Florida Historical Quarterly

Volume 58
Number 3 *Florida Historical Quarterly, Volume 58, Number 3*

Article 9

1979

Book Reviews

Florida Historical Society
membership@myfloridahistory.org

BOOK REVIEWS

Places In The Sun: The History and Romance of Florida Place Names. By Bertha E. Bloodworth and Alton C. Morris. (Gainesville: The University Presses of Florida, 1978. x, 209 pp. Foreword, maps, appendices, bibliography, index. $12.50.)

Some years ago, Bertha Bloodworth wrote her doctoral dissertation at the University of Florida on "Florida Place Names," and the late Dr. Alton C. Morris was her dissertation advisor. How sad that we have had to wait so long for their comprehensive compilation of Florida place names to be published. For years, teachers, researchers, librarians, and interested citizens have needed a book which brought together all the fascinating and sometimes unique place names of Florida. This is a reference work written in narrative style, which is unusual but effective. The authors have used various chapters to discuss historical names, commemorative names, Indian, French, Spanish, and English names, and places named for the flora and fauna of Florida. There is a section on miscellaneous names which includes the famous Two Egg, Florida. A colored index placed in the center, rather than the rear of the book, provides a ready reference feature which makes it easy to use.

The authors have used all the previous compilations of place names such as those gathered by the Federal Writers Project in the late 1930s and early 1940s. They have been aided in Indian place names by the work of J. Clarence Simpson and William A. Read, and they have searched both historical and contemporary maps of Florida, as well as countless books, articles, and newspapers. They have had personal interviews, as well as correspondence with a number of individuals. There is an excellent bibliography.

The authors' professional training is in English and folklore, not Florida history, so they have had to learn Florida history through their study of place names. It is not the purpose of this review to seek out any errors of omission or commission. We will leave that to the county historians, both official and non-official. For example, if the late Theodore Lesley, Hillsborough

County's official historian, were still alive, he would immediately fire off a letter informing the authors that the name of the Earl of Hillsborough was "Wills Hill" not "Willis Hill." Other historians might wonder why the authors, having correctly stated that Torreya State Park was named for the torreya tree, did not go one step farther and include the fact that Hardy Bryan Croom discovered the tree in Florida and named it for the famous botanist, John Torrey. However, these minor points do not affect the real value of the book.

As an example of bookmaking, this volume is not up to the usual standards of the University Presses of Florida. The reproduction of the Tanner map of 1850 is almost illegible, although the Ortehus map of 1584 is satisfactory. The endpapers are the engraving of the Jacques LeMoyne map published by Theodore DeBry in 1591.

To the authors we owe our heartfelt thanks for the years of research which have finally given us a most useful and informative book.

Tampa, Florida MARGARET L. CHAPMAN

Maligned General: A Biography of Thomas S. Jesup. By Chester L. Kieffer. (San Rafael, California: Presidio Press, 1979. xiii, 376 pp. Preface, illustrations, abbreviations, notes, bibliography, index. $16.95.)

Mr. Kieffer presents a welcome biography of Thomas S. Jesup, a man who played a vital role in the Indian-white struggle in territorial Florida, in addition to being quartermaster general of the United States Army for forty-two years. Research for this work has been extensive and includes use of the Jesup papers. The intent of the study "is to correct some misconceptions and distortions concerning the charactor and conduct of a man who has been much maligned." Actually the author goes much beyond that intent, presenting in an orderly way the military career of Jesup which began prior to the War of 1812 and ended with his activities during the first summer of the Civil War.

To use a word like "maligned" in the title of the book is not overstating the problem. Whether it is the correct word is subject

to question. Malign "connotes falsehood or misrepresentation." The basic accusation against Jesup was that he took Osceola prisoner under a flag of truce. If he did not then he was truly maligned. It is difficult today to empathize entirely with what seems to have been a prickly sense of honor shared by officers of the United States Army in the nineteenth century. This reviewer experienced a growing wonder that Jesup (or any other officer) was able to maintain any continuing military effort while seemingly devoting so much of his time to protecting his own honor and attacking that of his fellow officers. The author devotes a great deal of his effort to establishing this position of honorableness for Jesup as he approaches the scene of Osceola's capture. His position is, of course, that Jesup had advised the Indians that they were to be allowed to come into his camp under a flag of truce only for the purpose of surrendering. Hence, his taking of Osceola in October 1837 (actually carried out by General Hernandez) was not a betrayal of the white flag. Unfortunately for this argument, he describes (p. 202) a later meeting, in February 1838, at which he welcomes a visit by a group of chiefs for a conference-under a white flag. It seems to this reviewer that only Jesup knew when a white flag was a sign of truce or surrender. In his own mind then he was maligned by the press and public, but to others he could reasonably be charged with dishonor. And so the dichotomy goes on.

This biography deals thoroughly and well with the military person of Thomas Jesup, though the reader who expects to examine the whole life of a man will read in vain. On page 117 mention is made of "Ann's (Mrs. Jesup) frequent letters." Very few lines from these letters are given to help us understand the quality of their relationship. Almost in an aside it is mentioned that Jesup and Ann at this point in time had five children-three girls and two boys. Other than the fact that the general was away from home for two and three years at a time we find almost nothing to indicate what sort of husband and father he was. It comes as a small shock on page 200 to find that Jesup wore glasses. Suddenly we realize that we know virtually nothing about his appearance except the cover portrait (which is excellent) and the frontispiece. A rare glimpse of Jesup as a person comes when in the midst of battle, "he carefully searched the ground and picked up as many pieces of his broken glasses as he could

salvage." It is regretable that more fragments of Jesup's private life were not found, or, if found, not included.

Dade City, Florida FRANK LAUMER

The Story of a Nun: Jeanie Gordon Brown. By Jane Quinn. (St. Augustine: Villa Flora Press, 1978. xii, 469 pp. Preface, introduction, illustrations, appendices, sources, notes, index. $15.00.)

This book is different from other biographies because it attempts to do three things: give an account of the life of Sister Theresa Joseph Brown, the recent superior-general of the Sisters of St. Joseph of St. Augustine, Florida; relate the history of the Sisters of St. Joseph since their arrival in Florida in 1866; and write the history of the Catholic Church in Florida during the same period. Published by the Sisters of St. Joseph, the work is intended to integrate these concepts and provide their congregation with a realistic picture of the past. To some extent these purposes are realized.

The author of the book, journalist Jane Quinn, a writer for *The Florida Catholic,* and author of *The Minorcans in Florida,* can be commended for her research of a wide variety of primary sources both here and abroad, including the Brown papers in Scotland, the records of the Sisters of St. Joseph, and the archives of the diocese of St. Augustine. Nor is the author to be faulted on her use of secondary sources since she has quoted from Florida historians of the caliber of Charlton Tebeau and Michael Gannon. Miss Quinn has clearly portrayed the development of Jeanie Brown from a boarder at St. Joseph Academy in St. Augustine through her conversion to Catholicism and her entrance into the St. Joseph community. Sister Theresa Joseph emerges as a genuine, unassuming person, a highly-intelligent teacher whom her students both feared and admired, and later, as a religious leader of vision and courage, respected and loved by the members of her community and all who knew her. There is an interesting account of Sister Thomasine Hehir's arrest in 1916 for teaching black children in St. Augustine. A Florida law forbade the instruction of blacks by a white teacher. This reviewer

believes that the complete text of Judge Gibb's decision is sufficiently important to appear in the appendix. Considering the scope of the work, the title is somewhat misleading, and the author's purpose, "Why did Jeanie Gordon Brown enter the convent?" appears somewhat simplistic.

Although the author intended to write a "serious biographical history," the work falls far short of this goal. Overall, the book is uneven, boring, often written in encyclopedia style, and filled with irrelevant minutiae which detract from the principal narrative, e.g. short biographies of the English monarchs or the dinner menu aboard the *R.M.S. Berengaria.* The central weakness of the work is the author's inability to select only relevant materials. Miss Quinn lacks a fine sense of proportion: she wants to share all her research with the reader, who, unfortunately, is not interested. For instance, Jeanie's student writings, which are reproduced verbatim in the text, could have been included in the appendix. Besides, the frequent non sequiturs are another weakness in the work. If the author had restricted her content to the chapter titles, she could have produced a work of greater unity, strength, and appeal. Also a complete index would improve the book.

Peripherally, Miss Quinn might have included a sentence or two attesting to Mother Katherine Drexel's continued contributions to the education of the blacks in Florida rather than citing only the original donation to Bishop Moore to build the school for blacks in St. Augustine. Nonetheless, Miss Quinn has performed a unique service by providing a large segment of Florida history in one volume. The book is valuable not only to the Sisters of St. Joseph and to church historians of Florida, it should be added to every library of Florida history.

Barry College EILEEN F. RICE

One Hundred Years of State Leadership in Florida Public Education. By Arthur O. White. (Tallahassee: University Presses of Florida, 1979. 214 pp. Preface, notes. $18.25.)

Eschewing the current vogue for "bottom up" history based upon the accounts of ordinary people and their perceptions of

events, Professor White explores the development of public education in Florida over the last century from the perspective of those who ostensibly led the movement: the state superintendents of public instruction, now known as commissioners of education. The author acknowledges that this volume was sponsored by the current commissioner of education. I am always suspicious of subsidized histories; I am doubly so of those underwritten by governmental agencies to document their contributions to the common weal. In this case, however, the outcome has been a fairly balanced presentation which avoids most of the pitfalls common to sponsored works.

While chronologically treating the incumbency of each superintendent since 1876, the author also established several major eras in the development of Florida schools. In the post-Reconstruction Era, white Floridians accepted public schools for their potential to reinforce southern values and stimulate the economy. An elementary and secondary school program, as well as a state university system, were achieved prior to World War I. The boom of the 1920s brought renewed emphasis on adequate school funding, while the depression years of the 1930s saw the formation of a lay-professional coalition known as the "school lobby" to insure the economic survival of education. In the decade following World War II, Florida had one of the most progressive school funding programs in the nation, but problems soon arose as the result of a burgeoning population, school desegregation, and attacks on the schools by ultra-conservative groups. A confrontation between the teaching profession and the governor resulted in the 1968 state-wide "teacher walkout," and ultimately led both to teacher unionization and public disillusionment with the schools; both sides hardened their stances as the state and nation encountered economic difficulties in the early 1970s. The leadership role of the commissioner of education was viewed as a crucial ingredient in re-establishing education as a high priority among the citizens of Florida.

White's narrative is at its best when he provides the reader with insights into the personality of leaders such as William N. Sheats (1892-1904; 1912-1922), who dared invite Booker T. Washington to Florida to address mixed audiences while promoting industrial education for Negroes. It is at its worst when the state's chief school officers are lost in a blur of legislative enact-

ments, funding proposals, gubernatorial promises, and policy statements. Also, the treatment of the recent commissioners of education tends to be one dimensional. This is particularly true in the case of Floyd Christian, whom, it was noted, "had resigned rather than endure charges of malfeasance in office," but the nature of these charges and their outcome were never explored.

White does an admirable job of synthesizing masses of data dealing with school law, financing plans, study commission reports, and other matters which are, at best, dull fare even for the most devoted scholar of educational history. Unfortunately, his effort to sustain interest was not abetted by the University Presses of Florida. The choice of type face-actually, a reproduction of the typed manuscript-was enough to sedate the average reader. There were no supporting graphic illustrations, no chapter titles, not even a single photograph to relieve the starkness of the book. Worst of all, the omission of a bibliography and index severely impairs the work's usefulness as a scholarly reference, and is unforgivable in a university press publication. White's efforts deserved a better showcase.

In sum, this is a book that may be useful to those searching for the historical roots of many issues still plaguing Florida public schools as the system embarks on its second century of service.

Florida Atlantic University HARRY A. KERSEY, JR.

Time of the Turtle. By Jack Rudloe. (New York: Alfred A. Knopf, 1979. x, 273 pp. Acknowledgments, illustrations, epilogue, index, note about the author. $12.95.)

Jack Rudloe's first book, *The Sea Brings Forth*, revealed his talent for biology, and it possessed much charm, tempered only by some awkwardnesses of technique. In subsequent books, *The Erotic Ocean* and *The Living Dock at Panacea*, his skill has come to equal his enthusiasm and his ability to communicate that enthusiasm for the world around him to his readers. His voice has come to be a major one on Florida environmental issues. *The Time of the Turtle* is his fourth book; it has already received wide and well-deserved praise.

It is itself a praise of the turtle. Through its pages we follow

the life events of massive leatherbacks, of loggerheads, of hawksbills with their ornate shells, of greens and ridleys, and also of diamondback terrapins who are not true sea turtles but sliders. Geographic locales range from Rudloe's home along the Gulf coast at Panacea, in Wakulla County, Florida, to the beaches of Georgia, Surinam, and various places in North, Central, and South America as he follows the science, the lore, and-indeed-the poetry of turtles. Here too is a panoply of rich characters: shrimpers from Carabelle and crabbers from Panacea (the two don't mix); the old Creek Indian of the Gulf marshes who told Rudloe the turtle legends of his people; and the fisherman Monkeyleto of Nicaragua, who talked of "Tor-tel Muddah" (Turtle Mother) and the great rock in the sea which according to legend oriented the turtles on their journeys and on their lumbering trips up the beaches to lay eggs.

Dr. Archie Carr of the University of Florida is frequently mentioned as Rudloe's mentor and colleague. Fascinating questions are posed. How do turtles migrate? Do they possess some kind of built-in shark repellent? What is the origin of the prevalent Florida idea that the terrapin is a hex (an idea about which Rudloe is properly scientific but also engagingly respectful)? There is suspense over the captive turtles who would not eat; even Marineland, near St. Augustine, has had little success in feeding some captive turtles. Susie and Little Bit, ridleys, were force-fed by Rudloe until they grew to expect the service. Then they were gradually weaned into independence.

If we accept the definition that history deals with the geology and biology and culture of an area, and not merely its chronicled human doings, *The Time of the Turtle* is splendid history. It also has a magical quality difficult to define, for it ranges from slam-bang humor to classical breadth of view. Here is Rudloe on a leatherback at a north Florida dock. "Those seven longitudinal ridges that ran down the entire length of its carapace made it look . . . streamlined and in a way, beautiful. Many call *Dermochelys* the lute turtle, because the raised ridges suggest the strings of a musical stringed instrument. It is said that the Greek gods of ancient times used the leatherback to make heavenly music. Hermes molded the lute after the shell of one he found on the banks of the Nile. And on Mount Parthenon the gods killed the venerable trunkback only when pressed by the need for a new

instrument. No doubt as long as man has been on this planet he has made turtle music. Deep, mystical, and resonant sounds come from string instruments built out of tortoise shells. . . . During the green corn ceremony, Creek Indians dance around the town square making the shape of a giant turtle to bring rain for their crops. The Creek women wear box turtle shells filled with pebbles and rhythmically shake them with their quick steps to alert the turtle spirit. . . . Was this the great leathery lute that the gods strummed to make the most heavenly of music? . . . perhaps when it was alive, swimming far, far out in that endless ocean, hundreds of miles from the nearest land, perhaps travelling up from the Guianas or Trinidad, then perhaps it did produce music. The music of life, the open sea, and freedom." (pp. 172-73)

It is a measure of Rudloe's abilities that he is able to range from lyricism to hardheaded accounts of the failures and successes of turtle conservation, the efforts, for example, of the Brotherhood of the Green Turtle, of which millionaire John H. Phipps of Tallahassee was a member, as was Dr. Carr, when it met at the late Miss Bessie Gibbs's Island Hotel in Cedar Key. Subsequently, the Brotherhood evolved into the Caribbean Conservation Corporation.

The Time of the Turtle is must reading for all who care for Florida, its history, its land, its seas, its living things, and its pungently honest humanity. It is, quite simply, and in the literal sense of the word, wonderful.

Tallahassee, Florida GLORIA JAHODA

Intellectual Life in the Colonial South, 1585-1763. By Richard Beale Davis. 3 vols. (Knoxville: University of Tennessee Press, 1978. xxxi, 1,800 pp. Acknowledgments, introduction, abbreviations, notes, illustrations, epilogue, index. $60.00.)

Some historians take considerable pains to establish their credentials and some certainly need to. Richard Beale Davis labors under no such obligation and has long been regarded as among the ablest students of the cultural history of the early South. Such regard will now be significantly reinforced with the appearance of his extraordinary *Intellectual Life in the Colonial*

South, a major publishing event. Few scholars can match the breadth and scope of his endeavor and even fewer reviewers will probably feel they can do him full justice. For Davis has undertaken to do for the southern colonies what generations of historians have constructed for New England. His objective is no less than to redress the balance of historical attention and confirm the reality of a vital intellectual life in the southern, as well as the northern colonies. Not that he sees himself as a southern Perry Miller or Samuel Eliot Morison, nor does he overlook the contributions of Philip A. Bruce or Wesley Frank Craven. But he does offer a sustained demonstration that "the colonial southerner had a mind contemplative and introspective and articulate and creative and hedonistic and observant," arguing that "this mind was shaped by Britain and Europe and its peculiar situation in the New World," and postulating that "this mind did at least as much toward the shaping of the later national mind as did that of New England." (p. xxvi)

A study as ambitious and as substantial will inevitably be seen as encyclopedic, a book perhaps to be used and consulted rather than read for pleasure and understanding. While readers will look in vain for a leavening of wit and humor, they will discover an abundance of information and an overview of the latest scholarship. The extensive and indeed comprehensive bibliographies and notes, although they rather awkwardly follow the text of *each* volume, are almost worth the purchase price alone. No serious student of early American history can afford not to acquire these three handsomely designed and produced volumes, and certainly no scholar pretending to an interest in, or understanding of, the colonial South can ignore the compendium Davis has here presented.

Davis admits his book is "formidable in size" and far from definitive. This reviewer agrees. Despite Davis's undue prolixity some readers will surely regret his failure to provide more in the way of historiography and more attention to southern society and geography, historical and otherwise. More attention to the political context would also have enhanced the perceptive treatment of major issues engaging the mind of the southern colonist. Davis has given twenty-five years of his professional life to preparing this study, and perhaps one consequence is his inclination to be more assumptive of his readers than is always reasonable.

He is also given to repetition, possibly because his organizational structure is more than somewhat unwieldy.

Davis has divided his study into ten very substantial chapters (one runs to nearly 200 pages): the first volume includes chapters on discovery and exploration, the Indian (primarily as seen by southern whites), and education; the second volume offers four chapters, one on books, libraries, and reading interests, another on religion, a separate chapter discusses sermons and religious tracts, followed by a chapter on science and technology; the final volume addresses separate treatments of the fine arts, literature, and what Davis terms "The Public Mind," which involves a survey of political writing and oratory. Overlap is inevitable and sometimes irritating. A more unified treatment of religion would have helped considerably, as would a combination of chapters three (education) and four (books). (Such restructuring might have provided at least one fringe benefit: the author could have been less repetitive in his criticism-not entirely unfair-of this reviewer's failure to give more attention to the southern colonies in *The Lamp of Experience.)*

But while Davis sometimes takes other scholars (such as Walter B. Edgar) to task, his familiarity with the scholarship pertinent to virtually every aspect of his study is truly awesome. The results may not always take the form of new perceptions, but they do constitute invaluable restatements of the information and knowledge now available. His treatment of books and libraries, for example, is as thorough as it is embracing. He presents considerable support for the reality of the southern colonist as a book collector: "There were in the colonial South," Davis concludes, "book collectors in the best sense, men who bought first for use and then for entertainment and then for ornament." He confirms the proliferation of libraries, particularly in the first half of the eighteenth century. (p. 626) But Davis gives surprisingly little attention to the political significance of southern reading proclivities, he is disposed to tell rather than show.

Such reservations do not seriously detract from what is indeed a monumental and remarkably successful enterprise. Davis has accomplished what many have long sought, and he has done so carefully and thoughtfully. Judicious in his evaluations, he steadfastly resists any temptation to extol southern virtues at the expense of others. By admitting the limitations of the southern

colonies, he makes clearer the reality of southern accomplishment and the vigor of southern intellectual activity. He does not overstate his contentions and carefully qualifies many. For example, he provides an excellent assessment of the southern reliance upon London's Inns of Court (pp. 368-71), noting that "the quality of legal arguments . . . from the Pistole Fee to Independence, was affected directly and indirectly by learning and practice acquired in the London law colleges." Neither Jefferson nor Patrick Henry studied law in London, but the influence of those who did is undeniable.

In short, we have in Davis's *Intellectual Life in the Colonial South* a scholarly treasure trove. The answer to most questions pertaining to the southern colonial mind can be found in these three volumes, be it the popularity and political significance of a play or the limitations of agricultural science. This reviewer would offer one final suggestion: read the "Epilogue" first. It constitutes an admirable synthesis of the preceding 1,631 pages and is in fact a superb introduction to the many riches they contain.

University of Central Florida TREVOR COLBOURN

Letters of Delegates to Congress, 1774-1789, Volume 3: January 1-May 15, 1776. Edited by Paul H. Smith, Gerard W. Gawalt, Rosemary Fry Plakas, and Eugene R. Sheridan. (Washington, D.C.: Library of Congress, 1978. xxix, 735 pp. $10.25.)

The quality of the editorial work in this important new series of documents continues to be very high-thorough and accurate as well as judicious and restrained. Almost every letter, diary entry, memorandum, or public writing has a few notes identifying names and linking it to the larger framework of Revolutionary politics. But the occasional documents which raise new and significant issues of interpretation receive lavish attention. The result is a documentary collection which stands a good chance of being completed in the foreseeable future and which will remain for many generations as the basic reference on the Continental Congress. The editors have found manuscripts in more than fifty archives-thus giving the volume a richness and comprehensiveness available in no other single book on the politics of 1776.

Letters of Delegates is, first of all, a fine research tool for the study of subjects like saltpeter manufacturing, which has sixty-two entries in the excellent index, or the procurement of powder (112 entries), or the American invasion of Canada (159 entries), or, for researchers on East Florida, two references to a proposed attack by South Carolina and Georgia troops against St. Augustine. But even more, this volume is a fascinating and accessible literary source. A useful chronology of dates, a list of delegates, and fourteen carefully annotated illustrations make the book a pleasure to read. Two classes of documents receive major attention from the editors. One is the papers of Lord Drummond, a Scottish nobleman who singlehandedly sought to negotiate a reconciliation between Britain and the colonies in 1775-1776. The editors' long note on Drummond, pp. 24-27, is a classic little essay on the intrigue, idealism, and maneuver surrounding the search for accommodation. (This note ranks with the equally important editorial comment in Volume I on the alleged expunging of Joseph Galloway's "Plan of Union" from the journal of the Congress.) The second group of particularly important items is five John Dickinson documents including a long, and hitherto unknown, "Draft Address to the Inhabitants of America" on the interlocking tactical and moral position of the colonies. A close reading of the Drummond and Dickinson material alone is a gripping experience; these sources depict man working under the most excruciating pressures and conscious of their place in the vortex of a great historical event. "Such mighty Revolutions make a deep Impression on the Minds of Men and sett many violent Passions at work," John Adams exclaimed in a letter to Abigail; "Hope, Fear, Joy, Sorrow, Love, Hatred, Malice, Envy, Revenge, Jealousy, Ambition, Avarice, Resentment, Gratitude, and every other Passion, Feeling, Sentiment, Principle, and Imagination were never in more lively Exercise than they are now." (p. 594) With his usual prescience, Adams not only captured the emotional climate of the Continental Congress; he also indicated the range and velocity of the actions and ideas preserved in these documents.

University of North Carolina at Greensboro ROBERT M. CALHOON

Pleasure and Pain: Reminiscences of Georgia in the 1840's. By Emily Burke. (Savannah: The Beehive Press, 1978. xii, 97 pp. Introduction. $10.00.)

Pleasure and Pain is a delightful little volume. It is a compendium of twenty-five letters written by Emily Burke, a New Hampshire school teacher who came to Savannah, Georgia, to teach at the Female Orphans Academy in 1840. In these letters Mrs. Burke provides insights into Georgia town and plantation life during the 1840s, and shares the reaction of a northern observer to a slave economy. One of the main drawbacks of the letters, first published in 1850, is that time and place are omitted in most accounts,

During her nearly ten years in Georgia, Mrs. Burke traveled considerably and had an opportunity to observe not only large plantations, but also communities of small, poor farmers, often called "Crackers." She commented on the food, dwellings, means of travel, the roads, religion and churches, land clearing, working conditions, and other aspects of mainly country life.

As might be expected, her most interesting observations deal with slavery. Mrs. Burke disliked slavery and pointed out some of its worst features, but she was not a flaming abolitionist. She sometimes referred to the "good people" of the South, and at one point said that the evils of slavery may have been worse for the master than for the slave. She included some examples of harsh slave treatment, but quickly indicated that such behavior was not standard practice.

Felicity Calhoun has written a splendid introduction for the letters. She includes some biographical information on Emily Burke and gives a sketch of Georgia in the 1840s. This background information makes the letters more interesting and meaningful. The volume is handsomely printed, and will make an attractive addition to the library of those who want to add to their collection of southern history.

University of Georgia GILBERT C. FITE

Our Fiery Trial: Abraham Lincoln, John Brown, and the Civil War Era. By Stephen B. Oates. (Amherst: University of Massachusetts Press, 1979. ix, 150 pp. Preface, references, index. $11.95.)

Professor Oates, of the University of Massachusetts (Amherst), is the author of a biographical trilogy centering on the Civil War era through the lives of Nat Turner, John Brown, and Abraham Lincoln. This brief book is by way of summary and contemplation upon his completion of that undertaking.

Unlike most historians of the past, Oates's sympathies are with Turner and Brown. His view of Lincoln also is contrary to that of most historians, for Oates insists-correctly, I believe-upon the deeply anti-slavery convictions of that martyr. Another welcome feature that distinguishes Oates from most of his colleagues is the felicity of his writing. At times, as in the final chapter of this book, his writing is deeply moving.

Oates approaches Turner in this volume through the controversy engendered by William Styron's best-selling novel on the slave rebel. He affirms that he "refuses to take sides," but he clearly does take the side of the critics of Styron, for he writes, again correctly, that the novelist was "woefully misguided."

Oates is quite traditional in his insistence on the unanimity of racism among white people, North and South; in this he is, I think, wrong. His error is grievous when he insists that the universal racism "melted away class antagonisms" in the South. The fact is that nowhere, prior to the Civil War, were class antagonisms sharper than in the South. He follows historians such as Phillips and Nevins in making slavery first of all a device for racial domination rather than what it was fundamentally-namely, a particularly gruesome form of extreme labor exploitation.

On the whole, Oates's approach to Brown is an important corrective to the fiercely hostile writing of Malin, Nevins, Woodward, and Genovese. He cites as those writing from a contrary viewpoint only Fried and Quarles; there were others, including Du Bois, Boyer, and Ruchames.

This reviewer's work is noticed a few times, and on certain occasions he did not recognize himself. Thus, he does not speak, according to Mr. Oates, he "thunders'-although it turns out a

few pages further on that Oates agrees with the "thunder." Further, this reviewer is made to remark that John Brown would be a fine model for black children to emulate. He did not say this, although there are features in John Brown that all people, and especially adult white people in the United States, would do well to emulate. On the whole, this book is a provocative one and aptly summarizes the important work Mr. Oates has so far produced.

San Jose, California HERBERT APTHEKER

Our Masters the Rebels: A Speculation on Union Military Failure in the East, 1861-1865. By Michael C. C. Adams. (Cambridge: Harvard University Press, 1978. xiv, 256 pp. Preface, notes, index. $12.50.)

Civil War historians and buffs alike still ponder the question as to why that magnificent army of General George B. McClellan failed so repeatedly to carry out its assigned mission of defeating the Army of Northern Virginia. Why did not the larger, better-equipped Army of the Potomac triumph sooner in a war of unequals? What mysterious force drove the outmanned Confederates from victory to victory in the woods and swamps of Virginia, against the best that the industrial North had to offer?

In *Our Masters the Rebels,* Michael Adams offers still another theory in attempting to answer these questions. He believes that from General McClellan to the lowest ranking private in the Army of the Potomac, the Federals appear to have overestimated the South's military potential and misdirected their actions as a result. Yankee troops fell back to the sounds of myths and not to the force of guns. They left the battlefields to the Confederates in the face of symbols and not from the strengths of reality. And the corollary: the South was not as strong as it dreamed, but its soldiers fought as they dreamed and not as they were. Psychologically, Southerners faced the war with great advantage; a belief in themselves. The North, its will weakened by its acceptance of the myths of superior southern military and physical strength, faltered before the attacks of Lee and Jackson and left the field to

the enemy. While the South built its image upon who its people thought they were, the North built its image upon what the South thought it was and suffered the consequences.

In this important work, Adams presents cogent and reasonable arguments that in the eastern theater of operations, the South showed "a peculiarly martial culture . . . and because of this was able to extend the Civil War into a long four year bloody conflict." (p. 179) This is no new theory. John Hope Franklin and Frank Vandiver are two prominent exponents of the visibility of unusual southern militancy, and the poetic pages of Stephen Vincent Benét's *John Brown's Body* crackle with the theme: "The pistol-hearted horsemen who could ride / Like jolly centaurs under the hot stars. . . . / And all the chivalry that went to seed."

Mythology does inspire. Throughout the early months of the war, especially in the Virginia campaigns up to Gettysburg, a southern force possessed of amazing self-confidence tightened the screw against an invading Federal army and continually threatened Washington. As if by self-fulfilling prophesy, northern commanders reached in desperation for larger numbers, more equipment, better trained cavalry, more time for preparation-any excuse to delay the encounter with the magnificent Lee, who in his very person gave cogency to the southern myth of invincibility, inspiring his own men with a contagion for victory that sent them into battle with yells of derision for their industrial enemy and a special appetite for victory, themselves proof of their own invulnerability. Northern generals too often moved with "Lee on the Mind," sacrificing the elán of self-confidence and well-being so necessary in the art of war.

It is finally only with Grant, who doggedly resists any mythology, that the northern victory comes. In his fine Civil War novel, *The Killer Angels*, Michael Shaara's hero, Joshua Chamberlain, must also dispel certain southern myths and myths about himself before he can win the field. When he, like Grant, applies the killer instinct of reality with more firepower, larger troop units, aggressive attacks, better tactics, and no quarter given, the mythology crumbles.

Obviously, Adams's interpretation shows the influence of the recent Vietnam War. A small agrarian nation, with a special spirit of will, of determination, of belief in themselves, violates the major premise that industrial nations must always win. Adams

turns to psychology to support the thesis that smaller nations can win. He focuses upon what he believes to be two misconceptions in the characterization of the antebellum South that suggest a society more violent and better prepared for war. The first was "the abolitionist portrait of the planter as savage slaveocrat"; the second, "the romantic South . . . of pillared mansions, courtly manners, and smiling black servants." These concepts support the theory that it was the Southerner who needed violence in his slave system, that he did have a certain rigid order in his society that supported war. In theory, he sent his sons to West Point, his sons remained in military service while Northerners turned to the more lucrative but less military practices of business. It was the Southerner who lived the harshness of nature as daily fare; it was his slave system that stabilized a social discipline that war demanded from the belligerent. Adams refutes these concepts as fact, but effectively supports their effectiveness as myth. Both regions took this mythology seriously and translated it into military policy.

There appear to be two major weaknesses in this otherwise fine work. The first one is the author's sometimes myopic emphasis upon his single theme as answer to the questions raised about southern militancy. The complexities of war are many, and single answers seldom satisfy the historian's doubts. Like Franklin's *The Militant South,* there is always the danger in these studies that the writer will inadvertantly screen out other possibilities. The second weakness is in his concentration upon the Virginia theater. Though he makes this point clear, even in his title, there is a return here to the old, now outdated idea, that this was the important theater of the war. Tom Connolly's fine studies of the war in the "Heartland" show emphatically that it would be most difficult to draw the same conclusions in the West about southern myths of invincibility that one could draw in the East. Bragg and Beauregard and the host of generals in Tennessee, Mississippi, and Georgia hardly created the images that Lee and Jackson did in Virginia, and southern victories in the West are much fewer and farther between than in the East.

Nevertheless, this a good study of the complexities of war, certainly a lesson for the contemporary world as well as for the world of the Civil War. We will encounter this thesis often in new works, and we can look forward to Adams's similar interpre-

tations of the war in the "Heartland."

Wittenberg University ROBERT HARTJE

Revolt Against Chivalry: Jessie Daniel Ames and the Women's Campaign Against Lynching. By Jacquelyn Dowd Hall. (New York: Columbia University Press, 1979. xiv, 373 pp. Preface, notes, selected bibliography, index. $14.95.)

This is an interesting study of Jessie Daniel Ames, a southern woman who played significant roles in several regional social movements between the two World Wars-as a leader in the Texas Equal Suffrage Association, the first president of the Texas League of Women Voters, Director of Woman's Work for the Commission on Interracial Cooperation in the 1920s, and during the following decade as the head of the Association of Southern Women for the Prevention of Lynching (ASWPL). This book deals both with Ames's work in the women's movement and with her efforts as "a white liberal in the racist South." Ames's long battle against lynch law gave her an opportunity to merge two basic interests-feminist concerns and racial reform. She saw anti-lynching primarily as a woman's issue and used it to build female solidarity. Among her arguments against socially-sanctioned mob violence was the fact that its justification in the guise of chivalric protection of white females actually demeaned women and reinforced the myth of female vulnerability.

Since Ames devoted her career to the race problem in a region characterized by extreme racial tensions, the way she functioned as a movement leader should be of substantial importance to American historians. Yet is Professor Hall correct in identifying Ames as a "white liberal" advocate of "the cause of racial justice," a leader of militant anti-racism? Hall's own evidence contradicts this assessment. Ames functioned as a racial moderate incessantly concerned about avoiding controversies that might alienate her from the "impeccably conservative" mainstream social institutions she sought to influence. Ames's constituency was white middle class members of missionary societies, women's clubs, and YWCAs. Seeking to convert them to moderate the extremes of regional racism, she was so conscious of adopting the "southern

viewpoint," that her public career as a movement leader was replete with racist behavior.

The Texas Equal Suffrage Association operated "For Whites Only," but when it reconstituted as the Texas League of Women Voters with Ames as president, she did not tamper with the racially-exclusive pattern. Moreover, both the League and the Association sought the franchise for white women. And not only did the League and Ames not oppose the poll tax, but the organization and its leader devoted themselves to registering white women. Through at least the 1930s, the ASWPL declined to support black voting rights, and rarely, if at all, did Ames publicly raise the issue of black disfranchisement. Until the tail end of the NAACP's struggle against the Texas white primary, which brought a Supreme Court victory in 1944, Ames was publicly silent on the issue.

Hall asserts that Ames's "racial liberalism" became evident in the 1920s when, dissatisfied with "a woman's movement for whites only," she became a leader in the southern "Interracial Movement." But Hall shows that neither this movement nor Ames were anti-racist. While it is true that the latter did not share the racial etiquette of some associates who refused to call a married black woman "Mrs.," both Ames and the Movement were paternalist and segregationist, and neither challenged current notions of racial inequality. Ames favored enforced residential segregation to keep blacks out of white neighborhoods, although she generally felt that blacks, when "educated toward thrift and refinement by the white man," would stay riveted in upgraded ghettos.

For all the "Interracial Movement's" rhetoric about establishing cooperative ventures with black women, meetings across the color line were generally "ritualistic" because the caste system and the pursuit of "racial integrity" prevented equalitarian interactions. Blacks were clearly defined as "the weaker race" who would forever be the South's efficient labor force if only the whites would treat them better. Yet despite the Movement leaders' talk about improving black living conditions, little amelioration actually occurred.

With the "Interracial Movement's" ineffectiveness apparent to Ames, she decided to create the ASWPL at the end of the 1920s. Characteristically, the Association was for whites only, despite the fact that black southern women, many of whom had long

crusaded against mob violence, wished to join. Closing the door to their membership, Ames "frankly" said that there was no "contribution the Negro race itself could make in the eradication of lynching." She was, to the end, paternalistic and as Professor Hall notes, Ames "seldom saw blacks as equals even in the struggle against their own oppression." In the 1930s she actually went out of her way to offend blacks who pleaded for her support of the NAACP's efforts to obtain a federal anti-lynching law. Ames, whose strategy hinged on "state's rights," not only rejected the entreaty but gratuitously defended a southern filibuster of the bill.

So conscious of the "southern viewpoint" was Ames, in fact, that some blacks felt that she was concerned more with law-and-order than with racial justice. And indeed, ASWPL leaders sometimes acted as if observing the formalities of the legal system was what counted, whether or not blacks were really guilty of a particular crime. In effect, these white women were behaving as if they thought that extralegal lynchings were unnecessary, since blacks could be more efficiently subjugated by the white-controlled legal system. And in the celebrated Scottsboro case, Alabama ASWPL leaders (and Ames) actually refused to protest what they knew was a miscarriage of justice because they feared that their action might impair future anti-lynching campaigns.

Through the 1930s official lynchings declined, as did their justification in the name of chivalry toward white women, and Ames decided to shut down the ASWPL, although, of course, white terror against blacks continued to flourish.

Revolt Against Chivalry is a case study of the paradox surrounding social protest movements and their leaders. A leader who gets too far out in pressing for social change tends to have only a small following and often accomplishes little. But a leader who broadens the support base -risks settling for a narrow scope of change. Ames exemplified the latter course in coping with southern racism, and therefore to term her a "liberal" rather than a moderate distorts the way she actually functioned. With this reservation in mind, I believe that this book deserves to win a wide audience.

Kent State University ELLIOTT RUDWICK

In Search of Canaan: Black Migration to Kansas, 1879-80. By Robert G. Athearn. (Lawrence: The Regents Press of Kansas, 1978. xii, 338 pp. Acknowledgments, prologue, illustrations, epilogue, notes, bibliography, index. $14.00.)

In 1879-1880 thousands of southern blacks, pushed by mistreatment, discontent, and fear, and drawn by dreams of freedom and prosperity, fled to Kansas where they expected to receive government land. In this meticulously researched and imaginatively-written study, Professor Athearn documents the difficulties the exodusters encountered in their search for Canaan. Athearn is especially effective in tracing the northern response to the exodus. The migrants soon discovered that many whites were no more sympathetic than the ones they had just abandoned. Others, though, made valiant attempts to care for the poverty-stricken refugees until they could become self-sustaining. Generally the Democrats denounced the movement while Republicans believed that mistreatment by southern whites caused the migration.

The author focuses, perhaps too sharply, on the political implications of the movement. He somewhat cynically intimates that most of those who wished to help the refugees were politically motivated. He discusses at length the theory that the migration was caused by Republicans who wished to import new and dependable voters. Yet most of the exodusters went to Kansas which was already clearly Republican, and a majority of the migrants were women and children who could not vote. Those Northerners who had always opposed "soft" treatment of the South are identified as "extremists," and most of the Republicans sympathetic to blacks are "Radical Republicans." One sympathizer was branded as an "out-and-out Republican Radical," while another had "come perilously close to being converted' to "Radical" Republicanism. A Maine editor who believed that southern whites were holding blacks in "thralldom" was accused by the author of still being at war with the southern white establishment. No doubt the Republicans gave national publicity to the flight hoping that it would gain votes for them, but surely some Northerners were more concerned with the fate of the exodusters than with politics.

While Professor Athearn is aware of the black role in the post-Reconstruction South, he rejects the theory that blacks left the

South simply to escape bad conditions. The migration was rather, "an unreasoned, almost mindless exodus from the South toward some vague ideal, some western paradise, where all cares would vanish once the beckoning gates were reached." Thousands were "deluded" by false reports. Although most migrants probably expected government assistance which was not forthcoming, and some may have been deluded by false promises of high wages and easy life, it is likely that most left the South in order to secure land and to escape serfdom.

Whatever their reasons for going, the exodusters often found the new Canaan inhospitable. As Athearn said, "Aside from the moral aspects of southern mistreatment of former slaves and the righteousness of the black's cause, almost everything else about the exodus was wrong." Harsh winters, barren land, and lack of capital made it improbable that many would succeed on homesteads. Many an exoduster, having no farm equipment, "was reduced to battling nature with his bare hands." While some homesteaders succeeded admirably, many were forced to retreat to small towns where they subsisted by performing menial labor.

Professor Athearn treats the 1879-1880 migration to Kansas as an episode in western history and does it well. He is less persuasive when dealing with the South and why blacks left. Nevertheless, he contributes significantly to Kansas, western, and black American history.

Florida State University JOE M. RICHARDSON

Pat Harrison: The New Deal Years. By Martha H. Swain. (Jackson: University Press of Mississippi, 1978. viii, 316 pp. Acknowledgments, illustrations, notes, bibliography, index. $15.00.)

Martha H. Swain's study of Senator Pat Harrison contributes to a better understanding of the New Deal, southern congressional leadership, and Mississippi politics. The author has pruned her doctoral dissertation, which was a full biography of Harrison, into a study of the senator's activity during the New Deal. Two brief chapters introduce the subject and move the narrative rapidly to 1932.

This approach has both liabilities and assets. The work becomes a rather dry political study, a biography of the public man that largely ignores the private. On the credit side, this approach allows the author to reconstruct Harrison's New Deal years rather fully.

In many ways Harrison was a typical member of that group of elite southern senators who chaired powerful committees and who cooperated with Roosevelt during the early New Deal, but became restive in the late 1930s. Among his closest friends were other men like himself, especially Senators Joseph T. Robinson of Arkansas and James F. Byrnes of South Carolina. Although conservative in philosophy and temperament, Harrison supported measures he did not like and loyally served the President and the Democratic party until the mid-1930s. As chairman of the powerful Senate finance committee, he first broke with F.D.R. over the President's attempt to use the tax structure to implement economic and social reform. This controversy demonstrated that Roosevelt sometimes created problems for himself by generating so many conflicting signals about what kind of legislation he desired that Harrison finally despaired of understanding, much less enacting, the administration program. Had Roosevelt known more precisely what he wanted, and had he introduced his tax bills earlier in the congressional sessions, he might have avoided a rupture with Harrison.

Although Florida's Senator Duncan U. Fletcher was both more liberal than Harrison and a good deal more pliable, there are many similarities between the two men. Both were essentially conservative politicians allied to like-minded constituencies. But they were also realists responding to grievous economic conditions in their states, and they were party loyalists who gave the Democratic administration what it requested. They were also masters of compromise and caucus intrigue. As Swain suggests, they were a curious mixture of ideological conservatism and practical liberalism which make them difficult to understand.

Swain's attempt to reconcile this conflict is not entirely convincing. In one place (p. 252) she concludes that Harrison's quarrel with idealistic and unyielding New Dealers was the result of differences in personality and method, on the very next page, however, she argues that the senator's break with Roosevelt resulted from the threat posed "by the liberalism injected by the

urban East and the progressive West." In my own view, it is virtually impossible to distinguish as to whether ideology, personality, or method played a larger role in the growing southern disaffection. By 1938 the conflicts in all three areas were so intense that neither patronage nor party loyalty could control men like Harrison.

One final contribution which Swain makes is really inferential rather than direct. The power and sagacity of men like Harrison helps explain Roosevelt's inability to enact fundamental economic and social reform. Too many revisionist historians have argued this question primarily in terms of what Roosevelt should have asked for and not in terms of what he could realistically hope to obtain from Congress. Had they known more about men such as Pat Harrison, who so easily outmaneuvered Alben Barkley, Roosevelt's choice as Senate majority leader, they would have been more impressed with how much Roosevelt accomplished and not by how much he left undone. Martha Swain's biography requires that no serious student of the New Deal ignore Pat Harrison.

Auburn University WAYNE FLYNT

Let Them Be Judged: The Judicial Integration of the Deep South. By Frank T. Read and Lucy S. McGough. (Metuchen, New Jersey: Scarecrow Press, 1978. xiv, 658 pp. Preface and acknowledgements, prologue, notes, illustrations, epilogue, appendices, index. $22.50.)

The post-World War II civil rights and education rulings from the federal bench have triggered renewed interest in legal history. Not only have scholars focused on the United States Supreme Court, but increasingly they have turned as well to the federal circuit courts, where most of the crucial cases implementing various phases of the civil rights revolution have been heard.

No court has had a stronger voice in these decisions than the Fifth Circuit Court of Appeals, centered in New Orleans. Supervising all federal judicial activity in Alabama, Florida, Georgia, Louisiana, Mississippi, and Texas, the Fifth Circuit, according to the authors of this work, "shepherded independent federal

district judges of widely varying abilities and persuasions through the nation's Second Reconstruction." (p. xii)

Strongly approving of the court's majority position in civil rights cases, Read and McGough present what is, in effect, an *amicus curiae* brief for the Fifth Circuit's strongest liberal judges, especially Elbert P. Tuttle and John Minor Wisdom. Utilizing short biographical vignettes for each of the Fifth Circuit's judges, the authors examine the role played by each judge and assess his contribution to the work of the Court. Floridians will read with interest the discussion of court-enforced integration in Jacksonville, the early effort of Virgil Hawkins to integrate the University of Florida Law School, and the work of Florida judges in implementing public school desegregation. In addition, the authors include an examination of the Nixon administration's effort to elevate Judge G. Harrold Carswell from the Fifth Circuit to the Supreme Court, which they properly entitle "The Carswell Fiasco." (p. 455)

The book's principal strength is descriptive. Read and McGough use a wide lens in covering their story, and they have examined a subject which had not found its scholar. Utilizing contemporary newspapers and magazines, secondary works, and court opinions, the authors' narrative usually holds the reader's interest. Heavy reliance on personal interviews adds a touch of familiarity and intimacy. Unfortunately, the interviews frequently provide information which lacks specific attribution. "Reliable sources" is hardly a method of documentation to inspire a reader's confidence.

Despite such methods, however, *Let Them Be Judged* is, on balance, *a* work of considerable merit. Unfortunately, the merit of exposition does not disguise serious flaws. The book is excessively digressive, lacks focus, and is too long. Much of the material is undigested, leaving the reader to provide a perspective which the authors should have offered.

Repeatedly, for example, the authors castigate southern lawyers and bar associations for their refusal to give moral and organizational support to Supreme Court and Fifth Circuit rulings on desegregation, public accommodations, and other matters. Such criticism may be merited, but the actions of attorneys and bar associations should hardly be surprising. One wonders why people who disagreed strongly with a Court decision, as most

southern lawyers did from *Brown* on, should rally support for positions which they believed to be ill-founded and even unconstitutional.

Despite its shortcomings, however, *Let Them Be Judged* is a book worth reading. One only regrets that the book falls short of the mark as often as it does.

University of Florida AUGUSTUS M. BURNS III

Protest at Selma. Martin Luther King, Jr., and the Voting Rights Act of 1965. By David J. Garrow. (New Haven, Connecticut: Yale University Press, 1978. xiii, 346 pp. Preface, introduction, illustrations, tables, notes, index. $15.00.)

Few events in the twentieth century have affected the lives of Americans as dramatically as the civil rights movement, for it not only brought equality for black Americans, but it also initiated the drive for equal rights by women and other ethnic and racial minorities. In this excellent book, author David Garrow reexamines the events as they unfolded in Selma, Alabama, and their impact on the passage of the Voting Rights Act of 1965.

Garrow is particularly interested in the strategy employed by Reverend Martin Luther King, Jr., in Selma. He finds that during the period between the Montgomery bus boycott (1956) and Selma, King abandoned his strategy of nonviolent persuasion for coercive nonviolence. The latter first unfolded during the Birmingham campaign in 1963 (and subsequently in St. Augustine, Florida, in 1964), when King deliberately sought confrontations which were designed to promote violence. These encounters between nonviolent demonstrators and Klan-like elements insured news media coverage which in turn served to mobilize public support for the civil rights cause. Thus, when King selected Selma "as the focal point of the SCLC's efforts to win from the federal government a new voting rights statute," he did so with the full realization that Sheriff Jimmy Clark and his deputies were prepared to use any means to stop the demonstrations. While King and his aides consistently employed the rhetoric of nonviolence, Garrow argues convincingly that they utilized tactics that sought to promote violence.

SCLC also developed a wide variety of tactics to heighten media interest and to insure coverage of the protest activities. Although King never referred to the significance of the media, Garrow suggests that King fully understood the importance of news coverage to the success of the civil rights movement. While remarking that some people might condemn the provocative nature of King's tactics, Garrow believes the SCLC leader exhibited a political "sagacity not yet fully appreciated." (p. 235)

Did King's tactics in Selma influence the passage of the Voting Rights Act? Garrow says that contrary to what other observers have written, Lyndon Johnson had decided to submit a voting rights bill to Congress prior to the Selma campaign. Events in Selma, however, led Johnson's advisers to draft a stronger and more comprehensive measure and rallied congressional support for the bill when the initial response had been unenthusiastic. The violence SCLC encountered in Selma was of crucial importance in mobilizing public and congressional support for the voting rights bill, especially the events of Bloody Sunday, March 7, 1965.

Garrow has done a superb job of recounting the dramatic events of Selma and of placing them within the context of national developments. He has also rendered for the first time a portrait of Martin Luther King and SCLC that is more than one-dimensional. King was an enormously complex man who had a remarkable way of presenting himself to the public as a relatively simple, forthright soul (not unlike Abraham Lincoln).

Garrow's study is not without its shortcomings, but they detract only slightly from the excellence of the volume. His failure to use congressional papers in assessing the votes of individual congressmen raises questions about his conclusions in that chapter. Furthermore, Garrow does not take into account the impact of the sit-ins and the policies of SNCC and CORE on the evolution of King's nonviolent strategy. Despite these problems, this is a book everyone should read if they want to begin to understand the civil rights movement.

University of Florida DAVID R. COLBURN

The White Man's Indian: Images of the American Indian from Columbus to the Present. By Robert F. Berkhofer, Jr. (New York: Alfred A. Knopf, 1978. xvii, 261 pp. Acknowledgments, preface, illustrations, epilogue, notes, index. $15.00.)

Surely most American Indian scholars have, as I, felt at times that after all we have written and all we have said about Indians, the image of the Indian, glacial in the popular mind, will be the same as before. Surely all of us have feared that the heat of our polemics will not have melted one speck of the frozen encrustations of centuries. Why this image should be so obdurate is a matter of some interest, and this is what *The White Man's Indian* attempts to explain. Hence, this book is not about Indians, it is about the images which Europeans attach to the word *Indian*. It is about the historical genesis of these images, how Europeans have occasionally sought to bring them in line with reality, and how these images have shaped European treatment of the Indians in literature, the arts, philosophy, history, and policy.

From the earliest period of European exploration of the New World, the key component of our image of the Indians has been that they are deficient in one way or another. Interestingly, however, this deficiency on the part of the Indians may be valued either negatively or positively. During the time of exploration and colonization, when compared to European civilization and Christianity, the Indians seemed deficient, and if European culture were positively valued-and at first it always was-then the Indians in their deficiency were to be deplored, even despised. Hence, in early Spanish descriptions the Indians are generally described in terms of their lacking writing, government, clothing, trade, laws, morals, religion, metals, and so on. If, as the Aztecs, they did possess some of these traits, they still lacked others, viz. Christianity. Alternatively, if European culture and society were believed to be corrupt or in need of change, the Indians could still be judged to be deficient, but insofar as they represented alternatives, they could be admired in their deficiency, even defined as noble. This image of positive deficiency could only exist among Europeans who had grown critical of their own social institutions, as was the case with eighteenth-century social philosophers such as Rousseau, and more recently the American "counterculture."

(A third image, of lesser importance, is reserved for Indians who have chosen or been forced to become assimilated; namely, the drunken, degraded, dissolute Indian.)

Berkhofer argues that our bent for forming an image of the Indian in terms of their being deficient when measured against certain aspects of our culture is one of our persistent errors. This has been particularly unfortunate when it has led people to assume that because Indians lacked certain European institutions (e.g. legal codes) they therefore had no equivalent institutions of their own. In some cases these "deficiencies" seemed to place the Indians outside the realm of humanity, as, for example, their allowing sexual intercourse between certain kin categories where we disallow it. Hence, they semed promiscuous, or incestuous. And yet Berkhofer overlooks the fact that in historical context it is difficult to see how Europeans could have judged the Indians to be anything but deficient. In the conflict between the Indians and the whites, the Indians lost, and they lost decisively. And even when we leave their military failure aside, it is the Indian who has adopted the white man's culture, not vice versa.

Berkhofer has read widely and well. *The White Man's Indian* draws upon a diversified, voluminous literature-so much so that one sometimes loses track of his argument. Moreover, he does not succeed in answering his most interesting question. Namely, why have these images of the Indians lasted so long in the European mind? In his favor it should be said that this is not so much a failure of his scholarship as it is a failure of some of the central notions of modern anthropology, which he uses more or less uncritically. Regretfully, because of space limitations, I must here forgo a full discussion of these conceptual weaknesses in anthropology.

The University of Georgia CHARLES HUDSON

BOOK NOTES

Tallahassee and Leon County, Florida, Cemeteries, compiled by Floreda Duke Varick and Phyllis Rose Smith, contains over 3,000 tombstone inscriptions, including those from two of the oldest and largest cemeteries in Tallahassee-St. Johns Episcopal Cemetery and Old City Cemetery. For each cemetery the inscriptions are listed alphabetically and provide name, birth and death dates, and other descriptive information, all of which are important for researchers doing work in Florida and Leon County history. An index adds to the value and usefulness of this volume. It sells for $15.00, and it may be ordered from Mrs. Varick at 116 Glenhaven Terrace, Tallahassee, Florida 32312.

Older People in Florida: A Statistical Abstract, 1978 was prepared by Carter C. Osterbind and Angela M. O'Rand for the Center for Gerontological Studies, University of Florida. The editors point out that the elderly population, both in Florida and in the United States, is growing faster than the population as a whole, and is having a major impact on the economy and on public policies regarding health and other supportive human services. This volume, part of an on-going program to maintain and disseminate information on older people in Florida, provides data on population, income, employment, housing, transportation, social insurance, health, and vital statistics. Published by the University of Florida Press, Gainesville, this study is one of a series of reports from the Florida Data Bank on Aging administered by the Consortium of University Centers on Aging. It sells for $10.00.

Three Churches: One Spirit is by three ministers-James F. Graves, Delos L. Sharpton, and Lewis C. Lampley. They describe the efforts to restructure and revive three St. Petersburg churches: Southside Baptist, First Baptist, and Tabernacle Baptist, the latter a black church. Concerned about the deterioration of Southside Baptist, which was located in a transitional neighborhood, Sharpton stimulated discussions with his colleagues, which resulted in the emergence of two integrated religious establish-

ments: Southside Tabernacle Baptist and Southside Baptist Church. The book was published by Broadman Press, Nashville, Tennessee, and it sells for $2.95.

No Castles On Main Street, by Stephanie Kraft, discusses thirty American writers and poets and the houses in which they lived. Two of these are in Florida: Ernest Hemingway's house in Key West, and Marjorie Kinnan Rawlings's cracker cottage at Cross Creek, near Gainesville. Hemingway first came to Key West in 1928. Three years later he purchased the Asa Tift house on Whitehead Street which had been built in 1851. Hemingway wrote *Death in the Afternoon, To Have and Have Not,* and the beginning of *For Whom The Bells Toll* in the converted carriage house behind the main house. In 1963 the house was sold by the Hemingway family, and the following year it was opened to the public as a house museum. Mrs. Rawlings's Cross Creek property included seventy-four acres, most of it planted in citrus. She farmed and tended stock while writing stories and books, such as *The Yearling* and *Gal Young Un,* which have become American classics. The house, now open to the public, is maintained like it was when Mrs. Rawlings died in 1953. *New Castles On Main Street* was published by Rand McNally & Co., and it sells for $9.95.

Florida: Chapters From The Past and Present is the work of Ann M. Wheeler and Iris R. Yatter. With support from the Bicentennial Commission of Florida, data about the state's history was organized into a set of twenty lesson plans designed for teachers of the fourth, fifth, and sixth grades. This material was developed together with staff members of Teacher Education Projects, an agency associated with the Colleges of Education at Florida State University and Florida Agricultural and Mechanical University. For information about this volume, write TEP, 403 Education Building, Florida State University, Tallahassee, Florida 32306.

Everglades, The Story Behind The Scenery, by Jack de Golia, is one of the paperback volumes in the Story Behind The Scenery series, published by KC Publications, Box 14883, Las Vegas, Nevada, 83114. The softcover edition sells for $3.00. Mr. Golia is

a National Park Service career employee, who served in the Shark Valley and Royal Park districts of Everglades National Park and at Biscayne National Monument. Glenn Nimwegen, Patricia Caulfield, and Hunter R. Fox have contributed to the color photography of *Everglades, The Story Behind The Scenery.*

The University Presses of Florida, in cooperation with the Florida Audubon Society and the Florida Defenders of the Environment, has published four volumes in the Rare and Endangered Biota of Florida series. Peter C. H. Pritchard is series editor. Volume one, *Mammals,* edited by James N. Lane, sells for $5.00; volume two, *Birds,* edited by Herbert W. Kale II, sells for $7.00; volume three, *Amphibians & Reptiles,* edited by Roy W. McDiarmid, lists for $5.50; and the price of volume four, *Fishes,* edited by Carter R. Gilbert, is $5.00. All may be ordered from the Presses office, 15 N. W. 17th Street, Gainesville, Florida 32603.

A Guide to the Manuscripts and Special Collections of the John C. Pace Library, University of West Florida, was compiled under the supervision of James Servies, director of the Pace Library, and Marian Viccars, Special Collections librarian. It contains descriptions of some 300 collections of papers, historical manuscripts, and other research resources in the library. Microfilm files, maps, and newspapers are also included in the guide. Most of the items relate to individuals and organizations living in, or associated with the Panhandle area of Florida from the eighteenth-century to the present. An earlier guide, *The First One Hundred,* was published in 1972 by the John C. Pace Library.

The Unlikely Legacy is a brief account of John Ringling and the Ringling Circus and the impact on Sarasota and Florida. It was written by Kenneth Matthews and Robert McDevitt. Ringling bequeathed his great art museum and collection, his home, "Ca-Zan," and other properties to "the people of the State of Florida," and they have since become major cultural assets to the state. *The Unlikely Legacy* was published by Aaron Publishers, Inc., P. O. Box 2572, Sarasota, Florida 33578, and sells for $3.95.

"No Dimes," A Tribute To Old Mooney is the brief account

of a former slave who settled in Walton County after the Civil War. It was written by Harold W. Gillis, and the booklet may be ordered from the Historical Society of Okaloosa and Walton Counties Museum, Box 488, Valparaiso, Florida 32580. The price is eighty cents.

Historical, Mysterious, Picturesque New River is a collection of black-and-white sketches of early Fort Lauderdale and Broward County compiled by Austin Smith. Published by The Friends of The Library of Fort Lauderdale, Florida, Inc., Box 4831, Fort Lauderdale, Florida 33338, it sells for $3.00.

Long Gone is a baseball novel by Paul Hemphill. The setting is Graceville, a small town in West Florida. It is the story of the Oilers, a local Class D team playing in the Alabama-Florida League. Published by Viking Press, New York, it sells for $8.95.

Documentations of Collections, is the fourth volume in the Bibliography on Historical Organization Practices series published by the American Association for State and Local History. It was compiled by Rosemary S. Reese and was edited by Frederick L. Rath, Jr., and Merrilyn R. O'Connell. It lists more than 2,900 sources of information about cultural artifacts, and is valuable for large and small museum curators and directors, registrars, and private collectors. It identifies the best and most recent sources of information on historic artifacts, decorative arts and antiques, fine arts, and folk arts. In the sections relating to historical organizations and collections documentation, major national and international organizations are listed. It also includes information on sources for social, cultural, and regional studies, material on the history and art of collecting, and indicates what to be on the lookout for with fakes, forgeries, and reproductions. The volume sells for $12.50, but is available to AASLH members for $9.25, Order from AASLH, Nashville, Tennessee 37202.

The Preservation and Restoration of Sound Recordings, by Jerry McWilliams, provides up-to-date methods of preserving and restoring sound recordings on disc, tape, and cylinder. It provides information for institutions and individuals with recorded sound

collections. This is still another of the valuable studies being made available by the American Association for State and Local History for private collectors and museums, archives, and libraries. Order from AASLH, Nashville, Tennessee 37202. It sells for $8.95; $7.00 to AASLH members.

Social Relations In Our Southern States was first published in 1860. Its author, Daniel R. Hundley, wanted to provide an image of the South that might in some way dispel erroneous notions about the region that were prevalent in the North. A native of Alabama, he practiced law in Chicago after graduating from Harvard. At first Hundley opposed both southern secession and northern abolitionist zealotry, but with the coming of the war, he felt compelled to side with the South. He became a colonel in the Thirty-First Alabama Infantry, was captured in 1864, and remained a prisoner until the end of the conflict. His *Social Relations* has been republished in a paperback edition by Louisiana State University Press in its Library of Southern Civilization series. The new edition was edited by William J. Cooper, Jr., who also wrote the introduction. The price is $5.95.

Florida and East Florida are mentioned only a few times in the *South Carolina Journals of the House of Representatives, 1785-1786.* This is the most recent volume in the program of publishing all of South Carolina's state records. It covers the three sessions of the sixth general assembly which sat in Charleston during the years 1785-1786. The series will eventually include all of the legislative journals from 1783-1831. This volume was edited by Lark E. Adams and Rosa S. Lumpkin, and was published by the University of South Carolina Press, Columbia, for the South Carolina Department of Archives and History. It sells for $27.50.