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Writing a state history (or a good one at any rate) is a formidable task. How does one provide a coherent narrative for an essentially arbitrary political entity—the boundaries, population, and culture of which blend so indistinctly with those of neighboring states? Many state historians have resolved this conundrum essentially by ignoring it, choosing to focus on the relatively well-defined record of the state’s political history or sidling into unabashed hagiographies of famous residents and their deeds. However, Andrew R. L. Cayton has risen to this unenviable challenge by teasing out themes and meanings in Ohio history for a unique and useful contribution to the genre.

Cayton, a celebrated historian of the Midwest and a Distinguished Professor of History at Miami University, organizes his material in a thematic and chronological style, his chapters (e.g., Improving Ohio, Considering Ohio, Defining Ohio) simultaneously reflecting both general eras and underlying motifs. Drawing on copious social, economic, political, and literary data from a wealth of primary and secondary sources, he insists that the book is “above all a narrative driven by the stories people have told about life in an American state.” (vi) For Cayton, the overarching theme of Ohio’s history is “the transformation of a radical imperative to do good into a conservative desire to live well.” (vii) The lives and work of a multitude of Ohioans exemplify for him a social evolution that began with a nascent nineteenth-century middle-class culture of respectability undergirded by a belief in progress and in serving the public interest. From that starting point Ohioans have moved to a more individually focused twentieth-century ethic of material well-being and self-fulfillment. Cayton’s attention to these larger themes, however, does not prevent him from...
exploring a number of other ideas and experiences, nor does it undermine the narrative cohesion of the book as a whole. In this, his volume is far superior to Walter Havighurst’s now dated thematic study Ohio: A History.

Despite its many excellent points, this book (like any) has some shortcomings. There are, for example, a few factual errors, for example, the minimum number of acres for purchases under Congress’s 1820 Land Act was 80, not 8 [p. 16]; the dates of Rhodes’s and Celeste’s terms as governor are misreported [pp. 385 and 393]; and former Daytonian Larry Flynt publishes Hustler, not Penthouse [p. 390]). But these small glitches are not enough to detract significantly from the text’s utility as a reference. In addition, Cayton’s laudable desire to let the words of Ohioans tell the story too often gets the better of his own manifest literary gifts. As a result, many sections are littered with fragments of quotations—often as short as one or two words—interspersed with similarly fragmented links of his own. The overall effect can be distracting, leaving the reader to wish the author had brought his considerable talent to bear on paraphrasing a bit more.

Other significant limitations in this book arise from Cayton’s otherwise welcome thematic approach. For example, his presentation sometimes precludes a meaningful discussion of aspects that do not “fit” within his thematic contexts, for example, Ohio’s Native American, colonial, and territorial heritage. At the same time, Cayton’s desire to emphasize his major themes sometimes feels forced, resulting in generalizations that seem too broad. The idea of “progress” is a useful theme to be sure, for example, but did the pioneers clearing their land in the early 1800s understand this concept, if they thought about it at all, in the same way that industrial-age progressives did? Was it true that nineteenth-century Ohioans never meant for their art, architecture, songs, and literature to be “strictly ornamental,” but “always in the cause of something larger than aesthetic satisfaction?” (76) Were all “respectable Protestants” of the late 1800s really “aware of the dilemma created by their advocacy of a public culture that reflected their values and silenced alternatives?” (215) Statements like these—as well as several others starting with “Ohioans felt” or “Ohioans thought” leave the critical reader asking, “Can he really say that?”

None of this is meant to slight the importance of this work to the field of Ohio history. While it does not replace George Knepper’s classic Ohio and Its People as a comprehensive volume of the state’s history, it is not really meant to do so. Rather, it serves as an impressive complement to that work, and one that all devotees of the subject must read.

Kevin Kern
University of Akron


Indian resistance to the assertion of British authority over the region that is now the American Midwest has been studied by several historians recently, but prior to the publication of Gregory Evans Dowd’s War Under Heaven, the last scholarly monograph with a sharp focus on Pontiac to appear was Howard Peckham’s Pontiac and the Indian Uprising which was published in 1947. Since that time most discussions of Pontiac’s War have presented it as an episode in a larger process occurring over decades on a continental scale. Thus in The Middle Ground Richard White begins his analysis in New France in the seventeenth century and proceeds through the end of the War of 1812. Eric Hinderaker in Elusive Empires and Dowd himself in his earlier book, A Spirited Resistance, start their stories in earnest in colonial Pennsylvania, and proceed like White to the nineteenth century. War Under Heaven is different, both in focusing on
events in 1763 and 1764, and in concentrating on a narrower region, though admittedly a large one, south of the Great Lakes, north of Ohio River, and east of the Mississippi.

Dowd gains much by keeping this focus. He convincingly demonstrates that neither the exchange of goods (a preoccupation of White and most other scholars with a French Canadian orientation) nor the intrusions of land-hungry white settlers (a prominent theme in discussions of colonial Pennsylvania and the history of the Ohio Valley after Daniel Boone) caused the disputes that led to war. In 1763, very few agriculturally minded settlers had come to the region where the war started, and the Indians there were demonstrably more upset with the British army than they were with any traders. It was the proliferation of forts that angered them. At its heart, Pontiac’s War was a struggle over the future direction of British imperial policy, and the Indians’ refusal to acquiesce in what they feared would be the imposition of military rule. This perspective makes the Indians’ actions more comprehensible, and Dowd’s close analysis of their military strategy – aimed at forcing the British to abandon their forts – makes the Indian leaders seem less quixotic than they generally appear in historical accounts with a longer time frame.

Dowd makes a significant contribution to British imperial history by drawing attention to the importance of changing understandings of what it meant to be a British subject in the middle years of the eighteenth century. Increasingly, that meant more than owing allegiance to the sovereign. British subjects enjoyed particular rights, rights that few officials ever intended to grant to Indians. Consequently, in the years leading up to Pontiac’s War the British stopped calling Indians subjects of the crown. Instead they granted Indians a less well-defined subordinate status that would evolve, Dowd argues, into their position in the United States as “domestic dependant nations” neither sovereign in their own right nor fully “American.” This shift in British and Anglo-American thinking was accompanied by slights and insults against the Indians that were hard to miss. Dowd can only guess at the Indians’ motives for fighting the British, but he makes a compelling case that they saw the future awaiting them under British and Anglo-American rule.

Geoffrey Plank
University of Cincinnati

Utopian societies compel our attention because of the fervor of their founders and participants. As Catherine M. Rokicky points out, beginning in the 1960's, when dissatisfaction with society again peaked in America, historians began to re-examine the communitarian movements in the nineteenth century. They produced serious work on religious and secular utopias, founded predominantly in two major periods—the first from 1842 to 1848 that resulted in the establishment of fifty-five utopias, and the second from 1894 to 1900 that saw thirty-six more experiments. Rokicky has gathered the best historical work, including biographies of leaders such as Joseph Smith and recent studies of the charismatic perfectionist movement, the Spirit Fruit Society of Lisbon, Ohio.

Writing for the Ohio Bicentennial Series, Rokicky concentrates exclusively on utopias within Ohio, asking, “Why did so many people in search of creating a perfect world look to Ohio for refuge?” Her answer and ensuing analysis of the failure of both secular and religious utopias provides the framework for a readable, clear introduction to Ohio’s role in nineteenth century utopian communities. Rokicky spends whole chapters on the Shakers, the Zoar Separatists, and the Mormons, reserving a single chapter for smaller, secular societies. She concludes that without dynamic and able leadership, communitarian experiments were doomed, most lasting less than two years, and some had as few as twelve members. Long-lasting utopias could uniformly claim economic successes, such as the furniture, seed, and handicraft enterprises of the Shakers or the Zoar stove and milling businesses. With prudent leadership and the use of mediators who provided a buffer between these isolated colonies and the world, the Shakers, for instance, lasted well over a century.

In comparison, the Mormons were driven out of Kirtland, Ohio. Rokicky’s analysis of the contention and religious anger in this community, in which leaders from orthodox religions challenged the Mormon teachings, is the best work in the book. She carefully traces the scriptural and, eventually, Mormon doctrinal origins of polygamy, demonstrating, as she does also with Zoar Separatism, that these utopian theologies evolved over time. Letters, court records, and original or revised charters help to show this.

Additional strengths of this slim work lie in the way Rokicky draws connections among evangelicals, reformers, and utopians, showing that cross-migration from one group to another characterized the nineteenth century, especially in Ohio. For instance, the Quakers financially assisted the Zoar Separatists, the Campbellite movement contributed many members to Mormonism, and migrants from Owenite communities ended up at Shaker spirit feasts. Rokicky explains the importance of both Ohio’s river system and national migration patterns, especially from the Burned Over District of New York into the Western Reserve, in drawing evangelicals and social reformers. She also examines the role of women in utopian societies.

Yet while Rokicky discusses some national and international events and movements, these remain generalized and do not provide as much texture as they perhaps should. She identifies westward expansion, industrialization, and slavery as imping-
ing on utopian movements but discusses them broadly. She doesn’t develop, for instance, the strong, interactive nature of Owenite societies with English reformers or the connections among abolitionists and utopians. Her focus remains specifically Ohio and the fertile ground it provided for experimentation.

Morgan McFarland
Denison University


Roger Fortin’s *Faith and Action* makes an important contribution to the history of Catholicism in the United States, and to American urban history. And the author succeeds admirably in both tasks. As the first complete history of the archdiocese in over seventy-five years (since Rev. John H. Lamott’s centennial *History of the Archdiocese of Cincinnati, 1821-1921*), Fortin’s book elucidates several modern themes in American Catholic Church History, particularly the taxonomic shifts affecting the “relationship of being American and Catholic.” (xiii) The latter topic has been the emphasis of a host of recent works including Mark S. Massa’s *Catholics and American Culture: Fulton Sheen, Dorothy Day, and the Notre Dame Football Team* (1999), Jim Cullen’s *Restless in the Promised Land: Catholics and the American Dream* (2001), and the American Catholic historian laureate Jay P. Dolan’s *In Search of an American Catholicism: A History of Religion and Culture in Tension* (2002). Fortin’s exploration of American Catholicism’s efforts to reconcile its European roots with the urban nature of the Catholic Church in the United States makes his study an important addition to the “Urban Life and Urban Landscape Series” of the Ohio State University Press, edited by noted urban historian Zane L. Miller.

Fortin’s work is divided into four chronological parts that focus on “immigrant Catholicism (1821-1870s), bureaucratizing Catholicism in the Archdiocese of Cincinnati (1880s-1920s), modern Catholicism in the Archdiocese of Cincinnati (1920s-1960s), and local church transformed of, by, and for the people (1960s-1996).” (xiv) Its footnotes and bibliography reflect a rich use of primary sources, including the *Catholic Telegraph*, the archdiocesan archives, and the archives of the University of Notre Dame. Woven into the account are references to major topics in both American urban and American Catholic history: trusteeism; fund-raising in Europe, especially from the Propagation of the Faith and the Leopoldine Foundation; the recruitment of orders of priests and nuns; the establishment of churches, schools, seminaries, orphanages, hospitals and other charitable institutions; participation in national and international church councils; the role of the laity; nativism; the public school question; temperance; financial crises; parish territorial disputes; devotional Catholicism; labor; World War II; racial issues; Civil Rights; and the reforms of Vatican II. The issue of sexual abuse is sufficiently covered, particularly when consideration is given of the fact that many of the current legal cases facing the Archdiocese of Cincinnati post-date the 175th anniversary curtain call of this study.

While a work of such breadth as *Faith and Action* cannot include every possible subject in detail, it was somewhat disappointing that Fortin’s treatment of such wealthy, philanthropic converts as Sarah Worthington King Peter and Reuben Springer did not receive greater attention. On the other hand, Fortin’s explanation of the financial crisis in 1878 involving Archbishop Purcell and his brother, Fr. Edward Purcell, is excellent. Further, the inclusion of an appendix listing chronologically the foundation dates of parishes as well as closures and mergers is very valuable. Of use to the general public and to historians of the American Catholic
Church and American urban history, Fortin’s work deserves a place in public and academic libraries.

Paul A. Tenkotte
Thomas More College


Despite the overwhelming literature on the American Civil War, when it comes to West Virginia, historical scholarship has been a mile wide and an inch deep. While there are some fine studies on the mountaineer state, few studies exist that really penetrate the complexities of the war for the citizens of the fiercely divided region that came to form a new state during the military conflict. The publication of Darl Stephenson’s fine study on guerilla warfare in the state adds significantly to West Virginia history.

When one thinks of guerrilla warfare or partisan rangers in West Virginia and, in particular, the Shenandoah Valley, the name John Singleton Mosby immediately comes to mind. In the collective memory of Americans of that region the thought of Mosby conjures up images of southern chivalry, dashing heroism, and swift cunning raids, all combined to give the “Gray Ghost” legendary fame. Thus, partisan warfare in this region has been viewed essentially through the lens of those seeking to give Mosby his place in the historical literature of the American Civil War. Stephenson’s new book on the Independent Scouts will help balance the story of partisan warfare in West Virginia.

Organized in the fall of 1863 by Union Colonel Carr B. White, the Independent Scouts were an unlikely group. Consisting mainly of farmers from the mountains of southeastern Ohio and West Virginia, these men became quite effective as scouts and sharpshooters in fights with bushwhackers in the mountaineer state. Although White authorized three officers to command the unit, Captain Richard Blazer, a pre-war hack driver, essentially took charge of the scouts. According to Stephenson, although nothing in his prewar life had marked Blazer as a commander who “would excel at special service in the army,” he possessed the aggressive spirit necessary to wage the kind of war the region demanded and in doing so was quite successful. So successful was the Independent Scouts that it hardly ever lacked for volunteers.

The Independent Scouts campaigned throughout West Virginia in 1863 and 1864. From the Kanawha Valley to the Shenandoah, Blazer’s men performed well against Confederate raiders. General George Crook was so impressed by their success that he mounted the group on horses in 1864. And in the Shenandoah Valley, General Philip Sheridan equipped the men with Spencer repeating rifles and ordered Blazer’s men to track and destroy Mosby’s Rangers. In the summer and fall, Blazer’s scouts encountered Mosby’s men in and around Harpers Ferry and, in a series of conflicts, managed to disrupt the partisan ranger’s ability to attack Sheridan’s rear guard. Blazer did so, in part, by effectively turning the tables on Mosby, dressing his Union men as Confederate rangers and penetrating Mosby’s ranks in disguise. The final battle between Mosby and Blazer came in November 1864 at Kabletown, and Mosby’s men defeated the scouts and captured Blazer.

Stephenson has done a fine job of piecing together the life and times of Blazer’s Independent Scouts. His research is impressive and his writing style is lucid.
and clear. Students and scholars alike will find *Headquarters in the Brush* indispensable when studying guerrilla warfare in West Virginia.

*Stephen D. Engle*

*Florida Atlantic University*

**Millard F. Rogers, Jr. Rich in Good Works: Mary M. Emery of Cincinnati.**


In the 1880s and 1890s, a number of wealthy society women emerged as important art collectors in America: Isabella Gardner in Boston, Bertha Palmer in Chicago, Louise Havemeyer in New York, Jane Stanford in San Francisco, Arabella Huntington in Los Angeles, and Alice Barney in Washington D.C. Millard Rogers’ biography of Mary Emery helps fill in the collective portrait that is emerging of these women’s activities, as well as suggesting how Cincinnati’s art “matronage” developed in a unique direction.

Emery was representative of her peers. Well-educated, her marriage to manufacturer and real estate magnate Thomas Emery brought her great wealth. She held a secure place in Cincinnati’s high society, with a mansion in town and a summer home in Newport, RI, which lent her cultural authority and confidence. As Rogers emphasizes, she also strongly believed in the responsibility of the rich to spend “for the physical, social, civic and educational betterment” of their fellow hometown citizens. She was also typical of her generation in coming to philanthropy after being widowed and with no living children as heirs. Creating a legacy, in the names of her husband and children, was an explicit goal.

Unlike more flamboyant contemporaries, Emery did not challenge genteel norms for women. She conducted her benevolence indirectly, relying heavily on her secretary Charles Livingood, rather than acting on the boards of the many organizations to which she gave money. She similarly collected art not to found her own museum, but with the understanding that it would be bequeathed to the Cincinnati Art Museum (where the author of this book served as director for 20 years). Emery, however, exerted considerable control over the art she collected. Consulting local and international experts but always making her own decisions, she began in 1907 to buy painting done in a conservative style—Barbizon landscapes, eighteenth-century aristocratic British portraits and European old Masters—which she hung in her home, Edgecliff. Her attention to framing, wall surfaces, spacing and furniture suggests she intended to create a complete aesthetic environment.

Emery’s philanthropy also extended to organizations that, like museums, aimed at improving the domestic and urban environment and the education of the masses: colleges, hospitals, the YMCA, the zoo, the Episcopal church and various “homes” for orphans, students, working girls, and destitute mothers. She continued her husband’s tradition of assistance to African Americans, if not his refusal to fund organizations that drew a color line. Her largest project, though again one in which she did not actively participate, was the construction of a town for factory workers, intended to avoid the congested conditions of low-income housing elsewhere. Instead, Mariemont, ten miles outside Cincinnati, would be modeled on the architecture and ideal of community of an old English village. Rogers does not place Mariemont within either the City Beautiful movement or other planned communities such as Pullman, but he promises a future book dedicated to the town.

*Rich in Good Works* in general does not offer a detailed contextualization of Mary Emery’s life and work within regional or national trends, but its thorough excavation from primary sources of Emery’s history is a welcome addition to the literature on Gilded Age women, a contribution that sees elite women less as Thorstein Veblen’s vicarious consumers than as cultural entrepreneurs.

*Wendy Jean Katz*

*University of Nebraska-Lincoln*

Rising from an impoverished Iowa childhood, Billy Sunday became the best-known American revivalist between the beginning of his ministry in 1896 and his death in 1935. By espousing a fundamentalist Christianity in earthy and provocative sermons centered on uplifting the nation through personal salvation and individual morality, Sunday reached millions and became a national sensation. At the height of his fame in 1917, Sunday held a revival in New York City lasting a full ten weeks. Although his influence declined subsequently, he was still an important enough figure that, upon his passing, his family received condolences from President Franklin D. Roosevelt among others.

Robert F. Martin's new biography rescues the memory of Billy Sunday from earlier assumptions that "his ministry was more a matter of escapism or obstructionism than an honest confrontation of the issues of his day" and places Sunday's appeal in the context of several important trends in Progressive America. Martin contends that Sunday's ministry, while sometimes rooted in nostalgia and myth, represented an attempt to reconcile the home-spun Christian values he cherished with an increasingly modern United States. (xiv) Furthermore, Martin finds that Sunday's popularity was largely rooted in his image that embodied many modern values characteristic of the early twentieth century, even as his thought harkened back to an earlier time.

After opening chapters detailing Sunday's childhood and rise to moderate prominence as an outfielder in the fledgling National League, the conflict between image and reality in Sunday's life becomes Martin's main focus and greatest contribution. Here he argues that Sunday appealed to both old and new moral values in his ministry because, while his focus on sobriety, moral discipline, and faith were not original, his style and methods were. Billy Sunday seemed the very epitome of the American dream and of Victorian ideals regarding manhood, success, and moral reform. Having risen from poverty and gained attention through his own daring and hard-work on both the baseball diamond and the revival circuit, Sunday offered living proof that America offered opportunity to all and that a Christian life (which Sunday believed led to material gains) could help deliver success. Likewise, Sunday brought the methods of business to the revival tent, relying on advertising and a sophisticated numerical accounting of the souls he helped save that meshed with the enthusiasm for efficiency that characterized Progressive America. Sunday also appealed to contemporary ideas of masculinity that Americans increasingly conflated with character and morality by arguing that Christianity and manliness went hand and hand. His own successes seemed to prove as much.

While Martin recognizes that Sunday's social thought naively posited an inseparable association between larger social problems and individual morality (i.e. vice resulted from personal failings and not social factors), he argues that Sunday was not entirely out of step with other Progressive reformers who attacked society's ills, reformers who often saw personal moral change as a prerequisite for social improvement. In any case, Sunday's shortcomings as a true Progressive were probably offset by his many other appealing characteristics, especially his identity as a Midwesterner steeped in the values of his native region—and this is perhaps the most novel argument Martin makes. At the time, the Midwest benefited from the perception that the East coast was declining while the West remained underdeveloped and therefore it was a good thing to be a son of the heartland. According to Martin, these many factors combined to make Sunday an ideal figure to "alleviate the tension and anxiety that resulted from the transition from the rural ag-

Judith Ezekiel’s thoroughly researched history of feminist movements in Dayton, Ohio, challenges commonly held beliefs about the development and characteristics of feminism in the United States. The few scholarly histories of second-wave feminism currently available center on “big-city feminism,” and are focused primarily on New York, Boston, or Washington, D.C. These studies claim to represent the national movement, yet feminism, like so many reform efforts in the 1960s and 1970s was primarily a grass-roots activity. Just as scholars of civil rights have moved beyond key leaders and theoretical contributions to investigate the movement's impact on the local level, Ezekiel urges scholars of feminism to venture beyond the east coast in their search for the meaning and experience of second-wave feminism.

Dayton, viewed by many as a “typical American city,” the “heart of Middle America,” yielded a very different kind of movement than did New York or Boston. Ezekiel, a native of Dayton and a self-proclaimed feminist, experienced firsthand the surprise of outsiders who assumed that the Midwest and social reform must be mutually exclusive. Yet not only did feminism in Dayton thrive, it did so in a manner that might surprise some scholars. Second-wave feminism is usually characterized as a two-part movement in which liberal feminism predated radical feminism and proved more successful in accomplishing its goals. In Dayton, however, a “single strand of feminism emerged” (242), one which more closely resembled radical feminism.

Dayton had no local NOW chapter, and no vocal liberal movement until the Freedom of Choice coalition developed in response to an Ohio antiabortion law in 1978. Feminism in the heartland was no watered-down version of east coast feminism; it was in some ways more coherent, less fractured and more radical.

Ezekiel’s study focuses on four overlapping feminist organizations: Dayton Women’s Liberation, the Dayton Women’s Center, Dayton Women Working, and Freedom of Choice. She uses the emergence of each organization to demarcate a new stage in Dayton’s feminist movement, as issues and interests diversified to include abortion, rape, and sexual harassment in the mid-to-late 1970s, and the early idealism borne of consciousness-raising was replaced by pragmatism and single-issue agendas. Sprinkled throughout these institutional histories are the voices of fifty-nine women interviewed between 1980 and 1999. Their fascinating stories personalize the narrative and allow Ezekiel to rightly claim that her study creates “space for new voices.”

Ezekiel’s organizational analysis is particularly strong. In part due to the thoroughness of her research, she speaks with authority about the development, structure, and impact of each group. She analyzes the role of leaders and participants, as well as their relationship to the media and to other major political and institutional forces in Dayton, such as churches that were, surprisingly, the most im-
important external source of income for Dayton Women’s Liberation. She convincingly argues that Dayton feminism was less fractured than in other cities because there was little antagonism between feminists and the New Left. This observation is particularly important because it weakens scholars’ claims that feminism emerged out of the sexism of the New Left. In Dayton, the break between feminists and the Left was more of a “no fault divorce.” (23)

The author is less successful, however, in her examination of individuals than of their organizations. Their stories are captivating, so much so that at times, Ezekiel prefers to take them at face value rather than to interpret them. Eager to let these women speak for themselves, she appears hesitant to impose her own analysis on her subjects. Nevertheless, these voices are important to her story, and make it a compelling read. Judith Ezekiel’s *Feminism in the Heartland* is a fascinating and important contribution to the history of second-wave feminism and, more generally, American social movements, especially in the Midwest. It is also a significant contribution to feminist scholarship that should encourage more research of feminist organizations at the local level.

Wendy Kline
University of Cincinnati


Cincinnati adopted the first comprehensive master plan for an American city in 1925, but over the years the city’s planning efforts have not been without detractors. Most recently, in 2002, spurred by allegations that planning interfered with economic development, the city abolished the planning department and (sub)merged the Land Use Management Group and the Historic Conservation Office into the Department of Community Development and Planning. Wallace T. Collett’s brief book, *McCarthyism in Cincinnati: The Bettman-Collett Affair,* provides an insider’s view of attacks on planning in an earlier era and in a different political climate.

Based on his personal journals, Collett’s book presents a multi-faceted collection of documents and commentary chronicling the election-season red-baiting campaign he faced, as a member of the Cincinnati City Planning Commission along with Henry Bettman, the commission’s chairman. Bettman and Collett had allowed Sydney Williams, who had previously belonged to a Marxist study group, to be appointed Director of Planning for the City of Cincinnati in 1953. That fall Republican politicians, fed information by the FBI, brought Williams’ past to light. The Commission promptly fired him. City Council then demanded that Collett and Bettman, who had defended Williams, resign their positions. Fifty years later, Collett decided to tell his story, believing, as he writes in his preface, that the events chronicled “will be instructive as we seek today to understand how political practices can at any time
veer far from basic American principles."

The anti-Communist hysteria of the 1950s is not a new story. However, it is unusual to read of a community that successfully mobilized to challenge red baiting tactics. Not only did Collett and Bettman refuse to resign, but citizens in Cincinnati organized to contribute time and money for their defense, as well as to support civil liberties in general. In the words of civic activist Iola Hessler, "I think that the jackals of Cincinnati are about to feast on the corpse of the freedom of thought and the right of an individual to pursue the truth." (28) The work of Hessler and others resulted in the Republican Party losing its city council majority in the fall elections. This was a clear vindication of Bettman and Collett, although Williams did not regain his job.

McCarthyism in Cincinnati is the memoir of a participant, not a scholarly treatment of the events. But, as Americans once again face challenges to their civil liberties, Collett's fascinating little book successfully reminds us of the ability of citizens to mobilize to defend their rights and of the importance of citizens telling their stories.

Andrea Tuttle Kornbluh
University of Cincinnati
Upcoming Events

Cincinnati Seminar on the City, 2003-2004

Cincinnati Museum Center at Union Terminal
Department of History, University of Cincinnati

Oct. 9, 2003
Walter Langsam, University of Cincinnati
A Higher Standard of Excellence: The Development of the Architectural Profession in Cincinnati and Northern Kentucky Before World War I

Nov. 13, 2003
Bridget Ford, University of California, Davis
Borderlands of Belief: Religion and Race in Cincinnati and Louisville on the Eve of the Civil War

Dec. 11, 2003
Ruby Rogers, Cincinnati Museum Center
Ohio Remembers the Civil War in Metal and Stone

Jan. 8, 2004
James Ramage, Northern Kentucky University
Morgan’s Raid in Ohio

Feb. 12, 2004
John Fairfield, Xavier University
Movies and Cities: An Historical Account of Their Interpretation

Mar. 11, 2004
Tracy Teslow, University of Cincinnati
Exhibiting Difference: Natural History Museums and the Race Question

Apr. 8, 2004
Kim Gruenwald, Kent State University
Technology and Regionalism in the Ohio Valley

May 13, 2004
James Holmberg, The Filson Historical Society
Down the Ohio and into the Wilderness: The Lewis and Clark Expedition and the Ohio Valley

Cincinnati Seminar on the City is a joint program of Cincinnati Museum Center at Union Terminal and the University of Cincinnati Department of History. The lectures, which take place the second Thursday of each month from October 2003 through May 2004, at 7:30 p.m., are held in the Reakirt Auditorium or the Newsreel Theater, Cincinnati Museum Center, 1301 Western Avenue. A special subscription for the Seminar series is available at $5 for CMC members and graduate students and $10 for non-members. The subscription includes notes on the lecture, monthly reminders, and a reservation form for dinner. The lectures are free and open to the public.

Please join us for the twelfth annual Cincinnati Seminar on the City.
Filson on Main – Now Open

“Lewis and Clark: The Exploration of the American West, 1803-1806”

The Filson Historical Society brings you this new exhibit to introduce you to the significant role that the Louisville, Kentucky, area and the Ohio Valley played in this national story. As the nation celebrates the bicentennial of the Expedition, children and adults alike can come into contact with the genuine substance of our country’s history at Filson on Main. Housed in Brown-Forman Corporation’s newly renovated building at 626 West Main Street, the exhibit features The Filson’s nationally recognized Lewis and Clark Collection, which tells the story of the Lewis and Clark Expedition through portraits, artifacts, letters, diaries, documents, books, maps, newspapers, and photographs.

Louisville played an important role in the legendary journey west that took place between 1803 and 1806. William Clark, expedition coleader, lived in Louisville with other members of his family. Meriwether Lewis came to Louisville to meet Clark on October 14, 1803, thus forming one of the most famous partnerships in American history. Now, experience the journey for yourself at Filson on Main.

Location:
626 West Main Street
Louisville, Kentucky 40202
(502) 566-0084

Hours:
Monday - Saturday, 9:30 a.m. to 5:00 p.m.
Sunday, 12:30 p.m. to 5:00 p.m.

Group rates are available.

A gift shop offers a variety of books, dolls, maps, and other memorabilia. Parking is widely available near the Main Street gallery, and several restaurants cater to Main Street traffic.