

employed and unemployed unionists in one organization, the UAW, part of the CIO, created a socially conscious union. This union, through its Works Progress Administration (WPA) welfare department, began in 1937 to advocate for unemployed union workers and by 1938 “moved to extend its hegemony over all WPA workers” (p. 290). From 1937 to 1941 the union, which included many Unemployed Councils veterans, successfully mobilized its department of unemployed unionists to support union struggles, as in the successful Ford union effort of 1941. In doing so, it curbed the threat that unemployed workers held over strikers.

Within this story of the UAW’s ascendancy lies the rise of leaders such as Walter Ruether, the decline of Communist party influence in unemployed organizing, and the increasing bureaucratization and marginalization of the unemployment movement once it was completely embedded in the automobile union. Lorence skillfully maps out the debates and factional squabbles among the variety of Socialists, Communists, progressives, and labor bureaucrats who molded the direction of unemployed organizing in Michigan.

Lorence’s conclusions concerning the social vision of the UAW and the 1930s origins of bureaucratized industrial unionism, however, seem particular to the histories of the UAW and Michigan. Chicago’s United Packinghouse Workers of America (UPWA), for example, with its broader social vision that allowed it to successfully resist the statist vision prevalent in the UAW, demonstrated that the UAW’s path was not the only choice for unionists. Moreover, UPWA unionists, Communist and non-Communist, remembered their Unemployed Councils experience as a lesson in direct action tactics, which they later employed during shop-floor confrontations. These observations aside, Lorence’s study is an important contribution to the historiography of unemployed organizing after 1935.

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Can Somebody Shout Amen! Inside the Tents and Tabernacles of American Revivalists. By Patsy Sims. (Lexington: University Press of Kentucky, 1996. Pp. xx, 234. Bibliography. Paperbound, \$17.95.)

With *Can Somebody Shout Amen!* Patsy Sims, best known for her work *The Klan* (1978), adds to the list of recent works on southern Pentecostal revivalism. In a six-year period, Sims attended fifty revivals and taped over 225 hours of services and interviews with participants. Sims has made a prodigious effort to evoke the atmosphere of the revivals. This kind of work is notoriously difficult if

only because the preachers are autonomous and differ sharply in their beliefs.

The book is well designed with chapters on revivalists like H. Wayne Simmons, Tommy Walker, R. W. Schambach, Ernest Angley, H. Richard Hall, Mike Shreve, and the snake handlers. The author recounts a number of moving tales, such as the one about the preacher who tried to raise his son from the dead. Sims observes that the revivalists' religion has not been created in a vacuum and describes their theology as filling a void in the lives of the "emotionally barren poor and dispossessed and [easing] the insecurities of a generation growing up in 'cultural anonymity'" (p. xvii). Sims also correctly notes that the preachers of the revivals have historical precedents. She claims that "These men of God sprang out of a tradition that dates back almost two hundred years" (p. xiii) to the Great Revival. Perhaps an argument could be made that the revivals reach back to seventeenth-century Scotland. Much of the emotionalism that Sims finds today was present at these gatherings.

Sadly, when Sims reaches Chapter Four she joins the ranks of authors (such as Dennis Covington) who reinforce Appalachian stereotypes. She launches a humiliating attack on the snake handlers. She shows little respect for her informants by conforming to popular images of mountain people. In the case of Flora Bettis (whose name she misspells as "Beetis") her description shows much haughtiness and conceit: "At fifty-six, three years older than her husband, Flora Beetis was the epitome of a sturdy mountain woman, tall, lean, with hook nose, weathered skin, and hair drawn into a bun that resembled a ripe boll of cotton" (p. 101). Having spent years with Flora Bettis and her husband, Brother Perry, I have a much different picture of them than Sims. Concerning Sims's condescending and hackneyed standards for mountain women, I am appalled! My mother, aunts, and women cousins are from the hills of southern Appalachia and certainly do not fit Sims's description.

In presenting her chapter on the snake handlers, Sims uses some poor sources, and this causes her to repeat errors made by earlier studies. She claims at least thirty-five people died from snakebite between 1936 and 1973. Steven M. Kane and I have found fifty-three deaths during that period. Sims also states that snake handling "was abandoned for more than twenty years in its East Tennessee birthplace after the first of the faithful was bitten" (p. 113). This opinion was launched by J. B. Collins in his 1947 work *Tennessee Snake Handlers*, in which he claimed that Garland Defriese's bite from a rattlesnake in 1918 caused snake handling to cease for a period. In fact, many of the believers had been bitten before 1918. Finley Goodwin and Tom McLain are only two examples. I have records of others who were bitten before and after 1918. Sims duplicates many other mistakes.

Sims does not footnote Collins or indicate how she reached her conclusion that snake handling went into a dormant period in East Tennessee. Many works that have appeared lately by these so-called “creative writers” and journalists fall short of scholarly standards and are carelessly presented. I understand that these writers want to reach a wide audience and their publications are not necessarily written for academics. Regardless, certain rules apply that Sims neglects. Her work does not contain notes, and her research sources are presented as a bibliography. After a close examination, the bibliography should have been offered as a selected bibliography. For example, in describing Carl Porter and Clyde Ricker’s brush with the law in 1975, Sims simply uses the phrase “According to news accounts.” What news accounts? She does not footnote or place them in her “bibliography.” If these recent books by journalists are presented by their publishers as academic or historical, then they should follow the scholarly rules. Sims conducted her research almost two decades ago and was originally published by St. Martin’s. However, the work is presented here as if it were current. Like other churches, Pentecostal/Holiness religion is dynamic and does not stay fixed in time. If books like *Can Somebody Shout Amen!* are to be reproduced by scholarly presses, much revision and editing are needed.

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Recollected Words of Abraham Lincoln. Compiled and edited by Don E. Fehrenbacher and Virginia Fehrenbacher. (Stanford, Calif.: Stanford University Press, 1996. Pp. liv, 592. Notes, index. \$60.00.)

Reminiscences, always necessarily present among the sources consulted by Lincoln scholars, are finally attaining the respectability they deserve. Important evidence of this is the publication of Don E. and Virginia Fehrenbacher’s *Recollected Words of Abraham Lincoln*. Calling their book “a step toward the evaluation of a great body of source material and toward a critique of its use by historians” (p. lii), the Fehrenbachers have assembled some 1,900 quotations as remembered by over five hundred informants. The result is a critical compilation of the recollected utterances attributed to Lincoln in contemporary or reminiscent sources. The Fehrenbachers’ purpose is to provide a comprehensive guide to things Lincoln is remembered to have said, from extreme youth until his death, to serve as a companion to the *Collected Works* (1953–1955), containing Lincoln’s speeches, letters, and memoranda.