

BOOK REVIEWS

Ross E. Dunn and Laura J. Mitchell. *Panorama—A World History*. New York: McGraw Hill Education, 2015. Pp. 852. Cloth, \$208.00.

Educators and writers of history textbooks have struggled with the need to reconcile traditional forms of content delivery with the fact that students can readily access this same material from varied, though not necessarily academically vetted, sources. As a result, social studies educators and historians have had to reimagine the fundamental nature of both the teacher and the textbook, as neither are necessarily the vital source of content that they once were. An existential crisis of sorts has emerged, as some have called into question the nature and value of social studies in the K-12 classroom. From this relative chaos comes the opportunity to reimagine history education as a means of higher order learning, in that the modeling and development of history-based skills become the most vital and important aspect of the history classroom. *Panorama*, a new textbook from historians Ross E. Dunn and Laura Mitchell, best exemplifies the pedagogical opportunities enabled by this technologically-driven sea change within history education.

Contextualization and the identification of global interconnectedness are amongst the skills modeled in *Panorama*, making this new text a welcome addition to the offerings available to teachers of world history, at both the high school and college level. Such is evident in how the authors present the content. Historical phenomena are couched within their global perspective, challenging readers to think about how external forces might have shaped regional developments. Underscoring this are sidebars and in-text definitions that clarify and contextualize ideas, themes, and words that might need further explanation. Thus, the reader has the opportunity to continuously engage with the content without having to turn to a glossary or dictionary. Each chapter begins with an illustration—noted by the authors as “A Panoramic View”—visually depicting the movement of people and ideas that were central to the topics to be covered. This is an interesting and effective pedagogical approach, for it forces the reader to view the world and its history as a crosscurrent of activity, thus moving students away from the belief that history is nationally insular. As a result, the reader is consistently being asked to think about the larger, global processes that shaped and informed historical events. Each chapter closes with a graphic entitled “Change Over Time,” which serves to reinforce the chapter’s content by signposting content in ensuing chapters. As such, the fundamental process of thoughtful reading will force students to view history as a macro-global narrative. This macro view, however, does not teleologically negate the importance of regional histories. Rather, the authors are careful to construct parallel and interconnected narratives so as to model the interaction of the macro and micro.

The arc of *Panorama* gives enough detail to provide readers a vital historic narrative necessary to develop the skills mentioned above. Moreover, the authors neither seek to be authoritative or unnecessarily esoteric in their narrative, instead

constructing a foundational set of knowledge that allows educators to build on the text by constructing more specific or detailed lessons into certain topics. In this regard, *Panorama* is perfectly suited for the World History Advanced Placement curriculum, as well as a text for college-level surveys in world history. Moreover, the authors' deemphasizing of national narratives in favor of regional and chronological histories does much to model for readers a more balanced understanding of the history of humankind. As such, the focus on cultural, economic, and intellectual history does much to exemplify and model the importance and value of human interaction and the significance of syncretic cultures. Regional specialists will have few qualms with the geographic and chronological reach of this book, as the authors have successfully worked to evenly integrate as many world regions as possible across the span of human history. This is a much welcome departure from the Anglo- and Sino-centrism of many global history texts.

A minor, yet important correction should be made in future editions of the book. At one point, the authors' claim that the Irish Free State came into existence in 1923, which actually occurred in 1922 (743). Later in the text, the authors' offer a contradictory statement claiming that the Republic of Ireland "achieved independence in 1922" (811). This latter point is incorrect: the 1937 Irish Constitution established a republican government independent of the British Dominion, and the nation officially became the Republic of Ireland in 1949.

University of Wisconsin-La Crosse

Kenneth Shonk, Jr.

Pieter M. Judson. *The Habsburg Empire: A New History*. Cambridge: Harvard University Press, 2016. Pp. 567. Cloth, \$35.00.

By focusing on the policies of imperial government and their effect on the different peoples in the second-largest state in Europe, *The Habsburg Empire: A New History* offers a new lens through which to view the history of the Habsburg Monarchy. It synthesizes scholarship from the past thirty years to provide an alternative to previous conceptions of the empire that portrayed it as a backward relic of the old regime that barely held together in the face of nationalist eruptions within its territories. If nationalism operates as a sense of communal belonging, then this book compellingly illustrates similar feelings toward the Habsburg Monarchy among several constituencies, complicating notions of how people identify with political entities. Instead of repeating the traditional dichotomy of East against West, this book urges readers to consider the empire as a viable multinational government still unique, but not so unlike other modern European states and societies.

The author consistently draws our attention to the liberal features of the Habsburg Monarchy at key moments in its history: the origins of imperial reform began under the reign of Maria Theresa whose centralizing policies increased state revenue in response

to mid-eighteenth-century European military conflicts. The changes in economic, legal, and educational policies that continued under her successors were only strengthened by French revolutionary ideas of national citizenship. Even in the post-Napoleonic era, administrative innovation persisted amid renewed conservatism, particularly surrounding industrialization, which surfaced unevenly and sporadically across the Habsburg lands. Despite fiscal challenges, the imperial government supported the expansion of transport and trade, although the pace of change failed to keep up with the demands of middle and peasant classes and led directly to the short-lived 1848 revolutions.

Following the defeat of the constitutionalist movement, the empire nonetheless retained a number of liberal platforms, including the abolition of feudalism, equality under the law, and investment in railroads. At the same time, the crown banned all political activity and instituted police surveillance over the citizenry, revealing that modernization of government could simultaneously blend certain reactionary and progressive elements. Military defeats and the threat of economic collapse led to the dual monarchy of Austria-Hungary in 1867, which continued reform via secularized education, expansion of communication and transportation networks, and local and imperial parliamentarization. A mass politics emerged thereafter pitting liberal and conservative forces vying for the future of the empire, most frequently through language use in local schools and government. With accelerating urbanization after 1880 came increased state administration and politicization, eventually culminating in universal male suffrage by 1907. Although the First World War brought the empire's demise, in large part by renouncing liberal government in exchange for military dictatorship, many of its successor states directly adopted institutions first put into place by the Habsburgs. To underscore the imperial legacy, the author intriguingly describes the government that followed as "new empires" (442).

The book is well written and convincingly demonstrates multiple ways that the Habsburg Monarchy utilized the tools of liberalism to creatively respond to political, economic, and cultural challenges confronting it. It shows that the practice of European liberal government was not solely the domain of Britain and France, but also had significant roots in the Habsburg Empire. Any walls historians imagine dividing East and West before the Cold War have thus been dealt a serious blow. The author skillfully traverses the diverse linguistic and geographic complexities of Habsburg history and refuses to write the account from a nationalist perspective. Certain place names therefore appear in the three languages local people used to describe them: Czernowitz/Cernăuți/Cernivci and Lemberg/Lwów/Lviv stand out prominently, for example. This device both burdens readers and impresses them with the multiethnic reality of this imperial past.

Still readable for an educated audience, the *Habsburg Empire* is a highly specialized study with nearly 100 pages of endnotes that offer indispensable secondary sources in English and German published since the 1990s. While it makes most sense in a graduate history seminar on the Habsburg Monarchy itself, the book in whole or

in part could be fruitfully employed in other upper-level history, political science, and European or global studies courses as well. It may also make an instructive addition to advanced classes on comparative liberalism, nationalism, and land-based empires, such as the Romanov, Ottoman, or Qing dynasties. Due to its deep rootedness in Habsburg historiography, however, the work may be beyond the reach of beginning students of history and the social sciences.

Seattle Central College

Nathaniel Parker Weston

Gordon H. Chang. *Fateful Ties: A History of America's Preoccupation with China.* Cambridge: Harvard University Press, 2015. Pp. 336. Cloth, \$32.90.

The United States and China share one of the most important international relationships on the planet. Gordon H. Chang's *Fateful Ties: A History of America's Preoccupation with China* is an excellent starting point for understanding an American cultural and intellectual perspective on the long history of this relationship. Chang boldly argues that "China has been a central ingredient in America's self-identity from its very beginning and in the American preoccupation with national fate" (8). Surveying U.S.-China relations from the American Revolution to the present, Chang highlights the double-edged nature of the United States' infatuation with China. On the one hand, Americans have viewed China as a promising frontier for markets and missionaries. On the other hand, they have simultaneously feared China for its huge population and its leaders' unwillingness to embrace American political and cultural values. These contradictory impulses represent the hope and disappointment associated with "the persistent view of China as part of [America's] imagined national destiny" (258).

Chang's narrative begins by highlighting China's role in the American Revolution, noting that trade in the Pacific, specifically with China, played a key factor in the New England elite's decision to break with the British crown. After independence, that desire for trade further fueled America's gradual expansion westward to California and the Pacific Northwest. China also served as a convenient, if misunderstood, intellectual foil to the monarchies of Europe. Finally, China became an important means of "rejuvenating churches at home" by propagating Christianity abroad (55). Thus, from the earliest days of the United States, China helped to sustain the ideas of American exceptionalism and manifest destiny.

Beyond economics and religion, Chang describes how the United States gradually became politically enmeshed in China. By the late nineteenth century, the United States was a continental power with an expansionist gaze towards the Pacific and China trade. It was under this context that Secretary of State John Hay issued his Open Door Note in 1899, which called for equal access to China's market. The following year, the United States took part in the Eight-Nation Army that put down the

Boxer Rebellion. Though many Americans saw U.S. involvement in China as benevolent and paternalistic, many Chinese viewed the United States as imperialistic, particularly after Woodrow Wilson sided with Japan and the European powers at Versailles. Nevertheless, the idea that America and China shared a certain destiny continued to grow through the efforts of the missionary community, namely Pearl S. Buck, author of *The Good Earth*, and Henry Luce, founder of the *Time* media franchise.

The American hopes and aspirations for remaking China in the United States' image reached its apogee during World War II, when China was nominally unified under Chiang Kai-shek. However, with the Chinese Communists' defeat of Chiang and the establishment of the People's Republic of China (PRC) in 1949, Americans suddenly confronted a China vastly different from what Buck and Luce described in their writings. Rather than an aspiring Christian and democratic China, the PRC was allied with the Soviet Union and, from the perspective of many Americans, threatening to spread Communism across Asia. This spurred U.S. policymakers to adopt a containment policy, which, as Chang notes, resulted in military confrontation with China during the Korean War, over Taiwan, and during the Vietnam War (204).

One of Chang's most insightful points concerns Americans' peculiar sentimentality toward China, which had been fostered by the stories of missionaries in China, American commercial interests, and the shared experiences fighting against Japan during World War II (189). However, this sentimentality also contained complementary fears, dating back to the mid-nineteenth century, that hordes of culturally unassimilable, low-wage Chinese immigrant laborers threatened Americans' jobs and perhaps even American culture. This darker side of American sentimentality toward China partially explains America's emotionally-charged response to the PRC during the Cold War. Nevertheless, America's hope and promise in China returned with President Richard Nixon's historic visit in 1972. Since that time, U.S. political leaders have generally viewed China as an integral part of America's economic, political, and cultural destiny.

As is clear from this brief overview, *Fateful Ties* covers a wide swath of history. Chang succeeds in producing a highly readable account that will be a great asset to history courses focusing on U.S.-China relations. Though Chang overstates China's impact on America from the early to mid-nineteenth century, when the United States was more politically and economically focused on Europe, he nevertheless artfully depicts how America's preoccupation with China has intensified since the 1800s. Chang also highlights fascinating cultural connections, such as how W.E.B. Du Bois came to link the fight for African-American rights in America to China's own domestic and international struggles (212-214). Thus, *Fateful Ties* demonstrates how, for many Americans, China became an important ingredient in their country's imagined future destiny.

Ruma Chopra. *Choosing Sides: Loyalists in Revolutionary America*. New York: Rowman & Littlefield, 2013. Pp. 241. Paper, \$29.00.

Ruma Chopra has achieved a worthy addition in American Revolution scholarship and its sub-field of Loyalist studies. In *Choosing Sides: Loyalists in Revolutionary America*, Chopra challenges traditional narratives in history, fiction, and film that have depicted British Loyalists as a homogenous cast of wealthy, educated Euro-Americans. Chopra asserts, rather, that Loyalists were socially, economically, and ideologically diverse. Indeed, within Britain's thirteen mainland colonies, twenty percent of Euro-Americans and overwhelming numbers of African Americans and Indians, both free and enslaved, remained loyal to the empire throughout the Revolutionary era.

Chopra engages a wide variety of primary documents, including letters, petitions, and articles, to demonstrate that choosing sides was, for most Americans, a complex and reactive process that emerged gradually in response to shifting circumstances. The author argues that while some Loyalists endorsed the British cause on the basis of philosophical or political principles, most Americans took sides, changed sides, or chose to remain neutral due to fundamental exigencies of time and space. Chopra highlights the extensive number of Euro-Americans in the "undecided majority" who, according to Dr. Benjamin Rush, "had no fixed principles and accommodated their conduct to their interest, to events, and to their company" (65-66). Correspondingly, Chopra emphasizes that many enslaved Americans used the conflict to fight for personal emancipation, while Indians battled categorically for societal preservation.

In its historiographical context, *Choosing Sides* is situated antithetically to *The Ordeal of Thomas Hutchinson*, Bernard Bailyn's 1974 keystone of Loyalist scholarship. Chopra maintains that Bailyn's work fostered an image of Loyalists as disengaged "losers" who did not fully comprehend the Revolution's progressive political and social dimensions (2). To the contrary, Chopra argues that ideologically motivated Loyalists were as impassioned and informed as their Patriot counterparts. The author recounts the bitter falling out and subsequent estrangement of Benjamin Franklin and his son, William, in order to affirm that highly educated people could be found on both sides of the conflict. Moreover, this high-profile example of intrafamilial alienation underscores that the Revolution was a widespread civil war that reached deeply into personal as well as public lives.

While Chopra cites *Thomas Hutchinson* as a particular point of departure, the author does not expand this mention into a general overview of Loyalist historiography. Consequently, readers unfamiliar with the enduring rhythms of Loyalist scholarship might want to refer also to Jerry Bannister and Liam Riordan's elegant historiographical survey, "Loyalism and the British Atlantic, 1660-1840," in *The Loyal Atlantic: Remaking the British Atlantic in the Revolutionary Era* (Toronto: University of Toronto Press, 2012). Among contemporary scholarship, *Choosing Sides* joins a growing body of literature whose aim is to broaden the social, geographical, and temporal scope of

Loyalist representation. This fresh wave of scholarship includes Thomas B. Allen's *Tories: Fighting for the King in America's First Civil War* (New York: HarperCollins, 2010), Maya Jasanoff's *Liberty Exiles: American Loyalists in the Revolutionary World* (New York: Knopf, 2011), and Chopra's own *Unnatural Rebellion: Loyalists in New York City during the Revolution* (Charlottesville: University of Virginia Press, 2011).

Choosing Sides is part of the American Controversies Series, whose larger aim is to nourish lesser-known sides of various controversial historical issues in order to promote and enliven informed debate. As such, *Choosing Sides* is a valuable resource for teachers at advanced secondary and university levels. A particular strength is the book's chronological breadth of one hundred and thirty years, from the 1754 Albany Plan of Union to an 1884 memorial speech dedicated to the "United Empire Loyalists" of Upper Canada (222). Furthermore, Chopra's lengthy introductory narrative can stand alone as a general overview of Loyalist thought and purpose. The remainder of the book consists of ten thematically organized chapters, each comprised of four to nine primary documents. Each chapter addresses a narrow topic, such as slaves, Indian allies, or exiles, thus making it easy for teachers to locate specific documents for use as supplementary readings, writing prompts, or counterweights to skewed film narratives. In sum, *Choosing Sides* is a cogent and convenient resource for teachers of upper-level secondary and university courses.

University of Illinois Urbana-Champaign

Lisa Mercer

Bethany Jay and Cynthia Lynn Lyerly, eds. *Understanding and Teaching American Slavery*. Madison: University of Wisconsin Press, 2016. Pp. 318. Paper, \$34.64.

When President Barack Obama dedicated the Smithsonian National Museum of African American History and Culture, he echoed many historians in reminding the nation that "African American History ... is central to the American story." Rarely in American history have such reminders been more urgently needed. In recent years, fierce debates have raged over the history of brutality and prejudice that gave rise to the Black Lives Matter movement, the cultural context of the Confederate flag, and textbooks that distort or diminish the history of race. Slavery and its legacies have been central to these conversations. In this context, we have witnessed a grassroots quest for good history, as evidenced by both the *Charleston Syllabus* (the book that began as a Twitter hashtag after the 2015 killings at the Emanuel African Methodist Episcopal Church) and the widespread interest in the new Smithsonian museum. And now Bethany Jay and Cynthia Lynn Lyerly have given us *Understanding and Teaching American Slavery*, a remarkable volume of essays that seek to guide high school and college instructors as they help students grapple with this troubling, challenging, and essential American story.

Understanding and Teaching American Slavery is just the right book at just the right time for teachers who hope to encourage conversations about slavery, even as political pressures, inadequate textbooks, and their students' (and possibly their own) discomfort with the topic impede their efforts. The book begins with a forward by Ira Berlin, in which he argues forcefully for including the examination of slavery in the classroom and offers a useful conceptual framework for teachers to consider as they design courses. The essays that follow—all by recognized academic scholars, public historians, and secondary educators—are divided into three sections, each of which underscores the book's practical applications. The first section addresses the challenge of creating a constructive classroom environment and offers teachers the language with which to confront the history of race frankly and openly. The second section suggests ways to teach different periods and themes in the history of American slavery, like the trans-Atlantic slave trade, slave resistance, and the diversity of slave communities and experiences. These essays cover content and offer concrete suggestions for how instructors can locate slavery at the center of narratives they already teach, like the rise of capitalism. And the third section focuses on pedagogy, providing strategies for using specific kinds of sources (such as WPA narratives and film) and lesson designs (process drama) for students at different levels. Taken together, these essays offer advice and insights that will be of tremendous use to any teacher who seeks to address this history more fully and honestly.

Every essay adds value to this collection. Some merit special mention, though, because their contributions illustrate the book's strengths as a whole. Paul Finkelman's "Slavery in the New Nation: Human Bondage in the Land of Liberty" explains how early American elites preserved their rights as slaveholders (59-76). Finkelman walks readers through a classroom exercise in which students would search the Constitution for language that enshrined slavery. He lists the clauses that students are likely to find first (like the three-fifths clause), but then he digs deeper, locating provisions that protected slavery in subtler and often hidden ways. Sowande' Mustakeem's essay, "Blood-Strained Mirrors: Decoding the American Slave-Trading Past," not only sheds light on the slave trade's human and economic impact, but it also suggests sources for classroom use, such as the Trans-Atlantic Slave Trade Database and several interactive museums (77-95). And finally, Antonio T. Bly's "'A Likely Negro': Using Runaway-Slave Advertisements to Teach Slavery" shows teachers how to help students contextualize and decode the language of these advertisements (263-282). Using the documents, students can explore not only the fugitives' plight but also the tensions between resistance, repression, intimacy, and enmity that defined relationships between slaveholders and the enslaved. As is true of most of the book's essays, the main text and footnotes alike provide many suggestions for teaching resources, strategies, and projects.

Readers looking for new scholarly insights or fresh research will not find them here, but it would not be fair to expect those kinds of contributions from a book like this one. Rather, the contributors to this volume perform a different but equally valuable

service: They distill the flood of recent scholarship on slavery so that teachers can use it in practical ways to enhance their instruction. The history of slavery is not peripheral to American history; it *is* American history. For teachers who understand that truth and hope to communicate it to their students, this book is essential reading.

Metropolitan State University of Denver

Shelby M. Balik

Manisha Sinha. *The Slave's Cause: A History of Abolition.* New Haven: Yale University Press, 2016. Pp. 768. Cloth, \$37.50.

In this densely researched work, Manisha Sinha offers not only a synthesis of American antislavery but a compelling interpretation of a “hundred-year drama in law, politics, literature, and on-the-ground activism” (2). Building her argument in part on the rich body of abolitionist print culture, *The Slave's Cause* refutes characterization of the abolitionists as white bourgeois romantics confined to antebellum America.

Sinha instead traces two waves of a transnational, interracial, dynamic movement that intersected with other societal movements of the time, from women's rights to emerging critiques of capitalism. Wave one began prior to the Revolution and continued through the 1820s. Early abolitionists, she argues, were the nation's original critical thinkers: Phyllis Wheatley, she points out, was no “lone genius” but was “representative of an emerging African American antislavery critique of revolutionary republicanism” (31). First wave abolitionists introduced tactics and ideas that appeared again in the second antebellum wave. “The history of abolition,” Sinha compellingly argues, “is marked as much by continuity as by disjuncture” (191).

She recasts the emergence of immediate abolitionism as an “interracial immediatism” arising from black protest from David Walker to *Freedom's Journal*. Nat Turner's rebellion inspired black and white abolitionists alike; as they would with John Brown decades later, many abolitionists admired Turner (if not always his violent means). In response to the vehement antebellum proslavery backlash, black abolitionists created a “concerted intellectual response to American racism,” and white and black abolitionists together forged what Sinha terms “the modern concept of human rights” (311, 249). Black abolitionists at times considered emigration, and Sinha offers detailed accounts of their efforts and ideas. In both waves, too, international happenings influenced abolitionists; Sinha lingers especially on the 1848 moment. The author also highlights the work of both black and white women, abolition's “most effective” if not always welcome “foot soldiers” (266).

Sinha makes the case that slave resistance sat at the center of abolitionism—perhaps her most radical argument. She states this explicitly, but it is also implicit within the narrative structure of the work. Case in point: Sinha opens her section on pre-1830s abolition not with the story of white Quakers but with the 1721 story of an unnamed African woman who roused men to rebellion onboard a slave ship (to tragic

end). And in the antebellum era she traces how “fugitive slaves fostered abolitionist organization and antislavery sentiment and laws,” producing abolitionist activists whom she dubs “John Brown’s forerunners” (393). Only after chapters on slave resistance and fugitive slave abolitionism does Sinha turn to abolitionist politics and Civil War. Sinha also highlights black agency. In wave one, she recounts how Mumbet, the enslaved Massachusetts woman who sued for her freedom after hearing Revolutionary rhetoric, initiated “the first emancipation in the Atlantic world.” (65). In wave two, she details how black abolitionists fought to desegregate Boston schools in the 1840s and the work of “fugitive slave abolitionists,” both preceding and during the Civil War (460). This is a brilliant scholarly reframing of the abolitionist narrative to counter those in which slaves are “forgotten as the architects of their own liberation” (585).

In this area especially, *The Slave’s Cause* is essential to teachers. Sinha provides countless examples that can be used to counter problematic approaches to the story of emancipation such as the historical narrative in the novel and film *The Help*. Additionally, her longue durée of antislavery challenges teachers to incorporate the story of not just slavery but of antislavery activism (black as well as white) prior to the antebellum era. Finally, this work provides essential information about the transnational nature of abolitionism and offers a rich compendium of antislavery print culture.

Though her work is full of accounts of their bravery, Sinha does not generally over-idealize her abolitionists. Early on, she admits that “only the enslaved showed a consistent devotion to the antislavery principle,” and she chronicles the various divisions, schisms, and paternalism present in the movement (70). The extent to which harmony and division, racist and egalitarian belief, co-existed will continue to be debated by historians, but she argues compellingly that the abolitionist movement itself created a space for interracial conversations to take place and for new understandings to emerge. That these conversations did not end in complete triumph but in Jim Crow-era repression of black rights is a sad conclusion to Sinha’s narrative.

Eastern Illinois University

Bonnie Laughlin-Schultz

Bridget Ford. *Bonds of Union: Religion, Race, and Politics in a Civil War Borderland*. Chapel Hill: University of North Carolina Press, 2016. Pp. 383. Cloth, \$45.00.

Bridget Ford, in *Bonds of Union: Religion, Race, and Politics in a Civil War Borderland*, provides a fresh and well-researched study of the experiences of individuals and communities in Louisville, Kentucky, and Cincinnati, Ohio, both white and black as well as northern and southern, before and during the American Civil War. Specifically, Ford examines how these disparate borderland peoples built alliances in a culturally and politically turbulent region in order to advance racial harmony. As the

title of the book suggests, Ford examines these "bonds of union" through three historical lenses: religion, race, and politics. In this context, northern, southern, Catholic, Protestant, black, and white Americans on both sides of the Ohio River overcame their differences and found a common interest in religious devotion, class standing, and providing medical aid to wounded soldiers.

In her section on religion, Ford examines how in the light of the Catholic and Protestant competition for souls, devotional poetry reflected one's personal religious convictions but at the same time revealed a common understanding of religion as a bond of union between all people and God. Relatively few historians have wanted to comb through the immense number of religious poems of this era, while other scholars have devaluated the use of poetry as a historical source. Ford, however, moves beyond the conventional focus on sources such as newspaper articles, diaries, letters, and public records in a quest to construct a richer history. As the Civil War approached, this new religious literature also fostered unlikely and often underappreciated bonds of union in a world of suffering and loss.

In a provocative section on race, Ford explains how white and black Cincinnatians and Louisvillians came to depend on one another. To be sure, these two cities were epicenters of commercial success. In this burgeoning economy, rising middle class men and women required a multitude of personal services in order to establish and maintain their class standing. Blacks often provided housework, dressmaking, barbering, and hairdressing, and, in turn, these successful black businessmen who helped to maintain white appearances used their clients' professional and political ties to obtain legal protection of their property and civil rights. In many instances, this mutual dependence nurtured a heart-felt union between whites and blacks. A large number of middle-class and elite whites in both Cincinnati and Ohio withdrew their support of colonization as unfair to blacks in the region who had built homes, schools, and churches.

In her last section, Ford argues that as Cincinnati and Louisville became commercial centers for the entire Ohio and Mississippi River Valleys, the process of commerce diluted their regional differences. Louisville especially prided itself in being an intermediary between North and South. This economic bond of union between the two cities tended to tamp down disunion rhetoric and, in fact, helped to create the Free Soil and Republican parties in this region. Lastly, when war finally came to the Ohio River Valley, residents in both Cincinnati and Louisville began to form new bonds of union through the shared experience of suffering and loss. Through relief work in hospitals and on the field, citizens put aside their regional differences in regard to religion, slavery, and politics in order to show their loyalty to wounded and dying soldiers.

Bonds of Union certainly has an important place within pre-Civil War ideology and geography of the Ohio River Valley's historiography. Many scholars over the past twenty years have argued the violence along the Kentucky/Ohio border was a critical forerunner of the Civil War. Similar to Ford, Matthew Salafia's book, *Slavery's*

Borderland: Freedom and Bondage Along the Ohio River (2013) explores the economic ties between Kentucky and Ohio that tempered disunion instead. Ford goes one step further, however, and adds religion, race, and politics as important bonds of union.

Given its ambitious nature and breadth of historical lenses (religion, race, and politics), *Bonds of Union* as a whole might not be suitable for an entry-level U.S. history course. Given the time constraints in most U.S. history survey courses, teachers might, however, find the work to be a great resource if they assign one of the three parts individually. While survey courses might benefit from any of the three sections as they can certainly stand on their own, instructors in upper-level and graduate courses on the Civil War could easily rely on the entire book for a valuable reading assignment.

In today's political environment where the county's sense of union seems to be so fragile, Ford's book reminds us that this sense of a fractured society is nothing new. If the diverse postbellum people of Cincinnati and Louisville, faced with tremendous religious, racial, and political divisions, were able to preserve the Union and make landmark social changes, there is certainly reason for optimism as we continue to face the challenges of our contemporary society.

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John Moreland

Edward J. Blum and Paul Harvey. *The Color of Christ: The Son of God and the Saga of Race in America*. Chapel Hill: University of North Carolina Press, 2014. Pp. 352. Paper, \$26.00.

When Dylann Roof charged into Emanuel African Methodist Episcopal Church in Charleston in June 2015 and shot and killed nine African Americans, his actions, on many levels, paralleled those of the evildoers who bombed the 16th Street Baptist Church in Birmingham in 1963. Both actions were motivated by race and carried out at religious institutions. Although one is contemporary, both events illustrate the importance of studying the provocative intersection of race and religion in American history. Historians Edward J. Blum and Paul Harvey present a pithy narrative of the two in their 2014 monograph, *The Color of Christ: The Son of God and the Saga of Race in America*.

Divided into three succinct parts, *The Color of Christ* sets out to debunk four myths related to history in America: Racial and ethnic groups necessarily create God(s) in their own image; Americans inherited iconography through their European ancestry; black liberation theology is only as recent as the 1960s; and the United States was born as a "Jesus nation" and will endure as one forever. Blum and Harvey successfully debunk these myths by drawing upon a plethora of primary sources.

Covering the Age of Exploration all the way through to the digital age of the twenty-first century, *The Color of Christ* injects religion into important historical topics,

ably illustrating how depictions of Jesus were created, destroyed, recreated, and manipulated by historical actors. For this reason, Blum and Harvey's monograph could be successfully employed in both high school and college history courses. Although it would certainly have to be divided and conquered outside of a history of religion in America course, its applications and arguments remain important, even when studied a chapter or section at a time. Entitled "Born Across the Atlantic," part one features three chapters on Jesus' utilization beginning with the passage across the Atlantic and ending with his portrayal during life in the early republic. This section certainly reinforces the notion that depictions of Jesus were scarce in colonial times, and it absolutely challenges the myth that America was born a Jesus nation.

Teachers of courses on the American Civil War or slavery will find part two, "Crucified and Resurrected," especially relevant and informative. Chapter five—"Christ in the Camps"—devotes special attention to how Americans represented Jesus during the American Civil War. Studying the role of religion during the war sheds important insights into the cultural conditions of the time. In the age of Lincoln, Americans, ranging from soldiers on both sides of the fighting to slaves who perceived Jesus as the great liberator, embraced depictions of Jesus as ways to cope with the difficulties of war.

Part three, "Ascended and Still Ascending," offers new information on a belabored, yet important, topic. It is common knowledge that The Great Depression caused nearly a quarter of the American work force to be without a job. Blum and Harvey discussed this era, but from the vantage point of religion. Not representing the times, people created a rendition of Jesus as a working man, ready to tackle the problems of unemployment. He grew muscles and a Protestant work ethic seemingly overnight. More recently, Jesus has been seen as liberator during the Civil Rights era and a rap or hip-hop song lyric in the digital age. Advancements and access to technology has allowed for Jesus to be depicted as black, Latino, and Asian, and more recently, Hollywood has tried—although with only partial success—to represent Jesus in a more colorful light.

Cultural and intellectual historians alike will find particular satisfaction with *The Color of Christ*, as it considers how and why historical actors have dealt with Christ throughout time. Relying on a variety of sources such as lyrics and hymns, journals and images, and published depictions of Jesus, Blum and Harvey illustrate time and time again how different groups of Americans manipulated ideas of Jesus and injected them into everyday life. White Jesus was not conceived through immaculate conception; rather, he was born out of contact, conflict, and the creativity of people, and because of that, will continue to be remade in their image. Understanding this evolving construction and reconstruction of Jesus in America allows for a more instructive

appreciation of both historical and contemporary tensions concerning religion and race in the United States.

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Teaching History has a continuing need for reviews of monographs, textbooks, teaching materials, general books, and various digital resources. We welcome book reviews in all areas of history. Please direct inquiries to :

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