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BOOK REVIEWS

The Southern Colonial Frontier, 1607-1763. By W. Stitt Robinson. (Albuquerque: University of New Mexico Press, 1979. xvii, 293 pp. Foreword, preface, illustrations, maps, retrospect, notes, bibliography, index. \$12.50.)

This book aims at a general coverage of the southern colonial frontier. It is chronological with some geographic and topical subdivisions. The emphasis is on Virginia, Maryland, and the Carolinas. There is relatively little on Georgia. The book concerns physical expansion of the settlement area, western exploration, Indian-white relations and troubles, makeup of the eighteenth-century settlers, and the economic base of the frontier. There are also chapters on the French-British conflict of the 1750s and 1760s, religion, and education. The treatment is more a sampling of incidents than an overall synthesis. It is a good sampling however, and includes topics of interest to those seeking information about the southern colonial frontier. While the book is aimed at the general reader, in some instances a prerequisite knowledge is needed. The narrative treatment gives too little analysis to suit this reviewer. The sections on the founding of southern colonies presents little new information. In the case of the first settlements-Virginia and Maryland-an attempt is made to show how the New World environment modified institutions brought from Europe. In Virginia, both Wertebaker's and Washburn's ideas about Bacon's Rebellion are presented, with Washburn's clearly favored. The French Huguenots in Carolina are projected as a special group, and emphasized as they underwent changes as they were adapting to a new environment.

The French-Spanish-British conflict in the southern back-country at the beginning of the eighteenth-century is described, along with the conflict over Indian alliances and trade. The desire of individual colonies to control Indian relations led to poor intercolonial cooperation against external enemies. Various frontier defense systems which are noted include; European and colonial troops, local militia, forts, and combinations of all of these.

Eighteenth-century land speculation and colonial expansion are also included. The settlement of Piedmont South Carolina in the eighteenth century by foreign Protestants and settlers from the older colonial areas is treated as economic, military, and imperialistic movements. Georgia's settlement is divided between discussions of the foreign Protestants and the Spanish-British struggle.

Braddock's expedition is treated mainly as an exercise in how not to secure and use Indian allies. Braddock had very few allies because of differences between South Carolina and Virginia. One result of his defeat was the establishment of two imperial Indian superintendents in North America. The Cherokee War was the major frontier effort south of Virginia during the French and Indian War. In the chapter on religion and education, there is a brief examination of Indian and Negro education, and the inadequacies of white education are shown.

A major problem of this book is that it lacks focus as a clear concept of what the frontier was. The frontier is never clearly separated from the rest of the colonial South. Perhaps if the book dealt only with the seventeenth century this view might be justified, but the reader quickly perceives that this is not so. The interrelationships between the frontier and non-frontier parts of the South are never made very clear except in drastic confrontations like Bacon's Rebellion. Despite all these negative comments, in many ways this is a satisfactory introduction to the southern colonial frontier.

University of Georgia

KENNETH COLEMAN

The Revolutionary War in the South: Power, Conflict, and Leadership. Essays in Honor of John Richard Alden. Edited by W. Robert Higgins. (Durham: Duke University Press, 1979. xxii, 291 pp. Preface, notes, index. \$17.95.)

Festschriften are often uneven in form and in quality. These defects are avoided in this collection of offerings. Appropriately, in view of Alden's own interests, two of its three main sections are biographical and military studies. They are introduced by a quartet of essays on the political and ethnic background of the

Revolution in the South. Alden supervised the doctoral work of the eleven contributors to this book, reflecting credit to himself and Duke University. W. W. Abbot combines thorough preparation, a broad perspective, and acute analysis in the essay on his mentor which introduces the book. It is all that such an assessment should be. His friendship for Alden in no way impairs the shrewdness of his laudatory judgment.

The South in the Revolution is still an under-irrigated field. This is amazing, considering the deluge of studies released during the Bicentennial. Jack P. Greene reveals his insights into three of the more important, but not the most famous, Virginia politicians of the period—Richard Henry Lee, Edmund Pendleton, and George Mason. W. Robert Higgins tackles the intangible, difficult-to-prove, but not necessarily invalid, view that fear that the British would incite slave rebellion was a major motive for the Southerners' readiness to fight. James O'Donnell, as he had done earlier, ably shows that the southern Indians stood to lose whatever flag the white man carried. He explains why most southern Indians during the Revolution were pro-British. So too, he says, were the colonists at Natchez. William Dunbar, who lived there, would have only half agreed. R. Don Higginbotham offers a convincing reinterpretation of North Carolina party politics in the revolutionary era, that shows they were more complex than other historians have suggested, and he tells us why this is so.

Doing justice to losers is always testing work. John Cavanagh and Paul Nelson do their best for Lincoln and Gates, the generals defeated at Charleston and Camden. In 1778, acting on a fancied hot tip from a garrulous member of the Carlisle Commission, Congress ordered Lincoln south to fortify Charleston. Instead, the British struck at Savannah. In 1780, when the British mounted a genuine Charleston expedition, Cavanagh believes that Lincoln showed poor judgment in not evacuating the town before them. Both he and Nelson grade their subjects low for strategy and high for administration. This virtue applied particularly to militia, the subject of a separate treatment by Clyde Ferguson, who accords the maligned militia a favorable reexamination. He correctly stresses their importance in curbing that Indian activity on which Whitehall placed such high hopes, but probably exaggerates with his conclusion that, thanks to the militia, the British lost their southern campaign before it began—in 1776. As Ira Gruber points

out in his meticulously researched consideration of British southern strategy, one reason that the British government expected more from the Tories than they should have was due to misleadingly optimistic reports from the governors. Gruber showed that the North ministry was considerably more sensible than other historians have suggested. Indeed on southern strategy it can be claimed that the king was even more knowledgeable. Poor information stultifies judgment, and the ministry received little concise data. Moreover, the wisest of strategic decisions would yield nothing if carried out as lethargically and as intermittently as Clinton accepted direction.

Other essays concern Arthur Lee and John Laurens. Louis Potts plumbs Lee psychologically and tries to assess him. His verdict is less damning than the traditional one, but Lee remains a man with no diplomatic flair chosen for a post of supreme diplomatic importance. Richard J. Hargrove assembles what is known of the short career of John Laurens, who died at the age of twenty-seven. A reckless dropout, it seems almost incredible that any historian could see Jeffersonian quality in him. But for his famous father, the world would probably know nothing of John Laurens.

Gallipoli, Dunkirk—the British handle military withdrawals well. The way they pulled out of the South during the Revolution was no exception. Eldon Jones gives the esoteric details in this fine anthology's last essay.

Auburn University

ROBIN F. A. FABEL

A Sacred Circle: The Dilemma of the Intellectual in the Old South, 1840-1860. By Drew Gilpin Faust. (Baltimore: Johns Hopkins University Press, 1977. xii, 189 pp. Preface, introduction, epilogue, manuscript collections cited, notes, index. \$11.00.)

Having met Robert E. Lee's son and a number of other young Southerners at Harvard during the 1850s, Henry Adams described the qualities of mind they displayed in singularly unflattering terms. "Strictly, the Southerner had no mind; he had temperament," Adams wrote in his *Education*. "He was not a scholar;

he had no intellectual training; he could not analyze an idea, and he could not even conceive of admitting two." This view of the sterility of southern intellectual life was echoed in W. J. Cash's *The Mind of the South*, when Cash observed that the antebellum Southerner "did not (typically speaking) think; he felt; and discharging his feelings immediately, he developed no need or desire for intellectual culture in its own right." Adams and Cash both should have known better. Adams had the notable example of John C. Calhoun, among others, before him, and Cash had the advantage of a considerable body of scholarship on southern intellectuals like James Henry Hammond, William Gilmore Simms, and Hugh Swinton Legaré available to him when he was composing his soon-to-be-famous study during the late 1930s. Drew Gilpin Faust, in the thoughtful volume under review here, reminds us once again that the antebellum South was not an intellectual wasteland and, in the process, provides us with one of our more stimulating recent discussions of the life of the mind in the Old South.

Ms. Faust deals with five intellectuals who were close friends and frequent correspondents and who shared similar views on their function and role in southern society. The five—Edmund Ruffin, Nathaniel Beverly Tucker, George Frederick Holmes, James Henry Hammond, and William Gilmore Simms—thought of themselves as a "sacred circle" whose self-appointed task was nothing less than the moral reformation of the South. Their goals were lofty indeed: the purification of politics; improvement of education; promotion of agricultural diversification and industrial development; and the elevation of southern life in general to a higher intellectual and moral plane where men of true genius (like themselves) would be recognized as prophets and leaders. Their weapon was the written word, often delivered in the form of Jeremiads against the shortcomings of their society, and their vehicle was the literary review, usually short-lived periodicals whose demise was precipitated by public indifference and chronic financial difficulties. All the members of the "sacred circle" felt that they were unjustly neglected by their fellow Southerners, and all were more-or-less Hamlet types who brooded over the probable fate of their region if their strictures went unheeded. And, most significantly, all lent their considerable talents to the defense of that most peculiar of southern institu-

tions, Negro slavery. It is on this subject that Ms. Faust is most eloquent, and it is here that she makes her most notable contribution to our comprehension of the antebellum southern mind. Their concentration on the concept of stewardship, which they put forward as a vital element in their justification of slavery, placed them squarely in the evangelical tradition that spawned so much reform activity in the North and in England during the nineteenth century, she writes. Their defense of slavery represented "an effort by a self-conscious group of Southern thinkers to revitalize their society, to provide a system of beliefs that would impart meaning to the regional way of life and in so doing to establish an essential role for thought in the South" (p. 131). "The proslavery argument was thus in essence a charter for reform," she concludes (p. 122).

A *Sacred Circle* has its faults, the most serious of which is a tendency to repeat certain points over and over again. But the virtues of this book far outweigh its deficiencies. In the opinion of this reviewer, it deserves a place alongside works like William R. Taylor's *Cavalier & Yankee* (1961) and Clement Eaton's *The Mind of the Old South* (1967)-books which, like Ms. Faust's, challenge us to consider and help us to understand the thought of the antebellum South.

Williams College

CHARLES B. DEW

"Journal of a Secesh Lady": The Diary of Catherine Ann Devereaux Edmonston, 1860-1866. Edited by Beth G. Crabtree and James W. Patton. (Raleigh: North Carolina Division of Archives and History, 1979. xxxviii, 850 pp. Foreword, editorial procedure, introduction, notes, epilogue, appendix, index. \$28.00.)

A reviewer who claims to have read every word of this immense volume is probably lying; yet were the world less busy than it is there is enough of interest to keep one going through most of 700-odd pages of text and editorial material. The latter is for the most part interesting, though one must be curious about what the editors omitted (any discussion of the actual manuscript) and what they included (fifty pages of biographical ma-

terial on Civil War military leaders.) An epilogue by a living descendant of the author of the journal contains particularly useful material about the postwar history of the family. The illustrations are helpful in envisioning people and places.

Catherine Ann Devereaux, who lived in eastern North Carolina from her birth in 1823 to her death in 1875, was a member of the home-grown aristocracy, descended from Irish-immigrant Charleston merchants and eastern North Carolina planters, one of whom had been a governor. Independent-minded and well educated, she married Patrick Edmonston, also descended from Charleston merchants, who was a planter on land provided by her father. She was thirty-seven years old in 1860 when, like many of her contemporaries, she sensed that history was likely soon to be made in her vicinity and determined, not for the first time, to keep a journal. Earlier ones had been discarded from "an absolute dearth of events," but now events came thick and fast. Perhaps the distribution of space in the journal parallels the rise and fall of southern confidence: 1862 is by far the best reported year, requiring twice as many pages as 1863, and four times as many as 1865. The last entry is dated January 4, 1866.

As is the case with most diaries, the writer tells more than she plans to. In setting down the record of daily life she reveals a good bit about the racial attitudes of her class, the psychological complexity of an extended family, the confusions of wartime, and her own personality.

The war seen through the eyes of the wife of a planter-soldier is somewhat different from the one we find in military histories. With all the backing and filling, orders and counter-orders, and failures of communication it is a wonder that anybody ever managed to mount a proper battle, or, for that matter, equip and organize an army.

In so voluminous a record, historians of many kinds will find food for thought. If it is men who provide most of the data for political and military history, surely it is women in their diaries and letters who provide the raw material for much social history. The functioning of social institutions and the cultural values which shape daily existence can be traced here in detail few public documents would provide. For those specifically interested in antebellum southern women, especially of the planter class, the diary is a treasure trove.

Catherine and Patrick Edmonston provide an intriguing example of the nearest that nineteenth-century couples usually came to egalitarian marriage. Partly because she had no children, she shared the supervision of the plantation, kept the accounts, and regularly swore to keep the family out of debt. Conversely, he was game for reading educational books aloud while she did household chores. She found his company the best in the world, and before the war began to make life difficult, the Biblical phrase "truly the lines are cast to us in pleasant places" came often from her pen.

A detailed comparison between Catherine Edmonston and her diary and Mary Chesnut and hers would be enlightening. The two women were born the same year, grew up in the same class—indeed they may have known each other. Both were intelligent, childless, and aspired to literary expression. Both were descended from state governors. Chesnut, who had lived in Washington when her husband was senator, was far the more sophisticated of the two; while Edmonston gives more evidence of looking at her own motives with a skeptical eye. At any rate, when Vann Woodward publishes his edition of the Chesnut diary there will be fun to be had.

For the rest, one can only say that in a 600-word review almost everything is left out. Social historians, students of women, North Carolinians make haste to the nearest bookstore or library. You will find it worthwhile.

Duke University

ANN FIROR SCOTT

Sherman's March. By Richard Wheeler. (New York: Thomas Y. Crowell, Publishers, 1979. 241 pp. Preface, maps, illustrations, epilogue, appendix, bibliography, index. \$11.95.)

Richard Wheeler's *Sherman's March* is a fine work of the type that has enjoyed considerable success among those who like to read about the American Civil War. It is the edited account of an event strung together from the diaries, letters, and memoirs of those who participated in it—"eyewitness history," Wheeler calls it. In this case, Wheeler has collected accounts of Major General William Tecumseh Sherman's 1864 campaign from

Atlanta across Georgia to Savannah and then northward to Raleigh, North Carolina. His work is thus a continuation of A. A. Hoehling's *Last Train From Atlanta* (1958) and Samuel Carter's *The Siege of Atlanta, 1864* (1973).

The military movements that Wheeler describes constituted, in reality, a march rather than a campaign because the Confederates were able to offer almost no opposition to the Yankee advance. The destruction wrought by Sherman's force crippled the already weakened Confederacy, and the march demonstrated that the southern government was helpless against the might of the Union. Perhaps the psychological results of the march were as important as its military effects. The morale of southern soldiers in Tennessee and Virginia was weakened by the knowledge that their families, homes, and property were at the mercy of the enemy.

Most of Wheeler's material was taken from northern accounts, but he included a goodly representation of the writings of Southerners-especially southern women-who lived in the towns and on the plantations through which Sherman's men passed. Wheeler has done an admirable job of stringing these accounts together and of explaining the larger picture of which each account was a part. The maps are adequate for the purpose for which the book is intended; the illustrations are cuts from contemporary or immediate postwar sources. Like all works of its genre, however, *Sherman's March* is a book for reading; it is not suitable for research. All of the accounts are excerpts from previously published material, and the researcher will have to go to the original work.

The only caveat to Wheeler's book is a warning that he, like many Civil War historians, seems too willing to accept participant's postwar writings as accurate accounts of their wartime thoughts and feelings. This is especially dangerous with an event such as Sherman's march which became highly romanticized in the stories of old Union veterans and was perhaps equally distorted by Southerners whose bitterness increased with defeat and Reconstruction. An account of the march based solely on contemporary writings might not differ substantially from the work Wheeler produced, but one would feel more comfortable with it.

Valdosta State College

RICHARD M. MCMURRY

Abraham Lincoln and Reconstruction: The Louisiana Experiment. By Peyton McCrary. (Princeton: Princeton University Press, 1978. xviii, 423 pp. Preface, abbreviations, prologue, notes, tables, epilogue, appendices, bibliographic essay, index. \$25.00.)

This is a first-rate study of a particularly important aspect of Reconstruction largely ignored by previous historical scholarship, which has tended to approach the struggle to reconstitute the Union as if it were exclusively a postwar experience.

Lincoln's concern to restore rebellious states to a proper relationship with the rest of the nation was actually given full room to operate when Federal forces occupied New Orleans in May 1862, and quickly extended their control beyond Baton Rouge and into the prairie parishes of the southwest. The formidable Ben Butler, after suppressing overt hostility to his command, managed in December 1862, to secure election of two "Louisiana" members of the Federal House of Representatives and to address the incredibly difficult problem of bringing ex-master and former slave into some kind of working relationship which might guarantee production without doing egregious violence to the supposed constitutional and moral purposes of the Union cause. Had he been left alone he might well have found a way to give Lincoln what he so desperately wanted, a fully "restored" state resting on a parlous but functioning consensus among its disparate groups.

As McCrary so well demonstrates in a wonderfully rich account of these developments, the direction of affairs was drastically altered with Butler's yielding of command to Nathaniel P. Banks. That ambitious politician decided that no political restoration of Louisiana was possible without conciliation of the conservative planter influence, and while he could not back the arrantly pro-slavery wing of the Unionist party, he could and did support a supposed "moderate" faction against the more "radical" wing of Loyalists led by Thomas J. Durant. Largely by misinforming the President of the true state of affairs in Louisiana, Banks led Lincoln to abandon Durant's work for a new state constitution which would have rejected the old planter control and promised at least some hope of black suffrage. In its place he gave Lincoln a "state government" vivified by the prewar constitution of 1852, cleansed of its slavery sanctions, to be sure, but already a symbol

of reactionary opposition to the "revolutionary" thrust of the Civil War, as McCrary sees it. This so-called "moderate" government, held in place by Union army bayonets, proved to be callous to the needs and rights of the freedman and outrageously corrupt and grasping. Thus did "Mr. Lincoln's model" emerge from the Louisiana testing ground, recognized by friend and foe as the construct upon which presidential reconstruction was to stand or fall.

Rejection by Banks and Lincoln of the kind of "revolutionary" change required to sustain Union objectives doomed the Louisiana experiment, McCrary argues, and largely stimulated final congressional condemnation of presidential reconstruction altogether. His further judgment that Lincoln, by 1865, was ready to face this failure and move in the direction of more "radical" policies is not buttressed by sufficient evidence to sweep the field, but it is an argument deserving careful evaluation and exploration. To all of this McCrary brings a lucid and persuasive explication, resting on firm and judicious research and analysis. In the sweep of its use of sources, in the detail of its narrative, and in the balance of its critical judgments, his study is clearly one of the major additions to Louisiana historiography in many years.

The one disappointment in this otherwise admirable work is the chapter on the antebellum "Old Regime" of Louisiana, an unfortunate addition to the author's original dissertation manuscript. Some of its errors of fact are inconsequential—surely McCrary knows that New Orleans is not the "oldest" city in the South, while incorrect identification of Durant as attorney general of Louisiana in the 1840s, misspellings such as "Northrup" for "Northup" and "Logsdon" for "Logsdon" are not critical. But some miscalculations and representations do project a distorted image of the society in a fashion injurious to a proper appreciation of the Reconstruction story. Most significantly, McCrary sustains the old stereotype of an antebellum Louisiana of much sharper class stratification and demographic separatism than actually existed. The incidence of Louisiana slave-holdings incorporating twenty or more bondsmen in 1860, for example, was not the "over 70 per cent" claimed by McCrary (p. 35), but the very much lower eighteen per cent. Holdings of fifty slaves or more totalled only seven per cent, not forty-nine.

In like vein, the chapter clings to surface linkages of political

cause and effect ("Whig" equals sugar cane dependence, rural Catholicism, etc.), which tend to obfuscate the underlying realities of what was probably the most complicated society in the antebellum South. In addition, affirmations of absolute and particularized fact found here in such matters as religious denominational percentages in specific regions and voting patterns prior to the Civil War require much more solid support than is available from the "statistical inference" techniques cited to sustain them.

But it must be repeated that within the area of his primary concern, the 1862-1865 period, McCrary has given us a superb study, a solid contribution not simply to the Louisiana story but to Reconstruction history as a whole.

University of New Orleans

JOSEPH G. TREGLE, JR.

The Knights Of Labor In The South. By Melton Alonza McLaurin. (Westport, Connecticut: Greenwood Press, 1978. xi, 232 pp. Acknowledgments, introduction, notes, tables, bibliography, index, about the author. \$16.95.)

Professor McLaurin's book is a history of the Knights of Labor in Virginia, North Carolina, South Carolina, Georgia, Florida, Mississippi, and Alabama. Industry in the South, the author asserts, was exemplified by paternalism and the concepts of Social Darwinism. The southern labor force was largely native. Southern workers, much more than their northern counterparts, came from rural backgrounds and were largely unschooled. Highly individualistic, they possessed a pre-industrial point of view. The issue of race compounded labor organizing activities, as blacks had the lowest paying, most menial jobs and were never accepted on a basis of equality by whites.

Professor McLaurin perceptively shows that the Knights represented a continuation of the antebellum reform movement tradition rather than an innovative response to the problems of industrial America. Advocates of cooperation and education as the workers' salvation, the Knights were complex, naive, and incongruous. Yet they dominated the country's union movement from the late 1870s to the late 1880s. Because the agrarian South had no industrial proletariat, the leaders it furnished to the

Knights were professional men, small businessmen, educators, and non-laborers. According to McLaurin, the Knights "were more a fraternal order of laborers than an industrial union or federation of unions" (p. 42).

Because the Knights hoped to achieve reform through cooperation and education, their leadership actually opposed strikes and boycotts. Even so, the rank and file membership engaged in numerous strikes, most of them unsuccessful. The failure of their strike efforts, McLaurin believes, contributed largely to the Knights' ruin in the South.

Terence V. Powderly and the order's national leadership strongly disapproved of any collective political activity by the Knights. Despite Powderly, the Knights in the 1880s fused with blacks and Republicans to elect municipal reform administrations in Lynchburg and Richmond in Virginia and in Jacksonville, Florida. Yet the Knights had no natural political allies, and the order never found a galvanizing political issue. At the national level the Knights elected two congressmen (one from North Carolina and one from Virginia). Although their political activities cost them membership, the Knights made challenges that were significant in themselves.

Most of the organization's fanfare was directed toward education and cooperation, but their efforts amounted more to rhetoric than performance. Some progress was made: a soap factory in Richmond, Virginia, manufactured Knights of Labor soap, another at Raleigh, North Carolina, produced Knights of Labor smoking tobacco, and a cooperative town was established near Birmingham, Alabama. These efforts—like their strikes and political campaigns—proved impermanent and unsuccessful.

Although blacks joined the Knights, the order did not push integration and failed to accomplish much. The southern Knights were weakened by poor leadership, a lack of financial stability, and incessant internal squabbling. The militant Farmers' Alliance with its positive programs appealed to rural Southerners, and the rise of that order meant the end of the Knights as an influential force.

Professor McLaurin's research in primary sources is impressive and his interpretations are sound. The book's major flaws are of style and presentation. Redundancies appear, and participles dangle. Split infinitives abound in record numbers, and many

infelicities of language should have been caught by the author's editor. More careful attention to the writing would have improved the book. Still, Professor McLaurin has made a solid contribution to southern labor history.

Florida State University

WILLIAM WARREN ROGERS

The Political Economy of the Cotton South: Households, Markets, and Wealth in the Nineteenth Century. By Gavin Wright. (New York: W. W. Norton & Company, 1978. xv, 205 pp. Preface, introduction, notes, maps, tables, bibliography, index. \$10.95.)

This provocative study of the cotton economy in the South upholds the traditional concept that the general cultural backwardness of the region is attributed to the institution of slavery: slavery retarded technological advance in agriculture and industry, discouraged the growth of cities and immigration into the South, was the basic cause for the Civil War, and the economic stagnation which came with emancipation when tenancy and sharecropping encouraged an over-production of cotton and loss of self-sufficiency. But the author goes further than these generalizations to relate the economic decline of the South to world market demands. During the antebellum period of prosperity, the Industrial Revolution in textiles created an extended cotton boom until 1860 and, after the Civil War, until 1879; American cotton influenced world price, during these years. After Reconstruction, world market demands had moved beyond textiles, and cotton lost its status in world affairs. Some Southerners blamed the South's loss in market share upon competition, but the author blames the loss on southern land which could produce little else than cotton commercially at a time when the industrial focus of world capitalism no longer centered on cotton.

When the cotton boom ended, the South was transformed from a region centered around labor scarcity into a labor-surplus region. Though the 1870 census reported a decline in average farm size, the concentration of land ownership remained basically the same, an indication that antebellum ownership was not broken up in favor of freedmen or white farmers; most of the new

small farms reported were tenancies. Black tenancy came into prominence in the postbellum era only after efforts were made to implement a neo-plantation economy utilizing wage-paying labor. The use of free labor for large-scale agriculture was unsatisfactory for several reasons: blacks were unwilling to supply the amount of labor which had been forced upon them in slavery; they tended to organize their labor around the family while women left the fields to tend their households; planter expectations for a profitable output of cotton in the late 1860s were not fulfilled, largely because of labor problems encountered with emancipation and wage and other operational costs which lowered profits considerably. Thus, sharecropping evolved as the solution for those operators who preferred to share their risks with their laborers. The postbellum failure to utilize free labor for large-scale agriculture (cotton) was directly related to slavery and antebellum plantation economy.

Wealth distribution was a significant factor in determining political history in the South, but large slaveholders were not dominant in southern politics. The political economy centered around the interests of large and small slaveholders who controlled about ninety per cent of the wealth. This class had common political interests and presented a united front against any threat to their slave property. In the cotton states slave owners represented about half of all families and, in all of the slave states, more than one-fourth. Rising slave prices in the 1850s were well above costs of replacement, causing owners to become more sensitive to the economic and political future of slavery. Southern political behavior did make economic sense when considered in the light of property values in slaves.

The decade of the Civil War was associated with high mortality, also a decline in agricultural labor and in acreage under cultivation; these conditions brought drastic changes in the southern economy. Freedmen could not obtain unused land and had to engage in intensive farming on small plots; farmers had their land but not their swine which had been destroyed during the war. Both groups were dependent upon market supplies for subsistence while endeavoring to produce more and more cotton. Under slavery, the allocation of labor time between market and non-market activity was controlled, and self-sufficiency was maintained but, in the postbellum era, though American cotton con-

tinued to dominate world production, there was no increase in the price of cotton to compensate for the costs of less efficient production under free labor.

The author is to be commended for presenting an economic history of the South with such clarity and insight. The book is well-written and readable; interpretations are reinforced with tables, figures, and maps which verify, with formulas and graphs, conclusions made by the author. The book should appeal to historians and readers of scholarly works generally, as well as economists.

Georgia Southern College

JULIA F. SMITH

Black Violence: Political Impact of the 1960s Riots. By James W. Button. (Princeton: Princeton University Press, 1978. xii, 248 pp. Preface, acknowledgments, list of abbreviations, tables, notes, selected bibliography, index. \$16.00.)

Professor Button of the University of Florida has entered a relatively new area in the study of collective domestic violence in the United States, i.e., the political consequences of such violence. The author is concerned with the policy responses of federal government officials and agencies, specifically the Office of Economic Opportunity, Department of Housing and Urban Development, Department of Health, Education, and Welfare, Department of Justice, and the Department of Defense. He relies heavily on interviews with top and middle-level bureaucrats (he calls them "elites" and "influentials") in the government agencies, as well as important state and local officials and community leaders. These interviews are amply supplemented by newspapers, periodicals, government reports, and secondary literature. A major weakness in the use of sources is the paucity of black newspapers, periodicals, and other black perspective materials. Employing the latest techniques in quantitative methods, the work retains readability for scholars of any discipline. Commendably, the heaviest statistical jargon is relegated to the appendix in a section called "Methodology".

The author does not attempt to study political response to each of the several hundred civil disturbances which occurred

during the 1960s, but rather uses two "model" cities as the focus for his analysis and conclusions. Rochester, New York, and Dayton, Ohio, were chosen because of the author's personal and general knowledge of these places; their contrasting types and degrees of federal program responses; the fact that they typified the region in which most of the riots occurred; and for comparative purposes, the author found it useful to examine cities of comparable size and "environmental context" (p. 21).

The study found that federal agencies responded in varying ways to the riots, depending upon whether the disturbances came early (1963-1967) or later (1967-1970); the attitude of the President; philosophy of top-level administrators; and the structure of the agency. Almost all of the agencies and officials responded liberally to the earlier riots, with OEO being the most sympathetic. These riots were seen generally as the outbursts of a legitimately aggrieved people, and federal monies should be used to help redress these grievances. Following the Detroit riot, however, attitudes hardened, and even the formerly most liberal officials and agencies took the position that "rioters should not be rewarded." Significantly, the study shows, this hardening won the endorsement of President Lyndon Johnson, while, in his first years, President Nixon's rhetoric against aid to urban blacks outdistanced his curtailment of such aid. The most consistent paranoia against such aid existed in the FBI and the Department of Defense. These agencies, instead, emphasized the repression of the riots and riot-prone individuals, even at the expense of civil liberties.

In the end, one cannot argue with Button's conclusions that the riots served useful political purposes in the fact that they drew attention to and aid for festering ghetto problems, but that they failed to gain significant and systemic political reform. Such radical reform was opposed by the white majority in this country, and no American political leader dared to go beyond these wishes. This work, then, becomes a useful tool for all of those who would understand the pros and cons of the use of collective violence to achieve radical social and economic reform in the United States.

Morehouse College

ALTON HORNSBY, JR.

South Atlantic Urban Studies, Volume 3. Edited by Samuel M. Hines, George W. Hopkins, Amy M. McCandless, and Jack R. Censer. (Columbia: University of South Carolina Press, 1979. xiii, 399 pp. Introduction, notes, tables, contributors, index. \$15.00.)

This third volume of *South Atlantic Urban Studies* is similar in form and content to its predecessors. However, it contains one significant change—the addition of a symposium, organized and edited by a “guest editor,” Jack R. Censer. It is fitting that Professor Censer be the first guest editor; it was he who was the linchpin in the organization of the successful urban studies conferences at the College of Charleston which, in turn, provided the material for the three volumes of *Studies*.

Without question, the symposium, “The Legacy of V. O. Key’s *Southern Politics*,” was the highlight of the third conference held in March 1977. As good as the essays by Jack Bass, Hugh D. Graham, William C. Harvard, and George B. Tindall are, they fail to capture the lively interchange that occurred in Charleston more than two years ago. All of the speakers acknowledged the place of Key in the history and analysis of southern politics, but most indicated that his pioneer work was “dated.” Professor Tindall warned his fellow panelists: “Forgive me, gentlemen, for calling attention to the fact, but if V. O. Key is dated, so are you, and more quickly than he. This, of course, is always the hazard faced by those of us who try to deal with recent history. Key, in his expectations of an emerging southern liberalism, failed to see how great were the obstacles to labor unionism, or how vulnerable low-income whites would be to racial appeals. None of the more recent books, on the other hand, foretold the speed with which the Democratic party would be Carterized.” If today’s media analyses be reliable, then Tindall’s last sentence is no longer valid. While given at the conference, Gary Brooks and Walter C. Oppello’s “Socioeconomic Cleavages and Mississippi’s New Political Era” was not part of the original symposium. The editors very properly included it in this section on Key as Brooks and Oppello conclude that Key’s model is no longer valid in the Magnolia State.

The articles reflect the well-organized nature of the conference’s sessions. Citizen participation and civic elite composition

and activity in urban decision-making are the foci of the first three articles. Laura L. Morlock, Jack Censer, and Robert Crain use data from eighty-eight northern cities in conjunction with oral history techniques to describe six types of community elites. One of their findings, that people active in community affairs have realized for quite some time, is that businessmen and industrialists try to avoid controversy while bankers and professionals do not. In "Responsiveness to Citizen Preferences and Societal Problems in American Communities," Paul D. Shumaker and Burdett Loomis examine public officials' issues-gun control, air pollution, and open housing. James H. Svara in his article, "Attitudes Toward City Government and Preference for District Elections," concluded that those individuals who most strongly favor district elections are those who are most dissatisfied with the performance and responsiveness of local government.

These present-day analyses are followed by four historical articles. In "Planning and Pluralism in American Society," Ray Lubove explores the evolution of American community types during the eighteenth and nineteenth centuries. He concludes with the question: "Can one value both planning and pluralism, planning and a private economic sector, planning and localism, planning and self-government?" Carole E. Hill, in "Ethnicity as a Factor in Urban Social Change," discusses the social changes wrought in Atlanta by the in-migration of various ethnic groups-most recently Latin Americans. In the Georgia capital, she concludes, that very slowly the political system has begun to react positively to the problems raised by ethnicity. L. Wayne Jordan's "Police Power and Public Safety in Antebellum Charleston" is a superb piece of local history. General lawlessness-not fear of domestic insurrection-finally led Charleston to institute an uniformed police force in 1856. Christopher Silver's "A New Look at Old South Urbanization: The Irish Worker in Charleston, South Carolina, 1840-1860" is another first-rate example of local history. In examining the relatively sizable Irish migration to Charleston in the twenty years before the Civil War, Silver concludes that the Irish experience there was not much different from that of the Irish in other American cities and "that historians have exaggerated the uniqueness of the urban Old South."

The remaining three articles are empirical studies of contemporary urban problems. William H. Dutton and Kenneth L.

Kraemer in "Administrative Reform, Technology, and Intra-organizational Power: Computers and Management Control in Local Government" conclude that computers and their output are oriented to serving top management so that they can keep better tabs on those beneath them. In "Variations in the Quality of Life Among Fifteen Medium-Sized Southern Cities," A. William Dakan and Janet Dakan construct a quality of life (QOL) index from census data to examine southern cities. They rate eleven of the fifteen to be merely adequate or substandard in their QOL terms. Yet, they acknowledge that residents of southern cities had a better perception of their cities' QOL than did the statisticians. David Greytrak and Edward M. Cupoli in "Land Value and Commuter Income Tax Yield in Relation to the Changing Economic Bases" focus on Washington, D.C. They conclude that the District's changing economic structure could result in fiscal difficulties unless some form of commuter income taxation be instituted.

Editors Samuel M. Hines, George W. Hopkins, and Amy M. McCandless are to be commended for producing a solid contribution to the field of urban studies. This reviewer hopes that they will revive their institution's fine urban studies conference. There were conferences in 1975, 1976, and 1977. None have been held since. They are sorely missed.

University of South Carolina

WALTER B. EDGAR

The Regional Imagination: The South and Recent American History. By Dewey W. Grantham. (Nashville: Vanderbilt University Press, 1979. xiv, 269 pp. Preface, acknowledgments, notes, index. \$11.95.)

In this book Professor Grantham has presented a series of fourteen essays which reflect conclusions based upon his study of southern history. All but three have been previously published. As the subtitle indicates, the time frame is that of the post-Civil War period. Although originally planned to stand alone, because of the clearly defined thrust of the author's research interests, collectively, they mesh well and present a logically and generally comprehensive corpus. It is Grantham's thesis that the historian

must "examine smaller geographical units and such social categories as class, ethnic group, and race if he is to make sense of a society as large, diversified, and complex as that of the United States." The essays are thus his thoughts on "some of the more important [southern] manifestations of regionalism in recent American history."

Among his obvious themes is the continuity of southern distinctiveness, despite the convergence in thinking and behavior by Southerners and non-Southerners alike. Additionally, he has documented the functions and modes of sectionalism in national politics that have characterized the South and has placed racism as a social and political force in perspective. The role of traditional beliefs, popular imagery, and mythology in shaping the way in which many interpreters have conceptualized the region and its significance in national history is likewise delineated.

The three new offerings include "Three Violent Scenes in Southern Politics." This recounts in short sketches the murders of William Goebel of Kentucky, N. G. Gonzales of South Carolina, and Edward Carmack of Tennessee. In line with the southern tradition of violence, these episodes are also treated as manifestations of one of the legacies of the demagoguery prevalent at the turn of the century. "The Little Rock School Crisis: Negro Rights and the Struggle for an Integrated America" is one of the best and most incisive short accounts of that traumatic confrontation now in print. "Jimmy Carter and the Americanization of Southern Politics," written shortly after that election, is an attempt to forecast its meaning for the region and the nation. In his introduction, however, Grantham admits that changes would be made if he were writing it today.

The rest of the essays have been readily available and are generally familiar. They vary in significance from the somewhat amusing "Dinner at the White House," which reports the furor when President Theodore Roosevelt dined with Booker T. Washington, to the highly regarded "Southern Progressives and the Racial Imperative," "The South and the Politics of Sectionalism," and "The South and the Reconstruction of Southern Politics." The article on Jimmy Carter should be read in sequence with the last two named above. Although all of these, plus the additional seven, were written over a span of twenty-two years, each has some insights that are valid today. Reviewing previously

published material is somewhat akin to looking at old photographs, and it will amuse his fellow historians to trace the evolution of the "state of the art" in southern history and Grantham's personal maturation. He is frank to admit in his introduction to each selection—which also features modern works on each subject—where changes would be necessary if he were doing the initial writing today. For example, "The Southern Bourbons Revisited" (1961) was at the time a call for fresh approaches; today, what was then speculation has been accepted and therefore lost much of its freshness.

For those not familiar with Grantham's work, this volume offers a gracious style, careful research, and lucid explanations. The non-professional will find much to enjoy, and all readers will profit by a better understanding of the forces that have made the modern South. For his friends, it is an easy way to renew acquaintances with old favorites and to marvel how well his work has stood the test of time.

University of Oklahoma

JOHN S. EZELL

America and the New Ethnicity. Edited by David R. Colburn and George E. Pozzetta. (Port Washington, New York: Kennikat Press, 1979. 243 pp. Preface, introduction, bibliographic essay, notes, index. \$15.00, paperback \$9.95.)

America, in retrospect, seems so innocent and simple in the halycon decade of the 1950s: suburbia blossomed like kudzu as a newly-liberated middle-class sought Florida condos and Detroit cars; Brooks Brothers suits and Wall Street culture defined the contours of American society; and as every school boy knew, American history unfolded an epic saga of staunch and austere Anglo-Saxons conquering and bridging a continent. Horatio Alger rose and stood in good company.

The 1960s ushered a sweeping wave of revisionism into the history books. Suddenly, academicians battled Great Society bureaucrats to discover the downtrodden and oppressed; immigrants and blacks became obligatory topics in U. S. history courses. But scholars have shown as little consensus over the meaning of America's newly-sketched past as their subjects had on

the streets of Manhattan or the shtetls of the Pale. Readers interested in a concise survey of the most recent literature dealing with these controversial topics will be eager to read *America and the New Ethnicity*, a first-rate collection of essays edited by David Colburn and George Pozzetta, both of the University of Florida. This volume should find ready acceptance in college history courses.

Colburn and Pozzetta have divided the volume into four thematic sections which deal with an overview of ethnicity, the reasons behind the phenomenon, the contours the movement has taken, and finally, a critique of the new ethnicity. The essays range from the militant rhetoric of Meir Kehane, to the emotional sermonizing of Michael Novak, and the cerebral persuasions of Nathan Glazer.

Essentially, *America and the New Ethnicity*, like any challenging book, raises more questions than it answers, among them: How does one explain the dramatic revolt of the ethnics? How serious is this so-called new ethnicity? Is it good for America and Americans? Good for the embattled groups? Should ethnic women pledge loyalty to the old neighborhood or the new NOW? And lest we Americans feel particularly sensitive to the ongoing battle of the ethnics, Senator Daniel Moynihan reminds us in a particularly enlightening essay that ethnicity is international in character. Pope John Paul's pilgrimage to Poland last year should forcefully remind everyone of the shock-power of ethnicity. The Pope's message certainly shook up Russian bureaucrats, who for a quarter-century had chided the citizenry, "Why be a Pole when you can become a worker."

University of South Florida

GARY R. MORMINO

North American Indians: An Introduction to the Chichimeca.
By George Pierre Castile. (New York: McGraw-Hill Book Company, 1979. xiii, 314 pp. Preface, illustrations, maps, notes and acknowledgments, index. \$12.95.)

This is a concise introductory textbook designed for use in courses on the North American Indian. Its compass is continent-wide; its time-frame from the earliest Paleo-Indians to the pres-

ent day. For the person looking for a short introduction to the entire subject of the North American Indian this book will serve. Since it does not detail cultural periods or sequences, or culture areas and tribal groupings, it will be less useful for other purposes.

Approximately the first half of the book is concerned with the development of Indian cultures prior to discovery, while the second portion of the book deals with the impact of European civilization on the American Indian. In contrast to most other general books on the subject, nearly fifty pages are devoted to government-Indian relations in the present century.

The less than 300 pages of text cannot provide detailed information on any particular area or time, and it may be that it is the immensity of the author's canvas that leads to the feeling that Florida and the Southeast are under-represented. The Timucua are mentioned only in the caption of an illustration, one of the LeMoyné drawings. The Seminole are mentioned twice. The Spanish history of Florida is covered by an item in a chronological outline which reads "1565 Spanish at St. Augustine," and by the statement that "an early French settlement in Florida was wiped out by the Spanish, who feared for their convoys through the Florida straits."

In his introduction the author justifies his use of the term Chichimeca, an Aztec word meaning "barbarians of the North," in place of the inaccurate designation "Indian." His argument would seem less of a gimmick if the body of the book were not peppered with dozens of "cutesy" subtitles (examples: *The Boys in the Band*, *Tacos to Go*, *People in Grass Houses*). It took the present reviewer some time to learn to ignore the titles and discover that the text itself is generally readable and reliable. The illustrations are well chosen.

St. Augustine, Florida

JOHN W. GRIFFIN

Southeastern Indians since the Removal Era. Edited by Walter L. Williams. (Athens: The University of Georgia Press, 1979. xvi, 253 pp. Foreword, preface, illustrations, maps, bibliographic essay, list of contributors, index. \$18.50; \$6.00 paper.)

The Indians in the eastern states of the United States have

long been ignored by scholars, who have concentrated their attention on the western tribes. Only in recent years, partly no doubt because of the rise in Indian consciousness throughout the nation, have the eastern Indians come into the light. This volume is part of the new interest; it deals with Indian groups existing today in the southeastern states, from Virginia to Louisiana.

The first section of the book comprises essays on native groups that avoided removal; Indian remnants remaining amidst the white citizenry. Most of these, like the Pamunkey and Mattaponi of Virginia (Helen C. Rountree), the Tunica and Houma of Louisiana (Ernest C. Down, Max E. Stanton), and the Catawba of South Carolina (Charles M. Hudson) are very small groups today. The North Carolina Lumbees (W. McKee Evans), on the other hand, number in the tens of thousands and make North Carolina fifth among all the states in Indian population. These Indian enclaves have had difficulty in preserving their native culture and have struggled to maintain their Indian identity against both whites and blacks.

The second section of the book deals with remnants of the Five Civilized Tribes that stayed behind when the tribes were removed from the Southeast in the 1830s. Four such groups are studied here: the Alabama Creek community (J. Anthony Paredes), the Choctaws of Mississippi (John H. Peterson, Jr.), the Eastern Band of Cherokee Indians in North Carolina (Sharlotte Neely), and the Seminole Indians of Florida (Harry A. Kersey, Jr.). As parts of larger well-recognized groups, these have a surer identity, and some of them have reservations and federal recognition as tribes. Yet they too suffered long to win respect for their rights within the states.

The essays on the individual Indian communities are brief and straight-forward, written for the most part by anthropologists who have done recent field work among the Indians they describe. The essays present summaries of the history of the tribes, descriptions of their present social, economic, and political conditions, and a look at their future prospects. Nearly all of them end on an optimistic note, because new respect for Indian culture has arisen in recent years, educational opportunities have increased, and the southeastern Indians feel themselves a part of broader Indian groups in the country.

The editor, Walter L. Williams, sets the stage for the essays

with an introductory note on the history of the tribes before removal. At the end of the volume he adds a conclusion, in which he draws together themes from the separate essays. He emphasizes the need that existed to insist on recognition as Indians, in order to fight the tendency to lump all non-whites in the South into a "colored" category, and he points to the importance of formal recognition of the groups by either the states or the federal government. He notes also the diversity among these Indians. Those that have been in close contact with whites for the longest time are the most acculturated to white ways, while those that have been isolated in the interior are the least so. It was the groups at these two extremes that escaped removal. But ultimately, Williams says, the reason why some groups were forced out and others allowed to remain was the extent and quality of their land holdings and the usefulness of them to covetous whites.

This is a valuable collection. The essays introduce us to obscure individual groups of Indians, but the overall effect is to make known a sizable and too-long-ignored body of native Americans. A detailed bibliographical essay by Williams and Thomas French is an additional benefit.

Marquette University

FRANCIS PAUL PRUCHA

Slavery and the Evolution of Cherokee Society, 1540-1866. By Theda Perdue. (Knoxville: University of Tennessee Press, 1979. xiv, 207 pp. Acknowledgments, prologue, maps, epilogue, notes, bibliographic essay, bibliography, index. \$12.50.)

Histories of the Cherokee have until recently given only passing attention to Cherokee slavery, frequently with reference to its supposed lenity. *Red over Black: Black Slavery among the Cherokee Indians* (Greenwood, 1977), by Rudi Halliburton, however, asserting that Cherokee slavery did not materially differ from the institution among southern whites, emphasizes its impact on the slave. This volume by Theda Perdue, which makes extensive, and for the most part effective use of a wide variety of sources, considers slavery's effect on Cherokee society in general.

Dr. Perdue's thesis is that the extreme factionalism which twice threw the Cherokee Nation into utter chaos was essentially

the result of African slavery, introduced near the end of the eighteenth century when a Cherokee upper class, financially successful through the trade in deerskins and Indian and Negro captives (pp. 1923, 37-38, 55), began to use "African bondsmen" (p. 50). Slavery "helped create two distinct classes within Cherokee society" (pp. 68-69)-a "faction of highly acculturated, wealthy slaveholders" (p. 66) and a majority of non-slaveholding traditionalists. However, although by the second quarter of the nineteenth century less than eight per cent of Cherokee family heads were slaveholders, and only seventeen per cent of the population had white ancestors, of the 207 slaveholding families, seventy-eight per cent, including the largest slaveowners, had some white blood. This combination suggests that the basic distinction between the Cherokee elite and the majority was white ancestry and the general cultural equipment which went with it, also including relatively high literacy in English and an interest in large-scale agriculture and business enterprise (pp. 56-60).

Dr. Perdue follows tradition in declaring that the "Cherokee probably treated their slaves much better on the average than did their white counterparts." She ascribes Halliburton's contrary view to his use of strict Cherokee laws without considering whether or not they were enforced (pp. 98-100, 181). She distinguishes between slavery among the progressive Cherokee, who regarded slaves as an economic necessity, and among the handful of conservative full-blood slaveholders who regarded them rather as mere conveniences.

Extreme factionalism first arose out of the despicable program for Cherokee removal, which the conservative National faction, led by the wealthy mixed-blood John Ross, desperately opposed. Whereas a small faction of more sophisticated slaveholders entered into the illegal Treaty of New Echota, December 29, 1835, which enabled them to migrate under conditions of relative comfort. The Nationalists, however, holding out to the last, lost an estimated one-third of their number on the 1838-1839 "Trail of Tears" and avenged their sufferings by executing three Treaty Party leaders. Chaos followed, with retaliatory murders avenged by other murders (pp. 67-68). Not until 1846 did a semblance of order emerge (p. 87).

Even more disastrous was the cleavage instigated by the War

of the Secession. Principal chief John Ross, supported by "all the full-bloods and a part of the half-breeds," strove for neutrality, but Stand Watie, of the old Treaty Party, organized a Confederate battalion of pro-slavery half-breeds, with the aim of wresting control from the Nationalists. Civil war within the tribe ensued. Watie assumed, the head chieftaincy but received little support, and in February 1863, a Cherokee national council revoked the treaty with the Confederacy into which the tribe had been forced and declared slavery abolished (pp. 129-38).

After the war, the Confederate Cherokee attempted, with President Andrew Johnson's support, to establish a Southern Cherokee Nation, but the ubiquitous Ross succeeded in defeating this plan. A tenuously united Cherokee Nation-in which the freedmen enjoyed citizenship and a share in the tribal lands, although still suffering from discrimination-survived for another generation. But division continues between the traditionalist majority and the highly acculturated Cherokee-one of them the chairman of the board of Phillips Petroleum!-who control the tribal council (pp. 141-45).

University of Oregon

KENNETH WIGGINS PORTER

Pottery of the Fort Walton Period. By Yulee W. Lazarus and Carolyn B. Hawkins. (Fort Walton Beach: Temple Mound Museum, 1976. 83 pp. Introduction, illustrations, references. \$3.00.)

The Buck Burial Mound. By Yulee W. Lazarus. (Fort Walton Beach: Temple Mound Museum, 1979. 47 pp. Acknowledgments, illustrations, references. \$4.75.)

These two publications of the Temple Mound Museum reflect that organization's commitment to provide both the general public and the scientific community with information concerning the aboriginal populations of the Florida Panhandle. Yulee Lazarus, her associates, and the city of Fort Walton Beach are to be commended on their program of exhibits and publications.

The monograph, *Pottery of the Fort Walton Period*, focuses on ceramic vessels recovered from five archeological sites in Walton and Okaloosa counties. Archeologists have recently moved back

the date for the emergence of the Fort Walton culture in northwestern Florida to A.D. 1100, two and one-half centuries older than the date generally accepted at the time of the publication of the volume.

A large number of ceramic vessels decorated with curvilinear designs or incised stylized animal motifs, often with head and tail adornos, are illustrated by the authors in line drawings and photographs. All of the vessels shown are curated at the Temple Mound Museum. Background information on the five archeological sites, as well as a brief section on aboriginal pottery-making, are also included. The Fort Walton culture represents the climax of aboriginal societies in Florida. Contact with Europeans in the sixteenth century brought an end to the Fort Walton way of life.

The Buck Burial Mound report is a valuable contribution to our understanding of the mortuary practices of the northwest Florida Weeden Island culture, a culture that chronologically (ca. A.D. 400-1100) preceded Fort Walton. Located in downtown Fort Walton Beach, the Buck Mound has received the attention of archeologists for almost a century. Mrs. Lazarus's report summarizes these investigations with a number of drawings and maps and places the mound in the context of other known data regarding the Weeden Island culture.

Perhaps the single most extraordinary ceramic vessel in the eastern United States was recovered from the Buck Mound. This polychrome funerary urn has been restored and is on display in the Temple Mound Museum. The color photographs of the urn on the cover of the report, and the picture shown on the cover of the *Pottery* monograph portraying a youthful-looking Charles H. Fairbanks excavating in Fort Walton Beach in 1960, make both these publications a must for everyone interested in Florida's aboriginal history.

Florida State Museum

JERALD T. MILANICH

BOOK NOTES

The fall/winter issue of *Tampa Bay History* includes articles on the bungalow as the predominant style of architecture in the Bay area, by James M. Ricci; the Tamiami Trail, by Doris Davis;

and the Greeks of Tarpon Springs, by William N. Pantzes. The notes and short articles include: "Pasco Pioneers: Catholic Settlements in San Antonio, St. Leo and Vicinity," by William Dayton; "The Seven McMullen Brothers of Pinellas County," by Robert C. Harris; "A Frenchman in Florida," by Edmond Johanet; "Those Murderous Monks of Pasco County," written by Abbott Charles of St. Leo's Abbey in November 1916; and "All About Fair Arcadia," which first appeared in the *Tampa Morning Tribune*, July 21, 1897. *Tampa Bay History* also includes book reviews and a collection of pictures. The journal is published semiannually by the Department of History, College of Social and Behavioral Sciences, University of South Florida, Tampa, Florida. Subscription rate is \$10 for one year; \$18 for two years. The managing editor is Steven F. Lawson, Department of History, University of South Florida; associate editors are John J. Bertalan, Robert P. Ingalls, and Gary R. Mormino; editorial assistant, David L. Lawrence; and the administrative coordinator is Peggy Cornett.

Tequesta is published annually by the Historical Association of Southern Florida of Miami. Its editor is Dr. Charlton W. Tebeau, former president of the Florida Historical Society, and associate editors are Dr. Thelma P. Peters, former president of the Florida Historical Society, and Arva Moore Parks, former member of the Society's board of directors. The 1979 issue of *Tequesta* (XXXIX), includes eight articles: "Railway Location in the Florida Everglades," by William J. Krome with an introduction by Jean C. Taylor; "The Kissimmee Valley: An Appreciation," by Ruby Jane Hancock; "A Letter by Dr. Henry Perrine;" "Bootleggers, Prohibitionists and Police: The Temperance Movement in Miami, 1896-1920," by Paul S. George; "The Dania Indian School, 1927-1936," by Harry A. Kersey, Jr., and Mark S. Goldman; "The West Palm Beach that I Remember," by Gordon L. Williams; and "Biscayne Sketches at the Far South," by James Buck, with an introduction by Arva Moore Parks. *Tequesta* publishes articles by professional and nonprofessional historians relating to South Florida. Communications relative to the journal should be addressed to the corresponding secretary of the Historical Association, 3290 South Miami Avenue, Miami, Florida 33129.

Research for *Portraits: Wooden Houses of Key West* was made possible by a grant from the Heritage Conservation and Recreation Service, United States Department of the Interior. It was published by the Historic Key West Preservation Board. It could well serve as a prototype for other Florida communities to advertise their architectural and historical treasures. Fortunately, many (not all certainly) of Key West's old houses and buildings were saved from the wrecker's ball, and instead of parking lots and fast food emporiums, they are being used as private homes and as commercial properties. The photographs in *Portraits* document the architectural significance of Key West, a city with a grand assortment of Victorian wooden frame structures. The text for *Portraits* is by Sharon Wells who also served as project director and cooperated in the design of the book. The layout is by Susie Latham, and the photographs are by Lawson Little. Order *Portraits* from Historic Key West Preservation Board, 500 Whitehead Street, Key West, Florida 33040. The price is \$8.00.

Mamaw's Memoirs was written by Mattie Lou Cherbonneaux, a longtime St. Petersburg resident, about her family for her grandchildren and great-grandchildren. Her great-grandmother Martha Robinson, her grandmother Rebecca Robinson Bibb, her mother Elba Bibb, and other family members settled first in Floral City, Citrus County, in 1884. Mrs. Cherbonneaux's father, Burrell Fort Boswell, had purchased land in the area for \$10 an acre and developed a citrus grove. When temperatures plummeted to fourteen degrees on February 13, 1898, he was wiped out. The family then moved to St. Petersburg. The history of schools, churches, social life, and an assortment of family memories are included in Mrs. Cherbonneaux's book. It is a rare opportunity to walk down memory lane with a Florida pioneer. The book sells for \$10.00, and it may be ordered from Mrs. Frank O. Lee, Jr., 1147 Asturia Way South, St. Petersburg, Florida 33705.

Florida is a collection of colored photographs of many of the well-known tourist attractions in the state. Included are pictures of Disney World, Miami Beach, St. Augustine, Sea World, Cypress Gardens, Circus World, Parrot Jungle, and the Everglades National Park. The book was designed and produced by Ted Smart

and David Gibbon. The text is by Bill Harris. Published by Mayflower Books, Inc., New York City.

The Gillis Family in the South is a genealogical study by Clayton Gillis Metcalf, a graduate of the University of Florida, and presently living in Enterprise, Alabama. Early members of the Gillis family arrived in the eighteenth-century in North Carolina from Scotland. A group then moved south to Florida, settling in the area around the Euchee Valley in the Panhandle near Pensacola. John Gillis designed and supervised the building of the Euchee Valley Presbyterian Church. Most of the Gillis's farmed, and they were also involved in the religious and political life of the area. Mr. Metcalf has compiled genealogical records, letters, and pictures. His study will prove valuable not only to the members of the family but to historians working in immigrant and the general history of Florida. The book is available from Metcalf Enterprises, 408 North Rawls Street, Enterprise, Alabama 36330; the price is \$15.00.

The Villars, 1800-1900, by Dicy Villar Bowman, is the history of a family that has lived in Pensacola, Florida, since the early nineteenth century. Martin Billard (Villar) married Elizabeth Foster in 1810, and took up residence in West Florida. Mrs. Bowman used census, church, cemetery, and courthouse records in Florida and Alabama to gather the data for her study. Included also is the court record of the case against Glennon Thomas and John Jackson that developed out of the murder of Martin Villar in a Pensacola bar in 1882. The book's index adds to its usefulness. Order from Mrs. Bowman at 2885 Blackshear Avenue, Pensacola, Florida 32503; it sells for \$8.00.

The Tri-County Electric Cooperative, commissioned Edwin B. Browning, Sr., Madison County historian, to write the history of this cooperative which serves Jefferson, Madison, Taylor, and part of Dixie counties. Organized in 1940, the company has played a vital role in the economic growth of that area of Florida, particularly agricultural development. *Progress for the Countryside* is available from the Cooperative's office in Madison, Florida. It sells for \$3.00.

Offshoots: The H. F. Lee Family Book is the account of the background and accomplishments of a black family—the father, born in 1882, mother, and fourteen children, nine of whom are living. Genealogical studies usually focus on white families and on individuals who have made a mark in history or are recognized as celebrities. The H. F. Lee family as described in this book is “just one large, ordinary black family.” Their roots are traced to Caswell County, North Carolina, but because of the scarcity of records, particularly before and immediately after the Civil War, there are many gaps in their history. The births of the Reverend Henry Franklin Lee (Papa) and Sara Bell Lownes Lee (Mama) were first recorded in the family Bible; other data came from census records and a variety of documentary sources. Much of the information was accumulated by recording the memories of older relatives. They talked freely about their lives and experiences, people they knew and lived and worked with, and their own reactions to the many happy, sad, and sometimes tragic events that occurred over the years. They also recalled and reflected on events in the community around them and how these things affected their day-to-day lives. The volume, 657 pages long, includes numerous pictures and an index. Members of the Lee family live throughout the United States, some in Daytona Beach. The authors of this volume are Lillian L. Humphrey, a retired public school teacher from Daytona Beach, and Dr. Winona L. Fletcher of Kentucky State University. Order *Offshoots* from Mrs. Humphrey, 1653 Lawrence Circle Drive, Daytona Beach, Florida 32017; the price is \$20.00.

After several years in preparation, Louisiana State University Press has published its comprehensive *Encyclopedia of Southern History*, with David C. Roller and Robert W. Twyman as editors, Avery O. Craven and Dewey W. Grantham, Jr., as general consultants, and Paul V. Crawford as consulting cartographer. There are hundreds of articles dealing with all aspects of southern history from the colonial period to the present. Included are biographical sketches and short articles on universities and colleges; military engagements; political and historical events; rivers, lakes, and canals; churches; and a variety of other social, economic, and political institutions. There are long articles on each southern state. The one dealing with Florida was written by Dr. Herbert

J. Doherty, Jr., of the University of Florida. Other Florida articles describe the state's public and private universities, the Florida Historical Society, the *Florida Times-Union* and other newspapers, and Florida personalities like Napoleon B. Broward, William P. DuVal, William D. Bloxham, Mary McLeod Bethune, LeRoy Collins, and Sidney J. Catts. Even in a work this size, not everything could be included. Missing are articles on John Milton, Florida's Civil War governor, the Florida Land Boom of the 1920s (although it is mentioned in Doherty's Florida article, p. 452), and Governor Askew. It would be difficult to find a southern historian of any reputation who did not contribute at least one article to the *Encyclopedia*. Thirty-five lined maps, many tables, and an index are included in this oversized volume which sells for \$75.00.

Profile of the Negro in American Dentistry, edited by Foster Kidd, examines an area of American black history that is not well known. The ratio of black dentists to the black population is very small, and in some areas there are only one or two to 40,000 people. Black pioneers in American dentistry, black dental students and schools, black women in dentistry, black dentists in the military, and blacks in the American Dental Association are the topics discussed. There are several references to Florida. There were forty-five black dentists practicing in the state in 1930; sixty-two in 1970. Dr. Edward Cosby of Gainesville was the black dental examiner for Florida in 1976. The University of Florida Dental School is not included among the public institutions listed, although there are no racial restrictions and black students are enrolled. An early black dentist was D. Watson Onley, who, before entering professional school in 1885, was an architect and builder in Jacksonville. He operated a steam saw and planeing mill, using, for the most part, black labor. When his lumber mill burned, Onley became supervisor of the programs of architectural and mechanical drawing and manual training for the State Manual and Industrial College in Jacksonville. Dissatisfied with these activities, Onley decided to become a dentist. Completing his studies at Howard University, he opened a practice in Washington. Howard University Press, Washington, D.C., published this volume, which sells for \$9.95.

A Comparative View of French Louisiana, 1699 and 1762 are the translated, edited, and annotated journals of Pierre Le Moyne d'Iberville and Jean-Jacques-Blaise d'Abbadie. This edition was prepared by Carl A. Brasseaux and is in the University of Southwestern Louisiana History Series. It is published by the Center for Louisiana Studies, University of Southwestern Louisiana, Lafayette, Louisiana 70501.

Governors of Tennessee, Volume I, 1790-1835, was edited by Charles W. Crawford of Memphis State University. It is one of the studies in the five-volume Tennessee Series that deal with various aspects of that state's colorful history. Dr. Crawford has written an introduction, and the book includes essays on William Blount, John Sevier, Archibald Roane, Willie Blount, Joseph McMinn, William Carroll, Sam Houston, and William Hall. Published by Memphis State University Press, Memphis, Tennessee, the book sells for \$11.95.

The material in *Newspaper Indexes: A Location and Subject Guide for Researchers, Volume II*, was gathered by Anita Cheek Milner for her master's thesis at San Diego State University. Information was solicited from libraries, newspapers, historical and genealogical societies, and selected individuals. About thirty per cent of the 995 queries were returned. In Florida, indexes are available for papers in Alachua, Dade, Duval, Escambia, Hillsborough, Okaloosa, St. Johns, and Walton counties. Florida repositories and newspaper archives are also listed on pages 105-07. The years of the newspapers which have been indexed and the Library of Congress symbol for each repository is provided, along with data on special subjects indexed. There is also information on the accessibility of newspapers through inter-library loan. *Newspaper Indexes* is published by Scarecrow Press, Metuchen, New Jersey, and it sells for \$10.00. Volume I, also compiled by Anita Cheek Milner, was published by Scarecrow Press in 1977.

Destinies is a novel by Peter Bart and Denne Bart Petitclerc. It tells the story of the wealthy and powerful Cartas family both before and after Castro's takeover in Cuba. Miami is the scene for much of the book; members of the family sought refuge there, and Gustavo Cartas became the leader of the liberal Cuban fac-

tion in Dade county. Published by Simon and Schuster, New York, *Destinies* sells for \$13.95.

On The Making Of Americans is a collection of essays honoring Professor David Riesman. Several were written by his students, others by colleagues. All of the essayists have been closely associated with Riesman and admire the contributions that he has made to American thought. Each author selected his own topic, consequently there is an inevitable lack of cohesiveness. The book is divided into two sections: the relationship between the individual and society, and specific American institutions and subcultures. The editors, Herbert J. Gans, Nathan Glazer, Joseph R. Gusfield, and Christopher Jencks, have included a bibliography of Riesman's publications. The volume was published by the University of Pennsylvania Press, Philadelphia, and it sells for \$25.00.