unlettered nineteenth-century black activist, whose words and deeds have been embraced by present-day Americans but unscrutinized for accuracy or authenticity. In 1993, Carleton Mabee published the first scholarly biography of Truth (Sojourner Truth: Slave, Prophet, Legend), and I published the first annotated version of Truth's slave narrative with a modern, contextual introduction (The Narrative of Sojourner Truth). Erlene Stetson and Linda David's Glorifying in Tribulation is the third effort to offer a scholarly treatment of Truth. It has been followed this year by Nell I. Painter's biography (Sojourner Truth: A Life, A Symbol). My own Truth biography will appear at some future date.

Readers might wonder about duplication as well as overlap. Mabee's dry, detailed biography covered important events in Truth's life and took a fact versus fiction approach. It was meant to dispel "myths" about Truth canonized by modern feminists. Stetson and David's construction of Truth illustrates the range of interpretation that her life invites. Glorifying in Tribulation is refreshing and interesting because the authors write with sensitivity, offer some critical analysis, and place Truth in a context of women's activism.

"Sojourner" is loosely constructed by the authors as a black female torchbearer of struggle. Biographically, the authors cover the same ground as Mabee with less thoroughness and no new evidence. Their most challenging analysis is their defense of the authenticity of Frances Gage's "Ain't I A Woman" speech, which Mabee relegates to "folklore" and Nell Painter and I at least call into question. The authors have a good chapter on Truth's contributions to black struggle during and following the Civil War yet end with an uncohesive chapter on the suffrage issue. Furthermore, the authors' innovative perspective in assessing Truth's womanist politics is greatly weakened by a failure to discuss the famous Indiana confrontation over her sexuality and to analyze the politics of the black female body.

The lack of a preface, introduction, and epilogue indicates not only structural formlessness but confusion as to the authors' objectives. Nevertheless, Glorifying in Tribulation offers an original contribution to the scholarship on Sojourner Truth.

MARGARET WASHINGTON is a member of the history department at Cornell University and a Senior Research Fellow at Wesleyan University. She is the author of "A Peculiar People": Slave Religion and Community-Culture Among the Gullahs (1988) and the editor of Narrative of Sojourner Truth (1993). She has written various articles on African-American religious culture and is writing a biography of Sojourner Truth.


Larry M. Logue's To Appomattox and Beyond is another book in Ivan R. Dee's exemplary American Way Series, which in a few
years has distinguished itself for its short, readable, up-to-date syn-
theses of monographic literature. Like its companion, J. Matthew
Gallman’s *The North Fights the Civil War* (1994), *To Appomattox
and Beyond* also contributes its own arguments to the literature it
synthesizes. Furthermore, it is one of the few books that puts
together soldiers’ experiences during the war with veterans’ experi-
ences afterward.

In his treatment of the war itself, Logue is most influenced by
Gerald Linderman’s *Embattled Courage* (1987), although there are
a number of references to my own work. Logue, however, distin-
guishes more between Union and Confederate soldiers’ experiences
than has been customary in the literature.

Logue is more careful to put the soldier’s experience of war
into the context of a changing society than are many of the studies
he synthesizes. He sees self-control, inculcated by a modernizing
northern society, as the essential cultural value of many northern
sentries. To this he contrasts a southern ethos in which honor and
feeling play a greater role. His characterization of the importance of
self-control among northerners is convincing, but self-control may
have been equally important among Confederate soldiers.

Logue’s portrayal of the postwar years accents the differences
between North and South even more. He argues that Confederate
veterans, through organizations like the Ku Klux Klan and the
Democratic party, had more influence on the South than the Union
veterans had on the country as a whole. He sees the latter group’s
influence on politics as limited primarily to the issue of pensions.
While this might have been the case, it seems that Logue’s argu-
ment might also reflect the state of the literature on the postwar
period more than reality. Oddly, the “Lost Cause” has been far
more studied than what might be called the “Won Cause.” For a
generation the Republican party called on veterans to vote as they
shot, and it is not clear in what ways veterans as citizens as com-
pared to a special interest group might have felt slighted by the
political process.

Along with his mastery of the secondary literature, Logue’s
raising of issues for debate is his great strength. Scholars studying
Civil War soldiers and veterans have been reluctant so far to admit
the disagreements among them, let alone address those disagree-
ments. Logue’s splendid book should go a long way to reinvigorate
the field.

**Reid Mitchell** is professor of history at the University of Maryland, Baltimore
County. He is the author of *Civil War Soldiers* (1988) and *The Vacant Chair* (1993).