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Book Review: Lottie Moon: A Southern Baptist Missionary to China in History and Legend

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minority workers in several of the construction trades in Philadelphia.

This book details how the black workers tried sometimes successfully to get government funded work that employed these trades, primarily work as electricians; sheet metal workers; plumbers; roofers; ironworkers; steamfitters and elevator constructors.

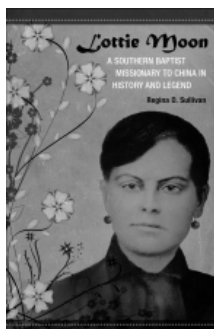
Though companies were urged to improve employment prospects of members of both minority groups and women, the unions affiliated with workers at these companies often wouldn't grant union membership to minorities.

Constructing Affirmative Action succeeds in documenting a large portion of the history of affirmative action.

This excellent book is highly recommended for academic and public libraries.

Peter R. Dean

University of Southern Mississippi



Sullivan, Regina D. *Lottie Moon: A Southern Baptist Missionary to China in History and Legend*. Baton Rouge, LA: LSU Press, 2011. 280 p. ISBN: 978-0-8071-3725-3. \$36.00

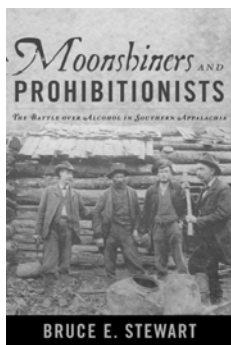
Regina D. Sullivan in her book, “Lottie Moon: A Southern Baptist Missionary to China in History and Legend”, gives us a look into the religious and philosophical life of Lottie Moon. Interesting and filled with in-depth research on the life of this woman, Sullivan’s work creates an historical view that researchers and scholars of history will appreciate. This book attracted my attention, as I reflected upon many Sunday morning church services at the Kings Mountain Baptist Church in Kings Mountain, North Carolina.

A young child, the daughter of a life-long Baptist Mother, I remember with distinction the Sundays when my Mother gave coins to me to put in the Lottie Moon Offering envelopes. To her, it was the most important gift at Christmas time. “Lottie Moon Offering” had no meaning to me other than my mother had a sincere devotion to Lottie Moon. Only by reading Regina D. Sullivan’s historical research did I realize the beauty and spirituality of the woman, Lottie Moon, and the respect my mother, Lillie Mae Walker, held for her.

Regina D. Sullivan, in her biography, draws a portrait of a woman who denies herself the privileges of a wealthy family and sets off to share her beliefs in the Christian faith. As a young female missionary, Lottie gained the support of women within the Baptist faith. Writing letters and requesting support for her ministry, Lottie inspired Baptist women to form The Woman’s Missionary Union. I can see now that those envelopes and coins from women sustained Lottie’s ministry in villages in China. Lottie’s tragic death showed her final sacrifice for others when she gave the last of her own food to feed those starving in the villages where she ministered.

Readers of Sullivan's book will find a woman's life story that fascinates and illuminates a dedication to serving and a dedication to the belief in the need for personal spiritual fulfillment. It is possible that few Baptist women in the 1800s had been to China but they believed sharing the message of Christianity around the world was their duty. Lottie Moon's legacy may be that women who never traveled beyond the borders of the United States came to believe in and support a woman who took the spiritual life that sustained them and passed it to those in need in a far away country.

Carol Walker Jordan
Queens University of Charlotte



Stewart, Bruce E. *Moonshiners and Prohibitionists: The Battle Over Alcohol in Southern Appalachia*. Lexington: University Press of Kentucky, 2011. 325 p. ISBN 978-0-8131-3000-2 \$34.50

Growing up in North Carolina and hearing about "moonshine" and its appeal to family members who compared it to the current "spirits" in the local ABC store, I was fascinated by the possibility of learning the history that Stewart's book promised on battles over alcohol in Southern Appalachia. Books and movies and jokes and family stories of "moonshine" and its powers to endow its consumers with a level of

intoxication not possible with local ABC store brews, were rampant in my childhood. Stories of the brew were cautionary and balanced by the stories of how my family and kin called moonshine a brew of the devil and a path of sin to all who followed in its addition.

My grandmother and aunts were members of Temperance Unions. They marched into saloons and used brooms to sweep out the customers, bar stool sitters, bar tenders and any in their path as they yelled, "Don't sell alcohol!"

Members of our church recount how they heard a sermon each Sunday on the evils of "the drink" and harrowing stories of fiery furnaces. Some told of preachers who warned them that they would be met at the Pearly Gates by St. Peter who will say, "you were told about the evils of drink and philandering and did not listen. Your behavior is recorded in the book of deeds so you are condemned to the fiery furnace." To a young girl, this meant no streets of gold and no ivory mansions! Moonshine and spirits were not for me!

Stewart's complex and complete investigation of the history of the development of brewing and selling of spirits in Appalachia, from the Ulster Scots to later days' regulated distillers, gives a valid picture to point to the true story of the rise and fall of moonshine and prohibitionists. The true story proposed by Stewart is that the rise and fall of moonshiners and prohibition was an economic and not a religious movement. True the churches and their members were involved in trying to bring sobriety to the citizens of the towns and villages in Appalachia but the idea and implementation of controlling the economy that arose and resulted from the "moonshine" industry