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## Horace Holley: Transylvania University and the Making of a Liberal Education in the Early American Republic

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Pennsylvania. This chapter, more than perhaps any other, shows Dirks's expertise in nutritional history; Dirks has spent much of his career studying the eating habits of African Americans during the nineteenth and early twentieth centuries.

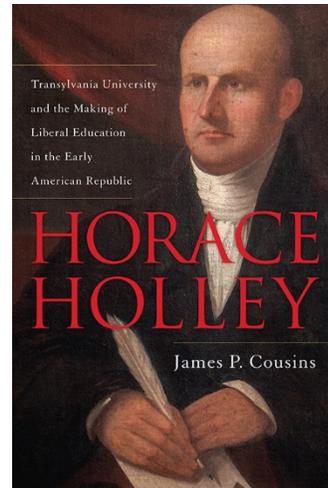
More than simply cataloging the eating habits of the different groups and regions studied, Dirks invites comparisons between the food consumption of the nineteenth century and the modern day. Chapter 2 focuses on the dietaries of poor and middle-class Appalachians, with particular attention paid to the impoverished populations of eastern Tennessee and northeast Georgia. Dirks juxtaposes the backwoods diets with those of people living in small cities, as well as with students attending the Universities of Tennessee and Georgia. This comparison translates to the modern day nutrition transitions occurring in China and other developing countries. Chapter 6 also allows contrasts Gilded Age priorities with the present, by examining dietaries from colleges across the country. Although most dietaries tracking the food consumed by institutions, rather than families, focuses on groups of single men (such as the Chinese and French Canadian laborers also studied in the chapter), Dirks is able to include significant data from women's colleges. This section is the only one in the book where Dirks examines why certain foods were chosen, beyond accessibility and cost. This is the only time that middle class eating habits are studied in depth, providing contrast to the poor and working-class diets profiled throughout the rest of the book.

Despite the title, *Food in the Gilded Age* extends into the Progressive Era; the majority of the OES studies date from the late 1890-1910. Dirks mostly ignores the Progressive Era and how reforms like the Pure Food and Drug Act of 1906 affected the food consumption. By limiting his book to a meta-analysis of government and university studies, however, we can see that people in general were aware of concerns about food purity and freshness by the foods they chose to buy.

*Food in the Gilded Age* is a welcome addition to the trend of food-based microhistories. Unlike so many others in the genre, Dirks's book focuses on the people eating the food, rather than the food being eaten, without veering into creative nonfiction. He helps to fill in the image of the poor and working class in late nineteenth century American, and even includes recipes for the foods eaten by the populations in each chapter, ranging from soups to roast possum. It is an excellent addition to any academic American history collection, where both readers across disciplines will find it a quick and interesting read.

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**Horace Holley: Transylvania University and the Making of Liberal Education in the Early American Republic.** James P. Cousins. Lexington: The University Press of Kentucky, 2016. ISBN 978-0-8131-6857-9 (cloth); 978-0-8131-6859-3 (epub). 322 p. \$50.



In the Introduction to James P. Cousins' biography of Horace Holley, the stage is set for an emotional re-enactment of the visit of General Marquis de Lafayette to Transylvania University in Lexington, Kentucky, on May 17, 1825.

Presiding at the event was President Horace Holley, a beloved and highly regarded academician whose speech on that day exhibited a love of history, tradition, and intellectual fervor. Compared "to rhetoric one might expect of Pericles" (p. 1). Holley addressed General Lafayette, "Your presence is making impressions upon the ardent and ingenuous minds of the young men around you, which they will never forget. They and their children will dwell upon the recollection as a most interesting era, and will, should duty call, shed the last drop of their blood, defending the cause for which Washington and Lafayette hazarded all they held dear: wealth, freedom, life, and fame" (p.1).

The research collected by Cousins paints rich pictures of the life of a college president in the emerging, traditional small town of Lexington, Kentucky. The stories of his family and friends, particularly his wife, Mary, reflect two sides of the challenges and successes throughout Holley's academic life. While he brought fame and fortune to Transylvania University, he became the focal point of criticism from traditional legislators and others who did not believe in his "liberal education" focus for the university. Traditionally educated in the Northeast at Williams College and Yale University, Holley was steeped in their classical curricula and a firm believer in the training of citizens for public life.

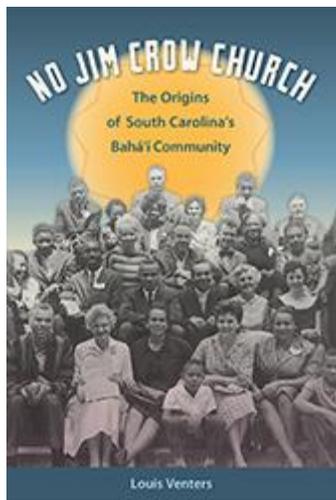
You may be asking: In the world of academia today, what is Transylvania University's mission? <https://www.transy.edu/> I encourage you to view this link and see if it is a traditional liberal arts educational institution now or a mixed set of academic offerings designed to meet the demands of the marketplace and the diverse interests of students and parents of today. What might Horace Holley think?

This is a book that I highly recommend. It is one in which we can see the same on-going debate we have today. How will colleges and universities best frame themselves to be sure they develop active citizens engaged in the service of others? In addition, how do they prepare the students for the demands of the marketplace and earn good will from future employers?

This is an excellent research resource for academic libraries, public libraries and historical societies. A total of 297 pages, with Acknowledgements beginning at page 221, Notes at 225, a Bibliography at 274 and an Index at 291, the book offers black and white portraits and photographs/drawings from 149 to 159.

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**No Jim Crow Church: The Origins of South Carolina's Baha'i Community.** Gainesville: University Press of Florida, 2015. ISBN 978-0-8130-6107-8 (hardcover; \$74.95); 978-0-8130-5407-0 (pbk.: \$27.95). 344 p.



Choosing to review this book was an adventure into the unknown for me. As a graduate student at the University of South Carolina in Columbia (1995-2000), I grew to love the people, the places and the beauty of the State. Little did I know about the Baha'i community in South Carolina. I had some deep feelings about "Jim Crow", the laws, the discrimination, the abuse and suffering of people of color in the South and other regions of our country. Pursing a few research sites to learn more about the Baha'i religion, I was

intrigued by this new book on this topic. How is and was South Carolina unique in the history of the Baha'i religion? Louis Venters, an Associate Professor of History at Francis Marion University, gives the reader a personal look at his family's origins within the Baha'i faith. He places himself within the faith and then ventures into a wealth of the beginnings and growth (1910-1968) of the Baha'i religion. Venters provides a rich context from which to view the Baha'i philosophy of a one world religion, one world of equal human beings, and one unification of all peoples of the world in faith and spiritual belief.

The Baha'i faith/religion was born in Iran and spread throughout the world. As it crossed the globe, Venters points out that the tremendous growth of the faith in South Carolina, in particular, was due to the "legal and social system that enshrined racial prejudice and oppression—attitudes and structures that ran directly counter to the faith's cardinal principle of the oneness of humanity". Venters goes on to explain, "its arrival in South Carolina represented a significant, sustained, spiritually based and deceptively subtle challenge to the ideology and structures of white male supremacy and to the Protestant orthodoxy with which they were inextricably linked".

Though we might conclude that once the Jim Crow laws were "dismantled", Venters posits that one might think the Baha'i faith disappeared but that did not happen and an interesting result was that by 1973, "perhaps as many as twenty thousand South Carolinians, mostly rural African Americans had identified themselves as Baha'is, constituting up to one-third of the faith's adherents in the United States". (xiv)

Today Baha'i churches and cathedrals are located in the United States and around the world with congregations working toward a singular mission of promoting the Baha'i philosophy of a one world religion, one world of equal human beings, and one unification of all peoples of the world in faith and spiritual belief. I highly recommend Venters' research and writing for it filled a void in my knowledge of South Carolina and world history I did not know existed.

Venters' research supplies a chronological timeline of significant events in the life of the Baha'i religion in the United States, particularly in South Carolina. Additionally there is an extensive Notes section, a Bibliography and an Index (pages 251 – 322). Recommended for Public Libraries, Academic Libraries, Theological Libraries and Special Libraries.

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