

provocative than others. All these essays, however, confirm Lincoln's legacy as the greatest defender of American principles in the history of the nation.

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### *The Life and Death of Gus Reed: A Story of Race and Justice in Illinois during the Civil War and Reconstruction*

By Thomas Bahde

(Athens: Ohio University Press, 2014. Pp. 226. Illustrations, appendices, notes, bibliography, index. \$79.95.)

Thomas Bahde's well-researched, eloquent book offers a valuable examination of African Americans, race, and the criminal justice system in Illinois from the antebellum period through the early twentieth century. His analysis focuses on the capital city of Springfield and on Hancock County in western Illinois. Bahde uses the experience of a Civil War-era African American migrant from Georgia, Gus Reed, to trace alterations in understandings of race in Illinois in the Civil War and Reconstruction, but also to examine the persistence, if reshaping, of notions of black inferiority in the tumultuous transition from the antebellum to the postbellum period.

The book uses the case of Gus Reed, who would die at the state penitentiary in Joliet in 1878, bound to a cell door, with a gag strapped in his mouth, as a way to organize discussion of the shifting configuration of African American life and the role of race in Illinois's legal system in the nineteenth century. Bahde's method

works remarkably well, given how little is known of Reed's life besides his frequent encounters with the local and state criminal justice systems, a relationship that would eventually prove fatal to him. Reed's death provoked national press attention and calls for reform of the Illinois penitentiary, led by the innovative warden, Robert W. McLaughry, who sought to professionalize the facility; ultimately, only low-level prison employees would take the blame for the death of Reed. The use of Gus Reed's experience as a framing device works well, although at times the reader yearns to know more about Reed than Bahde's sources are probably capable of revealing.

The book is highly useful in tracing perspectives on race in Illinois during the war years among both Democrats and Republicans; the legal history of the state's racially discriminatory Black Laws (repealed in 1866) which criminalized black migration into the state and which denied blacks rights as citizens;

the growth and development of Springfield's black community in the 1860s and 70s; racist resistance to the 14th and 15th Amendments and to the eventual desegregation of Springfield's public schools in the 1870s; the fears and histrionic press rhetoric provoked by a biracial criminal underclass in the postbellum era; and the fortuitous emergence of a professionalizing criminal justice system (including the penitentiary) alongside pseudo-scientific, racialized notions of criminal propensity. The book fascinatingly pursues these developments at the ground level in Springfield through that city's lethal 1908 race riot.

In sum, this book adds significant detail and insight to what we know of the salience of race in the nineteenth-century Midwest. Some readers will be surprised to learn of the harshness

of Illinois's Black Laws and how difficult it was to dismantle the legal and social impairments that still confronted black Illinoisans in the late 1860s and 70s. The book also usefully shows the roots of the twentieth century's color-conscious criminal justice system as it developed in the Land of Lincoln. Bahde aptly concludes by noting that "the life and death of Gus Reed bring us into contact with a few such moments in which the disputed meanings of the long Reconstruction jostled for influence on the streets and in the courts of the nation's heartland" (p. 160).

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*Redeeming Time:  
Protestantism and Chicago's Eight-Hour Movement, 1866-1912*  
By William A. Mirola

(Urbana: University of Illinois Press, 2015. Pp. 264. Notes, references, index. \$55.00.)

This useful book uses the Gilded Age debate over an eight-hour workday as a microcosm to explore a larger rhetorical shift in American politics that delegitimized explicit religious advocacy in the public sphere and replaced it with pragmatic appeal to technical expertise. William Mirola is to be applauded for how well he illustrates the shift. In his Chicago, a variety of economic and ethnic groups

stood in sharp disagreement about the value of an eight-hour workday. All professed Christianity, but they failed to agree about what that faith meant in the new economic order of the Industrial Revolution. That failure eventually resulted in key groups in the debate—the Chicago Trades and Labor Assembly, associated with Protestant workers; the city's capitalists; and even its clergy—accepting