Sandusky, Ohio. Morgan, captured shortly after Porter, was imprisoned at the Ohio state penitentiary in Columbus—a site from which he and a handful of his men escaped just a short time later. Despite a botched escape attempt of his own, Porter sat in prison for nearly two years. By the time of his exchange in 1865, the war had virtually ended; Porter never saw combat again.

Porter laments that as a child, he knew little of his ancestors' lives—in many cases even lacking knowledge of their names. To spare his own descendants a similar ignorance, he claims to have set his story to paper for the sake of posterity. Whether or not Porter sought to be remembered by anyone other than his own offspring is questionable. Either way, his memoir offers a clear glimpse into the mind of a Confederate veteran grappling with defeat, fading glory, and a world irrevocably altered by four years of total warfare. Much more than just a stellar primary account of Morgan's command, One of Morgan's Men sheds light on how an individual soldier—and one involved in numerous acts of irregular warfare, no less—participated firsthand in the process of post-war commemoration and remembrance. With all of the above in mind, the book comes highly recommended to anyone—historian or otherwise—interested in Morgan's command, the war in Kentucky and Tennessee, or memory of the war.

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The Fiery Trial
Abraham Lincoln and American Slavery
By Eric Foner

Notwithstanding the more than sixty thousand books already written about the conflict, the sesquicentennial of the American Civil War has elicited a spate of new interpretations by leading scholars. Prominent among these is The Fiery Trial, whose author, Eric Foner, is one of the most acclaimed U.S. historians of the past generation. Foner's work offers neither a general overview of the war nor a conventional biography of its most famous figure. Instead, he engages one crucial dimension of the war—the debate over slavery and the adoption of emancipation—by tracing Lincoln's thoughts about slavery from his youth in Indiana to his final days in the White House. Rather than focus on Lincoln alone, however, Foner strives to put Lincoln's views in the larger context of antislavery ideology and
activism. The result is an engaging overview, but not one that will offer significant new insight to Lincoln scholars.

Three key patterns emerge from Foner's survey. First, Lincoln's thinking about slavery changed profoundly across his lifetime. Never a defender of slavery, Lincoln was nevertheless in his mid-forties before he came to see the debate over the future of slavery as the preeminent issue in American politics. Until the passage of the Kansas-Nebraska Act in 1854, Lincoln had devoted far more of his attention to the tariff than to the implications of human bondage. As he increasingly embraced the goal of ending slavery thereafter, he nonetheless favored a scheme of gradual, compensated abolition coupled with colonization—a program he only reluctantly abandoned with the implementation of the Emancipation Proclamation. Second, almost until his death, Lincoln, like most white Americans of his day, separated the issues of slavery and racial equality. Indeed, he tended to see the latter as a false issue that demagogues like Stephen Douglas used to undermine arguments for restricting slavery. Lincoln was more liberal than most of his contemporaries in insisting that the "inalienable rights" enumerated in the Declaration of Independence applied to blacks as well as whites, and yet when elected president in 1860 he still "found it impossible to imagine the United States as a biracial society" (p. 128). The Civil War was more than half over before Lincoln began to think seriously about race, according to Foner, who goes on to observe that the lateness of this shift tells us more about the context of nineteenth-century America than about Lincoln specifically. Finally, Foner emphasizes that as Lincoln's thinking on slavery and race changed over time, he adopted new positions and attitudes previously staked out by abolitionists and Radical Republicans. He objects to the view of the latter as too extreme to be effective politically. On the contrary, "their agitation helped to establish the context within which politicians like Lincoln operated" (p. xix).

Though persuasive, these central findings are hardly new, and the work as a whole disappoints in several respects. Foner's narrative approach makes for good reading but is short on analysis. One might argue as well that his chosen focus is too narrow. After observing in the preface that Lincoln was a private, often enigmatic man, Foner makes little effort to get inside Lincoln and seems content to delineate his evolving policy. Further, he tells us little of the worldview that motivated the Radical Republicans—odd for an author whose first book was on the ideology of the Republican Party—and he pays minimal attention to the Civil War itself, despite evidence that the conflict's monumental human cost dramatically altered Lincoln's thinking about the kind of united America that should emerge from the carnage.
Robert Tracy McKenzie, Professor of History at Wheaton College, is author of *Lincolnites and Rebels: A Divided Town in the American Civil War* (2006).

**Constructing Black Education at Oberlin College**

*A Documentary History*

By Roland M. Baumann


**A History of Southland College**

*The Society of Friends and Black Education in Arkansas*

By Thomas C. Kennedy

(Fayetteville: University of Arkansas Press, 2009. Pp. xii, 349. Illustrations, notes, bibliography, index. $39.95.)

Much has been written about the white missionaries and philanthropists who went south after the Civil War to help educate and often “Christianize” the newly freed black population. James D. Anderson, whose *The Education of Blacks in the South, 1865-1930* (1978) made him perhaps the best known historian of the movement, suspected missionaries’ benevolence and attributed it to ulterior motives. Johnnetta Cross Brazzell, who penned an often-cited 1992 *Journal of Higher Education* article, “Bricks Without Straw: Missionary Sponsored Black Higher Education in the Post-Eman cipation Era,” gave the missionaries a bit more credit for their efforts, hailing their work at the historically black Spelman College in Atlanta, Georgia. The truth is that the story is complex and varied, and that it depends on which missionaries, which institutions, and which African Americans one is discussing.

Both Roland M. Baumann’s *Constructing Black Education at Oberlin College* and Thomas C. Kennedy’s *A History of Southland College* consider the work of missionaries and abolitionists who were drawn to help the former slaves. Although neither school was a traditional historically black institution, the missionaries involved in both were interested in educating African Americans to various levels.

Baumann and Kennedy use a vast array of primary sources to illuminate the complexities of white missionaries and their work during the nineteenth and early twentieth centuries. Oberlin College was the first institution in the nation to admit African American students, beginning in 1835. By the close of the Civil War, Oberlin had graduated over one hundred African American students, a fact that the institution still includes in its online history and its admissions