davies shows how one of Baldwin's articles was read by the Secretary of Defense, who then had a meeting with Baldwin and made policy based on some of Baldwin's suggestions. In that instance, Davies adequately connects Baldwin's writing and the event. It is unfortunate that other instances lack that connection.

Regarding classroom use, this book would be best suited in a graduate course in history, political science, or journalism, where the book could be read in its entirety, and where the kinds of topic and issues explored won't go over the heads of undergraduates. As a biography, it benefits from the ability to touch on several major issues that normally would require a book each in their own right, but the only way to grasp the context and arguments, as well as Baldwin's stance on them, requires a full reading.

Blinn College

Christopher Thomas

Among the Powers of the Earth: The American Revolution and the Making of a New World Empire, by Eliga H. Gould. Cambridge, MA: Harvard University Press, 2012. 301 pages. \$45.00, cloth.

Traditional accounts of America's founding during the revolutionary era usually emphasize the centrality of republican ideology to the evolution of American nationhood. In this work, however, Eliga H. Gould explores the meaning of the American Revolution by looking from "the outside in" (p. 13). From the time of the French and Indian War in the 1750s to the Monroe Doctrine of 1823, according to Gould, American national identity was also shaped by the infant republic's desire to gain the recognition and respect of various European nations—that is, to gain a place "among the powers of the earth" (p. 2).

A major theme throughout the work is the notion of a "law of nations" to which the British, and later the Americans, adhered as a guideline for both the conduct of war and maintaining peaceful relations among the Atlantic powers. For Americans, abiding by the law of nations system would help legitimize the young republic in the eyes of their old-world counterparts. In addition, the American founders were determined to prove the "treaty-worthiness" of the new nation—what Gould calls "the broader process by which Americans sought to make themselves appear worthy of peaceful relations with other nations" (p. 12). Students and scholars of early American history may find such an argument somewhat counterintuitive, given George Washington's famous warning against foreign entanglements in his Farewell Address. But as Gould rightly points out, the necessity of engaging with foreign powers was stated as early as 1776 in the Declaration of Independence, even though it was severely tested in the turbulent decade of the 1790s and in the years leading up to the War of 1812.

Gould also analyzes other issues and questions that actually complicated America's quest for diplomatic recognition. For example, would the unique federal system created by the Constitution, one that reserved some powers to the states, jeopardize America's diplomatic

standing in the eyes of the European powers? Ultimately, the framers of the Constitution saw a stronger national government as the best way to maintain the law of nations in the western hemisphere and strengthen America's international standing. The issue of slavery also figured into America's quest for diplomatic respect. In the years leading up to the Constitution, some Americans supported a provision banning the importation of slaves after twenty years as a way of recognizing the growing power of antislavery in Britain, as well as something that would improve America's image. Despite antislavery sentiment in Britain, however, and the obvious contradictions slavery presented in light of the republic's founding ideals, American diplomats succeeded in guaranteeing the rights of slaveholders within the law of nations framework. In other words, foreign powers were not to violate American slaveholders' right to own property.

This highly original work would be useful in a variety of courses, especially advanced undergraduate courses on the American Revolution, the Early Republic, and the history of American foreign policy. For students interested in cultural history, Gould also offers a nuanced analysis of the origins and development of American national identity within the context of the wider Atlantic world. Instructors who teach the first half of the U.S. history survey will also profit from this book. Lectures covering such standard topics as the Declaration of Independence, American diplomacy in the 1790s, and the Monroe Doctrine, might easily be reframed in light of Gould's work.

Caldwell College

William C. Barnhart

Commonsense Anticommunism: Labor and Civil Liberties between the World Wars, by Jennifer Luff. Chapel Hill, NC: The University of North Carolina Press, 2012. 304 pages. \$39.95, cloth.

In *Commonsense Anticommunism*, labor historian Jennifer Luff argues that between the world wars, the leaders of the American Federation of Labor (AFL) "crafted a distinctly laborist politics of civil liberties that rejected statutory limits on speech and assembly and opposed the expansion of federal political policing but acquiesced in ad hoc state repression of radicals" (p. 2). Organized chronologically, the book traces the AFL leadership's evolving approach to anticommunism during World War I and in the two subsequent decades. From collaborators in wartime governmental repression of the Industrial Workers of the World's radical labor activists—who threatened the AFL's supremacy in the world of labor—the AFL's leaders morphed in the 1920s into "reluctant civil libertarians" (p. 3) who, despite their own inherent anti-radicalism, defended the rights of Communists to speak and organize. By the end of the 1930s, on the other hand, the Federation's leaders had become "proto-McCarthyists" (p. 3) who collaborated with the U.S. Justice Department and members of Congress to "define Communism as an alien doctrine propagated by agents of a foreign dictatorship" (p. 4).

Luff's focus, as she acknowledges, is on the actions and polemics of the small group of men who led the AFL—primarily Samuel Gompers and, to a lesser extent, William Green—rather than on the views or actions of the rank-and-file workers belonging to the AFL's member unions. For Gompers in particular, Luff argues, support for civil liberties always owed more to his concrete desire to promote the growth of AFL unions by protecting unionists' rights to free speech and assembly than it ever did to any dedication to abstract civil libertarian principles. As the author makes clear, even the limited support for freedom of expression that the AFL leaders publicly espoused after World War I was tempered by

their willingness, at the same time, to collaborate privately in governmental efforts to repress the civil liberties of their radical opponents.

Luff, the Research Director at Georgetown University's Kalmanovitz Initiative for Labor and the Working Poor, provides a nuanced explication of AFL leaders' complex and changing relationships with the Justice Department's Bureau of Investigation on the one hand, and the American Civil Liberties Union on the other. AFL leaders, the author argues, "adopted an instrumentalist civil liberties program" that embraced support for "the AFL first" (p. 118), whether that meant supporting the civil liberties of Communist Party members in the 1920s or colluding in the repression of the rights of rival union organizers through red-baiting practices in the late 1930s. The "commonsense anticommunism" of AFL leaders reflected both their reservations about the potential dangers of centralized state power and their concerns about the radicalism of revolutionary Communist ideology, Luff argues. In particular, while AFL leaders initially worried that governmental repression of Communist union organizers would only rouse public sympathy for those organizers among the AFL rank-and-file, by the late 1930s, AFL leaders had concluded that the Communist labor organizers' widespread success among workers justified the Federation leaders' support for repression of the radicals.

Arguing that while labor unions are often associated with liberal politics in modern America, the AFL's experiences indicated that "unions could also be agents of conservatism, whose dedication to their own preservation could lead them into conflict with an inclusive progressive agenda" (p. 222), Luff's *Commonsense Anticommunism* would be a suitable addition to the reading list for advanced undergraduate or graduate seminars on modern U.S. labor history, the history of civil liberties in the twentieth century, or the history of American anti-communism. The author's extensive notes and comprehensive bibliography of primary and secondary sources would be of considerable use to students conducting their own research in these fields.

Western Illinois University

Virginia R. Boynton

The Family in World History, by Mary Jo Maynes and Ann Waltner. New York: Oxford University Press, 2012. 147 pages. \$19.95, paper.

This book takes its place in the "New World History" series, which aims to do for world history what the social and cultural turn did for national histories. Mary Jo Maynes, a Professor of European history and women's labor, and Ann Waltner, a Professor of Chinese history, religion, and law (both of the University of Minnesota) aim to show readers "how world history looks when the family is at the center of the story." The slim volume does an impressive job of suggesting how the ideals of marriage and gender relations within the family were inextricably interwoven into the social and political fabric through time and across geographical distances. Moreover, it synthesizes a great deal of recent scholarship in clear, concise, and accessible prose without oversimplifying the scholarly debates involved. The discussion of human origins, where recent archaeological advances have significantly changed the face of human knowledge and generated controversy, is very strong. The greatest gift of the book to a teacher is that the authors successfully historicize the notion of the family over time. It brings the reader, presumably an English-speaking student of world history, into the intersection between the past and the present by showing how debates over the family today reveal the historically fluid and constructed nature of the family unit.

The chapters follow the contours of most world history textbooks, in a loosely chronological and thematic progression that would work well for structuring a course. The authors begin with domestic life and human origins, and then consider, in turn, family and the emergence of religions, ruling families, early modern families, families in global markets, families in revolutionary times, and then families in the era of state population management. Each chapter delivers a thorough and focused overview of the ideals that governed family formation and gender relationships within marriage (and sometimes inheritance). The text is sprinkled with illustrations and anecdotes drawn from a diverse range of primary sources. These exemplify how historians of sexuality and the family need to be very resourceful locating and using sources. A teacher could build a successful lesson, or lecture, by discussing the nature of primary sources used for certain chapters, providing students with longer excerpts from the same source or a better reproduction of paintings/sculptures, and challenging them to develop a deeper interpretation and analysis than the authors have space or time to do. The woodcut of a German family at dinner (p. 56), for example, would be an ideal candidate for this, as would the more famous Casta paintings (p. 59).

The authors do an admirable job of covering a vast expanse of space and time concisely while offering lifelike details and concrete examples of the broader processes they describe. We enjoy some crystal-clear human voices, such as the Vietnamese woman who rejoiced in a family reunification that was also national (p. 113). Yet at times, I felt the absence of a living sense of family life, especially when it came to the experience of childhood, and childrearing—this may be because Peter Stearns covers some of that ground in his book for a parallel series produced by Routledge, *Childhood in World History* (London, United Kingdom: Routledge, 2011). The spatial dynamics of the home are well covered in the first chapter, but thereafter receive little attention. Yet students may want to know which societies had large family-based households with extended kin and how those operated. In which cultures did the family gather together for meals rather than men, women, and children eating separately? Did men and women have a concept of love for one another and their children, or see family relationships as a social duty? I realize that the authors had strict limitations on length and were limited by the available evidence and scholarship, yet sometimes the reader longs for a stronger sense of the lived experience and emotional weight of the family unit. This caveat could also be an asset for a teacher who challenges students to ask questions of the text, to consider the gaps, and to set off in quest of answers themselves. The text is lucid, the chapters can be read easily in isolation, and the clear treatment of conceptual issues that are illustrated with telling examples in this text make it suitable for upper-level high school students and for an AP World History or undergraduate survey class.

My favorite section is the epilogue, which raises the issues of gay marriage, surrogacy, adoption, birth control, and advances in genetics. As a teacher, I might begin with this chapter as an accessible entry point into the concept that the ideal family unit is a historical construction. As I write this, here in America, we are in the throes of an election that has shown that politics and ideas about family life and reproduction are as intricately linked as they have ever been. Mary Jo Maynes and Ann Waltner have made a very important contribution to our understanding of how personal family expectations and options have been deeply politicized and subject to social and political control throughout world history. Not only is this intrinsically important for students, but it also has the potential to galvanize conversation, interest, and further research in a world history classroom.

Lincoln and Leadership: Military, Political, and Religious Decision Making, edited by Randall M. Miller. Afterword by Allen C. Guelzo. New York: Fordham University Press, 2012. 135 pages. \$18.00, paper. \$55.00, cloth.

Joining the already swollen numbers of books commemorating the bicentennial of Abraham Lincoln's birth and the sesquicentennial of the Civil War is a book edited by Randall M. Miller exploring the leadership of Lincoln. The purpose of this slim volume is to stimulate new inquiry into Lincoln as a military, political, and moral leader. In five insightful essays, Miller and his collaborators succeed admirably in achieving this purpose.

Miller, an author of a number of other books on the Civil War, provides an opening chapter on the general problem of Lincoln and leadership. Arguing that Lincoln's greatest skill was his ability to never lose sight of the Union's priorities, Miller challenges the reader to consider Lincoln's failings, not just his successes, as a leader. Miller concludes that Lincoln's administrative and management style was indifferent, if not undisciplined, but that these liabilities were offset by his political courage, pragmatic approach to problem solving, and uncanny recognition of the nature of the problems facing the nation.

Gregory Urwin, a military historian, builds on Miller's introductory essay by examining Lincoln's leadership as a War President. After retracing the familiar arguments praising Lincoln's military leadership, Urwin challenges the reader to consider the cost of Lincoln's leadership. Provocatively, Urwin argues that Lincoln's increasingly radical policies, starting with his unwillingness to seek a political compromise to restore the Union in 1861 and ending with his Emancipation Proclamation and enlistment of African-American soldiers into the Union Army, exacerbated the war and made it more savage than it would have been otherwise. The road to becoming a great War President, Urwin argues, meant that Lincoln coldly made choices that cost the lives of hundreds of thousands of men and women. This side of Lincoln's leadership is rarely considered by historians.

Exploring the dimensions of Lincoln's political leadership, Lincoln author Matthew Pinsker focuses his discussion on Lincoln's famous "Blind Memo" of 1864. Pinsker rejects the standard interpretation that the "Blind Memo" meant that Lincoln was resigned to losing the 1864 election. Instead, Pinsker argues that it demonstrated both Lincoln's skill as a political leader as well as the depth of his conviction to saving the Union and ending slavery. Pinsker's interpretation of the "Blind Memo" forces scholars to consider again the nature of Lincoln's resolve and character.

Harry Stout, author of a number of books on religious history, examines Lincoln as a moral leader and analyzes Lincoln's Second Inaugural Address, arguing that the speech was more like a sermon, akin to Jonathan Edwards, than a traditional speech. In the "address," Stout contends, Lincoln led the moral transformation of America from a nation indifferent to the sin of slavery to one that recognized the evil of the "Peculiar Institution." By leading America to accept the guilt for slavery, Lincoln marked the way forward for the nation.

The Afterword by Allen Guelzo, prize-winning Lincoln scholar, provides a thoughtful analysis of Lincoln's leadership. Building upon the book's four essays, Guelzo claims that Lincoln demonstrated an impressive array of qualities that allowed him to become a great leader—persistence, resilience, humility, knowledge, hard work, and ability to persuade people. Guelzo's essay serves as an important reminder that the quality of leadership is more about the character of the person than it is about the technique or skill of the manager.

The essays in Miller's *Lincoln and Leadership* require the reader to have existing knowledge of Lincoln and the historiographic debates surrounding his leadership. Consequently, the book is not meant for secondary school or lower-division undergraduate students. The book, however, is valuable for teachers and scholars who want to learn more about Lincoln and his leadership as president. The essays force the reader to consider

new perspectives and will thoughtfully provoke new inquiry and discussion. Enhanced by an excellent bibliographic essay, this book will serve as a rich source of information for teachers looking to enhance their own knowledge of Lincoln as well as a source of ideas for challenging students.

Southern Illinois University Edwardsville

Stephen L. Hansen

Hanoi's War: An International History of the War, by Lien-Hang T. Nguyen. Chapel Hill, NC: The University of North Carolina Press, 2012. 444 pages. \$34.95, cloth.

From the descriptive title to the concluding lines of Lien-Hang T. Nguyen's debut book on the Vietnam War, Nguyen challenges readers to look anew at this well-studied topic. Joining the ranks of a new crop of historians striving to discover greater agency and achievement among small powers caught up in the long Cold War, Nguyen blazes fresh trails through her extensive use of official Vietnamese archives open—only to her—for the first time.

Beginning her story just after the war with France, Nguyen charts the shifting strategies of the leadership of the Vietnam Workers' Party (VWP) as it sought reunification and one-party domination. Breaking with a long history that has put Ho Chi Minh, Vo Nguyen Giap, and Pham Van Dong at the center of Vietnamese decision-making in the twenty-five-year struggle against the Republic of Vietnam and its major ally, the United States, Nguyen places the longest-serving First Secretary, Le Duan, and his top lieutenant (and chief diplomat), Le Duc Tho, as the primary leaders of the VWP for nearly thirty years. Together, they installed "deputies in key positions within the party and the state" and expanded power "by erecting a police state in the North and strengthening the Party apparatus in the South" (p. 309). They also neutralized Ho and Giap when necessary, while preserving some of their power and appeal to pacify their followers.

Le Duan's biggest gamble, and one that ultimately failed, was to push for a military victory through his concept of "General Offensive and General Uprising." Three times he attempted this move—in 1964, 1968, and 1972—and each time, brought horrific loss of life and utter failure of his second objective, "General Uprising." With the support from China and the Soviet Union weakening in 1972 as President Nixon's new "détente" strategy bore fruit, Le Duan felt little choice but to finally accept through negotiation what he could not achieve through force of arms: the withdrawal of all American military forces in 1973.

One example of the intricate inter-party rivalries Nguyen uncovers is described in the chapter, "The Battle in Hanoi for the Tet Offensive." She carefully charts how Le Duan used political appointments and long-standing enmity between generals to advance his goal of a major offensive in 1968. She writes, "although the General Offensive and General Uprising was a risky strategy with little chance of success, Le Duan forged ahead and cut down his detractors (foremost among them Ho Chi Minh and Vo Nguyen Giap) by launching the largest purge in Party history" in 1967 (p. 109). With Ho abstaining in a crucial vote and Giap out of the country, the Fourteenth Plenum meeting in January 1968 voted to go forward with the biggest offensive of the war to date. Though now regarded as a "tactical defeat but a strategic victory" in official Vietnamese histories (a view shared by many historians as well), "it would take the Vietnamese resistance three years to recover from Le Duan's disastrous strategy" (p. 148). Nguyen summarizes the full impact of the failure in her reference to 1969 as the most "trying year" for Hanoi: "On the tenth anniversary of the start of Hanoi's national liberation struggle, VWP leaders felt no closer to victory" (p. 149).

Nguyen analyzes this and other complicated stories in depth, shuttling with ease from Hanoi to Beijing and Moscow, as well as from Saigon to Washington. While the bulk of her attention is given to the leaders of North Vietnam, she also pays attention to the leaders of South Vietnam, especially Nguyen Van Thieu. She writes, “Hanoi and Saigon were not only active agents in their own destinies, but they also heavily influenced the terms of American intervention and ultimately the outcome of the war” (p. 312).

This book is a must-read for all scholars and teachers of the Vietnam War; it successfully challenges readers to look at the war and its leaders in new ways. Although well-written, it is too detailed and historiographical to include in the reading list of an introductory course on the Vietnam War. However, professors might want to assign one or more chapters for a class to read; the chapters can stand alone as articles. For advanced undergraduate and graduate students of the war, this book is necessary reading. Many readers of this journal will have to change their notes and perhaps even their approach to this long war after reading this groundbreaking book.

Roanoke College

John G. Selby

Ireland 1870-1914: Coercion and Conciliation, edited by Donnchadh Ó Corráin and Tomás O’Riordan. Dublin, Ireland: Four Courts Press, 2011. 328 pages. \$30.00, paper.

Ireland 1870-1914 is the second book in a new series of Irish history textbooks by Four Courts Press. This volume follows up on the work that editors Donnchadh Ó Corráin and Tomás O’Riordan began in *Ireland 1815-1870: Emancipation, Famine and Religion*. *Ireland 1870-1914* adopts the same basic format as the first book. Each combines historical analysis with primary source texts. Each seeks to provide an in-depth analysis of several key aspects of their period instead of a broader narrative. *Ireland 1870-1914* chooses to focus on three main themes from its period: the foundation of the Gaelic Athletic Association (GAA) and the growth of cultural nationalism, the pursuit of Home Rule in the 1880s, and struggles between labor and capital particularly leading up to the Lockout of 1913.

The text begins with three brief survey essays that focus on politics and administration, society and economy, and culture and religion, respectively. Each major theme then receives two chapters, one an analytical historical essay and the second a selection of primary source documents related to the topic. Given that both this volume and the earlier volume are linked to the MultiText Project in History out of University College Cork, the selection of primary source documents is considerable and impressive. The inclusion of so many original documents is a particular strength of this volume, and of the entire series to date. Each document is clearly introduced, cited, and edited. The analytical essay chapters are each written by established scholars and clearly explain the central themes that they explore.

As with the earlier volume, *Ireland 1870-1914* is geared towards an audience of secondary school students within Ireland. Each text is specifically designed to meet the requirements of the Department of Education’s Leaving Certificate syllabus. An important part of these new guidelines is an emphasis on history as a discipline that focuses on enquiry, evidence, and exploration. Irish secondary school students are meant to spend a considerable amount of time working with sources, learning how to interpret them, and complete a document-based study. Digital history projects, such as the MultiText Project, have revolutionized the study and teaching of history by making primary sources more broadly accessible. *Ireland 1870-1914* is an excellent text for secondary students and teachers in Ireland. Each of the

analytical essays is written in a clear and understandable style, and the editors have taken pains to make sure that all important terms and important people are clearly identified and explained. The text addresses all major aspects of the Leaving Certificate syllabus and would be a benefit to any student focusing on later modern Irish history.

Outside of the Irish secondary school system, the volume's appeal is less clear. Ó Corráin and O'Riordan state in their introduction that they believe the book will appeal to "university students, the general reader, and all those interested in Irish history" (p. 13). While it is written at an appropriate level for high school seniors, the lack of breadth in this study means that it does not easily fit into most American curriculums at the high school level. The book's commitment to a thematic exploration of the period leads to some organization issues, which might limit its appeal to the general reader. For example, the story of Captain Charles Boycott, the British land agent whose ostracism gave rise to the term "boycott," is mentioned twice, in chapter 2 and chapter 4, before being fully explained in chapter 10. Within the book as a whole, there is a considerable amount of such repetition. The editors note that they sought to "preserve the integrity of our authors' essays" and so did little to eliminate such repetition or contradiction in the editing process (p. 13). While their commitment to demonstrating a variety of historical interpretations to students is admirable, it makes the book less accessible to general readers. Furthermore, the numerous subsections within each analytical chapter could seem choppy. Despite these shortcomings, this book could be used very effectively in college-level Irish history courses. The combination of historical essays with original documents has the potential to encourage student discussions on a variety of topics.

Siena College

Karen Sonnelitter

Radioactive: Marie and Pierre Curie, A Tale of Love and Fallout, by Lauren Redniss. New York: Harper Collins, 2011. 205 pages. \$29.99, cloth.

This wonderful book is difficult to categorize. It is, first, a biography of Marie and Pierre Curie, whose discovery of radioactivity ushered in the nuclear twentieth century. It traces their scientific and romantic collaboration until Pierre's accidental death, then reveals Marie's struggle with fame, scandal, and her own deteriorating health due to radioactive exposure. Second, it is a historical overview of some of the applications of radioactivity, from Marie Curie's mobile X-ray units employed during World War I ("petites curies"), through Hiroshima and its aftermath, to atomic testing programs in Nevada. Third, it investigates the various consequences of the discovery of radioactivity, including international paranoia during the Cold War, effects on popular culture (Spiderman), and changes in flora and fauna.

In *Radioactive*, Redniss utilizes the traditional historical sources of letters, writings, and interviews; she then juxtaposes these with photographs of both people and archival items, such as a declassified FBI document and the first X-ray image. She covers topics directly connected to the development of atomic energy, including its use in making weapons, government privacy concerns, and accidents at Chernobyl and Three Mile Island; however, she also digresses. For example, Marie Curie names the element Polonium after her native country, Poland. Redniss, then, also honors Poland with a drawing of a cast of Chopin's hands and several mini-biographies of other famous Poles. Sometimes, Redniss uses near-empty space to make her points, as when she offers three successive all-black pages completely blank, except for small white type that spans the first two that says, "In

the summer of 1914, war stormed in Europe.” The third all-black page is empty, and, like Chopin’s hands and the image of the X-ray, it speaks as eloquently as the text.

Thus, beyond providing the biography of two Nobel Prize-winning scientists and a historic overview of the application of radioactive technology, *Radioactive* is a well-crafted, provocative, and highly unique work of history. This book transcends the typical text or more recent graphic format of biography. Redniss’ visual presentation of the material, with her luminous art—reminiscent of Chagall and Modigliani with Picasso’s blues and pinks (all in keeping with the times she is writing about)—as well as her original cyanotype printing, challenge the reader to understand that science, like art, is interpreted, and to draw connections between the making of science, the control of science, and the social, political, and human consequences of science.

History teachers and the general public will appreciate *Radioactive*. It would work particularly well for a History of Science course. The book captures the excitement of science as the scientists see it and the collaborative process as the Curies experienced it, while it puts their work in a historical context. *Radioactive* includes scholarly footnotes and appendices on the Curies, their discoveries, the consequences, and the art.

California State University, Long Beach

Linda Kelly Alkana

Hippies, Indians, and the Fight for Red Power, by Sherry L. Smith. New York: Oxford University Press, 2012. 265 pages. \$34.95, cloth.

Historians’ fascination with the social activism of the 1960s as well as its subsequent transformation and eventual decline in the 1970s is apparently never-ending. Whether the focus is on the New Left or counterculture, or the struggles for racial and gender justice and equality within both progressive and conservative circles, historians have often, according to Sherry Smith, slighted the important intersections between these varied movements. For Smith, the interplay between American Indians and non-Indians (hippies, leftists, counterculturalists, Black Power and Chicano activists, and church organizations) is significant for two reasons. Making these connections, Smith argues, not only expands the cast of characters surrounding events such as the 1960s fish-ins of the Pacific Northwest, the occupation of Alcatraz in 1969, the 1972 Trail of Broken Treaties march, and Wounded Knee in 1973, but also increases awareness of Native American rights across the country in such a tumultuous period of American history.

Smith’s greatest contribution is in addressing the perceptions and representations non-Indians held of American Indians, and how this image or collection of imagery was both a source of strength and weakness for Indian activists. Smith acknowledges the dominant perception that non-Indian involvement in Indian activism largely reflected a “brand of cultural imperialism,” whereby Anglos were attracted to Indian “issues” by misplaced romanticism, dreams of shamans and mystical healings, and the allure of tribal and communal living. Yet, apart from brief public relations moments orchestrated by Marlon Brando or Jane Fonda that drew media attention to Indian affairs, the crux of non-Indian support resided in monetary contributions and financial support either to defend Native activists in court or to reinforce legal proceedings where judicial decisions held tremendous authority for tribal governments. The results were counterproductive. While celebrating the primitive and denying Natives any sense of modernity, hippies and other counterculture leaders trapped Indians in a pre-twentieth-century existence that was subsequently reinforced by Dee Brown’s *Bury My Heart at Wounded Knee*. Brown could lament and pity the victimized “Indian” of

the past as a hero while Stewart Brand and others could simultaneously champion “Indian” traditions as an example of how to live in modern society. Natives and non-Indians could co-opt the tipi as a protest symbol—one acknowledged pan-Indian awareness and support, while the other celebrated the time-honored tradition first given international attention by Buffalo Bill Cody’s Wild West Shows and sanctified through numerous Hollywood films of the Plains Indian dwelling as encompassing all “Indians.” Smith’s major contribution is in complicating the overly simplistic notion that all hippies glorified and misunderstood Native Americans. While this may have been true at the outset, Smith persuasively illustrates Brand’s own evolution in awareness, discusses Native reaction to Gary Snyder’s Pulitzer Prize-winning poetry, and surveys the work of John Collier Jr. and Peter Coyote.

While Smith devotes ample time to the roles of Brand and Coyote and spends the majority of her study rehashing the popular events of Alcatraz, the Mayflower II march, or Wounded Knee—incidents orchestrated, managed, and co-opted by urban Indian activists—she grants only a small fraction of her monograph to reservations—with the exception of Taos Pueblo—and thus ignores the interior of the nation between the coasts, where reservation activists and Native students on college campuses may have forged a different brand of social protests and demonstrations. For example, were there any connections between the Students for a Democratic Society or other groups and Indian student organizations on campuses such as the University of Oklahoma? Or, how did activism fare on more isolated reservations or in additional urban environments with large Native populations? Although Smith admits that it was “the tribes and their tribally based coalitions, who worked with the mainstream political channels, consistently and patiently pressing for legislative reform and pursuing judicial decisions,” and willingly omits “the critically important actions of lawyers, legislators, and judges who worked diligently to realize demands for change in trials, legislation, and judicial decisions,” she consistently focuses on non-tribal events and relies on summary court decisions and legislative acts as key evidence of victory and political transformation. Because media attention to Indian activism plays such a critical role in defining success for Smith, the absence of media coverage for reservations should strengthen her argument and allow her to highlight even stronger connections and divisions between tribal authorities and urban activists.

In the end, while the actors have increased, the stage has not, and Smith’s study raises far more questions about the amorphous protest movements of the period than it answers. *Hippies, Indians, and the Fight for Red Power* may leave some readers unfulfilled by the tenuous connections and, at times, strained conclusions; however, Smith has established an important framework for future analysis and investigation. As a result, while undergraduates may wrestle with the very specialized focus of Smith’s study in the absence of the larger context and fabric of American Indian history, scholars of social activism and contemporary American history, as well as American Indian political movements will find Smith’s work quite useful and applicable.

Tulsa, Oklahoma

Nathan Wilson

Jim Crow Laws, by Leslie V. Tischauer. Santa Barbara, CA: Greenwood, 2012. 215 pages. \$58.00, cloth.

Jim Crow Laws, part of the series *Landmarks of the American Mosaic*, is intended to serve “as a reference work for students and general readers” (p. ix) and, therefore, it includes a chronology, a glossary, biographies, documents, and a bibliography. In the bibliography,

author Leslie V. Tischauser provides judicious and helpful introductions to some of the major works on race relations in the South. There are, inevitably, omissions, most glaringly Joel R. Williamson's *The Crucible of Race: Black-White Relations in the American South since Emancipation*, an extremely important work on the origins of the South's repressive racial order. Tischauser does a good job on the glossary and the chronology, although—no doubt because of the format of the series—they are rather brief, particularly so for a reference work. The five biographies—of Booker T. Washington, W. E. B. DuBois, Martin Luther King, Jr., Thurgood Marshall, and Rosa Parks—are good as well, but information on such well-known African American leaders can readily be found elsewhere. The six primary documents include Washington's Atlanta Compromise speech and DuBois's attack on Washington as well as a copy of the *Brown v. Board of Education* decision. Another document provides a list of activities or places covered by segregation laws; unfortunately, it does not note where or when the laws quoted were passed.

The lack of specificity on segregation laws there and elsewhere in the book renders its title a little misleading. Tischauser does discuss the origins and nature of the Jim Crow laws; he includes labor laws (though saying relatively little about them) and disfranchisement (about which he says more), but rather than focusing on these laws, he focuses more on what he at one point terms "Jim Crow culture" (p. 35). Because his topic is the culture or system of segregation, Tischauser limits his study to the eleven former states of the Confederacy. He makes clear, though, that Jim Crow laws existed outside the South; thirty-eight states had laws against intermarriage and by 1952, forty-two states had at least some type of segregation law. States outside the former Confederacy, his account shows, also experienced white racial violence directed against blacks. Perhaps the book should have given more attention to Jim Crow's role in all of America.

Tischauser is right, though, that Jim Crow culture proved far more extensive and pervasive in the South. He describes that world well. He occasionally refers to segregation as a matter of separation or a means to prevent contact between whites and blacks. Yet, as he also shows, whites wanted blacks around for cheap labor and did not hesitate to have them in their homes to cook their meals and to take care of their children. Jim Crow sought less to separate the races than to keep blacks powerless and subservient. Whites and blacks, Tischauser writes, "lived in two vastly unequal communities in the South. One of them—the white—had had all the power, wealth, and privileges while the other—the black—faced daily, seemingly unending incidents of terror and humiliation, with hardly any freedom, very little wealth, and absolutely no justice" (p. 1).

In the heart of the book, Tischauser tells how those starkly contrasting communities came to be. He begins his narrative in the years after 1883 and locates the triumph of Jim Crow between 1896 and 1918. He then discusses the Great Migration, the effect of the New Deal on blacks, the Double V campaign, and other events of the interwar war years and World War II. He then traces "The Long, Slow Decline of Jim Crow" (p. 107) between the Second World War and the *Brown* decision, and ends with a discussion of the civil rights era and the federal legislation that led to Jim Crow's demise. It is a clear, easy-to-read overview, with an emphasis on how whites maintained the system not just through laws, but also with violence. The book includes brief accounts of many incidents of white racial violence, including the Wilmington and Atlanta riots, the urban unrest that followed World War I, and the Emmett Till case and others that became part of the story of the civil rights movement. Tischauser's historical overview, the best part of the book, provides a solid introduction to the culture of Jim Crow in the South, one that younger general readers and high school students, who alas know little if anything of this world, will find helpful.