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BOOK REVIEWS

The Merchant of Manchac: The Letterbooks of John Fitzpatrick, 1768-1790. Edited by Margaret Fisher Dalrymple. (Baton Rouge: Louisiana State University Press, 1978. xii, 451 pp. Preface, acknowledgments, introduction, maps, appendices, bibliography, index. \$30.00.)

The letterbooks of John Fitzpatrick are a gold mine of information on trade and trading activities in West Florida and Louisiana in the closing decades of the eighteenth century. They cover his career as a merchant in New Orleans (1768-1769) and during the time that he lived in Manchac (1770-1790). The letters are divided into four periods: Fitzpatrick's residence in New Orleans (1768-1769) and his brief stay in Mobile after his expulsion from Spanish Louisiana; his early years at Manchac as a relatively prosperous frontier merchant (1770-1775); the first years of the American Revolution (1776-1778) and their impact on British merchants living and operating along the Mississippi River with special emphasis on James Willing's raid in 1778; and the war and post-war periods (1779-1790) when West Florida's population experienced many changes caused by the Spanish conquest. Fitzpatrick sought to recoup his war-time losses during this latter period. There are two appendices: the succession of John Fitzpatrick and a glossary of eighteenth-century mercantile terms.

Manchac, a little outpost at the juncture of the Mississippi River and Bayou Manchac, or the Iberville River, played an important role in British plans for the defense of West Florida. Unfortunately, British performance in terms of both supplies and men never matched their plans. Manchac was the first British post to fall to the Spaniards in 1779.

Fitzpatrick's letters reveal a close tie between the merchants of West Florida and Louisiana, particularly those living in New Orleans, Pensacola, Mobile, Natchez, and Manchac. The letters provide detailed information on trade patterns, merchandise, prices, shipping, monetary conditions, merchant debts and credits, and the problems of debt collection. There are relatively

few letters after 1781, and these reveal little about merchant activities in West Florida during this period of Spanish rule. For example, there are no references to Panton, Leslie and Company, although it was a well-established enterprise throughout the area by 1790.

Margaret Dalrymple's able introduction surveys the history of West Florida during the period covered by the correspondence. Much of what is included in the introduction is not new to specialists, but it is still the best overall historical account of Manchac available. The author has identified many of those whose names appear in the letterbooks, and this information will prove invaluable to researchers. She is to be applauded also for having taken so little editorial license in reproducing the letters from the originals.

Unfortunately, the index is not complete. For example, Mayo Gray (p. 394), Findley McGillivray (p. 397), Henry Alexanders (p. 401), and other names mentioned in the letters are omitted. Even when a name is indexed, one cannot be certain that it is actually on the listed page. In a volume of this nature, such omissions create problems for the harried and hurried researcher. Nevertheless, the book will serve as a good reference work; all southeastern colonialists will want a copy for their collections.

University of West Florida

WILLIAM S. COKER

Early Medical History of Pinellas Peninsula. A Quadricentennial Epoch. By Frederick Eberson. (St. Petersburg: Valkyrie Press, Inc., 1978. 190 pp. Acknowledgments, preface, notes, appendices, index. \$10.00.)

Dr. Eberson came to St. Petersburg as a retiree, but after a busy life as a pathologist and public health physician, idleness and the unchallenging pastimes of most retirees proved to be not his cup of tea. With a background as medical historian in Kentucky, he undertook to research the medical history of the Pinellas peninsula. Delving into documents and interviewing oldtimers he has developed a large body of heretofore unpublished historical material.

Eberson begins with an analysis of disease among the pre-Columbian Indians as revealed by recent paleopathological studies. After discussing the herbs used by the Indians of the area at the time of the first Spanish contacts and since, he describes the medical problems encountered by the Pánfilo de Narváez expedition which landed on the shores of the Pinellas peninsula on May 1, 1528. Dr. Eberson recounts the delightful yarn, much of it historically documented, of Odet Philippe, the barber-surgeon, who claimed to have been physician to Napoleon Bonaparte. He also describes the spas which were established at the mineral springs of Tarpon Springs and Safety Harbor in the late nineteenth century. Some of these continue in operation today (1979). As the population of the peninsula increased over the years more physicians moved in, some to continue their active practice and others who had retired. A medical society was founded in 1912.

With the valuable background of his years in public health work, Dr. Eberson traces public health programs in Pinellas County, including eradication of hookworm disease, mosquito control, midwifery among the poor, and control of infectious disease. The author details the development of Pinellas hospitals. There are also biographical sketches of sixteen pioneer physicians of the area. There are a number of interesting illustrations. The only reasonable adverse criticism one might make is that the index is not adequate for the material presented. Despite this, the monograph is an important addition to the sparse literature of the history of Florida medicine.

Miami, Florida

WILLIAM M. STRAIGHT

The South, a History. By I. A. Newby. (New York: Holt, Rinehart and Winston, 1978. xvi, 559 pp. Preface, notes, index. \$14.95.)

The author of this up-to-date and perceptive history of the South is a native Georgian. Since 1970 he has been professor of history at the University of Hawaii. He is the author of several other books about the South and the Negro.

The South covers the period 1607-1975, but the years prior

to 1800 are treated in summary fashion (sixty-seven of the 508 pages of text). "The War for Southern Independence," as the author calls it, is portrayed in thirty pages; the causes of that conflict are dealt with in twenty pages. Over half of the volume is devoted to the post-Civil War South, and obviously it is this period that is treated in greatest detail. Major emphasis throughout the book is on social and economic aspects; politics receives relatively little attention except in the chapters dealing with the recent South.

Professor Newby takes cognizance of three geographical Souths: the Confederate South, consisting of the eleven states that seceded in 1861; the larger South, comprised of the fifteen states where slavery existed in 1860; and the Census South which includes Oklahoma and excludes Missouri. The region treated in this book is mainly the Confederate South.

Professor Newby considers various influences contributing to secession and war, but he regards slavery, or rather race, as the basic cause of the conflict. He does not explicitly endorse U. B. Phillips's view that the central theme of southern history is the persistent determination of whites to maintain their dominance over blacks. Yet, in telling the story of the South's past, he attributes such great and continuing importance to race that it leaves the impression that he, like Phillips, also considers efforts to perpetuate white supremacy as the central theme of the region's history.

During the three decades following the adoption of the Constitution in 1789, Newby notes that the South's orientation was national rather than sectional. In the period since 1940, the region has again become "the American South," thus completing a circle. Newby presents opposing views concerning the South's ability to retain its regional distinctiveness at a time when vast changes are taking place. His own view is divulged at the end of the book. After quoting a remark attributed to a member of the Ku Klux Klan, "The South isn't going to be any more; we're going the way of the rest of the country," Newby adds, "Reluctantly one must agree."

The South is outstanding in its organization, its style, its comprehensiveness, and the reasonableness of its judgments. Newby makes excellent use of recent writings about the region.

The chapters on the culture of the New South are especially good. The author evidences abundant knowledge of all aspects of southern history. He treats his native region compassionately, but by no means uncritically. He portrays such heroes as Robert E. Lee sympathetically, but he does not hesitate to point up their shortcomings. He is likewise reasonable in his evaluation of such controversial characters as Theodore Bilbo (whom he characterizes as "one of the most repelling men ever to hold high office in the South"), Huey Long, James K. Vardaman, and Booker T. Washington, and he gives credit for positive accomplishments to the many hither-to maligned carpetbaggers and scalawags.

Professor Newby devotes considerably less attention to cities than to rural areas. In his vivid depiction of poverty, he makes no mention of the miseries experienced by ghetto dwellers in urban centers. He tells of Martin Luther King's civil rights activities, but he does not mention King's death. No reference is made to the killing of four black girls in the Birmingham church bombing, the assassination of Medgar Evers, or the slaying of three civil rights workers in Nashoba County, Mississippi. These and other omissions were doubtless due to limitations of space.

The South is designed primarily as a textbook, but general readers will find it enjoyable, informative, and well-balanced.

Emory University

BELL I. WILEY

Andrew Jackson and the Course of American Empire, 1767-1821. By Robert V. Remini. (New York: Harper & Row, 1977. xix, 502 pp. Preface, chronology, genealogies, illustrations, maps, notes, index. \$15.00.)

The early history of Florida figures prominently in Robert V. Remini's *Andrew Jackson and the Course of American Empire, 1767-1821*. As commander of the American forces in the Old Southwest in 1814, Old Hickory seized Spanish Pensacola despite the lack of authorization from the Madison administration. In 1818 he conducted an expedition to punish the Semi-

noles that led to diplomatic problems with Spain and Great Britain, a serious cabinet discussion over a possible censure of the Old Hero, a congressional debate on the same subject, and an on-again-off-again dispute between President James Monroe and Jackson over whether the general's actions in Florida had been sanctioned by the administration. Finally, he served briefly-and again controversially-as the first territorial governor of Florida in 1821.

Remini considers Jackson's decision to take Pensacola during the War of 1812 "a strategically sound move," since it forced the British to launch their invasion from the Gulf near New Orleans, "the worst possible site" for such a military action (p. 243). He believes that the Monroe administration and Jackson should share equal responsibility for his actions in Florida in 1818 - "one being just about as guilty as the other" (p. 470, note 30). And he argues that, "On balance, Jackson's tenure as Governor was more successful than either his contemporaries or historians allowed" (p. 422).

Writing in a lively style, Remini acknowledges Jackson's many shortcomings but nevertheless treats him sympathetically. Lacking "the clinical training and knowledge essential to such an undertaking," he wisely avoids any effort to interpret the fragmentary (and sometimes questionable) evidence that we have concerning Jackson's childhood and adolescence in the light of modern (and sometimes equally questionable) psychoanalytical theory (p. 428, note 13).

The most controversial aspect of Remini's book is the overall thesis that is constantly reiterated in one form or another: "Andrew Jackson, more than any other man of the nineteenth century . . . determined the course of American expansion" (p. xii). Like the colorful subject about whom he writes, Remini cares little for understatement as a mode of literary expression. While he convincingly demonstrates the importance of Jackson's role as an agent of American expansion in bringing about the removal of the southern Indians, the ouster of British influence in the Gulf region, and the end to Spanish rule in Florida, this reviewer finds less valid such a sweeping statement as "In terms of acquisition, it is not too farfetched to say that the physical shape of the United States today looks pretty much like

it does largely because of the intentions and efforts of Andrew Jackson" (p. 398).

Remini originally planned to complete the story of Jackson's life in two volumes, but in view of the fact that over sixty per cent of this volume deals with the ten-year period prior to 1821, surely he must now envision at least a three-volume work to cover the remaining twenty-four years of Jackson's life, during which time his presence loomed even larger in the nation's political history. If the subsequent volumes maintain the high quality of the first, we will then have a new standard biography of the seventh president—a worthy successor to the works of James Parton, John Spencer Bassett, and Marquis James. The later volumes will also doubtless stir controversy, for Remini tells us that he considers Arthur M. Schlesinger's *Age of Jackson* "an important and valid interpretation of the pre-Civil War period" (p. xii), and he maintains that Jackson as governor of Florida "articulated the fundamental doctrine of Jacksonian Democracy: the obligation of the government to grant no privilege that aids one class over another, to act as honest broker between classes, and to protect the weak and defenseless against the abuses of the rich and powerful" (p. 414). Before he finishes, we can thus expect Remini to represent Jackson's contributions to the political developments of his day to be equally as significant as his deeds in the promotion of American expansion.

University of Houston

EDWIN A. MILES

Deep Like the Rivers: Education in the Slave Quarter Community, 1831-1865. By Thomas L. Webber. (New York: W. W. Norton & Company, 1978. xiii, 339 pp. Preface, notes, appendix, acknowledgments, index. \$14.95.)

This intriguing book is the latest in a growing list of works that focus on the antebellum slave community and culture. Like other recent historians, Thomas L. Webber uses black autobiographies and interviews to present a slave life very different from that depicted by both antebellum whites and most subse-

quent historians. Working with an appropriately broad definition of "education" - "the knowledge, attitudes, values, skills and sensibilities which an individual, or a group, consciously or unconsciously, has internalized" (p. xi) - he argues that plantation slaves did not "learn" what whites "taught" them. Planters taught their slaves to believe in black inferiority and subservience, white benevolence and omnipotence. In the privacy of the slave quarters, however, blacks developed and passed on "their own separate system of values and ways of understanding and dealing with the world" (p. 153). Webber delineates nine basic "themes" that he believes encompass the essence of slave quarters culture: communality, antipathy toward whites, a "true" Christianity, black superiority, fear of white power, the importance of the black family, belief in spirits, desire to read and write, and a passion for freedom.

There is much of value in Webber's volume. His basic thesis, that life in the quarters was very different from what whites wanted or believed it to be, is convincing, although no longer novel. What *is* innovative is the author's clear presentation of his subject. There is an attractive symmetry in Webber's organization of his material: first he describes what whites thought they were teaching blacks, then he shows what blacks in fact learned on their own and finally he examines what he terms the "educational instruments" of this learning, ranging from slave family and folklore to the black religious congregation. Throughout, he displays an impressive familiarity with the black sources, and offers a sensitive portrayal of what it was like to grow up a slave on a large plantation.

Nevertheless, this book is not without problems, the most important of which have bedeviled much of the recent work on slave culture. Most obvious is the author's selectivity in his use of sources. He often quotes from slave narratives to support particular generalizations, but usually ignores portions of the narratives that might put those generalizations in doubt. One example must suffice. In stressing the slaves' communal regard for each other, Webber notes that "[t]he narratives are full of blacks who when ordered to whip another slave refuse to do so or maneuver so that both executioner and accused can avoid punishment" (p. 64). Such accounts certainly exist. But so do

those in which slaves manage to have other slaves punished in their place. One can find in the narratives quotations to support just about any proposition one might wish to make; such quotations are less useful as "proof" than as illustrations or examples of generalizations supported by other kinds of information as well. Because Webber cites only those narratives that support his overall thesis, his model of slave life is too sweeping, simple, and unambiguous. Thus, his assertion that "most blacks of the quarters displayed little desire to be like whites or to adopt white standards and white ways" (p. 71) obscures both the differences among blacks and the ambivalence present in the responses of most individual slaves. Slave sources contain abundant evidence that blacks felt anger and hatred toward whites, but they also reveal feelings of envy and respect, and sometimes even affection.

Perhaps the most serious consequence of failing to recognize the complexity of the slaves' mentality is that we are in danger of replacing one myth with another. Historians such as Webber have successfully dispelled the notion that slavery left blacks so psychologically scarred that they were unable to develop any meaningful culture of their own. It does not follow, however, that slavery left no psychological scars on blacks at all. Webber's slaves are so strong, compassionate, and helpful that it is hard to see them as real human beings, let alone as slaves. One wonders, after reading his account of their loving families, whether plantation slaves were never mean to one another, whether jealousy, cruelty, and child abuse were totally unknown to them. Webber concludes that "to understand the nature of education in the slave quarter community is to come to grips with the paradox of the 'free slave.' . . . While still legally slaves, the black men, women, and children of the quarter community successfully protected their psychological freedom and celebrated their human dignity" (pp. 261-62). One wonders whether growing up in the slave quarters was quite such a beautiful experience as Webber implies.

University of New Mexico

PETER KOLCHIN

Politics and Power in a Slave Society: Alabama, 1800-1860. By J. Mills Thornton III. (Baton Rouge: Louisiana State University Press, 1978. xxiv, 492 pp. Preface, acknowledgments, maps, notes, appendices, bibliographical note, index. \$22.50.)

During the last two decades historians have displayed renewed interest in the causes of secession from the Union by the states of the lower South. Ralph A. Wooster inaugurated the revisionist trend in 1962 by publishing *Secession Conventions of the South*. Four years later, William W. Freehling won the Bancroft and Nevins prizes for his *Prelude to Civil War: The Nullification Controversy in South Carolina, 1816-1836*. Then, in 1970, Steven Channing brought out *Crisis of Fear: Secession in South Carolina*. Finally, in 1972, William L. Barney's *Road to Secession* came off the press, followed in 1974 by his *Secessionist Impulse: Alabama and Mississippi in 1860*.

J. Mills Thornton's *Politics and Power in a Slave Society: Alabama, 1800-1860* is a distinguished addition to the list of revisionist studies. Aside from its other merits, Professor Thornton's monograph is important because it closes a historical gap of long standing in the historiography of the Old South. Although several historians of the current generation have worked in the postwar period of Alabama history—notably, Allen Johnston Going who wrote *Bourbon Democracy in Alabama, 1874-1890* (1951); William Warren Rogers who published *The One-Galussed Rebellion: Agrarianism in Alabama, 1865-1896* (1970); and Sheldon Hackney, *Populism to Progressivism in Alabama* (1969)—the political history of antebellum Alabama had been neglected since Clarence P. Denman produced his *Secession Movement in Alabama* (1933).

Professor Thornton is by no means a conventional state historian. Rather than employing the usual chronological approach, he has divided his study into two lengthy interpretive essays. In the first he analyzed the structure of the state government and explored the viewpoints of the many factions which in shifting combinations composed the political parties. In the second and longer essay, Dr. Thornton minutely dissected the numerous political factions involved in the crises of 1850 and 1860.

In his first essay, Thornton concluded that secession by

Alabama resulted from an excess of democracy. He found that almost from the beginning small farmers dominated the Alabama electorate. Under the constitution of 1819 virtually all adult white males could vote and hold office, and most state and county offices were filled by popular election. As a result, government always was peculiarly responsive to public opinion during the antebellum period, and successful politicians were diviners and not moulders of public opinion. Under such conditions statesmanship was not apt to flourish, and Professor Thornton found it sadly lacking in antebellum Alabama.

At the roots of Alabama politics Thornton detected a universal concern for individual freedom and political equality. Jacksonians even before Jackson, most white Alabamans considered that the supreme purpose of state government was to prevent infringement upon the autonomy of individuals by concentrations of either economic or political power. During the early 1840s the majority of farmer voters considered banks to be the greatest threat to their liberty and equality. Later, they came to see abolitionists as the most dangerous enemies, for they had come to regard slavery as indispensable for promoting white liberty and equality.

In his second essay, Professor Thornton explained why secessionists gained victory in 1860 after being checked in 1850-1851. In part, the change in the political scene resulted from rapid industrialization, and in part from growing fear of the northern anti-slavery forces. Professor Thornton believes that secessionists were able to gain control of the Democratic party because they, out of all the political factions, best articulated popular alarm, but he does not credit them with being the prime movers in the break-up of the Union. The white majority, he believes, made that political decision.

Dr. Thornton has given added new significance to the study of state history by demonstrating that local state forces could materially influence the outcome of national elections. He also has revealed that prewar Alabama politics were far more complex than historians had heretofore realized. Unfortunately, this valuable monograph will likely interest specialists only, as non-professional readers of history will find his discussions difficult to follow.

Florida State University

JOHN HEBRON MOORE

Liberty and Union: The Crisis of Popular Government, 1830-1890. By David Herbert Donald. (Boston: Little, Brown and Company; 1978. x, 318 pp. Preface, illustrations, maps, bibliographic essay, index. \$12.50.)

A Pulitzer prize winner and former president of the Southern Historical Association, David Herbert Donald is unquestionably among America's preeminent living historians. That he is also one of the most fluent writers in the profession is again demonstrated in this newest of his many books. Clarity of thought and conciseness of expression are the two great virtues of *Liberty and Union*, which offers a survey of American history from the 1830s to 1890-the years of sectional crisis, civil war, reconstruction, and reconciliation. Most of this book (all except the first three chapters) was published in 1977 as part four of a survey textbook in American history, *The Great Republic. Now*, Donald has added three chapters on the 1830-1860 years to present an entire span that he believes constitutes an identifiable period.

Yet *Liberty and Union* is not just another "period" survey. For one thing, the years that Donald examines are not usually thought of as a period unto itself; historians customarily divide the 1830s-1890s into several epochs, which, in Donald's words, "has led some historians to lose sight of the central issues of the whole era." Also, *Liberty and Union* comes to grips with the key problem that plagues all representative governments-the question of maintaining majority rule while protecting minority rights. Donald does not pretend that America by 1890 had really solved this perpetual dilemma; he points out, in a brief closing statement, that racial and other minorities were still far from enjoying equal rights within the nation. He does, however, emphasize his belief that the overriding conflict between national authority and regional or local rights-which had led to the great fratricidal war of the 1860s-was essentially reconciled by 1890.

In the preface, Donald forthrightly declares his preconceptions. "I am an unabashed American nationalist," he writes, "[who is] proud of my country." As a nationalist, Donald adds that he is "not much impressed by the importance of sectional,

ethnic, or racial and religious differences in the United States." Donald tells the reader that he is a conservative, and "as a conservative I have little faith in legislated solutions or constitutional mechanisms to solve a nation's problems." Few American historians are conservatives, and fewer still so explicitly identify themselves. It is a shame that more historians, of whatever ideology, do not follow Donald's example in forewarning readers of their personal viewpoint.

One can admire David Donald and respect him as a historian without subscribing to his preconceptions. *Liberty and Union's* emphasis upon compromise and reconciliation leads the author, in this reviewer's opinion, to underestimate the importance of conflict in American history. It would be misleading to categorize Donald as a "consensus historian"; he is, after all, clearly aware that longstanding class and racial conflicts do exist in America. Yet in this book he has virtually ignored the intense labor struggles of the late nineteenth century, not to mention the agrarian revolt of that era. He does briefly discuss the Greenbacker and Granger movements of the late '70s, but there is not one word about the Farmers Alliance of the 1880s. Moreover, Donald's treatment of the currency controversy during the Gilded Age stresses the compromise between large and small business interests, and ignores the large body of remaining complainants. Certainly the Resumption Act of 1875 was not, in the eyes of millions of debtor farmers, the "brilliant compromise" that Donald describes.

Georgia College

WILLIAM I. HAIR

Searching For the Invisible Man: Slaves and Plantation Life in Jamaica. By Michael Craton. (Cambridge: Harvard University Press, 1978. xxiii, 439 pp. Preface, prologue, notes, illustrations, maps, appendixes. \$32.50.)

Michael Craton's *Searching for the Invisible Man: Slaves and Plantation Life in Jamaica* is the most recent addition to the growing literature on British West Indian slavery. Utilizing the vast array of extant data for Jamaica's Worthy Park Plantation from 1783 onwards, the author pursues an unrelenting and

fascinating search for "the Invisible Man," the sugar plantation slave. The result is a book which increases further our understanding of the Afro-Caribbean past.

The book consists of three parts. Part one, devoted to Worthy Parks slave population, deals with demographic patterns, slave occupations, and matters affecting birth, life, and death. The author advances speculative yet tantalizing explanations for the relatively low fertility rate and alarmingly high death rate among slaves. We share his disappointment at being unable to unearth cause-of-death data for the exceptionally high mortality periods of the 1790s and 1830.

At Worthy Park, women performed most of the laborious and monotonous plantation tasks, while men were utilized to fill a number of elite jobs requiring a certain degree of skill or trust. Because most of these elite jobs were held by creoles, social tension increased in the 1820s when the largely creolized slave population as a whole found relatively diminishing opportunities for social and economic advancement within the plantation hierarchy. As was the norm in societies where a rank order of color existed, colored slaves occupied prestigious positions more frequently than black slaves, and if the facility with which slaves adopted English rather than African names is used as an index of socialization or creolization, this movement obviously quickened during the final decades of slavery.

Part two presents selected biographies of Bunga-Men (Africans), conformists, specialists, accommodators, resisters, and Backra (plantation whites). Because individuals are often "hidden more effectively by statistics than by absolute lack of knowledge," these biographies "render the slaves and whites more visible." They clearly demonstrate the tremendous diversity within the slave community and make more difficult the possibility of ever identifying an "average slave." In addition, the biographies shed new light on the nature of kin relationships among Worthy Park slaves.

The "Sons of Slavery" form the subjects of inquiry in part three. Craton asserts that the transition from slave to free labor did not result in any wholesale change in either the composition and job distribution of the work force or the relationship between erstwhile slaves and masters. Worthy Park's domina-

tion of the entire Lluidas Vale area, the lack of viable employment alternatives for the mass of the descendants of slavery, and the continuation even into the twentieth century of the basic forms of eighteenth-century black-white interpersonal relations, are all manifestations of the plantation system. Any program to improve significantly the conditions of the ordinary black countryman must therefore contrive to change the legacies of the plantation era.

Despite the ambitious title, this book is more properly an examination of slavery at Worthy Park rather than in Jamaica as a whole. Craton's own admission of the uniqueness of Worthy Park, particularly its relative seclusion, should suggest that its experiences would be different from elsewhere. Thus, the inbreeding apparently present there and not discovered by Herbert Gutman among South Carolina's Good Hope Plantation slaves might have been absent on other Jamaican plantations. This, as well as the apparent haphazard naming practices, are sufficiently crucial discrepancies to warrant further investigation.

The above notwithstanding, *Searching for the Invisible Man* is indeed a well-researched and well-written book. Craton's scholarship is impressive, and his work certainly ranks as one of the most significant published over the past decade on West Indian slavery. Not everyone, however, may endorse the conclusions and commentary on present-day Jamaican society and economy which Craton had the courage and conviction to make.

University of South Carolina

EDWARD L. COX

The Roots of Black Poverty: The Southern Plantation Economy After the Civil War. By Jay R. Mandle. (Durham, North Carolina: Duke University Press, 1978. xvi, 144 pp. Preface, foreward, appendix, notes, selected bibliography, index. \$8.75.)

Jay Mandle has given us a volume of argumentation, sweeping generalization, and cautious prognosis. His overarching thesis is that contemporary black poverty is the result of the survival of the plantation economy in the post-emancipation South. In support of this contention he does not find it necessary

to probe afresh the development or the realities of "tenant plantations." His approach in the one brief chapter which he devotes to the subject is static and monolithic, obscuring patterns in the black belt that varied by region and period and ignoring evidence of the disintegration of plantation discipline in the immediate post-Civil War decades. His factual material is drawn from a pioneering study published by the Bureau of the Census in 1916, and a handful of subsequent accounts, all published by 1951. A number of his general statements about the plantation are too broadly or carelessly framed to be credible. Thus he states that in plantation counties "sharecropping was the principal means by which estates obtained their labor force" although the chart which he reproduces shows that this was not the case in nine out of ten plantation areas (pp. 46, 50). Scholars familiar with the work of Genovese and that of Ransom and Sutch will be surprised to read that the planter was the sole source of tenant credit and that the religion of black workers was under planter control.

Mandle has been trapped by the model of plantation economy which he has constructed from his study of Caribbean plantation societies and which he presents in his first chapter. The model requires a close supervision of labor by management extending to worker behavior not normally under employer control. Mandle finds evidence to exemplify the model. Also essential to the model are "mobilizing mechanisms" other than the free labor market to deliver large numbers of low-wage unskilled workers unable to choose where and for whom they would work. He accepts as fact the mobility and market response of black workers as they moved from one tenancy to another at the end of a crop year. The requirements of his model are nonetheless met. There was a lack of opportunity except for plantation employment. Land was difficult to acquire, the advance of industrialization in the South was too slow to provide many jobs, and European immigrants were able to meet northern industry's need for labor. That these factors held black workers to the land as tenants and croppers is indisputable, but that they can properly be labelled coercive mechanisms outside the marketplace is less obvious. For the non-Marxist historian the label is immaterial but not for Mandel, an economist and

Marxist, who insists that the plantation economy is a distinctive mode of production not feudal or capitalist or a combination of both. In one early chapter he struggles to fit Genovese's concept of paternalism into the model, and in another he argues that the lag in cotton mechanization supports a Marxian theory of economic growth. Neither chapter advances his main argument.

By making central to his analysis a plantation model, which by definition afforded blacks an income less than the lowest wage available to non-plantation workers, Mandle has bypassed tough questions which confront the historian who seeks the sources of black poverty: what weight should be given to the legacy of slavery, to the constraints of racism, to the success of white Southerners in depriving blacks of their fair share of political power? Could landownership in the old plantation black belt have provided the mass of black farmers with more than a marginal income? How account for the failure to realize the high hopes of the 1880s for the South's rapid industrialization?

Having established to his satisfaction, if not to this reviewer's, the continuity of the plantation system from slavery to freedom, in the second half of the book, Mandle presents a brief analysis of black migration from the land, the breakdown of the plantation economy, the changing occupational status of blacks, and prospects for the future. He also includes a chapter on "strategies of change" in which he faults the strategy of Booker T. Washington as acceptance of "plantation hegemony," and he treats with deference those of Du Bois, Garvey, and the Communist Party during the late 1920s and early 1930s as repudiation.

In assessing what lies ahead, Mandle recognizes that American industrial capitalism, in contrast to the old rural South, offers opportunities for black advancement. He sees fulfillment as dependent upon the economy's ability to sustain a rate of growth sufficient both to insure low levels of unemployment and to provide the public funds needed for educational facilities able to equip blacks for upward mobility. Should the American economy fail to meet this "basic problematic" he foresees "a biracial political movement in search of jobs and

income" provided both blacks and whites can overcome their "negative historical legacies" -for whites, racism; for blacks, "the consciousness of the long history of shared exploitation" (p. 122).

New York City, New York

LAWANDA COX

John Collier's Crusade for Indian Reform, 1920-1954. By Kenneth R. Philp. (Tucson: The University of Arizona Press, 1977. xvi, 304 pp. Foreword, preface, illustrations, notes, bibliographical essay, abbreviations, index. \$12.50; \$6.50 paper.)

Students of twentieth-century America and of American Indian history have eagerly anticipated the publication of Kenneth R. Philp's study of John Collier. Now that it has appeared, they have no reason to be disappointed. John Collier, a native of Atlanta, Georgia, and a product of turn-of-the-century reform movements, did as much or more than anyone to shape the course of Indian affairs in the United States between 1920 and 1954. A trained sociologist who came to believe that co-operation and reciprocity were more basic to human life than individualism and competition, he began his career as a social worker in 1907 in New York City. During these early years his passion was to create a sense of community among the immigrant masses so that they could better cope with the social upheavals caused by the Industrial Revolution. This experience with minority groups prepared him for his later struggle to assist the American Indians.

Collier's interest in the status of Native Americans dated from a visit he made to Taos Pueblo in the winter of 1920. Among those peoples he discovered the strong sense of brotherhood that he found so lacking in modern American life. If preserved and imitated by white society, he believed, the group orientation of the Pueblos afforded an ideal antidote to the evils of industrialization. For this reason Collier interested himself in the so-called Bursam bill, a measure that would have deprived the Pueblos of much of their landed heritage. Forming the American Indian Defense Association in 1923 with head-

quarters in New York City, he successfully led the fight before Congress to defeat the measure. Later he campaigned to prevent the Bureau of Indian Affairs from suppressing Indian religious ceremonies, to slow the assimilation process, and to preserve the mineral rights of reservation Indians.

Collier's abiding interest during the 1920s in the reform of government policy affecting Native Americans made him a strong candidate for Commissioner of Indian Affairs upon Franklin Roosevelt's election as president. That position was offered to him in due course, and his acceptance of it signaled the beginning of the Indian New Deal. Designed to preserve the cultural integrity of Indian peoples, the heart of Collier's program was the Indian Reorganization Act. As initially proposed this measure would have renewed Indian political and social structures, ended land allotment and restored tribal ownership of surplus lands, and established a federal court of Indian affairs. The legislation encountered considerable resistance in Congress and within the Indian community, and thus the IRA as finally approved bore little resemblance to the measure first introduced. Nevertheless, the act did result in a partial restoration of tribal sovereignty and a renewed appreciation of things Indian—no mean accomplishments in light of traditional government policy.

All of this—and much, much more—is recounted by Philp in his remarkable study of John Collier's crusade for Indian reform. Indeed, the volume even follows and assesses Collier's career after he left the Indian office in 1945 until his death at Taos in 1968. The author is judicious in his judgments, seeing the reformer as neither a god nor a devil. The accounts of Collier's leadership of the American Indian Defense Association during the 1920s, of his use of social scientists in shaping government policy, and of Indian resistance to cultural pluralism constitute original scholarship. In sum, Philp has produced an important book, one that must be read by government policy makers and by serious students of American Indian and twentieth-century United States history. It is the kind of book that most historians aspire to write but seldom do.

Oklahoma State University

W. DAVID BAIRD

Such As Us: Southern Voices of the Thirties. Edited by Tom E. Terrill and Jerrold Hirsch. (Chapel Hill: University of North Carolina Press, 1978. xxvi, 303 pp. Acknowledgments, introduction, notes, illustrations, appendices, bibliographical essay, index, credits for photographs. \$14.95.)

One of the most ambitious attempts to provide a voice for the South's poor was the Federal Writers' Project of the 1930s. Under the regional direction of W. T. Couch, more than 1,000 interviews were conducted. One volume, containing thirty-five interviews, was published under the title *These Are Our Lives* in 1939. This new volume contains an additional thirty life histories of small farmers, tenants, coal miners, textile mill workers, mule traders, and even a chimney sweep.

For purists among historians, this volume will raise the same questions directed earlier against the entire project. Since no tape recorders were used for these particular interviews, we are reading the narrative reconstruction made from the memory and notes of the interviewers. These are not verbatim accounts, and their accuracy may be challenged. Furthermore, the interviewers were all white and most were middle class, creating doubts as to whether some of the interviewees were candid in their responses. Several blacks seem to be providing responses that they believed a white expected to hear. Also, some place names in the book are accurate, while others are fictionalized (Catalan County, Alabama, p. 103). Unfortunately, none of the thirty interviews reproduced here were made in Florida, although sixteen of them were from North Carolina.

Even with these reservations, the volume is yet another small effort to reconstruct the past of the South's poor, and is welcome because it vigorously avoids so many stereotypes. The interviews reveal problems long associated with poor whites and blacks—unstable families, alcoholism, superstition, racism, irresponsibility. In that sense they confirm some of the negative opinions about the poor.

The most obvious contribution the interviews make, however, is to depict the dignity and resourcefulness of these people. Running like a thread through all but a handful of the interviews is the importance of religion to the poor. It provided them

with a sense of worth in an otherwise meaningless existence. It explained why things happened and gave them the will to endure. Although a more sophisticated and secular generation will read these interviews and argue that religion caused such people to be satisfied with their wretched fate, there is little evidence that they were satisfied at all. But what could they do? In the face of an overwhelming fate and a hostile world, their religion convinced them of the justice of their lives and their ultimate vindication against the holders of wealth and power, if not in this world, then in the next. The book is peopled by resourceful, multi-talented folk who did their own building, repairing, and handicrafts because they had to; they shame the modern reader who has trouble assembling a child's toy at Christmas or changing a light switch. Despite their condition, and contrary to the opinion of many modern liberals who will deny that any good could coexist with poverty, many of them seemed to have lived relatively happy, worthwhile lives. And to the outraged conservative who complains that anyone can rise above his circumstances, one should present him a copy of this book.

Auburn University

WAYNE FLYNT

A New Deal for Blacks: The Emergence of Civil Rights as a National Issue. Volume 1: The Depression Years. By Harvard Sitkoff. (New York: Oxford University Press, 1978. xiii, 397 pp. Preface, conclusion, notes, index. \$14.95.)

In this very significant book, Sitkoff's thesis is that the foundations for the post-World War II militancy that projected civil rights into a major national issue were laid during the 1930s Depression decade: "the New Deal years are a turning point in race relations trends. They constitute a watershed of developments" which must set apart that decade from all that had gone on earlier (p. ix). Moreover, this volume is all the more interesting because Sitkoff reveals that at the beginning of his research, all that he could see prior to the 1960s was one long strand of continuity, and thus he had denigrated the achievements of those in the preceding generation who had struggled

against American racism. However, he was forced to modify this assessment as evidence kept piling up of the "variety of fundamental changes in the status of race relations [that] occurred in the 1930's . . ." (p. ix).

At the decade's start, the movement for racial equality was pitifully weak, seemingly hopeless, and terribly isolated. By the end of the 1930s the black struggle had acquired new confidence and militancy, had attracted influential white allies, and had experienced a revolution in expectations which would propel it toward still greater militancy and determination. Several factors contributed to this transformation. First of all, blacks had profited from the climate of liberalism, humanitarianism, and radicalism which had been generated in the wake of the most serious depression in our history. In the New Deal's concern for the "forgotten man," blacks were included in the massive governmental welfare programs, but more significantly, liberals like Eleanor Roosevelt and Harold Ickes became important partisans of the cause of racial justice, exerting influence on FDR and many federal officials. Moreover, during Roosevelt's first two terms, scores of race relations advisors were appointed who helped protect black interests, and the number of black federal employees tripled, including thousands of clerical and professional workers. By Roosevelt's second term, grateful black communities overwhelmingly voted for him, giving prominent New Dealers a political as well as a humanitarian reason to aid the black struggle for equality.

In Sitkoff's view, the liberal-black alliance received an enormous boost from the Left, especially the Communist Party. Indeed, no other white-run organization did more than the Communist Party, by building new civil rights groups like the National Negro Congress, by pushing the NAACP into greater militance, by underwriting journals that denounced racist thinking and actions, by helping the poor organize in interracial hunger marches, rent strikes, and picket lines, and by projecting through the "Popular Front" the message of race equality and interracialism among various church, labor, peace, and student groups.

And among the most enthusiastic organizers in the new industrial unions were Leftists who vigorously urged the CIO to

adopt and maintain egalitarian policies, Sitkoff points out that such advice made sense to the CIO's pragmatic leaders who were already deciding that blacks were necessary to the organization's success, and that it therefore made good sense to hire black organizers as well as to attack racial discrimination. These labor leaders added strength to the black struggle, as did university biologists and behavioral scientists whose research studies rejecting innate black inferiority furnished ammunition for the cause. And incalculable assistance came from the Supreme Court, which in overturning previous racist decisions immeasurably legitimized the struggle against second-class citizenship. Among the substantive legal victories blacks won were protection from exclusion in the jury system, the right to picket against job discrimination, the elimination of racial salary differentials of public school teachers, and numerous other decisions in housing, education, and employment.

The battle for justice in the courts was largely conducted by the NAACP, which more than doubled its membership since the start of the Depression and became considerably more effective. Similarly other race advancement organizations like the National Urban League became more vigorous and confident, and demonstrated in a number of cities a new militance by backing "Don't Buy Where You Can't Work" groups and other local protest movements.

Sitkoff, in stressing change over continuity during the 1930s, does not mean to suggest that racism was not pervasive in the country, or that FDR's programs did not help perpetuate segregation and discrimination. Indeed, FDR comes off as a leader ever-fearful of antagonizing the white South and its powerful representatives in Congress who controlled over half the committee chairmanships. Time and again he only reluctantly allowed himself to be pushed to protect Negro rights. Sitkoff's basic point is that during the Depression, the black protest movement, acquiring a new sense of hopefulness, confidence, and aggressiveness, sowed the seeds for a racial revolution that would ultimately force civil rights into a priority position.

Yet in the author's enthusiasm to depict the Depression decade as a watershed, he sometimes claims too much. Thus, he erroneously assumes that Ickes's job quota system for blacks

subsequently became institutionalized in other government agencies. Sitkoff also suggests without evidence that it was the Communist organizations which became the "conduit" through which ideas of racial equality reached whites in labor, student, peace, and church groups. And he underestimates the degree to which the CIO departed from its professed claims of inter-racialism and racial equality. For example, while it is true that the United Automobile Workers was one of the most egalitarian unions, blacks were not only under-represented as union organizers and virtually excluded from skilled jobs in the industry, but they were almost completely barred from semi-skilled work in most departments of the auto plants. Moreover, while Sitkoff correctly notes that the UAW International adopted a non-discrimination policy concerning social events conducted by the locals, the fact was that this policy lacked enforcement mechanisms. Finally, several of Sitkoff's allusions to the NAACP are distorted and inaccurate. For example, he seems to think that until the 1930s the Association operated like a "disjointed" legal aid society, rather than an organization largely led by highly-skilled lawyers who painstakingly guided numerous cases raising important issues of far-reaching constitutional significance.

Undoubtedly such problems as these were inevitable because, as Sitkoff states, he has written "more an overview of a dozen diverse transformations than an in-depth analysis of any single one" (p. ix). Thus, while he has been in various manuscript and archival collections, he did not systematically examine many of them. Nonetheless, despite this limitation, *A New Deal for Blacks* is a must for students of black history and American history as well.

Kent State University

ELLIOTT RUDWICK

The Afro-American Woman: Struggles and Images. Edited by Sharon Harley and Rosalyn Terborg-Penn. (Port Washington, New York: Kennikat Press, 1978. xiii, 137 pp. Foreword, preface, acknowledgments, notes, index. \$12.95.)

One of the significant developments in American historiogra-

phy in this generation has been research and writing on Afro-American history and on the history of racism and race relations. This has enriched our knowledge and given us new perspectives about our past. But most of this writing, like all traditional history, has been primarily from a male perspective and has centered on men's experiences and attitudes. With the rise of the current feminist movement there have begun efforts to discover and preserve materials about black women, and a substantial amount of research on the history of black women is in progress.

This slim volume, consisting of nine essays by seven authors, suggests some of the possibilities. As the title indicates, part of the book deals with "struggles," part with "images." The essays in part one, "Historical Perspectives in Overview," survey a variety of historical experiences shared by black women from the early nineteenth century to the early twentieth.

Gerda Lerner and others have dealt with white women in the Jacksonian era. Sharon Harley contributes a pioneer effort in which she shows that not only were all women and blacks excluded from "Jacksonian democracy," but that black women were also denied the few occupational opportunities open to white women. Black women in the North continued to perform work similar to that performed by slave women, and their relationship to their employers was similar to the relationship between mistress and slave.

In "Discrimination Against Afro-American Women in the Woman's Movement, 1830-1920," Rosalyn Terborg-Penn says, "Discrimination . . . was the rule rather than the exception" (p. 17), although there were some exceptions among white suffragists and club women. When they were admitted to predominantly white organizations blacks were accorded second-class status; they were often excluded entirely. Hence they formed racially separate organizations. In "The Black Woman's Struggle for Equality in the South, 1895-1925," Cynthia Neverdon-Morton deals with some of the efforts of southern black women, most of them educated middle class, individually and through organizations, to improve conditions for less fortunate blacks, especially in education and home environment.

A fourth essay, "Black Male Perspective on the Nineteenth

Century Woman," also by Terborg-Penn, opens up a subject which deserves further study. She shows that in general black male leaders saw the rights of women as part of the larger struggle for human rights and that they regarded educated, independent women as allies in that battle. Some black political leaders in the Reconstruction South favored universal suffrage, without regard to race or sex. The remaining essays in part one deal with "images" - "Black Women in the Blues Tradition" and "Black Women in Afro-American Poetry." The three essays in part two are biographical. Two of them, "Anna J. Cooper: A Voice for Black Women" and "Nannie Burroughs and the Education of Black Women," show careful research and are on subjects which deserve book-length treatment.

The book as a whole is provocative and tantalizing. The essays are exploratory. In brief treatments of this kind the authors inevitably deal principally with external evidences of racism without probing underlying causes and without developing the historical context in which the discrimination which they describe occurred.

Butler University

EMMA LOU THORNBROUGH

Lost Tribes and Promised Lands: The Origins of American Racism. By Ronald Sanders. (Boston: Little, Brown and Company, 1978. xii, 443 pp. Preface, prologue, bibliographic notes, index. \$15.00.)

Ronald Sanders has written a remarkable book on the study of race in western civilization. As historian, he has consulted standard sources, and he has called upon and made use of all disciplines: sociology, anthropology, the Bible and its commentaries, psychology, and literature. This reviewer believes that his confreres in these fields of academic scholarship may quarrel with Sanders. It appears that he relies heavily on literary products, and at times he uses his imagination to pull together loose ends in order to support his thesis.

Sanders describes the preconceived racial attitudes of Spanish, Portuguese, French, and English explorers who were active in the Americas to about 1700. He points out how their

original biases were strengthened or revised as they encountered the natives of Africa and the Americas. He attempts to show how racism, as we know it in America, originated in Europe. Race was only a vague concept to most Europeans during the Middle Ages; it did not become an important matter until the fourteenth and fifteenth centuries. The Iberian peninsula's population was among the most racially conscious in Europe, and it was these people who became the pioneers for overseas colonization.

In the first half of his book Sanders tells how and why racial attitudes affected Spain and Portugal's colonizing activities in Africa and America. Racism, he says, is not an attitude generated at a distance; it is developed by people who are racially or religiously different living in close proximity to each other. The Christians of the Iberian peninsula had certain biases about the Moors and Jews who had migrated in earlier centuries from North Africa. The first victims of these Christian prejudices were the Jews. Sanders traces their history in Spain and Portugal and the role that Jews played in the discovery and colonization of the New World, especially in the settlement of Latin America. Sanders believes that Jews were a main catalyst in the development of American racism. He notes the early emergence of racist attitudes on the part of most Europeans towards minority groups like Jews, Moors, and Negroes. In so doing, Sanders also examines the various myths and traditions relating to the "Lost Ten Tribes of Israel." The Jews of Spain, Sanders believes, were the first of the "Lost Tribes."

Relying heavily on literary works and polemics, Sanders next applies his theories to "France and the Noble Savage" and then to the activities of England in North America. He contrasts the attitude towards blacks in the southern colonies with racism in New England. His final chapter, "A Lost Tribe discovered in New York," is about the Jews who migrated from Recife, Brazil, in the seventeenth century to the Dutch colony of New Amsterdam (later New York). Of the various racial groups examined by Sanders, he believes that it was the Jews who, by the end of the seventeenth century, found something of a solution to their problems. While the Jews remained outsiders, they were not considered racially different. In America they were re-

garded as being religiously different, and thus a minority. The Indian, perhaps another of the so-called "Lost Tribes of Israel," on the other hand, were reduced to becoming virtual wanderers and a lost people in their own land. And America, supposedly the Promised Land for white Europeans, became for blacks an "Egypt." Here they were held in bondage as the Jews of Egypt had been held in bondage by the Pharaohs.

Whether or not the reader agrees with Sanders's theories that American racism originated in Europe, his volume is well written, and his ideas are worth thinking about. He fails to include a bibliography, but there are chapter references and some notes for longer quotations. *Lost Tribes and Promised Lands* is an intriguing and controversial book. It will generate much debate among historians, sociologists, and psychologists, and this is good!

San Diego State University

ABRAHAM P. NASATIR

BOOK NOTES

An Impartial Account of the Late Expedition Against St. Augustine, published originally in 1742, has been edited by Aileen Moore Topping for the Bicentennial Floridiana Facsimile Series. Mrs. Topping has written an introduction to the *Account* and has compiled indexes both to the original work and her own introduction. In the spring of 1740, Governor James Oglethorpe of Georgia, supported by some 900 regulars and militia and nearly 1,000 Indians, moved against northeast Florida and St. Augustine. His expedition failed for a number of reasons, but Oglethorpe complained that he had received inadequate and tardy support from Charleston. The South Carolina General Assembly immediately ordered a report setting forth its side of the controversy, but this document was suppressed for political reasons. But another report did appear, and it was this document which Mrs. Topping prepared for publication. Mrs. Topping, who lives in Orange Park, Florida, is an expert on eighteenth-century Spanish Florida history. *An Impartial Account* was published by the University of Florida Press, and it sells for \$6.00.

Key West is filled with handsome handcrafted homes and buildings. Many were inspired by New England structures, and others carry the imprint of the Bahamas and the Caribbean. Highly skilled ship's carpenters who were responsible for many of these buildings created an architectural style that is unique to the Florida Keys area. The structures are designed to catch every prevailing breeze for comfort, and yet they are anchored to withstand the fierce winds of hurricanes and storms. Intricate gingerbread and finely carved balustrades have enhanced the beauty of these houses, set in the lush semi-tropic environment. *Balustrades and Gingerbread*, with beautiful color photography by Marion Bentley and Roland James Dack, does full justice to these handsome structures. The research and text was supplied by James R. Warnke. Published by Banyan Books, Inc., Box 431160, Miami, Florida 33143, *Balustrades and Gingerbread* sells for \$6.95.

A History of Juno Beach & Juno, Florida is by Bessie Wilson DuBois, a pioneer resident of this area. Juno was once the county seat of Dade County at the time that it included all of what is now Dade, Broward, Palm Beach, and Martin counties. The population, according to the 1890 census, consisted of 626 residents. Juno, on the north end of Lake Worth, was the terminus of the railroad, the most southern in the United States at that time. Passengers and freight traveling South could get as far as Titusville. There they were transferred to a steamer, also part of the Plant System, and continued on to Jupiter. The Celestial Railroad connected Jupiter with Juno. *A History of Juno Beach & Juno, Florida* may be ordered from the author, 18045 Du Bois Road, Jupiter, Florida 33458. The price is \$2.00.

Frog Smith's Scrapbook is a collection of some of E. A. Smith's "folk frog tales and folklore." Mr. Smith is from Fort Myers where he is known as Frog Smith. His *Scrapbook*, he says, describes the "ups and downs in a Cracker's life." The history that Frog writes about is usually not found in staid textbooks, but it does describe a way of life in Florida that is fast disappearing. He describes the minstrel shows that once toured Florida, the many ways a gourd can be used, and the kinds of Valentines that once were exchanged. He writes about moonshining, hog

killing, the Suwannee River, courting, and Bone Mizell, "the world's most colorful cowboy." He tells us of the "original barefoot mailman," Florida's ghost town capital, and David Levy Yulee, Florida's first United States senator. His book is not always historically accurate, but it is a delight to read. It also includes Frog's pen and ink sketches. It sells for \$5.00, and may be ordered from the author at 99 East Mariana Avenue, North Fort Myers, Florida 33903.

Beth P. Wilson's *Giants for Justice: Bethune, Randolph & King* contains biographical sketches on three major black personalities, two of whom had important ties to Florida. Mrs. Bethune was probably the best known black woman of her time in America. Bethune-Cookman College in Daytona Beach was her major activity, but she also advised President Roosevelt on matters relating to young blacks, helped organize the National Council of Negro Women in 1935, and served as president of the Association for the Study of Negro Life and History and assisted Carter T. Woodson in collecting and organizing material about black people. In 1974, a memorial was dedicated to Mrs. Bethune in Lincoln Park in Washington, the first memorial to a black American in a public park in the nation's capital. Asa Philip Randolph was born in Crescent City, Florida, and grew up in Jacksonville. His father preached at three small Duval County churches. Randolph was educated at Cookman Institute, the first (high school for blacks in Florida. Later, while living in New York, he became interested in the labor movement and helped organize the Brotherhood of Sleeping Car Porters. Later he, became vice president of the AFL-CIO, and was actively involved in work with Dr. Martin Luther King, Jr., the subject of the third sketch in this book. Harcourt Brace Jovanovich, Inc., New York, New York, are the publishers; the book sells for \$6.95.

Florida Facts and Fallacies is by Tom Gaskins, of Cypress Knee Museum at Palmdale, on U.S. 27 south of Lake Placid. Spanish moss, Florida crackers, cypress knees, weather, snakes, quicksand, orchids, air plants, palms, and palmettos are some of the subjects covered by the author. A native Floridian, Mr. Gaskins is described in his booklet as "a woodsman, hunter,

fisherman, woodcarver, physical culturist, member of the John Birch Society, said-to-be wit, and philosopher and would-be perfectionist." The publication sells for \$2.50. It may be ordered from the author at the Cypress Knee Museum, which he operates at Palmdale, Florida 33944.

The Prints and Photographs Division of the Library of Congress contains a large and amazing collection of old photographs, perhaps the largest graphics archive in the world. No one knows for sure, but there may be as many as eight to fifteen million pictures stored in file cabinets and boxes. Perhaps one half have not yet been catalogued, and many large collections have never been opened. Nobody knows what treasures they contain. Oliver Jensen, former editor-in-chief of *American Heritage* magazine, is a picture sleuth, and over the years he has worked in the archive. All of the rare pictures in his book, *America's Yesterdays*, are from the collections in Washington. Many of these photographs are being published for the first time. They are all of remarkably good quality. Some are the works of famous early photographers, but many are by relative unknowns. There are many pictures relating to the South, and several to Florida. There is a picture of Vinson Walsh McLean and his mother Evelyn, who owned the ill-famed Hope Diamond, taken at Palm Beach, and there are two 1892 photographs from the studio of O. Pierre Havens of Jacksonville. *America's Yesterdays* sells for \$34.95, and is published by the American Heritage Publishing Co., New York.

A bibliography of masters' theses and Ph.D. dissertations was compiled by C. H. Cantrell and Walton R. Patrick in 1955. It has been revised and updated by O. B. Emerson and Marion C. Michael, and has been published by the University of Alabama Press, under the title, *Southern Literary Culture: A Bibliography of Masters' and Doctors' Theses*. It adds to the earlier compilation more recent theses and dissertations bearing on southern literature and its cultural and historical backgrounds. There are approximately 8,000 titles noted in the volume, which is complete through 1970. The bibliography lists several studies on Florida writers, including seven on the works of Marjory Kinnon Rawlings. *Southern Literary Culture* sells for \$15.00.

Cracklin Bread and Asfidity: Folk Recipes and Remedies is by Jack and Olivia Solomon. It is the first of a series of volumes dealing with Alabama folklore. Many of the recipes included are more than one hundred years old, and, according to the authors, are still in use. There are recipes for beverages, meats, vegetables, soups, and desserts. Included are recipes for corn whiskey, corn beer, fig wine, and pokeberry and muscadine wine. To make "ratifia" one needs a gallon of brandy, a quart each of madeira and muscat wine, orange-flavored water, sugar, rose water, and 1,000 peach kernels. There are instructions on how to fry rabbit, squirrel, and partridge, stew possum, boil eels, make pigeon pie, roast deer steak, and braise owl. There are also cures for everything, including hiccups, epileptic seizures, snake bites, high blood pressure, and even cancer. One also learns how to deal with nose bleeds, warts, skin eruptions, and ground itch. *Cracklin Bread and Asfidity* was published by the University of Alabama Press, and it sells for \$12.95.

Included in *South Carolina Women: They Dared To Lead*, by Idella Bodie, is a biographical sketch of Mary McLeod Bethune. She was born in South Carolina in 1875. Her portrait hangs in the South Carolina State House. A graduate of Moody Bible Institute in Chicago, she taught school in Atlanta, and then came to Florida to open the Daytona Education and Industrial Training School for Negro Girls. It is said that she started the Institution with "\$1.50 and much faith in God." Bethune-Cookman College is Mary McLeod Bethune's legacy. A close friend of Franklin and Eleanor Roosevelt, she became one of the President's advisers in the National Youth Administration. *South Carolina Women* was published by the Sandlapper Store, Inc., Box 841, Lexington, South Carolina 29072. The book sells for \$9.95.

Hannis Taylor: The New Southerner as an American is by Tennant S. McWilliams. Although a native Southerner, born in North Carolina, and later a citizen of Alabama, Taylor admitted in a public address in North Carolina in 1910 that he was glad that the Confederates had been defeated, and that the United States had remained "an indestructible union." He labeled secession as "a dangerous and entirely illogical heresy." Taylor gained

a reputation as an enlightened Southerner principally because of his contributions as a legal historian. He served as United States Minister to Spain in the years just prior to the Spanish-American War. It was a time when Americans, inspired by a love for the underdog and an enthusiastic press, showed their support for the Cuban cause. It was a difficult time for an American representative to be in Spain. Like most other Southerners of his time, Taylor was an ardent segregationist. In 1900 he was urging Alabama to employ literacy and property qualifications as a means of black disfranchisement. Otherwise he was labelled a political progressive, and together with Walter Hines Page and Edgar Gardner Murphy was known as an intellectual Southerner. *Hannis Taylor* was published by University of Alabama Press, and it sells for \$11.75.

Georgia: From Rabun Gap to Tybee Light, by E. J. Kahn. This short but interesting collection of articles is more than a travel account. It is an examination of the people of Georgia, past and present, who have been instrumental in the development, both economic and political, of the state. Dean Rusk, Jimmy Carter, Martin Luther King, Jr., Henry W. Grady, Robert W. Woodruff, Mayor Maynard Jackson of Atlanta, and Herman Talmadge are some of the Georgians whose activities are recounted in this book. It was published by Cherokee Publishing Company, Box 1081, Covington, Georgia 30209, and sells for \$5.95.

Jim Haskins, author of *Voodoo & Hoodoo*, is professor of English at the University of Florida. He grew up in a small Alabama town, where he learned about voodoo doctors and root workers. These ancient crafts were brought over from Africa by the slaves, and they became a part of the South's culture. Haskins interviewed practitioners in the small towns and rural areas of the South, but there are also "believers" in the North. Voodooers and hoodooers have the power to do both evil and good. They can mix root and bark from the persimmon and fig tree with graveyard dust to make a person ill. Graveyard dust hidden in a person's pillow will cause headaches, and snake blood and ammonia mixed together will cause a sore foot. You can break a conjurer's spell if you sprinkle salt on his trail.

There are ways to cure alcoholism, and to win at cards, dice, and love. For happiness in the home, burn white candles, and to prevent lightning from striking, set a broom straw afire and throw it outside. Hoodooers and voodooers are particularly active in matters of love. To attract a man, wrap a lock of his hair in a piece of cloth, folding the cloth toward you, and wear it in the bottom of your shoe. A mixture of voodoo oil, High John the Conqueror root, and Adam and Eve oil on a handkerchief will attract a woman. *Voodoo & Hoodoo* is published by Stein and Day, and it sells for \$10.00.

Robert E. Lee, after his victory at Second Manassas, turned his army northward in its first great invasion of the Civil War. In the battle, fought September 17, 1862, against strong Union forces commanded by General George McClellan, 26,000 Union and Confederate soldiers were killed or wounded. It has been called the bloodiest day in American history. Immediately following the battle, Alexander Gardner and James F. Gibson photographed ninety-five of the battle scenes. *Antietam: The Photographic Legacy of America's Bloodiest Day*, by William A. Frassanito, is a pictorial record of that event. Frassanito also provides photographs to show what these same scenes look like today. His text, including vignettes of some of the soldiers, adds to the interest of this volume. It was published by Charles Scribner's Sons, New York, and sells for \$15.95.

The October 1978 issue of *Forest History* is devoted to World War I. Of special interest to southern historians are the article, "Defense Mobilization in the Southern Pine Industry," by James B. Fickle, and the letters of Carl A. Schenck and Austin F. Cary that have been edited by David A. Clary. Austin Cary was much identified with Florida forestry during his lifetime. There is a forest named for him near Gainesville, and the Austin Cary Collection is at the University of Florida. *The Journal of Forest History* is published by the Forest History Society, Inc., 109 Coral Street, Santa Cruz, California 95060. Subscriptions are \$12.00 per year; single issue price is \$3.50.