

DeLatte studies John James Audubon and his life's work from Lucy's point of view; therefore, the author has concentrated on Audubon as a husband and father. The reader sees his character, work, and adventures as they affect his wife and family. Lucy's early years were most definitely guided by her husband's ambitions, business ventures, failures, and, finally, successes.

These years were filled with hardship and difficulty for Lucy. Raised in comfortable English surroundings, Lucy's lifestyle changed after her marriage to Audubon. Due to Audubon's interests, they lived in frontier towns in Kentucky and later in Louisiana. When her husband's business ventures failed, Lucy was forced into the role of head of the household—a role she took upon herself so that Audubon could carry on his work. She endured poverty and the humiliation which accompanied it, as well as long separations from her husband. As evidenced by the opening of private schools in Louisiana to finance her husband's work, Lucy Audubon brought culture to the western towns in which she lived. From her stays in Henderson, Kentucky, and West Feliciana Parish, Louisiana, the reader gains a picture of what life was like, especially for a woman, in frontier towns in early-nineteenth-century America.

DeLatte emphasizes Lucy's experiences, feelings, and problems as she coped with life on the rugged frontier. She describes Lucy's often stormy marriage and her relationships with her children and other members of her family, as well as the friends she made. As the author demonstrates, Lucy's role in the production and final publication of her husband's grand work and dream was paramount. As seen in this biography, Lucy was indeed the woman behind the man.

Readers will find DeLatte's bibliography extensive in both primary and secondary sources and the index extremely helpful. Students of frontier history and women's history, especially, will find this most interesting volume a welcome addition to their reading lists.

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*God and General Longstreet: The Lost Cause and the Southern Mind.* By Thomas L. Connelly and Barbara L. Bellows. (Baton Rouge: Louisiana State University Press, 1982. Pp. 158. Note on sources, index. \$12.95.)

An almost certain sign that the modern South is shedding its traditional personality and peculiar turn of mind is the recent

appearance of books on the subject. There is little of either General Longstreet or God in this book, but there is a considerable amount of astute analysis packed in brief textual space. At the outset one cannot refrain from asking, "what has been the southern mind?" That of the southern writers, of the so-called aristocrats, or of that multitude of southerners buried in the tables of adverse regional educational statistics?

The really nauseating commercial hoopla over the centennial celebrations of the various incidental anniversaries of the Civil War were seasoned with strong dashes of cash register sales slips. Perhaps it is not too far-fetched to say that Americans never stooped to a trashier display of remembering than in the great creation of Civil War junk. This also applied to publishers who lined library shelves with biographies, monographs, and periodical articles, few of which could truly be considered as of lasting solidity. Connelly and Bellows believe that little or none of this literary output measured up to the standard of Douglas Southall Freeman's classic biography of Robert E. Lee.

Since the 1870s southerners have produced personal memoirs, novels, and poems and have edited literally hundreds of diaries, letters, and official reports dealing with the South at war. The great volume of these have not dealt with the shortsightedness of a region going to war while hopelessly incapable of sustaining itself in a long and devastating struggle, or with the enormously human and spiritual loss of approximately 300,000 young men, or with the all but incalculable loss of property and momentum in advancing the region beyond its undeveloped frontier conditions. Historians themselves have been caught up in what the authors intriguingly call the "Lost Cause" mentality.

Well beyond southern borders there looms a national southern mentality of romance and even a fairyland adolescence of imaging a regional gentility firmly seated on a plantation porch in a never-never land. The sales of Margaret Mitchell's *Gone With the Wind* (with the staggering income from the movie) and of subsequent books and movies are eloquent documentations of this fact. Even the Sun Belt rush brings down a perennial mob of romance hunters.

Across the Republic business and professional men gather to drink, eat second-rate hotel banquet meals, and hear speakers tell bedtime stories of the war in which blood flows about as virulently as an overturned bottle of ketchup. Questioners often are long on the "ifs" of situations which might have occurred but did not. Maybe it is not entirely unfair to observe that some members of the round tables have never actually read a solid book on the war.

The authors of *God and General Longstreet* ferret out some nuggets of southern personality differences. They no doubt are historically correct when they discuss the role of folkways and traditions in shaping the regional personality, but in the 1980s these are as perishable as a Morgan City oyster in the face of the leveling impact of American commercialism.

In all the vast accumulation of things written about the nature of the South and its distinct personal and intellectual characteristics cast in the straitjacket of the lost cause mentality, there seems to this reviewer a central fact which gets dropped through the cracks of the literary floor. The South has ever been caught up in the nitty-gritty harsh realities of its geography and resources. The region's basic material resources contain the germ of change capable of submersion or even obliterating reverential casts of mind and folk mores.

As provocative as *I'll Take My Stand* and its authors were in the early 1930s, they were in fact singing an elegant requiem for an age and a region which was already sinking fast beneath the onslaught of new forces and new times. The Connelly and Bellows book is a clever and provocative analysis of changing regional memories, mentality, and even folklore. Perhaps the "South" of regional literature has surrendered to that of tourist leaflet authors, *Southern Living*, and the seductive craft of the graphic arts.

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*Region, Race, and Reconstruction: Essays in Honor of C. Vann Woodward.* Edited by J. Morgan Kousser and James M. McPherson. (New York: Oxford University Press, 1982. Pp. xxxvii, 463. Notes, tables, figures. \$25.00.)

On occasion, editors and publishers of *festschriften* fail to allocate adequate resources or devote requisite care to volumes honoring distinguished senior scholars. No such complaint can be made about this substantial collection of essays paying tribute to the author of *The Strange Career of Jim Crow*, *Reunion and Reaction*, and *Origins of the New South*.

Recognizing that the chief pitfall of many *festschriften* has been the disparate nature of the contributions, the editors of *Region, Race, and Reconstruction* have organized their material in a manner that provides a necessary focal cohesion and, in addition, serves to highlight the three major thematic concerns of C. Vann Woodward's work. Since, as Kousser and McPherson note, it is hard to think of an important book or article written on the post-Reconstruction South or on modern American race relations