

the citizen-soldier, even as he points ahead to the development of an effective standing army (243).

Skaggs's narrative is engaging, well researched, and remarkably detailed. The author makes effective use of William Henry Harrison's published papers, something no military biographer of Harrison has had access to before (xi, 291). He also engages well with the enormous body of secondary literature. The volume also includes numerous helpful maps. Unfortunately,

the narrative is not entirely free of typos, but thankfully these are not many or serious. For Skaggs, William Henry Harrison personifies the American conquest of the Old Northwest (245). This book gives Old Tippecanoe his due, making him more important to American history than just the Battle of Tippecanoe.

Daniel Williams
Auburn University

Remember Me to Miss Louisa

Hidden Black-White Intimacies in Antebellum America

Sharon Green

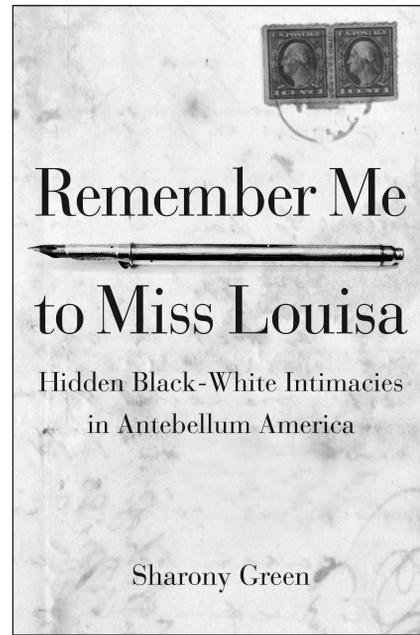
Cincinnati, located in the free state of Ohio but on the border of slave state Kentucky, played an important role in the history of slavery and abolitionism. The city often served as "way station" where "recently freed people assessed their options" (4). This transitional nature allowed it to be an ideal home for freedwomen supported by their former masters. These relationships are the focus of Sharon Green's first book, *Remember Me to Miss Louisa*. Centering primarily on the relationship between Rice Ballard and his former slave Avenia White, who lived in Cincinnati, and Louisa Picquet, as a model of former enslaved women who had relations with white men, Green seeks to complicate our understanding of black-white relationships in the antebellum United States. She sees the women in these relationships emerging "as both victors and victims, immoral and upright, enslaved and indeed free *with* white men's help" (132). Green argues that "intimacy" between white men and their slaves was complicated and

some of these white slave-owning men who "loved" enslaved women acted to help these women and their children survive the challenges of slavery and racism in the years surrounding the Civil War (2).

Green uses a variety of sources to facilitate an understanding of intimate cross-racial relationships largely hidden from the public: correspondence, diaries, news reports, and government records. She acknowledges the weaknesses in her sources. There is a lack of material created by people of color, particularly women and children. Similarly, white male slaveowners had much to lose if their support of freedwomen was revealed. Because of these constraints, Green uses the few voices available in the source material to represent a presumably larger contingent of likeminded people. However, this weakens her conclusions, particularly on the claim of autonomy for these freedwomen who had to rely on their former masters for funds to pay their rent and feed their children. Are they truly choosing intimate relationships with

these men, when so few options were available to them? Due to a lack of source material, Green's intriguing argument that these women could choose between paths is left unsupported. Future research might build upon her work by looking at additional sources such as court records for evidence of these relationships.

Green complicates many concepts we might have previously taken for granted. For example, she moves the act of freeing one's slave(s) from a charitable gesture to "unveiling the inconsistencies in human behavior" (5). She properly asserts that people do not simply act in a way that makes the most sense to their position in life but are influenced and pulled in directions that often lead to confusing conclusions. And she rightly demonstrates that consensual action was not always possible for the enslaved woman and there was always a level of oppression present. Green is careful not to call the emotion between the slaveowner and his female slave (or former slave) "love" but rather a "kind of connection, even if it was accompanied with a seemingly delusional utterance of love" (2). This type of complexity is appreciated, but the argument that the benefits of such relationships outweighed the oppression is unconvincing. Her evidence, particularly of Ballard and White, does make a strong example, but it is not enough to claim widespread representation of other similar relationships. Alternatively, when Green introduces children to her study, she strengthens her argument that these interracial relationships often had contradictory outcomes. She writes that the children of white men and black women "could be enslaved and create wealth but *also* serve as sexual partners and companions who exchanged sex for subsistence, education, and freedom for themselves" (94). Children provide the best example of the "messiness" found in these relationships; they offer future labor, companionship, and a



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patriarchal legacy that might have resulted in pride but publicly had to be kept hidden (127).

Green builds on Walter Johnson's insights on slave agency, notably those presented in *Soul by Soul: Life Inside the Antebellum Slave Market* (Cambridge, MA: Harvard University Press, 1999) and "On Agency" (*Journal of Social History* 37 [Fall 2003]: 113–24), and Jennifer Morgan's treatment of enslaved women's experience in *Laboring Women: Reproduction and Gender in New World Slavery* (Philadelphia: University of Pennsylvania Press, 2004). Green makes a new claim that by engaging in relationships with their masters, despite their limitations, these enslaved women still made choices and ones that had the potential to empower the women themselves. It is somewhat surprising that Green did not reference or engage with Martha Hodes's *White Women, Black Men: Illicit Sex in the Nineteenth-Century South* (New Haven: Yale University Press, 1997). While Green focuses on relations

between black women and white men, Hodes provides a useful framework and methodology to consider when studying interracial couples, relationships, and intimacies.

Green raises several questions that merit more in-depth discussion. For example, she hints multiple times at the political repercussions of the white male–black female relationships. Yet clear examples of such repercussions are absent. Other scholars might pursue these intriguing suggestions further. Alternatively, she spends a bit too much time defining already established terms and concepts, such as “the fancy girl.” Footnotes with further explanation would have sufficed here and allowed more space for Green to continue her new ideas and arguments.

Despite working with a constrained source base, Green’s addition to the field is an important one as she challenges our understanding of the disempowered enslaved African American woman. She complicates antebellum race dynamics and reveals the “‘messiness’ of black-white encounters” (127). Green raises provocative points that are worthy of more expansive discussion than is possible in this brief book. At only 132 pages, there is limited depth, and the book leaves the reader wanting to know more about these types of relationships and how they upset the status quo of race and gender roles in antebellum America.

Meg Eppel Gudgeirsson
University of California, Santa Cruz

Coxey’s Army

Popular Protest in the Gilded Age

Benjamin F. Alexander

With this slim volume, Benjamin F. Alexander becomes the first historian in thirty years to examine the spring 1894 protest movement that became known as “Coxey’s Army,” led by Ohio businessman and self-styled economic theorist Jacob S. Coxey. Coxey, as most U.S. history textbooks explain, led an “army” of several hundred unemployed men on a march to Washington, DC, in support of his Good Roads plan, which would have put men to work building and repairing roads while financing the costs through the issue of paper money backed by non-interest-bearing bonds. Contrary to what many textbooks say, only three members of the army (Coxey and two of his lieutenants) were arrested for trespassing and trampling on the grass when they reached the Capitol building. Textbook treatments of Coxey’s army also

typically overlook the other “regiments” of men who traveled to Washington, or as close as they could get, as a part of the movement, even if not necessarily in specific support of Coxey’s Good Roads plan.

Alexander’s first chapter, “The Gilding of an Age,” examines the rise of big business during the late nineteenth century and the protest movements that it sparked among the nation’s urban and rural working classes, as represented by organizations such as the Knights of Labor, the American Federation of Labor, the Farmers’ Alliances, and the People’s (or Populist) Party. Like a number of historians before him, Alexander notes the ties between the era’s producerist-based farmer and labor movements: “The men who marched with Coxey in 1894 were industrial laborers, but the march had