

Though focused on the lower expanses of French Louisiana, the book describes events that shaped trade, government, and population growth throughout the Mississippi Valley for years to come. As the midpoint between New Orleans and Illinois, and reliant on goods from posts to the south, Arkansas Post felt the devastating repercussions.

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Ku-Klux: The Birth of the Klan during Reconstruction. By Elaine Frantz Parsons. (Chapel Hill: University of North Carolina Press, 2015. Pp. 388. Illustrations, figures, acknowledgments, notes, bibliography, index. \$34.95.)

The last comprehensive treatment of the Reconstruction-era Ku Klux Klan was Allen Trelease's still authoritative *White Terror: The Ku Klux Klan Conspiracy and Southern Reconstruction*, published in 1971. Elaine Frantz Parsons returns to the primary sources to argue that the Klan's existence as a functioning national organization may have been *overestimated* by Trelease but that the Klan as a national framing device for postwar political and cultural arguments has been *underestimated*. Her careful argument will seem credible to readers living in a period of nationwide but decentralized movements from the Tea Party to Black Lives Matter, which have been propagated more by the use of commercial and social media than by traditional organizational infrastructure. Parsons musters congressional records, local court documents, and thousands of press accounts to show that, rather than being a paramilitary or para-political organization, the Klan of 1868 to 1872 was the co-creation of "embodied" vigilantes on the ground, who perpetuated local acts of violence with local motives, and also a "disembodied" national phenomenon, which framed postwar discourse on citizenship, anxiety over expanding federal power, and skepticism about a new national media's growing claims of objectivity.

Ku-Klux: The Birth of the Klan during Reconstruction is a happy marriage of the tools of social history and the insights of cultural history. References to theory are frequent, from David Roediger and Catherine Clinton's work on racial and gendered violence to Barbara Babcock-Abraham's work on tricksters in folk culture, but here theory explicates the evidence, rather than sources being mined as support for theory. Parsons'

news database of more than 3000 articles and analysis of the relationships among more than 5000 Union County, South Carolina, residents give her argument formidable heft. The first and the final two chapters provide studies of Pulaski, Tennessee, where the Klan was founded, and of Union County, where it undertook some of its most systematic violence. The four chapters in between examine the Klan's impact on ideas of manhood, its shaping of the postwar South, the national press as the Klan's co-creator, and the way ongoing skepticism about the reality of the Klan allowed white northerners and southerners to create a shared postwar narrative to guide the nation's racial and political future.

In examining racial violence in Union County, both on the ground and as depicted in the national press, Parsons shows how a well-established local culture of violence morphed into self-identified Ku-Klux operations only when it became politically expedient to do so—after the elections of 1870, a time when the Klan had begun to receive a more sympathetic hearing in the national press. In her mapping of local court records, Parsons demonstrates that local elites' longstanding cooperation with the area's criminal elements in liquor sales and prostitution was threatened by assertive freedpeople and that these local economic conflicts drove early violence. Only after the fall of 1870 did Union County elites adopt the Klan frame as a way to constrain the excesses of their lower-class allies and to shape a narrative for national consumption emphasizing the necessity of their violence. Other historians, notably Bruce E. Baker, have analyzed Union County's well-known Klan violence, but Parsons' painstaking analysis maps the shifting mix of local and translocal motivations that shaped it at different times. She shows how embracing Klan identity allowed elite and non-elite whites to build solidarity based on shared whiteness and gives particularly careful attention to how Klan identity allowed both groups to legitimize criminal violence as political violence. Moreover, Parsons shows how extensive national press coverage of large-scale Klan operations in Union County became a way to remind northern audiences of their own belief in superior white competence and organization, and in the "southern white elites' natural right to mastery" (p. 294).

One substantive critique of Parsons' work is that she may underestimate the lasting cultural impact of the Klan. She contends that by 1872 the "Klan's terrorism, after all, depended on its ability to work up a sensation, but the novelty of its costume and violence were wearing off," and she distances the World War I-era second Klan's "uniforms" from the first Klan's "disguises" (p. 305). Scholars of fraternalism might argue that, while Klan organizational strength and fraternal character were exaggerated, the sensation they caused had lasting impact. The 1874 E. A. Arm-

strong catalog for the International Order of Odd Fellows featured three pages of “race costumes” and papier-mâché race masks for the Order’s increasingly popular, and tellingly named, “patriarch” degrees. In these ceremonies, white men were shown the races of the world and assured of their benevolent mastery over them. While these ceremonies were private, Mark Carnes has shown in *Secret Ritual and Manhood in Victorian America* (1989) how the Odd Fellows’ “Patriarchs Militant” with their military uniforms, swords, and drills became a standard feature of late nineteenth-century parades in both North and South. The brutal novelty of the Klan’s charivari violence did not so much disappear as become repackaged for mass consumption and mass internalization. One may argue that the Odd Fellows, the Junior Order of American Mechanics, and other groups laid the ritual and rhetorical groundwork for the second Klan to emerge fifty years later as Americans debated the competence of immigrants as well as African Americans to be citizens. Klan imagery may have transformed itself in an ongoing dialogue with popular culture and new cultural anxieties, but this is very different than having run its course.

Parsons’ mentions of Arkansas are limited to a few scattered quotations from the *Arkansas Gazette* and Little Rock’s *Morning Republican*, but her narrative sheds fresh light on familiar local sources, especially newspapers that alternately hinted at Klan power, denied its existence, and attributed violence to Republicans and the Union League. For anyone who wants a deeper understanding of how the Klan was a distinctly modern phenomenon, fulfilling local ends, and shaped by an emerging national political and popular culture, *Ku-Klux* is a must-read.

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Domination and Resistance: The United States and the Marshall Islands during the Cold War. By Martha Smith-Norris. (Honolulu: University of Hawai’i Press, 2016. Pp. 249. Acknowledgments, illustrations, maps, notes, bibliographical references, index. \$62.00.)

As Marshallese abandon their island nation to settle in places like Northwest Arkansas, Americans must not only accommodate them but be made aware of the sacrifice they made for our national security. Martha Smith-Norris, a scholar of Cold War history, boldly opens her book on the Marshall Islands by stating that the Marshallese people were unwitting