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The Desegregation of Public Libraries in the Jim Crow South: Civil Rights and Local Activism

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temperance and prohibition of the manufacture and use of alcohol.

Stewart helps the reader to understand how Appalachia was viewed by Americans outside its region with a quote from Dan Rather: “a place that seems like something out of another country. Appalachia often evokes images of drunken hillbillies, rednecks, feudists, and moonshiners...supposedly eccentric, illiterate, lazy and hard-drinking...a different breed of people” (p.3).

Stewart shows two points of view on manufacture and sale of alcohol. Those who lived in Appalachia, citizens involved in manufacture and sale of alcohol, and those across the nation who attached a righteous sense of the damage of the public good that comes from alcohol sale and use.

The controversy between the moonshiners and the prohibitionists rose to such heights that voters saw the passage of the 18th Amendment forbidding the manufacture and sale of alcohol in 1917. Yet, by 1933, the 21st Amendment to the U.S. Constitution struck down the 18th Amendment and returned power to regulate the manufacture and sell of alcohol to the States.

“Eighteenth Amendment to the United States Constitution
Constitutional Amendment



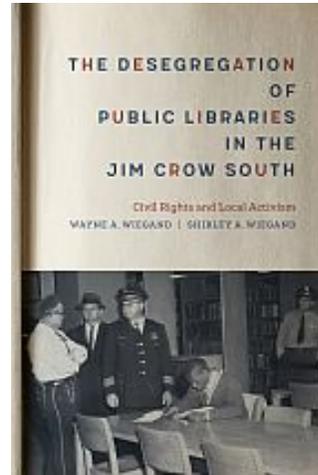
The Eighteenth Amendment of the United States Constitution established the prohibition of "intoxicating liquors" in the United States. The amendment was proposed by Congress on December 18, 1917, and was ratified by the requisite number of states on January 16, 1919. The Eighteenth Amendment was repealed by the Twenty-first Amendment on December 5, 1933.”

Through a series of black and white photographs throughout the research, opportunities are given to see the manufacture and production of “moonshine”. The focus on the historical rise and development of “the battle in Southern Appalachia” between the moonshiners and the prohibitionists is well documented by Stewart’s research.

Recommended for public and academic libraries, and for historical societies.

Carol Walker Jordan
Librarian and Consultant

The Desegregation of Public Libraries in the Jim Crow South: Civil Rights and Local Activism . Wayne. A. Weigand and Shirley A. Weigand, Baton Rouge: Louisiana State University Press, 2018. ISBN 978-0-8071-6867-7 (Hard: \$38). 280 p.



This serious examination of the integration of southern public libraries “in the Jim Crow South” was based on extensive research by the Weigands. Serious examination revealed how local activists in the 1950s and 60s opened the doors to black patrons.

Unique to this activism was the participation of young black community members joining protests and peacefully demanding services due to them as community members. Showing us in some communities that library services were paid for with tax dollars, the young protesters claimed their right of access along with whites.

The Weigands focused their research on southern public libraries in Tennessee, Virginia, South Carolina, Alabama, Georgia, Mississippi, and Louisiana.

Searching newspapers, manuscript collections, public library annual reports, a collection of university masters theses, and federal legislation provided an exceptional historical account of the challenges for blacks to have free access to those southern public libraries. Some tragic incidents and some heartwarming ones are revealed through their extensive research.

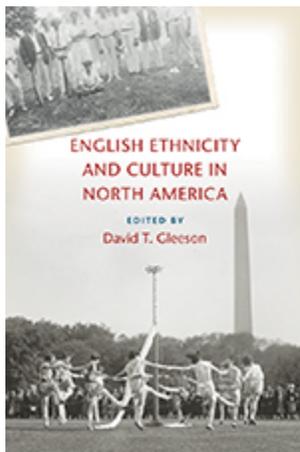
Some mentions are made of the slow and minimal support from the American Library Association given to those who advocated providing equal public library services to black community citizens. (p. 185)

An interesting example of bias held toward black community members in 1952 by a Maryland Magistrate who helped found a public library in his community. Regarding the option of providing a bookmobile for black community members, he was quoted as saying: “a Negro will never set foot in that library so long as I have anything to do with it.” (p. 51)

Recommended for public and academic libraries, archival collections and societies serving related interests. Over 266 pages, black and white illustrations, a list of public library protestors, notes, notes on primary sources and an index.

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English Ethnicity and Culture in North America. David T. Gleeson, ed. Columbia: The University of South Carolina Press, 2017. ISBN: 978-1-61117-786-2 (Hardback); ISBN: 978-1-61117-787-9 (ebook). \$49.99. 240 p.



According to David Gleeson's introduction, Canada had 1.2 million residents of English origin, based on the 1901 census; and the English were the largest immigrant group coming to the American colonies in the 17th century, constituting 80 percent of the British who came to the U.S. between 1820 and 1910. Yet many leading scholars assert that "English immigrants contributed nothing substantial to the varied palette of ethnicity in North America." The established view has been that there existed an "Anglo cultural mainstream" into which the English just disappeared as "invisible immigrants." Typically, the Irish, the Scots, the Germans, and other immigrants, have been recognized as distinct ethnic groups. However, this recognition has not been afforded the English which, we are reminded, is not synonymous with British. The essays compiled by Gleeson for *English Ethnicity and Culture in North America*, examine the English Diaspora and attempt to show the links between England, its people and its culture to various parts of North America – particularly the United States – in the 19th and 20th centuries and, as such, challenge this established view.

Looking simply at the cover and title, one might expect Gleeson's book to be primarily about the finer details of English culture such as beliefs, rituals, social practices, religion, language, dress, music, dance, art, etc. that were introduced to American society. These things are indeed of interest and discussed as part of the evidence to consider;

but, the ten essays cover even broader territory than this. The essays provide a wealth of information regarding the English Diaspora, including but not limited to immigrant statistics; the role of English benevolent societies in maintaining and protecting English ethnicity; cultural mentalities relating to work and standards that influenced socio-political changes in the U.S.; the Anglican Church's influence on religion, education and architecture; English social ideals and customs that influenced America's attitudes toward land ownership, freedom and liberty; and even sports ideals and leisure pastimes that influenced contemporary society, some of which we still see the effects of today. This at first seemingly disparate collection of essays shows different and unique aspects of the claimed English contribution.

The stated primary goal of Gleeson's work was to challenge the established view that English immigrants made no significant contribution to ethnicity in North America. Each of the essays is well-researched and cited, but do they work together as a whole to effectively challenge the established view? While the book would have benefited from a concluding chapter to tie together the wealth of information unpacked by the essays with that of the challenge that was issued; I think the answer is, yes, there is evidence of such contribution. Ultimately, in many cases the English cultural contributions to America discussed in the essays were taken and transformed over the years into something more uniquely American and woven into the fabric of the culture so seamlessly that they apparently became invisible to many scholars. The essays contained in Gleeson's book expertly highlight some of the Anglo threads of the American cultural tapestry.

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Andrew Jackson: A Rhetorical Portrayal of Presidential Leadership. Amos Kiewe. Knoxville: The University of Tennessee Press, 2019. \$39.95.

