

voyage should have been called the Clark and Lewis Expedition because of William's unfailing dependability. Bud told me the other day that he's "a big fan" of Ms. Trogdon's book, despite his ancestor's "Dubious Pursuits" suggested in the title. He lauds it as an important reference book because it covers so many forgotten aspects of the river history. Such a statement from a devoted descendant of the title character is what we in the trade call a "good blurb." Of William's early gullibility in admiring the "scumbag" Wilkinson, Bud guesses, it's a "Testimonial to ignorance is bliss." Thanks to Wilkinson's and the Spanish administrations' skillful cover-ups after Wilkinson's betrayal of Aaron Burr, and the obscurity of William's 1798 journal, the young hero seems to have dodged a scandal that could have ruined his career.

Instead, he just kept growing in history. I fondly remember a January afternoon in 2001, on Bill Clinton's last day in the White House, when Bud Clark stood before the president, with tears in his eyes, and accepted for his ancestor the captain's rank that Thomas Jefferson had promised him almost two centuries earlier. By then I had written so many Clark books and sequels that William felt like my ancestor too, and I choked up with Bud.

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### *Remember Me to Miss Louisa: Hidden Black-White Intimacies in Antebellum America*

By Sharony Green

(DeKalb: Northern Illinois University Press, 2015. Pp. 200. Illustrations, notes, bibliography, index. Paper, \$24.95.)

*Remember Me to Miss Louisa* is a groundbreaking study of the oftentimes oversimplified intimate relationships between women of African descent and white men in the antebellum Midwest. By defining intimacy as "emotional and physical closeness between two human beings," Green argues for the prevalence, importance, and intergenerational persistence

of such unions between white male enslavers and the black or mixed-race female partners they oftentimes freed (p. 8).

Situated in Cincinnati, *Remember Me to Miss Louisa* uses diaries, letters, census records, news reports, and other correspondence to examine such interactions. Organized thematically, each chapter addresses

various roles positioned within these relationships, including that of the enslaver, his (white) wife, his black female partner(s), and his mixed-race children. To elucidate how such roles function in the historical record, Green relies on the central case study of Southern planter Rice Ballard and his “family,” mapping the individuals who make up this unit onto her broader theoretical framework. Ballard stands as the exemplar of the enslaver; his spouse Louise as the legally sanctioned wife; Avenia White and Susan Johnson as his intimate black or mixed-race partners; and four children as the mixed-race proof of such relationships. That Ballard freed and relocated these last six enslaved individuals to Cincinnati confirms Green’s assertion that intimacy afforded black and mixed-race women access to their white male enslavers in a more nuanced way than previously understood.

Where gaps exist in the Ballard record, Green cautiously infers using other narratives, including those of Louisa Picquet and the mixed-race descendants of planter Samuel Townsend. Marketed as a “fancy girl” at age fourteen, Picquet eventually bore four children by her enslaver before moving to Cincinnati after his death. Similarly, Townsend’s ten mixed-race children by five enslaved women moved north upon his death, relying on their white lineage to earn certain privileges. The stories of Picquet and Townsend compliment that of Ballard, focusing on the “mind-

set” of individuals who willingly or forcibly participated in such unions (p. 64).

By interpreting sources for their silences, Green necessarily employs critical speculation and black feminist theory, thus avoiding making absolute statements. Instead, she describes many of her observations as being possible, “plausible,” and/or “likely.” This nuance, perhaps troubling at first, does not suggest conjecture but highlights how unearthing hidden narratives demands careful excavation. Admittedly, in examining such a large number of sources to theorize about what gaps might signify, Green introduces a plethora of historical actors. To some readers, the myriad names, relationships, and familial connections might seem overwhelming and confusing. Moreover, the silences lead to a blurring of the distinctions between black and mixed-race, sometimes collapsing the categories in an attempt to bolster the argument of dichotomous “hidden black-white intimacies.” Uncovering an array of references detailing these unions reflects the importance of Green’s scholarly contributions. By building upon brief mentions of such relationships in classic works by Deborah Gray White, Tera Hunter, and Stephanie Camp, to name a few, Green pushes the boundary marking what we can or cannot know about the people involved in these intimacies.

For its attention to archival detail and well-considered exploration of a type of relationship oftentimes over-

looked in historical literature, *Remember Me to Miss Louisa* goes beyond the mythologized narrative of the “fancy girl” and considers a broader definition of intimacy. By situating these relationships in the Midwest, Green challenges historiographies of slavery to consider regional analyses beyond the conventional North-South binary. Together, these novel frameworks for understanding a spectrum of interstate interactions between white men

and black women during slavery mark Green’s work as an innovative and productive asset to the field.

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### *The Rivers Ran Backward: The Civil War and the Remaking of the American Middle Border*

By Christopher Phillips

(New York: Oxford University Press, 2016. Pp. xviii, 505. Illustrations, notes, bibliography, index. \$34.95.)

In almost all Civil War books, “border states” are the four slave states that did not secede: Delaware, Maryland, Kentucky, and Missouri. In *The Rivers Ran Backward: The Civil War and the Remaking of the American Middle Border*, Christopher Phillips drops Delaware and Maryland and adds Ohio, Indiana, Illinois, and Kansas.

Phillips introduces his book by pointing out that “schoolchildren learn that the South lost to the North, with no role allowed for the third of the nation’s major nineteenth-century regions, the West.” He adds that “such binary definitions, northern and southern, obscure a third narrative of the war” (pp. 5, 8).

Phillips is right. A mix of solid scholarship and lively prose, his book presents readers with a narrative of a

civil war within the Civil War—one that bitterly split families, friends, and communities throughout the borderland. Probably most Americans with at least a passing knowledge of America’s lethal conflict believe that the North was well-nigh united for the Union, the South solid for secession, and that loyalties were divided only in the border states. Phillips reveals that many whites in Ohio, Indiana, and Illinois were less than enthusiastic about the war, especially when President Abraham Lincoln made it a war to end slavery. Many of these whites who swelled anti-war and pro-slavery Democratic “Copperhead” ranks had migrated from Kentucky and other slave states.

While the Ohio River marked the border between slavery and free-