

John Brown's forerunners, the personal price of preaching an abolitionist gospel in the South, attempts at forming antislavery colonies in the upper South, and, finally, from their direct role in the coming of the Civil War through efforts at transforming the South after the war, the legacy of abolitionist efforts in the South.

For those of us who teach history almost daily and who read *Teaching History*, what significance should be given to the additive or analytical value of Harrold's work? What does it add to the body of knowledge already extant on abolitionists and the South? In terms of analysis, what new insights or perceptions are revealed? Not much. Seemingly a reworked doctoral dissertation, the scholarly appendages, i.e., footnotes, bibliography, notes, indexes, and introduction, constitute more than thirty percent of the book. While a useful reference and bibliographical source on the antislavery movement, *Abolitionists and the South* should appeal more to upper-division research and seminar courses and less to general surveys of American history. Indeed, any teacher would do well to presuppose a class or a student's knowledge and familiarity with abolitionism before assigning Harrold's work. Moreover, even the recommendation of using *Abolitionists and the South* perhaps should carry with it the thought that its chief usage lies in its research and bibliographical value. Well written and graceful in style, broad-brushed and compendious in scope, Harrold's *Abolitionists and the South* has only marginal value for most teachers of history.

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Craig M. Cameron. *American Samurai: Myth, Imagination, and the Conduct of Battle in the First Marine Division, 1941-1951*. Cambridge: Cambridge University Press, 1994. Pp. xiii, 320. Cloth, \$24.95.

Craig M. Cameron of the History Department of Old Dominion University has written an interesting, readable, well-researched examination of the First Marine Division during the Second World War, the occupation of northern China, and the Korean War. As a former Marine himself, Cameron brings a unique insight into this study of "the myth and imagination" displayed by the members of the First Marine Division. Indeed, Cameron sees some close similarities between the Japanese samurai and their Marine counterparts. His book explores how a variety of institutional and cultural ideas influenced and continues to influence the Marine Corps.

American Samurai is not a traditional work of military history, but rather an examination of the myths and the responses of First Division Marines to the stresses of war and organizational limits. This book grew out of Cameron's doctoral thesis and postdoctoral research. It reflects the wealth of primary materials available from the U.S. Army Military History Institute, the U.S. Naval Historical Center, and the U.S. Marine Corps Historical Center. *American Samurai* incorporates original material, oral histories, and combat art into an insightful, imaginative examination of the myth and magic of the Marine Corps.

Cameron starts his investigation into the "myth and imagination" of the Marine Corps in World War I and the banana wars of the inter-war period. The Marine Corps's search for a role in the American defense establishment and its cultivation of heroic images is described in a light that may ruffle feathers, but it does bring out a new view of this period and how the Marine Corps fit into it. Truly this book is not another description of battles and campaigns, but rather a description of the ideological background and influences that affected the wartime performance of individual Marines on the battlefield.

Cameron sees a close relationship between the integration of new weapons and technology, such as the flame thrower, and the "ideological fanaticism cultivated as part of the institutional self-image" of the Marine Corps. He traces how the Marines of the First Marine Division "harnessed their warrior ethos to this new technology and merged it with their individual identity as Marines." These images of total war, according to Cameron, would affect the conduct of operations for the next thirty years. While the author

does not treat the war in Vietnam in any great degree, he obviously sees its seeds in the "political and military hubris of the Pacific War inappropriately applied to the cold war."

In the closing pages of *American Samurai*, the author describes how the late Lewis B. Puller, Jr., the son of Chesty Puller, literally and figuratively embodied the heritage and carried the imagery of the Pacific War into the Vietnam war. In much the same manner, John Wayne's 1949 portrayal of Sergeant Stryker in "Sands of Iwo Jima" still exercises an extraordinary influence on yesterday's and today's Marines. Cameron sees the Marines of the Pacific war reflected in the present day Corps and in the society that it represents.

American Samurai presents an unsettling and unusual view of the Marine Corps by one of its own. It is worthwhile reading because of its analytical and introspective approach to the philosophical and psychological underpinnings of one of America's institutions. Cameron incorporates recent "gender studies" into his examination of marines and how they are made. Given the preoccupation of today's society with gender awareness and political correctness, this book should be read to become familiar with an unusual view of Marine Corps history posed by an academic with a Marine background. College instructors and professors might find this work useful in an upper-level history or humanities course. Readers should be forewarned that knowledge of American history and, in particular, familiarity with the history of World War II, are essential to a full understanding of this unique work.

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John R. Moore

Roger Streitmatter. *Raising Her Voice: African-American Women Journalists Who Changed History.* Lexington: University Press of Kentucky, 1994. Pp. viii, 208. Cloth, \$30.00; paper, \$14.95.

Margaret Ripley Wolfe. *Daughters of Canaan: A Saga of Southern Women.* Lexington: University Press of Kentucky, 1995. Pp. xii, 281. Cloth, \$37.50; paper, \$14.95.

The continuing growth and success of Women's history has seen the field move into two areas that heretofore have been seriously neglected: that of African American women and black and white women of the South. Given that African American history on the one hand and the history of women on the other has pretty much succeeded in changing the ways in which we teach, interpret, and write about American history, it seems more than overdue that specific studies of southern women, in general, and African American women, in particular, be undertaken in these scholarly areas.

Certainly the study of African American women has been neglected, giving rise to justified criticism that Women's history is more the story of discrimination against middle class white women than the stories of women who are black, poor white, or working class who live in the North and the South, the Midwest, or the West. These stories have, over the past two decades, finally begun to be recovered, recounted, and integrated into the main narrative of American history.

The two books under review here approach both black women's history and southern women's history in different ways that are, nonetheless, beneficial for use in the classroom as well as in scholarship. Streitmatter's book tackles the question of why we have not heard about the courageous and valiant efforts of African American female journalists. His goal, as was the goal of earlier black historians, is to provide a contributionist history that informs the audience of the work and importance of black women in the specific arena of newspaper reportage. Within this book we are introduced to eleven African American women throughout the course of American/African American history who were either reporters or newspaper publishers. Of the eleven, only two may be well known to students (or even educated laypersons): Ida B. Wells-Barnett and Charlayne Hunter-Gault. Those who teach African American history courses may have had occasion to use Mary Ann Shadd Cary when discussing prominent figures during the abolitionist period of antebellum America. But the remaining eight women are probably little known if heard of at all.