

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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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.

Streitmatter has done an excellent job of providing the necessary biographical material on these women with richly annotated footnotes that can be used by scholars for further work. For students, this book should be an eye opener as they encounter African American women who went out of their way to use the news medium to present the case for the abolition of slavery or later for civil rights to the American people. They were determined to show Americans that black people were also Americans who deserved to have and enjoy all the rights that white Americans had. Furthermore, these women journalists were also determined that black people be ready to seize the opportunities that were or would be available to them.

What is interesting about the eleven women whom Streitmatter chose is that they all were integrationists and most were of the middle class or espoused bourgeois ideals. Some of the women were engaged in radical politics, whether of black nationalism as pursued by Charlotta Bass of the *California Eagle*, or more distinctly Left politics as in the case of Marvel Cooke, who wrote during the Harlem Renaissance. There are also portraits of women who were more elitist and, in some respects, purveyors of accommodation. Josephine St. Pierre Ruffin is a prominent example here. St. Pierre Ruffin was not only elitist but also a close friend of the Booker T. Washingtons and often spent winters in Tuskegee with them. There was Delilah L. Beasley, who was also a Bookerite as well as a Roman Catholic. Streitmatter notes that Beasley, who wrote for the *Oakland Tribune* for twenty years, "believed that the strong moral fiber at the core of black life inevitably would lead to racial equality." These words have distinct echoes for today as we witness the resurgence of black conservatism.

Streitmatter's final chapter is an attempt at synthesis that is a modest effort summarizing the foregoing portraits. However, there needs to be much more intensive and discreet analytical studies of these and other black women, studies that pay more attention to the intersecting of class concerns intraracially as well as interracially before a full synthesis can be attempted.

The kind of synthesis I have in mind is brilliantly executed by Margaret Ripley Wolfe's *Daughters of Canaan*. Wolfe has taken the studies of southern women over the last twenty-five years and summarized them in a narrative that reads gracefully and powerfully. Moreover, she has also introduced some new interpretations that have emanated from her own research. Her footnotes are bibliographic in ways that are of tremendous use for students whether undergraduate or graduate. Indeed, this is a work of scholarship and synthesis that will hold up for quite some time and deservedly so.

I have only one minor quibble with Wolfe and it is one that could be said of most historians who write synthetic works that deal with slavery and Reconstruction. And that is that, in this case, there is far more attention paid to the presence of African American women during the days of slavery than there is during the late nineteenth and twentieth centuries. Granted that a great deal of work was done during the 1970s and 1980s on slave culture and women's participation in creating that culture, but surely there was as much if not more interaction after slavery down to the present. If this is not the case, then we need to know why.

But as mentioned, this is a minor quibble. Margaret Ripley Wolfe has presented us with a much needed guide to the story of southern women, black and white, that takes them down from the pedestal and plants them firmly on the ground where they can stand next to men and be seen in all their humanness.